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THERE IS NO RELIGION HIGHER THAN TRUTH

In the Watch-Tower  
THE TYRANNY OF  
AUTHORITY

# THE THEOSOPHIST

ADYAR

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## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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





# ON THE WATCH-TOWER

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.]

## SEEKING REALITY

I SHOULD like to point out that in all these endeavours to utilize the services of Straight Theosophy, of the Theosophy of the Heart, he who strives to help is as much a wanderer, or almost as much, as he who is sought to be helped.

Only experience can ever satisfy, and it must be one's own experience, not that of another.

Today I may profoundly believe in a teaching, be it in a book or from the lips of a teacher. I may feel sure. I may say that I know. But the profundity of belief is at least in part the effect of outside causes. It is given a reality from without. The reality does not come from within save as there is a reawakening of a reality already there. A reality is projected into the consciousness of the individual and gives rise to a sense of a wonderful experience, a sense of a definite expansion of consciousness.

But at the very most it is a case of a coming event casting its shadow before, and the shadow has yet to become a substance.

Only as I have had personal experience of all that I would give my friend, my brother—let us avoid the use of the word "patient"—can I communicate a reality which itself has yet to be real in the consciousness of my

friend. But even if I may not always be able to project my reality, I can always project a great fervour of conviction, which I make bold to say is the next best thing.

So I like to think, and I think it helps, that my brother and I are seeking reality *together*—I, perhaps, with the advantage of a conviction which it is my privilege to try to communicate to my fellow-seeker. Conviction is half way to experience, as he who has conviction may well be even on the threshold of experience.

A conviction which grows deeper as time passes will sooner or later reach down into and energize the experience which is to be its fruition.

So one need not wait for experience in order to begin the vital work. And we must not forget that we can always call in the aid of the imagination if at least in some measure we are its masters and not its slaves. Imagination is a bridge-builder, but we must know beforehand the nature of the two sides it has to connect. We must know the side on which we are and we must also have some idea of the side we wish to reach, though there are occasions when, knowing something about drawing a bow, we may draw a bow at a venture.

Ill-equipped as we may be to champion this Straight Theosophy, we need by no means



be deterred. The little we have will grow into more as we use it to the best possible advantage, inasmuch as the service of others provides the richest soil for growth.

"He who hath one eye open may well aspire to lead him both of whose eyes are still closed."

## THE TYRANNY OF AUTHORITY

There may well be 30,000 opinions in The Theosophical Society of which the greatest common measure is the spirit of Universal Brotherhood, but it must be ardently hoped that not one single member is opinionated, as G. K. Chesterton would like to put it.

The Society exists, Theosophy exists, to help us to form and to hold opinions, proceeding thence gradually to translate our opinions into convictions, often changing them, and thence again to enter that blessed kingdom of experience, kingship of which is the supreme purpose of life at every stage. But this obviously fluidic living imperatively demands that we must beware of becoming opinionated, which is to say that we must beware of allowing our opinions to become our tyrannical masters instead of being, as they should, our helpful servants.

One of the great dangers confronting our membership lies in the very universal subservience to authority of almost any kind. It has been necessary to pass through this authority stage in order to bring into relief certain aspects of basic Theosophy, and there were sent in the world a number of men and women competent to exercise authority, for it was based on their experience. We were able to recognize their authority, for it came stamped with all the authority of experience which we could watch almost before our very eyes. The authority was obviously first-hand.

But now there are none to speak with authority. They can only speak *from* authority, and there is a vast difference between the two.

In fact, save for a very few who cling to the crutches of authority, or to put it more politely, who remain steadfast to the great traditions of the earlier days, the pendulum of The Society's living and of the relation between Theosophy and the students of

Theosophy is now swinging over to a spirit of independence, not iconoclastic but challenging.

Of course, authority has not disappeared. It can never disappear. Every book in our great literature is, from one standpoint, authority pure and simple, beginning with *The Secret Doctrine* itself. It could not be otherwise, for it is necessary sometimes to tell people that which they do not know. But in the case of some of these books much of the authority rests on the experience of the author, and this makes all the difference.

I am not for a moment suggesting that we have nothing more to do with authority. We cannot do without authority. But the present age of Theosophy and of our Society is emphasizing a spirit of ordered freedom and of brotherly independence, a spirit of challenge and of self-reliance, which have hitherto by no means been characteristic of some of our members.

Opposed to the spirit of the age is the slavish invocation of authority, be it of persons or of writings, and when I call this the Besant Age and publish the Besant Spirit series of volumes it is not to invoke her as an authority but rather to reveal the thoughts and plans of a very great person so that those who read them may be stirred to their own great thoughts and to their own great plans.

## FROM INDEPENDENCE TO INTERDEPENDENCE

Greatness can never be duplicated. We can never become great as H.P.B. was great, as H.S.O. was great, as C.W.L. was great, as A.B. was great. But we can achieve our own unique greatness, and any kind whatsoever of proximity to greatness is bound to stir in us our own individual quality of greatness.

In The Society we have now been beginning to forget our independence in that interdependence which is the Universal Brotherhood. Seventy years ago was sounded the note of interdependence even now only beginning to be realized by the world as a whole. While the world has been living in terms of dependence or aggressive isolation, we members of The Society have been living in terms of interdependence generally and of dependence upon authority in particular. The world today has reached the stage of believing



in independence and of moving therefrom to active interdependence.

The stage of independence must be passed if the stage of interdependence is to be successfully fulfilled. India, for example, must stand for her independence before she adds to it—it is a matter of addition, not of subtraction—that recognition of interdependence which is one of the principal objectives for which the world war is being fought.

Our Society has been attacked by every country to which interdependence, or Universal Brotherhood, or Internationalism is abhorrent. But we have been undismayed and unbeaten, for our cause is the cause of the new world. We must not, however, forget that a robust and sturdy independence is the strong heart of a workable interdependence. We must assiduously cultivate the spirit of independence in order to make our interdependence more virile, more productive of effective brotherhood results.

Authority in the midst of interdependence is dangerous, for it presages the subordination of the majority to a minority, or even to a single individual.

Authority in our Society is no less dangerous, for we cannot always have at our disposal that "authority of the wise" which from time to time needs to be exerted for "the salvation of the ignorant."

The wise, in their very wisdom, will for the most part conceal their authority, by no means displaying it or flaunting it, for they know full well that authority can never be a substitute for experience, nor crutches for sound legs.

#### THE CULT OF SELF-DEPENDENCE

Now is the time for the vast majority of our members to minimize their allegiance to the cult of authority, and to intensify their allegiance to the cult of self-dependence, which is another word for independence. I would rather they abandoned altogether their worship of authority if this leaves them little or no time for the pursuit of independence.

We shall never have originality in our movement, never attract to ourselves the genius of distinguished people generally, never stimulate the growth of Theosophy or of The Theosophical Society, save as we show ourselves to be a body of independent

thinkers and workers, applying our great principles in accordance with our free and unfettered understanding.

Never could greater harm be done to our work than by the invocation by some of our members of some authority wherewith to cow us into subjection. We quote an alleged utterance by one of the Masters, or a dictum by H. P. Blavatsky, or by some other authority such as a book or writing, and ourselves blinded by our quotation we expect others to be blinded no less; and if they are not so blinded they are heretics and are to suffer some form of Theosophical damnation, for we Theosophists have our own purgatories and hells for the unbelievers.

All this is unworthy of us and of our magnificent heritage. *We have had as members and leaders some of the greatest personages the world has known. There is even greater leadership in store for us. We shall lead the world as so far we have not led it, great though the leadership has so far been.*

#### PRIDE GOES WITH AUTHORITY

*But we must become free.* We must shake off our fetters. We must become independent for the very sake of that interdependence which constitutes the First Object of the Theosophical Society. We may be reverent to the authority of another, but we need to be still more reverent to our own. Only on the very rarest of occasions can our own authority give way to that of another. We advance as we bow in humility before our own authority. There is danger that we mark time as we bow before the authority of another. Yet in the first case there is the overwhelming danger of pride. I wonder if I dare say that I do not think I know a single individual who is in a state of authority who does not combine with it a state of pride, unless he has learned to carry humility in equal measure to his authority, or even to a greater measure.

If, therefore, I venture to insist that members must learn to be their own authorities, to stand fast by their own freedom and independence, I must be taken to be well aware of the dangers involved. Safely to be your own authority, save of course, in emergencies, you must be a humble, but not an exaggeratedly humble, person. Safely to be entrusted



with freedom, you must combine order and reverence with your freedom. Safely to be independent you must be full of the spirit of service and of understanding.

On this pathway which I am thus describing, travel is as narrow as that of the path of experience. There is no spiritual way which leads to the highroad of occultism, which is strewn with wrecks.

Do not be afraid, and I am sure you will overcome yourselves against pride and against self-advertisement and against the temptations, we shall tread the way, and reach the end, even though with bleed-

### THEOSOPHY FOR YOUNG

This is to no small extent in the lives of the youth of today who would rather follow the instructions of authority and the freedom of experience. Young people desire experience, as much in Theosophy as in other fields of human endeavor. They are not satisfied with being told the truth, as if by reading the truth, as if by the words of what the truth is. They desire the truths as set forth in the direct and no amount of assertion or invocation of authority, will satisfy them for more than a little while. They must be brought face to face with the truth. They are impatient realists even when they are impatient idealists, and they desire to gain knowledge from the truth in books.

It is for these reasons why I am so sure that I call Straight Theosophy. Theosophy must enter into the daily lives of young people to help them with all their problems whatever these may be—the problems of youth in every department of their new citizenship. Dr. Montessori has discovered one of the great secrets of childhood. It is for Theosophy to discover another secret—a secret implicit, I am sure, in the Montessori science, but possibly more explicit in the science of Theosophy, though what is the Montessori system but a system of Theosophy of which most Theosophists had not so far thought.

And even if we cannot set the feet of the Young Theosophist upon the road that leads directly to experience—most of us do not ourselves yet know how to place our feet upon this mighty road—we can at least, inspired by Straight Theosophy, set his feet upon the road of happy and ardent adventure, a road which itself leads to the highway of experience. "Nothing ventured, nothing won."

For the time being, we can leave out of account the sorrows and all the other major and more tragic issues of life. We can concentrate on: "What does all this delight, this joyous living, mean? What more can be extracted from it? How can we fortify ourselves with it, so that we enter into its purpose and not merely be flotsam and jetsam on its surface?" And then it boils down to the words of the song—"I want to be happy. But I shall not be happy till I make you happy too." Is not this one of the secrets of Straight Theosophy, and of all other Theosophy for the matter of that?

### THE THREE THEOSOPHIES

The Theosophy of the Will gives Right Purpose.

The Theosophy of the Mind gives Right Thought.

The Theosophy of the Heart gives Right Feeling.

Each leads to Right Action.

All three are interdependent, and a combination of the three stirs man into God.

I call Theosophy of the Heart Straight Theosophy because there is no straighter, no quicker, no more glowing, relationship than between heart and heart. And the relationship becomes sublime when one heart is full of the richness of sharing, while the other is full of the richness of receiving.

In the world today we need all three expressions of the one Theosophy, but, as I have said, I feel called to emphasize the Science of the Heart, for quick and direct sympathy and understanding are most urgently needed to heal the wounds of war in all nations.

What fundamental principles does the Science of the Heart especially single out?

1. That the experience of one is the experience of all.



2. That the purpose of evolution is an increasing individualization-universalization by every individual of all experiences, within and without himself. No one knows enough until potentially he knows all.
3. That suffering will continue until it is shared by all and redeemed by all, and that joy is in prison until it, too, is shared by all. But one who has learned to suffer with all is himself released from suffering.
4. That the whole Science of Theosophy points to the way of redeeming suffering and releasing joy, showing that every suffering and joy which is shared diminishes the darkness of suffering and intensifies the light of joy, until at last there shall be no darkness at all.
5. That there is a great sequence of notes in the Scale of the Heart, each of which must be sounded in the heart to the

fullness of its amplitude if the Science of the Heart is to be mastered.

The following sequence is suggested:

1. The sensitive or tender heart;
2. The yearning heart;
3. The seeking heart;
4. The ministering heart;
5. The unfolding or opening or expanding heart;
6. The all-including heart;
7. The One Heart.

I am, of course, reminded of the voice of the Inner God as given to us in *The Voice of the Silence* with its seven sounds or stages. I think much may be found of accord between the two sequences. The "Thunder" motif is certainly the motif of "The One Heart"—that thunder which is so much more than thunder, being the overwhelming master-note of the whole of the evolutionary process.

*George S. Arundale*

## The Humaneness of the Elder Brethren

*The Master K. H. writes to Mr. Sinnett:*

I hope that at least you will understand that we (or most of us) are far from being the heartless, morally dried up mummies some would fancy us to be . . . few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. We may not be quite the "boys"—to quote Olcott's irreverent expression, when speaking of us—yet none of our degree are like the stern hero of Bulwer's romance . . . few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler *human*

achievements. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings—blood ties and friendship, patriotism and race predilection—all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a *Whole!* . . .

Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted towards *some* men more than towards others, and philanthropy as preached by our Great Patron—"the Saviour of the World—the Teacher of Nirvana and the Law" . . . has never killed in me either individual preferences of friendship, love—for my next of kin—or the ardent feeling of patriotism for the country—in which I was last materially individualized."—*The Mahatma Letters*, pp. 32-33.



# MADAME BLAVATSKY

ELIZABETH JENKINS

[In the London Leader]

ONE day in mid-winter, in a far from fashionable quarter of New York, a very astonishing afternoon call took place. The caller was an Italian, the hostess a Russian; there was also present a shrewd American lawyer. At one point in the conversation, the caller went to the window and stood with his back to the others. In a few moments, from the wintry street, a white butterfly fluttered into the room. The hostess exclaimed testily: "Yes, yes, very pretty! But I can do it too!" Hoisting herself out of her chair, for she weighed almost eighteen stone, she, too, went to the window, and in another moment a second white butterfly floated in. The two together sought a corner of the ceiling—and disappeared. Such incidents were accepted as a matter of course by those on visiting terms with Madame Blavatsky.

Helena Petrovna Blavatsky was, and perhaps still is, the centre of as much angry argument and conflicting evidence as any woman known to history. She was born in Russia in 1831, and at 16 she married an elderly court official, General Nicephore Blavatsky, because one of her young friends had betted her that she would not. Her sporting instincts, however, deserted her at the altar. She refused to consummate the marriage, and with such decision that, within three months, it was dissolved. Wildly irresponsible as her behaviour was, she resembled other great exponents of spiritual power in refusing to have any marital intercourse.

Her indulgent family provided her with means, and for 20 years or more she travelled by herself in the East, and managed to spend some years in Thibet, that remote and mysterious land, the goal of those who want to find out how far it is possible to develop the psychic powers of man.



Her journeyings brought her at last to America, where, in 1870, she made the acquaintance of Colonel Olcott, an accomplished lawyer, who was keenly interested in spiritualism. Olcott became her lifelong friend and disciple and gave up a distinguished career to work with her, first in vindicating the claims of spiritualism, and then in founding The

Theosophical Society.

He and Madame Blavatsky, or H.P.B., as she preferred to be called, occupied separate apartments on adjacent floors in a modest lodging-house in New York, and here took place a series of incidents so extraordinary that the Western mind instinctively prepares to write them off as super-skilful conjuring and sham. Yet they were not, perhaps, more remarkable than the marvels we ourselves take for granted, such as radiology and television.

To mention but a few of her supernormal powers, she was apparently able to project the "double" of an object she had in mind. On one occasion, she produced, by laying her hand on a sheet of blank paper, the "double" of a photograph known to be hundreds of miles distant. The distinguishing feature of the "double" was that it afterwards disappeared, recalling strangely the old tales of "fairy gifts fading away." More remarkable still was her capacity to "materialize"—to produce solid lasting objects apparently out of thin air; toys to amuse a child, a Turkish pipe for Colonel Olcott, and once, when they were needed, a pair of sugar-tongs. (Some of these things can be seen in the Headquarters of The Theosophical Society at Adyar.) In her famous but, to most, well-nigh incomprehensible book, *Isis Unveiled*, she gives the explanation of this feat, for those who can grasp it, of whom the present writer does not pretend to be one.



The explanation concerns the power of an intense force of will to influence atoms and to make them cohere according to a picture in the mind, and it forms an arresting footnote to the saying that Faith can move mountains.

### THE DEVOTED COLONEL

Another of her gifts was an astounding skill in hypnotism. Colonel Olcott once looked into the room where he knew she must be, and which afforded no concealment for anyone, let alone so vast a figure. Yet the room was empty. Presently, however, H.P.B. came strolling out. She had been there all the time, but she had inhibited him from seeing her. Sometimes she concealed her doings, so that messages would appear to flash suddenly before his sight; once it was a row of Thibetan characters in gold paint across the glass doors of a bookcase; once, a message on green paper pinned to his bedroom wall, accusing him of not defending H.P.B. when someone abused her in a conversation he had had down-town half an hour before. He had but just returned, and had mentioned the conversation to no one. The awe-inspiring lady had become aware of it by clairaudience. The green paper, just above the washstand, had not been present to his gaze when he washed his hands, but the moment he turned round, it was reflected in his shaving mirror. Sometimes, it got too much even for Colonel Olcott; there were moments when he was tired of not knowing whether he saw or didn't see; but his devotion never wavered.

Living in the same household as H.P.B. was to be rocked continuously as with the throes of a bodily and spiritual earthquake. Not only did objects appear from nowhere, strange and awful figures show themselves, black vapours appear to stream across the moon on a cloudless summer's night, and aerial sounds strike the bewildered ear; but H.P.B. in her mere capacity as a human being was sufficiently disturbing. Her vitality and gusto were unquenchable. She was tempestuous, unpunctual, unreasonable; she ate huge meals, pouring jugs of melted butter on to platefuls of fried eggs. She never touched alcohol but she smoked innumerable cigarettes. She laughed like a child; she

swore like a trooper, but, says Colonel Olcott, "she meant no harm." Her appearance was breath-taking; immensely stout, she had fair, wavy hair, large rounded features and a pair of pale eyes whose searchlight gaze could become intolerable. When she went to the theatre, in a "grande toilette" and a hat with feathers, people tittered, until they caught her glance. Then they were suddenly silent.

The writing of *Isis Unveiled* occupied two years, and, during it, H. P. B. showed that Russian capacity for stupendous toil with which we have become respectfully familiar. Often she worked seventeen hours out of the twenty-four. The book is a huge collection largely in the form of dissociated paragraphs, of thoughts, ideas and information on the spiritual lore of the East. Much of it is a digest of abstruse works by other people. As a compilation it is remarkable enough, but Colonel Olcott says that many of the sources she never read with the physical eye. He would see her look up from her writing-table, with eyes focussed as on an invisible book, then copy down matter she had absorbed. Once he queried her transcription of a French passage. She paused for a moment then said irritably "See for yourself," and nodded him to the bookshelf. Lying on top of it was a work which he knew all too well had not been there a moment before. He looked up the passage and found that she had, in fact, miscopied it. A little later, the book had disappeared.

### HER LIFE'S WORK

All this, and a great deal more, is narrated by Colonel Olcott in his book, *Old Diary Leaves*, with a legal precision, combined with a calm simplicity, that gives the reader the unmistakable conviction that if he were deluded he was, at least, an honest man; and, indeed, he gives details in which, allowing his truthfulness, it is scarcely possible to see how he could have been mistaken; as, for instance, when he describes how, as they came home after an expedition in bad weather, he was spattered with rain and mud, while H.P.B.'s garments were completely without damp or stain.

She regarded as her life's work the foundation, with Olcott, of The Theosophical



Society, whose three aims were said to be to examine and compare the religions and philosophies of the East, to proclaim the brotherhood of all races, and to develop the occult powers of man. An eventful part of her life was spent in India where she established the Headquarters of The Society; for her last few years she returned to England,

and lived in Avenue Road, Hampstead, an old lady in a bath chair, surrounded by disciples who regarded her as a great religious leader. Those who insisted on turning her into a saint were perhaps as mistaken as those who denied she was anything but a conjurer, but at least, they showed more breadth and understanding.

## White Lotus Day—May 8

The first official reference to White Lotus Day is an Order issued by the President-Founder and published in THE THEOSOPHIST, May 1892 (Supplement, p. lx) as follows:

### EXECUTIVE ORDERS

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

### WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *The Bhagavat Gita*"; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:—

1. At noon, on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Head-

quarters at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

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

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

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

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

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

Theosophists the world over observe White Lotus Day as a Day of remembrance not only of H. P. Blavatsky but also of all Theosophist workers who have passed over in the course of the year.

## A Master's Appreciation

H. P. BLAVATSKY: After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own. . . . She is truthful, and does the best she can for you. . . .

We find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. . . . We light daily upon traits of her inner nature the most delicate and refined. I pledge to you my word of honour, she was never a *deceiver*; nor has she ever wilfully uttered an untruth.—K. H., *The Mahatma Letters*.

H. S. OLCOTT: Him we can trust under *all* circumstances, and his faithful service is pledged to us come well—come ill. . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal, but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.—K.H., *The Mahatma Letters*.



# T. S. SOLIDARITY AND IDEALS

H. S. OLCOTT

1894

THE time seems to have come for me to say a word or two about the constitution and ideals of The Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom The Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in The Society's life have never quenched his patriotic feeling for the land of his forefathers.



Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we

went there.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage—in short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of intensest activity which have developed amidst favouring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the Founders sailed away to Bombay, in December, 1878, they left little more than the name of The

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of The Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian Press testifies to its having stopped the tendency towards Materialism, which was so strong among the college graduates before our advent. This

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fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual goodwill has begun between the Hindu, Buddhist, Parsi and Musalman Fellows of The Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.<sup>1</sup>

#### HOW TO DISCUSS THEOSOPHY

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could without preparatory coaching be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

<sup>1</sup> Her first visit to India began on 9 Nov. 1893 and ended 20 March 1894.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize The Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much, among us. The sooner we are honest to ourselves the sooner we will be so to our neighbours. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the



way up the Himalayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

#### GREAT OCEAN OF WISDOM

Those who fancy that a vegetable diet or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gita*, the *Dhammapada*, the *Avesta*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbour for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!

One thing that will help our good resolutions is to throw more of our strength into

The Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up The Society, we shall become better people in every respect. We shall be helpers of mankind a thousand-fold more than by the other plan. When I say The Society I do not mean a Branch or a Section, that is to say, a small fragment or a large piece of it. I mean The Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a *fascis* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections.

*The President-Founder drew a circular plan showing the Sections and territories in the segments with The Theosophical Society on the periphery binding them together with its protecting rim. He went on to say:*

The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of The Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis<sup>1</sup> with

<sup>1</sup> The records of The Society do not indicate any events deserving the words "recent crisis"—unless they refer to events in 1892. On February 1st of that year, Colonel Olcott sent in his resignation as President to the then Vice-President, Mr. W. Q. Judge. His reasons



ease and safety because of our Constitution, and it is due to that that we are today stronger and more united than ever before.

were that his health seemed about to give way completely under the strain of rheumatism and the effects of prolonged residence in the tropics. In April, he agreed to postpone the resignation, as various legal matters had to be transacted before he could give up his post, and as Mr. Judge could not take charge immediately as President. Appeals came to Colonel Olcott from all sides to withdraw his resignation. After several months' stay at Ootacamund, his health improved so greatly that in August he revoked his letter of resignation.—C.J.

Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of The Society to do what he can to strengthen its solidarity, to do which he need not desert his household and flit away to some Headquarters. In doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

## A MODERN APPROACH TO TRUTH

RONALD FUSSELL

IN a striking passage in one of his latest books, Dr. Paul Brunton has, I think, adumbrated as well as it can be done the spirit of a world religion suited to this age. "I am a believer," he says, "in most of the great faiths according to the interpretation which, I hold, their own Founders gave to them. I am a Christian to the extent that I concur with Saint Paul in saying: 'And if I have the gift of prophecy, and know all mysteries and all knowledge, and have not love, I am nothing.' I am a Buddhist to the extent that I realize, with Gautama, that only when a man forsakes all his desires, is he really free. I am a Jew to the extent that I believe profoundly in the saying: 'Hear, O Israel, the Lord our God is One.' I am a Hindu to the extent of believing and practising the kingly science of Yoga, the science of union with the spiritual Self. I am a Muhammadan to the extent that I rely on Allah above all else. And finally, I am a follower of Lao-Tse to the extent that I accept his perception of the strange paradoxes of life."

Men of spiritual capacity, striving to fulfil their destiny, are now more detached than ever they were from the forms of any one religion. I do not mean that they need *no* religion, but their outlook has made one of those subtle shifts of emphasis that can produce such striking results.

Through an enlightened psychology, particularly where it has followed and been illuminated by the Yoga systems of the East, all religions, all forms and objects of devotion, even the laws of morality, are seen not solely as teaching the

rightness of the good life here and now, but as *methods* whereby man can attain to something immeasurably more than man; whereby the sprout of divinity can spring from the husk of the seed of his mortal self.

That is the new emphasis. Religious teaching is in the true sense the teaching of a method. Sensible workmen do not worship one method or process to the exclusion of any other, though they may be prejudiced in favour of what is familiar. No shipwright would imagine that there is no other way of building a ship than his own.

And just as a ship-designer would study the practical work of the best ship-builders no less than theoretical construction, so the modern aspirant to the path of spirituality takes all spiritual teaching and the lives of spiritual pioneers for his province.

The field is rich: he needs the more discrimination. He needs an enlightened intuition. But he does not need and will not yield to dogmatism or priestocracy in any form. His own reason must be his guide, yet he must walk in the beautiful spirit of humility, conscious, even at his best, of his own ignorance.

"God," says Jacob Boehme, "dwells in love and humility." Can we doubt such a daring flight of truth when we see the humility of the finest men? If God, then, be humble, how can men approach Him but in humility. And these two trends, I think, sum up the approach to truth of the finest minds of today: Freedom, and Humility.



# THE BLESSING OF THE BUDDHA

GEORGE S. ARUNDALE

[The Vaisakh article in the April THEOSOPHIST was intended to keep readers overseas in touch with the Festival on the Full Moon of May 27. This talk, which will reach hundreds of readers in the East, was given last year and has been adapted to the times of the Ceremony this year.]

WE are approaching the Vaisakh Festival which comes to its zenith at 8.19 a.m. on May 27, Adyar time. This is the time the Lord lifts up the Rod of Power and the Lord Buddha appears, to shed His Blessing on every creature in the world. One should be asleep either half an hour or an hour beforehand and at least half an hour afterwards, for much goes on afterwards. Half an hour before, it is extremely interesting to see the Elder Brethren place themselves in Their respective positions in the great centre of the Plateau, and then one's attention is exclusively occupied with the words of the Lord Maitreya and the appearance of the Lord Buddha. Afterwards in various houses or homes or ashramas or on the Plateau itself the Elder Brethren may be receiving Their pupils and other friends. There will be a kind of reception either at Shigatze or somewhere else, possibly on the slopes of the Himalayas or in Southern India.

You have to realize you should be able to distinguish, though it is very difficult to distinguish, for the pressure of the Blessing is so overwhelming, between the Blessings that may have been given in 1945 and 1944 and so on. Just as in the Asala Festival we are told the Commentary on the great Sermon varies from time to time according to the circumstances of the world, even so the Blessing varies to meet the needs of the world, so that the Blessing fits the needs perfectly.

It is not an exaggeration to say the coming Vaisakh Festival in which we shall all take part, if we are able to take part, is already forthshadowing the nature of the Blessing-to-be, at all events in some slight measure, which will come in its fulness and richness and splendour when the Moment arrives.

Already there are people gathered on the Plateau—people living, as Bishop Leadbeater

has told us, in black tents before the actual Ceremony itself takes place. It is a great Event to which people have been looking forward throughout the whole year. It is a very wonderful opportunity for those who are present physically. That is not possible for us, but we can be present super-physically, and if we give ourselves time and allow ourselves to remember, we will remember something.

Most people do not take occultism seriously or scientifically. They imagine they can rush to the Vaisakh or the Asala without preparation and then they hope they can remember, or they are so certain they cannot remember anything that there is an inhibitory wall between them and any remembrance. Anyone with any scientific understanding of occultism knows these great Festivals must be remembered in order to be effective, and he prepares little by little, day by day, and night by night to remember. He does this constantly both day and night returning at the highest level he can reach. He is bound to fall down. No one can maintain a level beyond the normal stage for a very long period.

But he can try to live as nobly and greatly as possible at his highest stage of evolution. He goes on doing that, he thinks of the Elder Brethren constantly, he thinks of anything aspirational and great so far as the emotional and mental outlook is concerned, he lives in a very special atmosphere and can be wafted into a very intimate relationship with all that occurs at the Vaisakh Festival and his ordinary non-remembering self down here. If he prepares himself beforehand he will certainly have flashes, and if these preparations occur before Vaisakh he will have anticipations of what will be likely to take place of a special fragrance, colour, rhythm



of blessing—of those he will possibly have some anticipatory revelation that will help him enormously to find himself at home when the time comes.

Even if he is not able to go to sleep, when his consciousness is linked to the tremendous Consciousness that will cover the whole of the Plateau he will be in a condition that will be of immense benefit to him. It will literally make a new man of him, so far as his ideals are concerned. He will not be able to change very radically externally perhaps. Only in the region of becoming a spiritual man he will be changed. He will undergo through the Vaisakh Ceremony what the Christians call "Conversion." He will be converted to an expansion of consciousness beyond the normal consciousness usual to him.

There are only a few days left before the Vaisakh Ceremony. Even supposing you have not been able to do much by way of preparation, you should use imagination and intuition to probe into what may possibly be the special intimation that will come through the Blessing, and you ought to be able in the forenoon of Sunday to say to yourself, even though you may not be inclined to say it to anyone else, "I think I know what I have to do."

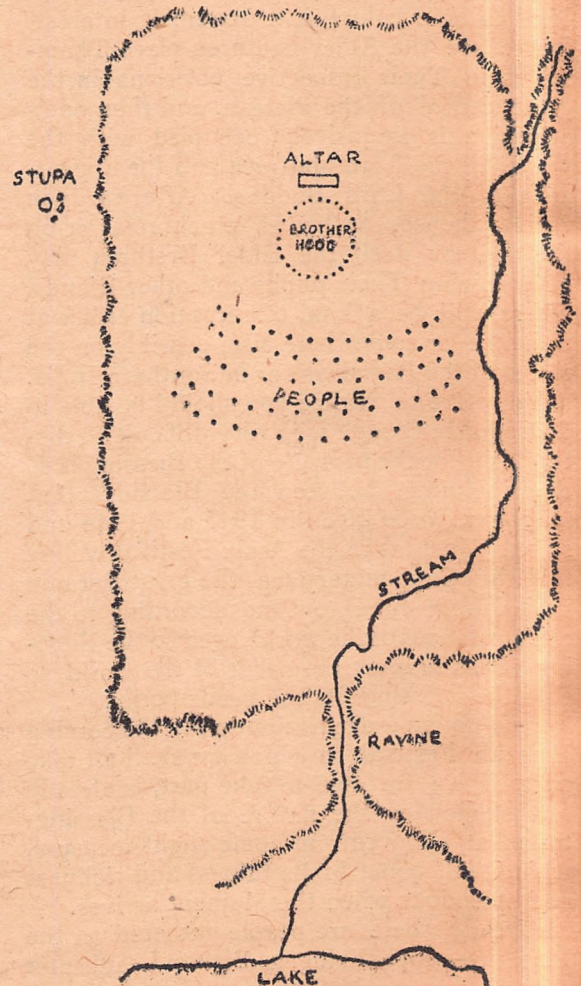
The Blessing is not only Universal but it is as well individual and intimate and comes according to the individual's capacity to receive it, which may be wonderful or microscopic. What are we going to be able to hold, collectively or individually, on the ensuing Vaisakh in terms of the Blessing?

Very often when the Elder Brethren see we have not been able to remember well, they use the opportunity of these little conversations to try to impress upon us what we ought to have remembered had we been at that stage of evolution when we could have remembered. It is impossible to lacerate the various intervening consciousnesses so that the memory tears its way through, but They will try to impress us as strongly as possible with the motif of the Blessing. And I certainly feel myself in a tremendous state of eagerness to have some realization of something of the Blessing such as I may be able to receive. I know that it will clarify my Theosophical and political way

and all my other ways if I can have any true remembrance.

With the uplift that comes we shall have a sense of our own worthwhileness, we shall have a sense of our own power to conquer darkness and some day to dwell in everlasting Light. All that encouragement, and a tremendous encouragement it is, we will certainly receive. But one would like to be able in a very humble way to cooperate a little more directly with the Elder Brethren during these times which are times of very great difficulty as well as of very great opportunity.

I always think it is a very great pity our Theosophical School is closed at the wrong time. While one does what one can with

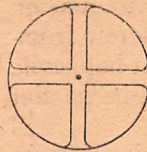
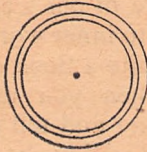


*Vaisakh Plateau in the Himalayas*





*The Fiery Rod  
from Shamballa*



*The Movements  
in the Ritual*



the children far away, it is easier to shepherd people when they are living in comparative proximity. I am always anxious to be sure every resident of Adyar will be there. Some will certainly be there without any help from me. One must be sure one has not been too much occupied with shepherding them at the expense of entering into the spirit of the Ceremony itself. Sheep do go astray and the shepherd has difficulty in keeping the flock together. Some may wish to stop and look at the scenery and the shepherd has to say, "We have no time just now. We can look at all this on the way back." That is quite a commonplace when one takes a party of residents. You can never be quite sure of all keeping together. Something will be distracting the attention of those who are not overwhelmed with the idea of going to the Ceremony itself.

Bishop Leadbeater used to have difficulty sometimes with people and with a great effort of the will, just before the Ceremony began, he would flash them into place where they

should have been, extracting them from their lower bodies and producing them in their higher bodies at whatever function they might be needed. He always used to tell these people: "Do not come with all kinds of preoccupations in thoughts, feelings, and emotions. Very many people are so much immersed in certain things that affect them they take all that with them and it revolves and revolves and revolves in them sometimes to the partial exclusion of important elements in the Ceremony."

When you go to sleep, if I may use the phrase, just become an empty vessel which emits a marvellously reverent sound. Then do not get excited. When 7.45 (Sunday morning) comes and you are not asleep, do not say, "Oh, I cannot get to sleep." When 7.50 comes, "I am not asleep." When 7.55 comes, "This is hopeless. I may as well get up." Not at all. You can be there even if your consciousness is here. There are psychologists who can extract the necessary meed of consciousness from our waking consciousness, add it to the other attributes

The diagram of the Vaisakh Plateau shows the circular grouping of the Brotherhood for the stately ritual in which they chant a salutation to the Lord Buddha. In the midst of the ritual the Lord Maitreya materializes, holding in his hand the fiery Rod of Power, physical fulcrum of the forces of the Planetary Logos. The Lord Maitreya's position is represented by the point within the second and third circles and at the apex of the triangles and five-pointed star, nearest the altar stone. When the seventh stage is reached, the Elder Brethren cease chanting, and the Lord Maitreya, raising the Rod of Power above His head, utters a sonorous Pali invocation, "All is ready, Master, come!" and the Lord Buddha appears as a "gigantic figure floating in the air just above the southern hills." The ceremony is fully described in C. W. Leadbeater's book, *The Masters and the Path*, for which these diagrams were drawn.



of consciousness and put you there. Every member of the Brotherhood has to be there during the formation of the geometrical figures. He can be brought by will, by determination, peacefully, or can be extracted as a cork is with the aid of a corkscrew from the bottle of his lower nature. That happens, of course, at times. There must be no absences.

But anybody who makes up his mind to be there is going to be there. The more he makes up his mind beforehand, the more he will be there. But it must be in a spirit of great comfort and peace. Let him imagine himself to be on the Plateau. Do not go too near the Altar. Think how beautiful it is, how much cooler it is than in Madras, for example, anything else you like that you can think that is suitable and that will act as an oriental balm. Never become intense, but become alert. Even if you are down here and feel yourself immersed in the mire of the physical plane you can be there.

#### AFTER THE CEREMONY

But do not, of course, the moment you think the Ceremony ought to be over a little after 8.20 or so think, "It is finished. Now I can go and do my cooking or other activities in which I am engaged." There are the Elder Brethren to be met, and before them we have the privilege of bowing. And after everything is indeed over, we must say to ourselves, "What do I remember?" Do not please say, "I will remember nothing." Please say, "I *can* remember, I *will* remember." Please do not bang the doors in your face. You may hurt your nose. But rather say, "What is it? Is there not something to which I can attach a memory? Something which perhaps has nothing to do with the Ceremony, which has no connection but which, if we can seize it, may give us a little illumination?"

When we were under Bishop Leadbeater's training in his room, he would always tell us to be perfectly free with our alleged remembrances, that we must remember everything we could. "But do not be the centre of your circle, of your remembrance." Out of a mass of mainly irrelevant material that does not suggest anything, sometimes there will be a little flash. Yes, and then perhaps a flood

of memory. And then he would say, "And now do not talk about yourself." He would interpose that one is certain in the outer world to have a dramatic sense of oneself as the centre of one's circle which one is apt to attach to inner world experiences. There might be quite a flood of remembrance.

When you remember, do not be a loud speaker and tell everybody what you remembered. You know it is quite likely to be wrong in parts, at least. You may go to some friend in a haughty manner and say, "I did not go to sleep but I was able to be there. I had certain memories. I will disclose these, but they must not go any further. I remembered this, that, and the other." Of course, if your friend is an unbeliever there will be no harm done, because he will be in the habit of taking a cupful of salt with any such disclosure. But if he is very credulous, I am afraid the results will be quite unsatisfactory.

It is not easy for us, whether lowly or exalted, to have first-class memories. Dr. Besant had such memories until circumstances demanded that she shut herself off. Bishop Leadbeater had a magnificent memory. With the departure of those two personages, I am afraid we are left rather bereft. For myself I certainly would not trust mine. But I may have flashes of memory. If we think we have a flash of memory and rely upon it and communicate it to other people, we will be telling them what is more or less inaccurate. They will rely on it and the future structure will be built on sand and will tumble to the ground. The best way of testing your experience is to keep very quiet about it and see whether it intensifies or "detensifies," whether it becomes more clear or more intermittent and less insistent.

If you can write something down under the inspiration of the Vaisakh it is a very good thing to do. So long as you do not show it to anybody, it is a good thing to be under such inspiration. You ought to have paper and pencil at hand, but it must be a large piece of paper and a decent pencil. I have sometimes written what might be regarded as quite "good stuff," not necessarily having anything to do with the Ceremony. It is as if it were let loose upon me, coming from God knows where; simply because one is in a rhythm of Greatness many things



come through that cannot enter into one's normal mediocrity. They receive a little airing, because of the heightening of the consciousness.

There are very many ways of testing the beauty and accuracy of imagination. The imagination of most of us has not had any development. Therefore, I should feel inclined to suggest that you should exercise it as the trainer exercises his racehorses. One of our racehorses is imagination. See how true and real you can make it, see what beautiful imaginings you can make with the help of the imagination. The imagination is always a very valuable faculty. The intuition is, of course, a bit more difficult. Imagination is also very difficult if we say, "I do not trust my imagination"; we have to learn to trust it and to make it trustworthy by exercising it,

correcting it, seizing it when it goes wrong and turning it away to the path of righteousness.

I hope you will have a very happy Vaisakh. Even if none of these more complicated things happen, you will feel blessed, you will be changed, whether you feel changed or not. You will feel a tremendous access to the Lord Buddha Himself and a tremendous access of reverence to Him, the Lord Maitreya, and to all our Elder Brethren who constitute the Spiritual Government of the World. Adyar is a very wonderful and beautiful setting for the Vaisakh. I hope we shall be able to gain some understanding as to the way in which we have to help the Elder Brethren in the most beautiful pathway that lies now and in the immediate future before the whole world, our Nation, and all other Nations.

## THE MAHAMANGALA SUTTA

While the people on the Plateau at May full moon are gazing at the Presence of the Lord Buddha the Brotherhood chant for their benefit the Three Refuges and the *Mahamangala Sutta* (the Verses of the Great Blessing). The latter has been thus rendered by Professor Rhys Davids :

When yearning for good, many devas and men  
Have held divers things to be blessings ;  
Do thou then inform us, O Master,  
What is the greatest blessing ?

Not to serve the foolish,  
But to serve the wise ;  
To honour those worthy of honour ;  
This is the greatest blessing.

To dwell in a pleasant land,  
To have done good deeds in a former birth,  
To have a soul filled with right desires,  
This is the greatest blessing.

Much insight and much education,  
Self-control and a well-trained mind,  
Pleasant words that are well-spoken ;  
This is the greatest blessing.

To support father and mother,  
To cherish wife and child,  
To follow a peaceful calling ;  
This is the greatest blessing.

To bestow alms and live righteously,  
To give help to one's kindred,  
To do deeds which cannot be blamed ;  
This is the greatest blessing.

To abhor and cease from sin,  
To abstain from strong drink,  
Not to be weary in well-doing ;  
This is the greatest blessing.

Reverence and lowliness,  
Contentment and gratitude,  
The hearing of the Law at due seasons ;  
This is the greatest blessing.

To be long-suffering and meek,  
To associate with the tranquil,  
Religious talk at due seasons ;  
This is the greatest blessing.

Self-restraint and purity,  
The knowledge of the Four Great Truths,  
The realization of Nirvana ;  
This is the greatest blessing.

Beneath the stroke of life's changes,  
The soul that stands unshaken,  
Passionless, unsorrowing, secure ;  
This is the greatest blessing.

Invincible on every side  
Is he who acteth thus ;  
On every side he walks in safety  
And his is the greatest blessing.



# SEVENTY YEARS YOUNG

GEOFFREY HODSON

[“The child is born! Hosannah!” exclaimed the President-Founder, joyously announcing the birth of The Theosophical Society, 17th November 1875. The Seventieth Anniversary will be celebrated by Theosophists the world over on November 17 next, also at the International Convention to be held at Adyar in December.—ED.]

THE history and development of The Theosophical Society is, and for active F.T.S. will continue to be, an interesting and illuminating study. The Society is now completing the seventieth year of its existence. It appears to have passed through at least two chief phases and its members to have used three distinct approaches to the study, acceptance, and presentation of Theosophy.

The two chief phases which I think are discernible in the life of The Society up to the present are, first, the unveiling of a fragment of the Wisdom Religion, chiefly but not entirely during the lifetime of Madame Blavatsky, and, second, the expansion and the practical application of that fragment to international and national affairs, to world religion, education, and social reform.

The three chief approaches which have been made by F.T.S. to Theosophy up to the present might be named, first, the strictly scientific or “doctrineless,” in which no idea, even though of Mahatmic-origin, is to be regarded as established fact until its truth has been objectively demonstrated; second, the “scriptural” in which Mahatmic teachings, whether by letter or through H.P.B., are accorded biblical authority and finality; and third, the “doctrinal,” which is marked by both intellectual assent and intuitive, interior experience of Theosophical doctrines. In addition, direct occult research has been carried out by a small number of those who employ this third approach.

## FIRST, THE UNVEILING

Of the two phases, the first was publicly opened by the writing and publication of *Isis Unveiled*. Concerning the process of the production of this work, Colonel Olcott, chief historian of this phase, writes as follows:

“Then, whence did H.P.B. draw the materials which compose *Isis*, and which cannot be traced to accessible literary sources of quotation? *From the Astral Light*, and, by her soul senses, from her Teachers—the “Brothers,” “Adepts,”

“Sages,” “Masters,” as they have been variously called. How do I know it? By working two years with her on *Isis* and many more years on other literary work.” (*Old Diary Leaves*, First Series, 208.)

“Most perfect of all were the manuscripts that were written for her while she was sleeping. The beginning of the chapter on the civilization of Ancient Egypt (vol. i, chap. xiv) is an illustration. We had stopped work the evening before at about 2 A.M. as usual, both too tired to stop for our usual smoke and chat before parting; she almost fell asleep in her chair while I was bidding her good-night, so I hurried off to my bedroom. The next morning, when I came down after my breakfast, she showed me a pile of at least thirty or forty pages of beautifully written H.P.B. manuscript, which, she said, she had had written for her by—well, a Master, whose name has never yet been degraded like some others. It was perfect in every respect, and went to the printers without revision.

“Now it was a curious fact that each change in the H.P.B. manuscript would be preceded, either by her leaving the room for a moment or two, or by her going off into the trance or abstracted state, when her lifeless eyes would be looking beyond me into space, as it were, and returning to the normal waking state almost immediately. And there would also be a distinct change of personality, or rather personal peculiarities, in gait, vocal expression, vivacity of manner, and, above all, in temper.” (*Op. cit.*, 211-212).

“She has herself described in a family letter . . . her psychical experience while writing her book: ‘When I wrote *Isis* I wrote it so easily, that it was certainly no labour, but a real pleasure. Why should I be praised for it? Whenever I am *told* to write, I sit down and obey, and then I can write easily upon almost anything, metaphysics, psychology, philosophy, ancient religions, zoology, natural sciences, or what not. I never put myself the question: “Can I write on this subject” . . . or, “am I



equal to the task?" but I simply sit down and write. Why? Because *somebody who knows all* dictates to me. My *Master*, and occasionally others whom I knew on my travels years ago. . . . I have hinted to you before now about them . . . and I tell you candidly, whenever I write upon a subject I know little or nothing of, I address myself to *them*, and one of them inspires me, *i.e.*, he allows me to simply copy what I write from manuscripts, and even printed matter that pass before my eyes, in the air, during which process I have never been *unconscious* one single instant." (*Op. cit.*, 213-214).

This process of unveiling the Gnosis to modern man continued throughout the lifetime of H. P. B. and culminated in her day in the writing and publication of that monumental work *The Secret Doctrine*.

Despite the disclaimer in the Preface to the First Edition, *The Secret Doctrine* consists of verses from an entirely Occult Book; presumably available in its entirety only to the Mahatmas, and of commentaries thereon which only a very highly instructed occultist could have written.

A study of the life of H. P. B. reveals that while she possessed powers of direct investigation, her greater works were largely written under the inspiration of the Adepts; for, in addition to the above quotation, in *The Mahatma Letters* we find H.P.B. writing to Mr. Sinnett: "I am at 47th Street, New York, writing Isis, and His voice dictating to me." (Letter CXL).

Immeasurably great though the Mahatmic unveiling through letters and through H. P. B. proves to be, it is nevertheless described as fragmentary. Only a corner of the curtain which conceals the occult wisdom from the world is said to have been raised. Mr. A. P. Sinnett made a unique contribution to this early phase. His fine mind and trained literary faculty enabled him to cast into a form comprehensible to western intelligence the teachings he received in letters, written mostly, it has been said, by pupils of the Adepts at Their direction.

During this first phase the essential duality of the life of The Theosophical Society began to be apparent. The relatively exoteric work of revealing and promulgating philosophic doctrines, formulating terms, and establishing organizations was accompanied and largely inspired by esoteric activity. This concerned the occult life of certain individual F.T.S. who were admitted to the privilege of personal relationship with the Masters whether as pupils on probation, accepted disciples, or Initiates of the Greater Mysteries. Apparently no secret was made of the fact that both of the Founders enjoyed this

privilege. Certain Hindu members, including T. Subba Row, Mohini Chatterji, and Ramaswamy Aiyer, whose vivid account of a physical meeting with the Master M. has been published, were acknowledged disciples of the Masters. Some members of the Inner Group, founded from London and the original nucleus from which the E.S. developed, were also admitted to the privilege of discipleship during the lifetime of H.P.B. Dr. Besant and C. W. Leadbeater participated in this esoteric life of The Society, the Master K.H. informing Mr. Leadbeater of his pupilhood by means of a letter which is extant. This occult activity, initiated by the Masters and H.P.B., has continued to the present day, though general references to individual attainment are less in evidence today than was apparently the practice in H.P.B.'s day.

## SECOND, THE APPLICATION

The second phase in the life of The Society of expansion and application to life of the first teachings overlapped considerably and ran concurrently with the first. In those days, it was contributed to chiefly by H.P.B. herself, also by Col. Olcott, A. P. Sinnett, Mohini Chatterji, T. Subba Row, and Dr. Anna Kingsford. In addition to a knowledge of Hindu, Buddhist and Hermetic philosophy, these F.T.S. were themselves possessed of powers of seership. In Subba Row's case both knowledge and faculty were said by Colonel Olcott to be regained from a former life. In a "Sketch of the Life of the late T. Subba Row" by Col. Olcott, appearing in *A Collection of Esoteric Writings*, we read:

"It was as though a storehouse of occult experience long forgotten had been suddenly opened up to him: recollection of his last preceding birth came in upon him: he recognized his Guru, and thenceforward held intercourse with him and other Mahatmas; . . . His stored-up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gita, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed."

When C. W. Leadbeater entered The Society the Master D. K. (stated to be at that time an Arhat), H.P.B., and Subba Row instructed him in occult science and practice. Under their direction, and doubtless that of his own great Master, he in his turn gradually both recovered knowledge of his past incarnations and developed the power of occult research. In this experience he was later joined by Dr. Besant, and these two continued and extended the second phase. They contributed a wealth of new Theosophical literature founded both on instructions



from the Masters and their own direct investigations. After deep study of the original teachings and of the philosophies of Hinduism and Buddhism as well as of those of Egypt and Greece, these two great pioneers made a long series of investigations into Cosmogony, the superphysical worlds and human vehicles and states of consciousness therein. The *Theosophical Manuals*, *Occult Chemistry*, *Man Visible and Invisible*, *Thought-Forms*, *A Study in Consciousness*, proved to be forerunners of a series of most valuable books expanding the original teachings. Dr. Besant and C. W. Leadbeater also initiated and led many experiments in the application of Theosophy to world problems and activities.

An interesting record of the early stages of this phase occurs in G. R. S. Mead's *Did Jesus Live 100 B.C.?* In his scholarly investigations into Christian origins, Mead sought the aid of occult students of his acquaintance, amongst whom was C. W. Leadbeater. Of these researches Mead writes:

"It has been my good fortune—for so I regard it—to know a number of people who have their subtler senses, to a greater or less degree, more fully developed than is normally the case, and also to be intimate with a few whose power of response to extra-normal ranges of impression, vibration, or stimulation . . . is highly developed. These latter are my personal friends, whom I have known for many years, and with whom I have been most closely associated. From long knowledge of their characters, often under very trying circumstances, I have no reason to believe they are trying to deceive me, and every reason to believe in their good faith. . . .

"But such explanation [of thought-reading and imaginative dramatization as accounting for clairvoyance] seems somewhat feeble to one who, like myself, has taken down laboriously dictated passages from MSS., described, for instance, as written in archaic Greek uncials—MSS. the contents of which, as far as I am aware, are not known to exist—passages laboriously dictated letter by letter, by a friend whose knowledge of the language extended hardly beyond the alphabet. Occasionally gaps had to be left for certain forms of letters, with which not only my colleague, but also myself, were previously entirely unacquainted; these gaps had to be filled up afterwards, when the matter was transcribed and broken up into words and sentences, which turned out to be in good construable Greek, the original or copy of which, I am as sure as I can be of anything, neither my colleague nor myself had ever seen physically. Moreover, I have had dates and information given by these methods which I could only verify afterwards by long and

patient research, and which, I am convinced, no one but a widely read scholar of classical antiquity could have come across." (*Op. cit.*, pp. 18-19, 22-23).

### FRUITS OF OCCULT RESEARCH

The fact is noteworthy that when Dr. Besant and C. W. Leadbeater published under their own names the fruits of their occult researches, they were very careful to distinguish between their proffered ideas and the teachings of the Adepts. They unfailingly insisted that their work was experimental, human, limited, and in no sense of Mahatmic authority. C. W. Leadbeater defines this attitude to his own investigations and ideas in his book applying Theosophical teachings to Christian doctrines and practice, *The Science of the Sacraments*:

"Humbly following in the footsteps of the mighty Indian teacher of 2,500 years ago, the Lord Buddha, we would say to you what he said to the people of the village of Kalama when they came and asked him what, amid all the varied doctrines of the world, they ought to believe:

"Do not believe in a thing merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumours, as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by an Angel (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or Masters. But we are to believe when the writing, doctrine or saying is corroborated by our own reason and consciousness. For this I have taught you, not to believe merely because you have heard; but when you believe of your own consciousness, then to act accordingly and abundantly." (Kalama Sutta of the *Anguttara Nikaya*).

"That is a fine attitude of the teacher of any religion to take, and that is precisely the attitude we wish to take. We are not seeking for converts in the ordinary sense of that word. . . . We have found this philosophy useful to us; we have found it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found—rest and peace and help, and the power to be of use in the



world." (*Op. cit.*, 2nd Edition, pp. 663, 664, 665).

The present and third President, Dr. G. S. Arundale, has continued this phase of direct research. Amongst his numerous works, *The Lotus Fire*, founded upon the Secret Doctrine, but otherwise the product of his own direct illumination, takes its place as one of the immortal classics of Theosophical literature.

The awakening and use as a means of occult research of the powers of the higher consciousness and of trained clairvoyance is so unique and so significant a characteristic of the contribution to world-thought made by The Theosophical Society that it justifies a brief digression from the direct path of history. The exercise of clairvoyance as an instrument of research and the publication of the results would appear to have its advantages and disadvantages, both of which have already been apparent in the history of The Society. The advantages are primarily the maintenance of a fluidic and expanding view of Theosophy, so that the original teachings tend less to be crystallized into fixed dogmas. A second advantage has been the encouragement of members to seek their own direct realization. In fact, large numbers of F. T. S. have been inspired by the lives and teachings of the great occult investigators in The Theosophical Society to seek the way of knowledge by an ascetic mode of life, high aspiration and constant service similar to their own.

#### LIBERTY OF THOUGHT

One result of this advantage has been to produce in The Society not only a number of self-illuminated and unshakably loyal men and women, but also a number for whom certain of the basic teachings of Theosophy and the existence of the Masters of the Wisdom are experienced facts. This inner certitude is well expressed in a recent letter to the members of the New Zealand Section from its General Secretary, Miss E. Hunt: "We have reason to believe intensely in the guidance of the Elder Brethren who founded this Society that it might be a channel for potent forces needed in this century."

This attainment of direct realization and intuitive perception by a large number of its members has enabled The Society to withstand every one of its severe shakings from within and the many attacks made from within and without, both of which apparently are essential factors in its development into an ever more perfect instrument. As long as this mystical life of interior realization, so marked at the present time, continues to be a characteristic of The Society it will live. If it dies out, which is unthinkable, then

The Society could die. For there would be nought left but the activity of the analytical, critical mind, which, left to itself, inevitably places the intuition in eclipse. Under such a condition, discordant wrangling concerning both personalities and doctrines, attack and abuse of those holding different views, would tend to arise, destroying the dignity and the coordination of effort essential to the success of any great work.

The chief disadvantage of the publication of the fruits of occult research is that a tradition might be formed, an orthodoxy develop, which, because of its purely human origin, could limit the field of Theosophical inquiry. Furthermore, where later teachings seem to disagree with earlier, and still later statements differ from either or both, conflict could arise between the protagonists of the various views. This disadvantage is obviously foreseen by the present General Council, which with every issue of the international magazine, *THE THEOSOPHIST*, does its best to minimize the possibility. Their statement reads:

"Their [F.T.S.] bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma . . . it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. . . . No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on another. . . . The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration of others."

#### "FORWARD WITH BLAVATSKY!"

Despite this appeal by the General Council and this attitude and practice by the majority of F.T.S.—and here a return is made to the path of history with which actually the digression is intimately associated—the disadvantage referred to has not been entirely avoided, as stated above. There has long been a group of F.T.S., following what I have ventured to name the scriptural approach, who do not favour the later teachings.



They prefer to study and teach almost exclusively the writings of Madame Blavatsky and the doctrines propounded, largely, it is said, by pupils of the Masters, in *The Mahatma Letters to A. P. Sinnett*.

Those who favour this view—and fortunately every F.T.S. at present enjoys doctrinal freedom—gave to The Society the term “Back to Blavatsky.” This accentuation of the importance of original teachings can be of considerable service to the general Theosophical Movement which now exists and is active both within and without the Parent Society. If the term is a reminder of the necessity of making constant reference, as to a touchstone, to H.P.B.’s writings, it is a useful term. If, however, it implies a scriptural authority for those writings it would seem to be contrary to the Theosophical spirit of free inquiry. If it further implies either going backwards, or limiting Theosophical study and research to those writings, then one conceives that the term could be harmful to the growth of The Theosophical Society; for, in common with all living creations, if it is to endure, The Society must above all things be an intensely dynamic and constantly expanding organization. The individual student’s conception of Theosophy itself must in its turn ever become wider and deeper as his studies progress.

Perhaps the term referred to might be modified to “Forward with Blavatsky,” as the present President has suggested. A reminder both of the necessity for constant reference to H.P.B. and

of the importance of a flexible outlook is given in this modified term. Amongst his many other and varied gifts, The Society is indebted to its present President for a succession of dynamic ideas and terse utterances. Amongst these is the phrase: “Forward with Blavatsky.”

As far as the present writer can discover, and in the period between the two world wars, he has visited most of the Sections and Lodges of The Theosophical Society throughout the world, the present membership in its entirety reveres Madame Blavatsky as the inspired channel through which the first revelations of Theosophy in modern times were made. They are, however, for the most part, also ready to study and, when convinced, adopt the teachings of her pupils and successors. Where reason and intuition dictate, many have come to regard them and the movements arising from them as valuable developments and expansions of the original revelation.

Such, briefly, would appear to be the second and present phase of the life of the T.S. It is marked by direct research and interior realization on the part of members and by the application of Theosophy to politics, education, world religions and social reform. The nature of a possible third and of succeeding phases is an interesting subject for speculation. Doubtless a third will develop as naturally out of the second phase as that has done from the first. [The Intuition.—ED.]

(In next issue: The Three Approaches)

## Stars of Goodwill

Knowing that Goodwill alone can renew the world,  
I will try ever to be a shining Star of Goodwill,  
Shedding its radiance everywhere.  
I will try to be a steadfast pillar of Goodwill in the midst of all illwill.  
I will try to make Goodwill active wherever illwill prevails.  
I will try to be eager in Goodwill towards the weak and the unhappy,  
especially towards animals.  
MAY MY WILL EVER BE GOODWILL.

—G.S.A.

(A Resolve for May 18, Goodwill Day)



# REHABILITATION

## ACROSS THE CHANNEL

(By Airgraph)

FROM Mrs. Adelaide Gardner, dated London, February 26:

We have little news, since posts are slow and it is not possible to send printed matter as yet to either France or Belgium. Major Van Dissel writes tragically of the conditions in occupied Holland, but we are praying that the new offensive will release this part of the country soon. In the liberated areas things go ahead "little by little," he writes. It is slow work because of the transport situation, and that holds true for France and Belgium. A thousand bales of English wool, urgently required for French factories to make essential articles of clothing, took a month or more to get across!

Professor Jean Marcault writes that he is resigning the General Secretaryship of France in April owing to deafness, and will work under the reconstituted Ministry for Education, "where my pen may be used effectively."

I am publishing in *Theosophy in Action* an editorial promulgating the idea of a more closely formed federation for Europe as a skeleton for the Federated States of Europe as suggested by Dr. Besant.

## THE WORK IN PARIS

Mademoiselle Pascaline Mallet writes, from the Section Office, Paris, on January 1st:

Mr. Jinarajadasa's cable arrived on December 12th and was a wonderful and happy surprise. I wonder if you realize what it meant to us. It was the first linking up again since France was submerged by the tide of adversity only now slowly receding. We know and feel to a certain extent that no outer circumstances can separate us, but nevertheless our limitations still make us depend, however unwillingly, on outer contacts or at least if we do not consider them indispensable, we prize them none the less.

If I may at all judge by the joy we feel in getting news of our scattered brethren lost sight of for the last four years, I can imagine your own joy as our President—"Father," in getting news of the various National Sections, children of the big family you preside over. However, in your case, news not being limited to letters, these, though no doubt welcome, can only be additional sources of information and contact.

Although we have lost sight of nearly all our members and deplore the loss of at least two-thirds of our library as well as documents and furniture, we feel this momentary eclipse will have been on the whole favourable to the work. Those who write to us are not among the indifferent who stayed in The Society merely by habit, but consider themselves happy and proud to renew their membership and to pledge themselves anew to the spreading of Brotherhood. The response is very heartening.

Our re-opening meeting on December 10th, though hastily organized for various reasons, gathered over 400 people, both members and public. The speakers made clear the reason of the "dissolution" of the French Section by the Vichy Government, the history of the persecution suffered by so many members, particularly by Prof. Marcault, and finally the prospect of future work for the furthering of active brotherhood in a world desperately in need of our ideal.

The Police have not yet left our Headquarters, where they are still busy moving out the stacks of "suspicious" documents which had been gathered from far and wide.

Prof. Marcault is back since October. We are exceedingly sorry that his deafness will prevent his re-election as General Secretary, though of course writing and lecturing are still possible. No doubt he will have written to you on the subject, but as letters do not always reach their destination, I think it just as well to mention the fact in case you are not *au courant*.

Before we can hope to call a Convention together, we must get into touch with our Lodges and members, and it is no quick or easy job as most have changed their residence. We must begin again from the very beginning, but I assure you there is no lack of enthusiasm or will to surmount obstacles and difficulties.

I may perhaps mention here that I have taken up again the duties of Secretary begun in 1940, although home duties have to be carried on at the same time (that is to say looking after my parents—Father is 84—doing the housework, cooking, etc). Fortunately, circumstances have turned us out of our Versailles flat and we are "refugee" in Paris, which makes it all the easier for the work in Square Rapp. During the winter months the office will be icy cold and we shall just manage to stay a few hours daily for inquirers and work at home.



We are looking forward to receiving *The Theosophist* and *Conscience*, also any books by yourself or Mr. Jinarajadasa that may have been published.

I have practically finished the translation of the Four Books of *The Lotus Fire* (the fifth will have to be done later); but there is not much likelihood of printing it for some considerable time, and before that it will of course be submitted to you, for approval. You have used a "new" language for expressing conceptions outside the usual scope of our thoughts, so the unfortunate (or fortunate?) translator had to try and coin equivalent expressions in French, and it was no small enterprise, though a very fascinating one. I only wish somebody could have done it better.

We should very much like to hear about Adyar and something concerning the work you are doing. May we hope to see you back in Europe this year? That would be indeed a joyous prospect to look forward to.

## THE RUSSIAN MOVEMENT

Dr. Anna Kamensky writes on the 1st January—she fled from Russia during the Revolution and has since administered the Section from Geneva:

I am happy that we are allowed to continue as a "Russian Theosophical Society Outside Russia." As long as the doors of Russia are closed and no freedom of thought is given, it is wise to work here with refugees. It is a great help and comfort to them, to be recognized as a body belonging to the universal Theosophical Society.

As soon as I had your permission to become at the same time a local member, I entered the Swiss Section, and I have founded already in Geneva a new Lodge, "Peace and Light," which received on 17 November a charter from the General Secretary, Mme F. Scheffmacher. On this occasion, the Swiss Section expressed thanks to me for my 23 years' work and help to the Section. It was a quite unexpected *jubilé* and I was happy to have the appreciation and the affection of the members. I received loving messages from all Centres and Lodges. I have now a vote on the Central Committee. When Dr. Besant sent me to help Switzerland, it was in a very said condition, but now, thank God, the Section has grown splendidly. I am proud and happy to serve her.

As to our Russian movement, it is weak at the present time, but members are faithful and

devoted. From time to time I receive letters showing their beautiful spirit amidst trials and tragedies. When this terrible cyclone shall end, I am sure there will be a rebirth everywhere.

## FINLAND CARRIES ON

(By Airgraph)

Mr. Armas Rankka, General Secretary for Finland, to the President:

I am very glad, now that the difficulties caused by the war in the relations between England and Finland have disappeared and postal communication has been re-established, to send you greetings. This enforced silence has been too long. I have tried to get into contact with England by way of Sweden. Every year I have sent in my annual report to Adyar, but I do not know if they have come through. [They have. ED.]

In June 1943 I was in Sweden as representative of the Finnish Theosophical Society at the annual meeting of the Swedish Theosophical Society in Stockholm, and in September of the same year Mr. van Lilienfeld, General Secretary of the Swedish Section, was in Helsinki at the first meeting of the autumn term. This meeting was at the same time the inauguration of our new Headquarters at Vironkatu 7 C. In May 1944 Miss Franzen of the Swedish Section was our guest and lecturer at the annual meeting, and this year Mrs. Ostelius from Stockholm will lecture at the annual meeting during Easter. This contact with the Swedish Section is the only contact we have had with the Sections of other countries apart from a few private letters, which of late have been very scarce.

All through the war we have been allowed to keep up our Theosophical work without disturbances. The Lodges have held their meetings in Helsinki even at the time of the worst bombardments, although the blackout and the air-raid warnings made it difficult for members to take part. Public lectures have sometimes been given and our periodical, *Teosofi*, has appeared regularly all through the war. Books, too, have been written and published.

The members of the Finnish Section send sincere greetings to you and all our friends in Adyar and England. We have remembered you all through the war with as much warmth of heart as before, so the internal union has remained unbroken in spite of external breaks.



# ROOTS OF THE ARYAN RACE

G. S. ARUNDALE

[The other day I had the privilege of addressing a distinguished gathering on the occasion of the inauguration of a diploma course in music under the auspices of Kalākshetra and recognized by the University of Madras. The establishment of this course marks a new era for Indian music in the Presidency of Madras, the result of active cooperation between the authorities of the University and Rukmini Devi. Kalākshetra, under her guidance, is doing wonderful work in the field of the renaissance of Indian culture, and I am profoundly thankful it is being accomplished under the spiritual Banyan Tree of The Theosophical Society.—G.S.A.]

**S**PEAKING in my official capacity as President of The Theosophical Society, this is a great red-letter day for our movement which is nearly seventy years old. The Theosophical Society has ever been a great dreamland. It has dreamt of Universal Brotherhood, it has dreamt of the search after Truth, it has dreamt of the vivification of the great Faiths of the world, it has dreamt of Right Education, it has dreamt of the rejuvenation of the Arts and the Crafts.

Some of our dreams have become realities, some of our dreams have become facts or are in the process of becoming facts. I had no hope when I became President of The Society that the dream of the Arts and Crafts, so essential to Brotherhood, so essential to Truth, so essential to the peace and happiness of the world, would so soon become the wonderful fact that it is now becoming today. We have not had either the Arts or the Crafts at the level to which they have risen at this particular moment.

Today Rukmini Devi with her genius has been able not only to establish Kalākshetra as a great International Centre of the Arts, but she has awakened the University of Madras to the need for the wide spreading of Music throughout the Presidency, indeed throughout India. And this door which with the generous help of the University of Madras she has been able to open will, I hope, flood the Madras Presidency at least with a great wave of music.

It has been truly said that as is the music of the people, so is the character of the people. Indeed that was said by Plato himself in his *Republic*. And unless the Arts and the Crafts

This item was held over last July because of paper shortage. It should be linked with Rukmini Devi's Kalākshetra activities in this issue.

pervade India, unless the ancient spirit of them is revived in this great Motherland of the nations, of what worth will be the freedom for which we are so actively striving? Without culture, without music, without all those splendours, freedom remains unadorned. I venture to say if we have lagged somewhat behind in our inability to grasp the freedom which is already overdue, it is because the spirit of the arts, the spirit of culture, the spirit of all that is beautiful, has not yet permeated those men and women who heretofore have worked for the political freedom of India.

I think that Kalākshetra and its new development are a very definite sign of the hastening of India to her freedom. And I hope that not only in this Presidency of Madras, but everywhere else there will be a revival of the great Indian Arts and Crafts which are at the root of culture not only in India but throughout the world.

Hindu music, I feel perfectly convinced, is the root music of the Aryan race, Hindu polity is the root polity of the Aryan race, Hindu education is the root education of the Aryan race. There is no derogation to us Christians, Muslims, or Buddhists in thus giving precedence to the Hindu spirit. It is a fact, and a fact which must be realized. Until the West assimilates this root spirit of music the West will not draw near to the East, the East will not draw near to the West, and the result will be a continuance of that cleavage which brings about so much hatred suspicion, and distrust.

I should like to say to all of us, and also to Sir C. P. Ramaswami Aiyar and to the Rt. Hon. Srinivasa Sastri that they have grievously erred in imagining that they are in the outer court of the arts, or that they are laymen in the arts. We are all of us artists. Let us realize it. And we must all of us help this great work in homage



to the artistry within us which perhaps lies hidden, which we do not recognize, but which some day must flower either in one incarnation or in another.

We may be sure that under Rukmini Devi's direction this Siromani Course will endure and grow for hundreds upon hundreds of years, will grow from beauty to beauty, will spread far and wide, so that when we older people remove ourselves from these lower planes, we shall return and become the pupils of her great, great grand-pupils, if I may so call them.

As President of The Theosophical Society I say this is a red-letter day, and I feel proud that under my Presidentship there should be such a flowering of the Arts and the Crafts. We are grateful indeed to Shrimati Rukmini Devi and to her colleagues. The Theosophical Society becomes renewed in such work as this, and all that it is able to do becomes better done and more widely done. So I welcome this Course, I welcome Kalākshetra, I welcome the real beginning of a victory of art which shall give peace and happiness to the whole world.

## A Letter from Rukmini Devi

This letter-foreword by Rukmini Devi to a fascinating prospectus issued by Kalākshetra sounds the ennobling note for all activities which are being carried on under her ideals and genius.

It is necessary before you become a student of Kalākshetra to understand my aims and ideals. I want you to know that this is not merely one of those places where you can learn some Art and, as soon as possible, present yourself before the public and win recognition. With the standard of Art as it is and with the public's knowledge of India and her Great Arts, it is easy to win approbation and even to become famous, for the public will take you at your own valuation of yourself, and at the valuation of the press and the critics. Neither the press nor the critics can understand Indian Art unless they have been through a course of study; and the public is mostly composed of modernized, western-educated people who only lately have even heard that India has a culture which is age-old and a civilization which is older than any other in the world.

Kalākshetra is an Art Centre, and I have even called it "International," but its root is in India. Nowhere in the world can you find the true philosophy of the Arts as in India. No other land teaches you that Art is a Divine gift and that every artist is a Messenger of the Gods, for through Beauty alone can come true understanding. If you consider every country's culture as a gem, then Beauty as represented by the Arts is the golden cord that threads the māla, and India alone tells you that every artist possesses such a garland of Beauty to be placed round the neck of the Highest.

It is in order that this attitude may come into being that Kalākshetra is founded, for without the religious spirit, without a spirit of dedication and the power to enter into the spirit of Ancient India, Kalākshetra would serve no useful purpose either to our Motherland, India, or to the world.

This is the very reason why all these years, though I have travelled in every country and deeply

studied many Arts, I have never danced anywhere else, for my first duty was to live in India, be an Indian, and lay the foundations in this sacred land before the superstructure is built in other lands as well.

It is because of my study and unceasing work that I have tried to establish a system of training that would be most suitable for young people. I have no desire to produce superficial artists who perform, but artists who have knowledge, devotion, creative imagination, and idealism. This is why studies in Kalākshetra take longer than anywhere else, for a true Indian Education goes hand in hand with Art. This education includes the knowledge of Literature (especially Indian), Indian Music, Sanskrit, the Mother Tongue, Needlecraft, Stagecraft, and English, for it is essential in these days not only to know how to be Indian, but also to reveal Indian culture to the world.

The international aspect of our work is one of the most important, and this is given by the study of the culture of all Nations, the celebration of sacred days of all religions, and a knowledge of the lives of great people of all Nations. Besides these, there are the musical appreciation classes in order to understand both eastern and western music, and the production of plays from all lands.

The technical side of learning in Kalākshetra is more strenuous than elsewhere, for only with perfect control, whether of voice, body, or instrument, can Art reveal itself, and a complete mastery of the technical side is being taught by great artists, whom I have the good fortune to have round me; they are themselves products of India's ancient culture and pupils of great masters.

But most important of all is it to teach pupils good taste. This has almost entirely vanished from the



educated classes in India, and it is in this field that I have the hardest work.

In music, people desire cheap songs, which have no place in Kalākshetra. Instead, I hope to revive the love of the great classical music of India. At present we have only South Indian music, but later we hope to have North Indian as well.

In dancing particularly, good taste has yet to be developed, for people think that anything rhythmic is dancing. In olden days no Kathakali artist was allowed to appear before the public until after twelve years of training, and no Art in India was presentable before the public within seven years, while

today seven months would often be the longest period of study.

While reviving the ancient Arts, I want you to know that Creative Art is the heart of them all. Our ancestors were creative artists, and so can we be. Our Art need not stand still. In order to make a glorious contribution to the culture of the world, which I hope every one of you will help me to achieve, we must work together in a spirit of dedication. Remember that this is very hard work indeed, but if after considering this, you still desire to join Kalākshetra, then you will have the warmest welcome of a co-worker and friend in me.

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### SUNSET

Under the rose-and-golden sky  
As day to night resigned its rule,  
I heard your heart's ascending cry :  
"How beautiful ! How beautiful !"

And my own heart was glorified,  
Seeing the beauty that was you  
Making within its mirroring tide  
The deathless Beauty live anew.

Glory unstained by time or place  
Unto your spirit's glory bent,  
As on your upturned, sunlit face  
Eternal with eternal blent.

And shall I quail when comes eclipse  
On eyes the Light of lights has lit,  
Or touch mortality on lips  
That have acclaimed the Infinite ?

February, 1945.

JAMES H. COUSINS



# MEMORIES OF HELIOS

J. L. DAVIDGE

7-10-1867—5-2-1945

FORTY years of romance in arts and music and another forty years of strenuous and competent work for Theosophy—such is the engaging consummation of the incarnation just ended by Marie Russak Hotchener, affectionately known throughout the Theosophical world as Helios. Her entry on to the stage of The Theosophical Society was no less dramatic than that of Annie Besant or either of the Founders.

In January 1906 she wrote to Colonel Olcott at Adyar asking how to proceed to become a member of The Society. He replied that he would be in Europe in May and would write her so that she could visit him. She had never up to that moment met a Theosophist, though for six and a half years she had been under observation by "people" on the inner planes, one of these being her father, Judge Allyn Barnard, a pioneer of California, who began instructing her as soon as he had passed over. Prior to his death neither the father nor the daughter had heard of Theosophy, but immediately after his death he appeared to her and her maid-companion (Mina Renda) in Nice, France, saying that he had been guided to find her by some discarnate Hindus by whose wish he told her to get some books on Theosophy and these would explain many problem of life she was trying to solve. "The dark mysterious gate of death was thus flung wide, and he came through to bring me a clearer understanding of life."

In this psychic appearance at Nice Helios was warned by her father to avoid consulting spiritualistic mediums, but to practise meditation according to the teachings of Theosophy. This she did and soon was able to communicate with him during sleep and in her waking consciousness deduce indisputable proofs of their association on the astral plane. During these years of seclusion she read other philosophies which she was able to compare with Theosophy as he advised; he advised her also not to join The Theosophical Society until she had studied Theosophy and knew its philosophy first. The *Key to Theosophy* was her bible, and she read two of Mr. Sinnett's books and one by Anna Kingsford, somewhat rare books in those days. The passages in the *Key to Theosophy* explaining what a Theosophist should do and should not do, she took for daily meditation, and conceived great delight in imagining what a joy it would be to join a company of truth-seekers who lived those ideals, knowing nothing of the troubles that had already occurred within The Society.

One morning in 1906, a few days before Easter, she awakened with the memory that her father had told her to go to Southampton immediately to meet Colonel Olcott. She went. She was the only person to meet him, no one else in England knowing of his arrival because he had been transferred from one ship to another and arrived in England before he was expected. While discussing the strange circumstances of their meeting, he suddenly called her "Little Mother" and she was "Little Mother" to him to the day of his death—evidently a remembrance from a previous life as she verified later.

Her first rude shock was "a sort of fiery council meeting" in London of old and leading members, "unhappy, unbrotherly, criticizing A.B., C.W.L., C.J., etc. It was a disturbing revelation indeed!" Only the greatness of the President-Founder and his trust in the Masters carried The Society through the storm. Helios herself was assured by her father overnight: "Base your Theosophic life on the *principles* of Theosophy, not on the conduct of *personalities*"—a counsel of wisdom which the Colonel approved and which he said he had found it necessary to repeat many many times to the troubled members.

After visits to France and Holland the Colonel paid a visit to America, but before sailing invited Helios to join him as his permanent Honorary Private Secretary<sup>1</sup> and go to India with him on his return from America. So many obstacles appeared to prevent her, but these were removed as he said they would be—they faded one by one and without any effort on her part, and Helios and Miss Renda joined him at Genoa on the way to Adyar.

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<sup>1</sup> "Mrs. Marie Barnard Russak, B.A., has been appointed Honorary Private Secretary to the President-Founder, also Secretary and Treasurer to the Olcott Panchama Schools."—*Theosophist*, Feb. 1907.



Joining the President-Founder meant for Helios the renouncing of a distinguished operatic career, including an engagement at Bayreuth. How often has she told us of the genius of Cosima Wagner, brilliant daughter of Liszt, who brought happiness and understanding to Richard Wagner and helped him to realize the ambition of a lifetime, and after his death, with stupendous courage and power, carried on the great Wagner festival at Bayreuth until it dominated musical Europe. Here it was that Wagner died in 1883, being buried in the park at the back of Wahnfried, well named "Dream of Peace." Here it was that Helios was received by Frau Cosima—Wahnfried, with its impressive reception rooms, its vast collections of Wagner portraits, Wagner's decorations and laurel wreaths, the library, but most impressive of all, the commanding and stately figure of Cosima Wagner sympathetically interested in the musical future of a promising American singer.

\* \* \*

When Helios and her friend met the Colonel in Genoa, he was bed-ridden in a hospital. In a rough sea off Gibraltar he had slipped and fallen down a flight of fourteen steps, turning two complete somersaults and injuring his right knee. He thought the fall was due to temporary faintness caused by severe abdominal pains which had been increasing in severity. With the aid of crutches he went aboard ship on November 7 and left on scheduled time. In Colombo the physicians fought a hard battle, using oxygen, to save him, and on reaching Madras, his heart still very weak, he was landed on the dock in a large lounge-chair attached to the ship's freight-crane. "Yes, quite an uplifting experience," he said to Helios, never losing his delightful sense of humour.

Helios describes a picturesque and thrilling sight in Colombo where a great throng of Sinhalese welcomed him with touching expressions of reverence, waving Buddhist flags such as he had designed for them many years before as representing the colours of the aura of the Lord Buddha—"he told us of his love for the people, and how he had laboured to revive Buddhism and education among them. 'I did the same for them in the long long ago when I was King Asoka,' he said."

Three months after reaching Adyar his great spirit left the tortured body, two vivid memories revealing special moods of the Colonel remaining in the mind of Helios. First, his ever-recurring thought for the welfare of The Society and his

belief in the Masters' assurance that They would watch over Dr. Besant; second, the crowning glory of his personal life in the visits of the Great Ones—the Mahatmas, as he so often called Them. His public statements about the visits of the Masters almost wrecked The Society, according to Helios, and caused very great sorrow to Dr. Besant, some of her oldest friends deserting her. The Colonel found satisfaction in recognizing before dying those who were loyal to him and to The Society, so that he might more easily find them from the other side and impress them in ways to help The Society.

Among the statements which he dictated to Helios was the letter of 25th January 1907 announcing Dr. Besant as the only person fitted to succeed him as President and calling on the members to be loyally devoted to her as their leader; also that never-to-be-forgotten article, "A Recent Conversation with the Masters," printed in the February 1907 *Theosophist*. He had nearly finished dictating the article and was anxious to end it with a strong appeal to the members; after lying for a few minutes in deep thought, as though speaking to himself, he said: "How shall I end it?"

"I will end it," was heard in a deep voice, and there, once more, beside the Colonel stood the Master Morya, who dictated the famous passage urging members to cease disturbing the Unity of Brotherhood and to aid the Masters by living true to the highest possible ideals of Theosophy. This was the last direct message to the members from the Masters given through the President-Founder.

The last of his official dictations was his famous farewell to his "beloved brothers in the physical body" and the greeting to his "beloved Brothers on the higher planes."

Helios used to tell us of the Colonel's tender farewells to his friends at Adyar and his specially considerate regard for his servants, to whom he gave presents, and for those Adyar residents whom he believed he had made unhappy by his official actions,—these he sent for and asked their forgiveness.

A few days before he died, while resting in a reclining chair he suddenly half rose and extending his arms cried "Old Horse!"—one of his pet names for H.P.B.—and folded her astral form to his breast. She wore a long cloak and cowl, such as monks wear. "The Blessed Ones have come to take me home," he wrote to some of his friends the same day. "They have all been here—we all saw Them—and they say my life is done. They are waiting for me . . . What a glorious thing it is to die among the blessed on earth, and the Thrice Blessed above!"

<sup>1</sup> "Memories of Colonel Olcott" in *World Theosophy*, 1932-33.



A few days later, he fell asleep in a painless death, Dr. Besant, Miss Renda and Helios kneeling at his bedside. "The Masters received him as he passed from us and carried him away to the Himalayas."

Dr. Besant wrote of Helios in her ministrations to the Colonel as "tending him with the most loving solicitude and playing the part of a most devoted daughter . . . this noble lady has proved a very God-send in these days of prolonged suffering."

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The life of Helios falls into four phases: (1) As Marie Barnard—the opera period, (2) As Marie Russak—honorary private secretary to Colonel Olcott and (3) service under Dr. Besant, (4) As Marie Russak Hotchener—independent editorial work on Theosophical journals and collaboration with Dr. Arundale.

The third phase began with secretarial work for Dr. Besant. While the President was away from Adyar, Helios acted as Deputy-President. About this time she built the Headquarters house which is now the home of Dr. Arundale and Rukmini Devi. In 1910 she left for London with an appointment from Dr. Besant as international lecturer and visited Lodges and Federations in England, afterwards touring the U.S.A. and organizing the Great Work. Here it was she met Mr. Henry Hotchener, who held an important post in the movie industry in Hollywood, and they were married, drawn to one another by irresistible ties from the past, which they remembered. Was any marriage ever happier, or more fruitful in work for a Cause dear to the hearts of both!

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Helios had a fine flair for journalism and already had been producing from her Hollywood home *The Channel*, a monthly magazine devoted to spiritualism. This lasted two years, 1915-1917. In 1917 Henry and Helios visited Dr. Besant in Adyar and were the messengers who carried back to America the famous letter from Sir S. Subramaniam (Vice-President of The Theosophical Society) to President Wilson informing him as to the full measure of oppression and misrule in India, including the internment of Dr. Besant, and offering for an immediate promise of Home Rule from Britain the help of ten million Indians in the war. Up to that date, 24th June 1917, only five hundred men had volunteered "out of a possible thirty million," as the letter stated. The letter reached President Wilson, it was read and discussed by many national leaders, and it was placed on the desk of every member of Congress, and in addition Mr. and Mrs. Hotchener prepared a brief on

India's case which was widely used in the American press. The full story is given in "An Abominable Plot," a political pamphlet published by Dr. Besant in 1918.

Then came the founding in Washington in October 1917 of the League for World Liberation supporting Dr. Besant's plan of a free world that would include religious and economic equality, as well as political. Dr. Besant accepted their invitation to be International President and sent the grateful thanks of Indians for all that was being done in America for India.

Helios also edited in the U.S.A. the *Server*, a Star paper (1927), and with the help of Mr. Hotchener *The Theosophist* (1930) and *World Theosophy* (1931-33), pouring into these journals the fruits of her ripe experience, and when they came to Adyar in 1935 for the Jubilee Convention and took up permanent residence by invitation of the President, Helios became managing editor of *The Theosophical World* and associate editor of *The Theosophist*, while Mr. Hotchener managed and revolutionized the Theosophical Publishing House and put it on an up-to-date business footing. The Indian heat put a great strain on Helios and they returned to their Hollywood home in 1937. She was then seventy.

The editing of *The Theosophist* at Hollywood during the whole of 1930 was a remarkable venture. Indian members were not cooperating, and fearing a repetition of the story of *The Phoenix* Dr. Besant removed the publication of *The Theosophist* from India to the U.S.A., hoping to spread the message of India to the world more widely and bear on Britain a new force for India's liberty. In the meantime the *Adyar Theosophist*, in a smaller number of pages, continued to appear at Adyar, but from January 1931 reappeared as *The Theosophist* enlarged to resemble its former self. Dr. Besant wrote: "The Masters refuse to sanction its transference to any place and say it must remain *The Theosophist*; They do not object to a national magazine using the name of Theosophist provided the National name is prefixed—the English *Theosophist*, the Dutch *Theosophist*, and so on." Dr. Besant noted that the American edition had been "most successfully" produced by Mr. and Mrs. Hotchener and had won "golden opinions everywhere."

*Sic transit gloria*—but only the physical embodiment. The glory that is Helios remains with us—the valiant spirit, the deep philosophic mind, the great mother heart: all this rich endowment still inspires and warms us. May she enjoy her rest and her activity among the Elder Brethren to whom she is linked by precious ties woven as they travelled together down the ages.



# THE WORLD MOTHER

LUCIA McBRIDE

(Continued from April issue)

## THE WORLD MOTHER'S CALL

LET us open our hearts to the glory of Motherhood and let us listen to Her Call as given to Dr. Besant: "What is there more wonderful than Motherhood, for Motherhood is the supreme Act of God, with perfect reflection in every living Spark of His Life. All things are through Motherhood. In the seed is Motherhood. The fully-opened flower perpetuates its glory in the reproduction of itself, and lives on through eternity in act after act of Motherhood. Motherhood is the effulgent brightness of Eternity, glistening amidst the darkness of time. Motherhood is the great Redeemer. Where Motherhood is, there is joy and peace, in comparison with which the passing pain is but a happy price to pay for the privilege of entering so glorious a kingdom. . . . Motherhood is the fulfilment of life, the flowering of Divinity at every stage of its unfolding. Motherhood is the supreme Brotherhood. One who has been a Mother has gazed upon Paradise and has entered a Heaven. What more splendid work for man than to help woman reverently to achieve the sublimity of her womanhood? What more splendid work for woman than to perform the wondrous sacrament of Motherhood either in her own person, or in the service of a world all too motherless? Shall not every woman be a mother, either to her own children or to My other children, to those who are starving for want of Motherhood? If every woman were active in My Service and if womanhood were honoured, all wretchedness, all misery, all loneliness, all despair, would disappear, for there is no room for these where Motherhood abides in strength and tenderness."

As was long ago pointed out by the Masters (in one of the early letters)—when the woman takes her rightful place, she will bear Buddhas and Christs. Every woman must be a Star in the home, and in the life of the Motherland, shining more and more unto the perfect day. Where women are honoured and fulfill their womanhood, there shall reign peace and prosperity. Then shall the young be happy in the joy and gladness of youth. Then shall the elders work as comrades in the service of the land, which is the Mother of all, each contributing to the common stock the special richness of his individual faith and circumstance. Then shall

the aged bless and fructify with their wisdom, and depart into Peace honoured and rejoicing.

The coming civilization will be one in which the position of Motherhood will be fully recognized. There is only one World Mother, as there is only one World Teacher, and the Ideal Womanhood, as the Ideal Manhood, is represented in the World Teacher. To quote from an article in the old *Herald of the Star*: "The world needs to have a true revelation of the mind of God. Power, strength, courage, might, the so-called masculine qualities, have been over-emphasized. But slowly we are coming to lay greater value on the so-called feminine qualities. This clearer comprehension of the Father-Motherhood of God will enable humankind to acquire a larger conception of the Godhead. It will only come about by a wider spiritual ministrations to woman."

"So it is at this time, in connection with the great forward movement of civilization, that the World Mother, known by different names in different faiths, is coming forward to take the special place as the Mother of the World, to be recognized publicly, as She has ever been active spiritually."<sup>1</sup>

Although the issue of *The Call of the World Mother* by Dr. Besant has attracted but little attention outside of Theosophical circles, it is an act of supreme importance to the world. Because She, as a Living Person, embodying the Fire of richest Motherhood, is forgotten, the world suffers. She must be realized not as an intellectual abstraction, but as a Guide to Life, as a Principle, as the Mother of us all. As Theosophists, it seems to me, we have a special duty in regard to Her. Not only because of Her relationship with the World Teacher, which is a very important reason—The World Mother speaks of the World Teacher as Our Lord, recognizing His high place—but because, as Geoffrey Hodson says, "The Theosophical Society is entering a new phase. The fundamentals remain unchanged as always, yet the expression will be new. Beauty will come more and more to the fore." As She is the essence of Beauty and as Her work with the Angels is Supreme Beauty, we, if we would truly serve Her and be real Theosophists, must represent Beauty, which is living occultism,

<sup>1</sup> *The New Annunciation*, Annie Besant.



the inner fire of Truth in the world. So, as aspiring disciples of Our Lord, as children of Her, as women, as citizens, as parents, let us listen to Her message and breathe forth its glory upon the world. Only then can we kindle the myriad temples of Motherhood with the mighty Fire of Her Sacrifice and Power."

### HEAD OF A DEPARTMENT

The World Mother, as described by Bishop Leadbeater, is a mighty Being, head of a great department of the organization and government of the world. A mighty Angel, She has under Her a vast host of subordinate Angels whom She keeps perpetually employed in the work which is specially committed to Her. We are familiar, most of us, with the fact that there is an Angelic Kingdom and Hierarchy developing alongside the human and superhuman kingdoms, and that Angels truly are Nature Spirits which have attained to self-conscious individual existence, and not deceased human beings, as may people think they are. These Angels range from the littlest of sylphs to the highest of mighty Powers, and how glorious the day when the race will cooperate and work with these Beings. They want us and need us to work in all departments of life, but we, if we would truly know them, must develop the qualities of purity, impersonality, directness and simplicity, without which they cannot use us to the fullest degree. Our Lady, then, is an Angel working along a different line of evolution from ours, yet one with us, and, if we may rightly compare Her, probably regarded as being of equal dignity with or even higher than the Chohans who are Heads of the Rays. Geoffrey Hodson, in describing Her, says:

"She is radiant and beautiful beyond description, and shines forth as the incarnation of perfect womanhood, the apotheosis of beauty, love, tenderness. The glory of divinity is all about Her. A glowing happiness, an ecstasy of spiritual joy, shines through Her wondrous eyes. In spite of the intensity of Her exaltation, Her gaze is soft and tender and in some way full of the happy laughter of children and the deep and calm contentment of maturity. Thus She fulfills Her great part in the Plan and takes Her place in the Hierarchy of Those, who, having learned to live in the eternal, yet voluntarily submit to the imprisonment of time."

### HER WORK FOR WOMEN

What is the work of the World Mother? It can be said in a very real sense that all the women of the world are under Her charge. "For, within Her heart She holds a replica of every woman linked to its earthly counterpart, that at

all times She may guard and bless Her representatives in the world below. The charm of pure and perfect womanhood reflects the fragrance of Her presence; through their beauty Her splendour shines. She actually unifies Herself with the womanhood of the world, suffering with them all their pain, even their shame and degradation, in order that She may more truly share with them Her own divine achievement, Her own wondrous power, Her all-embracing love, the fresh beauty of awakening womanhood, as well as the deep happiness of maturity and the joys of wife and mother."<sup>1</sup> Especially are women in Her charge at the time of their greatest trial, when, as Bishop Leadbeater so beautifully says, "they are exercising the supreme function given to them by God, and thus becoming Mothers in very deed."

"Just because of the great work done and the terrible suffering involved, there is this special department of the Government of the world, and the duty of its officials is to look after every woman in the time of her suffering and give her such help and strength as her karma allows. Having at Her command vast hosts of Angelic Beings, one of them is always present at the birth of every child as Her representative; so that we may quite truly say that in and through that representative, the World Mother Herself is present at the bedside of every suffering Mother."<sup>2</sup> Her ministrations are extended to all alike.

"Geoffrey Hodson has told how, while making clairvoyant researches into pre-natal development, he first learnt for himself of the Madonna's work for the world. While studying the pre-natal development of a human embryo, he found that a deva was at work upon it and noticed that in the ninth month the aura of the deva underwent a remarkable change, appearing 'like a beautiful mantle of blue thrown over the head and shoulders, with one corner covering the mother and child. . . . The blue mantle . . . shone with a silvery sheen, and as the head of the deva was bent down over his charges and his arms embraced them, the effect was irresistibly reminiscent of the Madonna and Child.' (This appearance as of a blue mantle covering the head and shoulders of all who are specially connected with the World Mother, appears not only during childbirth; it can be seen over the heads of those devotees of Our Lady who, by reason of a strongly maternal nature or of strong attachment to Her, endeavour to channel Her blessing to others.) 'There was such a deep tenderness,

<sup>1</sup> *The Angelic Hosts*, Geoffrey Hodson.

<sup>2</sup> *The World Mother as Symbol and Fact*, C. W. Leadbeater.



such a truly maternal spirit of love and joy and protection' expressed in the attitude of the deva, that Geoffrey Hodson set himself to discover its cause. Raising his consciousness to higher planes, he saw that the real source of the wonderful love and protection enwrapping the mother and child was 'one so lovely, so truly embodying the spirit of Motherhood, as of womanhood, that I knew Her as none other than the Blessed Mother Herself.' So intimate and wonderful was Her overshadowing of the deva, and through the deva of the Mother and child, that it seemed as if She Herself were actually present at the birth."<sup>1</sup> Geoffrey Hodson continues:

### SHE GIVES STRENGTH

"She makes no distinction between the rich and the poor. All are Her children. Hers, then, is the tender mercy that presides at the birth of every child, whatever the rank or place of the Mother. She gives Her service in the slum, the prison and the tenement. No woman is so low as to be outside the range of Her all-embracing love. She honours even the most degraded, in the name of the Divine Mother which She sees within. She sanctifies the shrine of birth and welcomes every human babe into this sublunary abode. In addition to this help which Her presence gives to the egos of both mother and child at all levels, and the harmonizing and calming influences which it exhales, She watches closely the mental and emotional changes of the mother, entering with her into all the experiences through which she passes, even sharing her pains. At the same time She helps to increase those expansions of consciousness which come in some degree to every Mother during the period of her sacrificial act."

Thus the many stories are told, more especially among the peasantry, of women who have seen the World Mother standing beside them in those difficult hours, and many who have not been privileged to see Her have yet felt the strength, the help which She outpours. You may wonder why it is that the peasants should see and not the more intellectual people. Bishop Leadbeater explains: "The reason is that those who have intellectual development have so often thrown themselves into that part of their consciousness that they have largely lost the impressionability of the others who live closer to Nature." Nevertheless, sometimes the more developed people see also. He tells of a member of the English nobility, who, under similar circumstances told him she saw standing beside her bed a Great Angel, who marvellously poured a kind of unconsciousness into her, a dulling of the pain at certain

<sup>1</sup> *The World Mother*, Leonard Bosman.

times. "Through Her angel messengers, She Herself is present at every human birth, unseen, and unknown, it is true, but if men would but open their eyes She would be revealed." Geoffrey Hodson says:

"Members of the order of the great building Angels would help enormously during the period of pregnancy and of childbirth. It is lack of recognition of their place and aid that has made childbirth in later times a period of agony or death. When men invoke their aid, they will teach the human race how to bring forth their kind with joy; they will see that the great sacrifice is no longer marred by fear and cries of agony and woe. Meditations on the Mother aspect of Deity and the Angelic ministrants to human motherhood by the mother-to-be and her family and friends during pregnancy will provide the most ideal conditions under which Nature and her Angel assistants can perform her part in the perpetuation of the human species. Angel teachers have suggested that the absence of knowledge of the spiritual aspects of parenthood and Angelic supervision and direction of Nature's hidden processes is partly responsible for the suffering by which childbirth is accompanied."

### CONSOLATRIX AFFLICTORUM

Although ministering at childbirth is perhaps Her greatest and most impressive function, She yet has another which brings Her into the very closest connection with humanity. She has made it a part of Her work to try to lessen the suffering of the world; to act as the Consoler, the Comforter, the Helper of all who are in trouble, sorrow, need, and sickness. There is the most exquisite story in this connection, called "Consolatrix Afflictorum" in Msgr. R. H. Benson's book, *The Light Invisible*. It is in the form of a letter written by a man, who tells the story of how, when he was seven years old, he was sorrowing night after night for his mother who had died, and then one night She, who he thought was his mother, appeared and comforted him. She came back each time he was sorrowing, but it was not until She came at dawn when he could see Her face that he saw it was another. To use his own words, "After the first moment or so of blinding shock and sorrow, I felt no anger or jealousy, for one who had looked into that kindly face could have no such unworthy thought. It was not my mother, and yet was there ever such a Mother's face as that? Then, I lifted my head a little, I remember, and kissed the hand that I held in my own, reverently and slowly. I do not know why I did it except that it was the most natural thing to do. I have never seen Her since, but I have never



needed to see Her, for I know who She is, and please God, I shall see Her again, and next time I hope my mother and I will be together, and perhaps it will not be very long, and perhaps She will allow me to kiss Her hand again."

Dr. Arundale, in speaking of the World Mother, says that She has a great compassion for suffering. Not only that, he says, "She has an inherent respect for all that lives. Nothing is alien to Her. . . . She is everywhere, wherever there is life, whether it be a garden, or an animal, or a human being. Wherever creation flowers, She is there. She shows Her reverence, Her understanding, Her compassion, to all, not only to women, not only to mankind, but to all that lives, and especially to all that is below. All Nature is instinct with Her. She stands beside each one of us and makes us feel our 'worthfulness.' Therefore if we would come in touch with Her, we must have compassion and reverence for life. There must be nothing, no one, to which we are indifferent, which repels, nothing repugnant."

#### WORK FOR THE NEW RACE

"In Her capacity as guardian of womankind, the World Mother naturally works in close collaboration with the Lords of Karma, whose business it is to find suitable incarnations for the many egos waiting to come into incarnation. Today, as many of us know, the Manu of the Fifth Root-Race is working towards the development of a new sub-race, the sixth, and so Our Lady, the World Mother, is now very much occupied with the matter of providing suitable incarnations for well-developed egos. There are today many thousands of advanced egos ready for incarnation and anxious to take it in order that they may help in the work of the World Teacher; but the difficulty of finding suitable bodies is very great. Not understanding the wonderful opportunity which their sex gives them, many women desire to be free from the restraints of marriage in order that they may copy the lives of men. Such a line of thought and action is obviously disastrous to the future of the race, for it means that many of the better-class parents take no part in its perpetuation but leave it entirely in the hands of the less desirable egos. From the occult standpoint the greatest glory of a woman is to provide vehicles for the egos that are to come into incarnation, and to preside over a home in which her children can be properly and happily trained to live their lives and do their appointed work in the world.

"The World Mother wishes to achieve the spiritualization of the whole idea of Motherhood and marriage. Motherhood must be recognized

as the high privilege it is, and not as something degrading. Marriages based only upon a true and spiritual love must be realized. Only under these conditions can suitable vehicles be provided for highly developed egos."<sup>1</sup>

"No children in the world excel in beauty and equilibrium those born of a deep and holy love. And birth under such conditions, permanently deepening and enriching the consciousness, not only builds into woman a deeper and more abiding love for her man, but builds into father, mother, and child the capacity to understand more fully, especially through 'the wisdom of the heart,' the mysteries of life, so enabling them to become truly 'all things to all' whom they contact. It is only as the sexes rise to mutual understanding of and reverence for the holy qualities and capacities of both that the Path of Perfection can be trodden by either of them. Isolate the two in sympathy and understanding, even in aspiration towards the Path, and both remain spiritually at a standstill. Only in the recognition of their mutual interdependence will they attain the completion of their being."<sup>2</sup>

"The World Mother naturally attaches the greatest importance to the upbringing of children and She seeks today, because of the requirements of the present time, prospective parents among the cultured classes. But ladies in high society often avoid their responsibilities and leave their children almost entirely to nurses, nurses who are probably quite kind and good to them, but who are usually lower in the social scale than the parents."<sup>1</sup>

In *The Coming of the Angels*, a Guardian Angel speaks thus, "Thrice blessed are those parents who live according to the law of love, for then their home, their children, and themselves are established in a citadel of love, which, with its angel guards, is found to be impregnable. . . . Parents should be incarnations of the love of God, representative of Our Lady and Our Lord. They should be queen and king, build into their lives the spiritual attributes of those Holy Ones whose human representatives they are—Our Lady and Our Lord. Parents should educate their children by what they are rather than what they teach. The child is moulded, all unconsciously, by the aura of its home and by the forces flowing from its parents' lives. The home wherein the children live should be a temple of love and purity; the parents the high priests, shining exemplars in their lives of that nobility to which they hope their children will attain."

(To be continued)

<sup>1</sup> *The World Mother as Symbol and Fact*, C. W. Leadbeater.

<sup>2</sup> *The World Mother*, Leonard Bosman.



# THE HOME OF THE ARTS

PIONEER IN MUSIC

**U**NTIL Rukmini Devi inaugurated the Siromani Course in music affiliating Kalākshetra with the University of Madras no one had undertaken the responsibility of working it. Here again she shows the pioneer spirit. The Course was recognized after a Commission from the University had inspected her proposed arrangements at Adyar. The sanction of the University may be regarded as setting its seal of approval on her efforts to renew India's incomparable classical traditions in the Arts, and especially in Music and Dancing. The Siromani is a four-year course prescribing a thorough study of Indian music and a selected language—Sanskrit or a vernacular.

Rukmini Devi has great helpers, two of her principals being geniuses in South Indian music and trained under the same guru as the wonderful 80-year old Court singer to the Maharajah of Mysore who gave a recital, one of four magnificent recitals, each by an eminent musician, at the inauguration last July. This Course has given a great impetus to the Theosophy of the Arts—an impetus which has its roots in India, and rightly indeed, but which in due course will extend throughout the world.

The head of the Department of Indian Music, University of Madras, says: "Srimati Rukmini Devi has done more than anyone else for the cultural appreciation and development of Bharata Natya. She by her labours has given a prominent place to this great art on the cultural map of India. May God shower upon her all His choicest blessings."

From Rukmini Devi's reply to congratulations on her birthday in February:

"People talk of my success with Kalākshetra, but I wonder if they realize at what cost the success comes? Almost one breaks and yet goes on. We began almost penniless, but somehow the help comes when it is necessary. The greatest sign of helpfulness is not only that Kalākshetra is beginning to be an influence all over India, but also the fact that I am supported by such devoted people. Many believe in the great ideals of Art and Religion, believe that India is the great Motherland, believe that in the deep wells of India we can find such refreshing beauty as alone will bring not only true freedom for India, the right character and

atmosphere for training the young to be future citizens of our country, but will bring a true understanding between nations.

"If India is great, then every other country is bound to be great. You may ask, Why? Because if each country tries to be great, then we shall all be great together, and those who are truly Indian must work for all. One of the great things I learnt from Dr. Besant was love for India.

"Already many people are beginning to feel that if they are connected with Kalākshetra they can gain success and recognition. I am very happy that it is beginning to be a tradition. In every field of activity I want to see young geniuses being trained here to carry on in a spirit of idealism, of knowledge and of dedication to our country. I feel this is a very important service, and many who are interested in Kalākshetra could help in that service."

Bombay art critics show high appreciation of Rukmini Devi's genius. Noting the rivalries among the artists at the time of the All-India Vikramaditya Festival in January one art writer says:

"Among the few honourable exceptions, who are above the dust and strife of this sordid controversy, is Rukmini Devi, to whom dancing is a part of her religion, a medium of self-expression and self-realization, which does not admit of personal rivalries and jealousies. It is only by this selfless devotion to her art that she has developed what was once her hobby to a high professional standard (without being a professional) and maintains a steady pace towards further advancement. She is the only dancer I have seen who combines a high degree of technical perfection, the unerring instinct of a true artist, and a fine sense of 'showmanship,' which enable her to hold the interest of the average audience by a full programme of solo recitals. Rukmini Devi is an ideal for all artists to follow."

Another artist writes: "To Rukmini Devi goes the credit of investing Bharata Natya with dignity and making it an art for amateurs. She spent years learning it, and she is now devoting her time to teaching it systematically to pupils in Kalākshetra, Adyar. She brings to her performances the technical perfection of the professional artist and the culture of a born aristocrat. In Rukmini Devi's hands Bharata Natya has found an enthusiastic exponent who will build it on solid foundations." —J.L.D.



# ROOSEVELT CARRIES ON

Message from Mrs. Roosevelt to her four sons: "The President slipped away this afternoon. He did his job to the end as he would want to do. Bless you all, and all our love. Mother."—Press cable, April 12.

By GEORGE S. ARUNDALE

THE withdrawal of President Roosevelt from direct activity in the outer world is a terrible blow to the cause of the Allied Nations. It is one of the triumphs of the forces of evil of which there are not a few discernible to the keen-visioned eye. His withdrawal is in very truth an irreparable blow to all save those who have the eyes to see beneath the surface, for he was by far the greatest among the allied leaders, both for his noble character and vision, and for his remarkable freedom from all prejudices.

His was the dominating influence among those who participated in the greater conferences, and though he must often have been thwarted, as was President Wilson before him, in his practical idealism, nevertheless he never failed to exercise upon his colleagues a great and unique power both for victory and for the healing of the world.

There will be many to recount the record of his material contributions to the actual prosecution of the war, but there may be few to point to his soul-force as his supreme contribution among all other gifts, or to emphasize the undoubted fact that the American people, with their remarkable insight, gave him his fourth term of office less because they endorsed his plans and far more because they had the deepest respect for his character and spirit of American idealism.

It was as if they said: "This man is the truest American we have. He will represent the American spirit among the Allied Nations. And he will gain for the United States world-wide renown and trust."

Roosevelt was the investment of the American people both in the war and in the peace to come, and they could not have made a better.

Conscience is firmly convinced that the investment remains, for the Roosevelt spirit will laugh at death and will function more potently than ever, directed from the other side of death rather than from this side.

As we go to press we hear the deeply distressing news of the passing of President Roosevelt. In this connection Dr. Arundale wrote the above for *Conscience*, which we reproduce as a fitting tribute.

So, while I wrote of the "triumph of the forces of evil," in reality it is only a triumph in so far as the ignorance of the world allows. Roosevelt carries on. His power remains at work. But his departure is truly an irreparable loss for those whose eyes are blind to all conditions of consciousness save those of the physical plane.

Is it too much to exhort our leaders to take inspiration from his withdrawal, and to profit from his greater freedom and keener perceptions? Roosevelt could never be otherwise than passionately intent on his dedication to the cause of good, be he on one side or on the other of the gateway of death. But most of us foolish people on this side believe that the moment an individual passes to the other side he becomes entirely inaccessible and is to be written off the roll of servants of humanity.

Whether his normal time had come for departure, or whether he was urgently needed to fill some other office, take some other part in the one Great Plan, we do not know. But many Theosophists are well aware that he was and is one of the trusted servants of the Elder Brethren of humanity, and that They used him here or there according to Their plans.

The homage of the whole world is at the feet of the American people in this the greatest of their sacrifices in the cause of the world's redemption from evil, for their noble President literally died that the world might live in peace and happiness, never sparing himself from aught that could make the world more safe.

And Mrs. Roosevelt and her four stalwart sons intimately share in this sacrifice and therefore in the world's homage.

At least they have the solace of knowing that the head of their family was the acknowledged leader of the world.

May the President's successor loyally follow in his footsteps. He could be asked to do no more, though no less may be expected from him. And may the great memorial to the President be a unity among the Allies closer than ever before. Only their unity can achieve victory. Roosevelt richly deserves their unity.



# TAKING TIME BY THE FORELOCK

(An eirenicon from the Peace Lodge, Hyde, Cheshire, England)

DR. ARUNDALE'S term of office expires in 1948, and it is time for those of us who want to see The Society's policy conform more closely to the Original Programme to be considering whom we can wisely induce to accept nomination. This is a matter which should involve no haste nor heat, and no antipathies of partisanship. As a Theosophist Dr. Arundale has already freely accorded us all the right (which we should have exercised any way) to work to rectify and reform The Society in the light of our own inspirations. The Society takes considerable colouration from the President, particularly through his editing of *The Theosophist*; we consider that a different emphasis is needed for the future, and therefore neither Dr. Arundale nor anyone in his entourage on the next occasion that we choose a President.

Dr. Arundale has served Theosophy, is doing, and will continue to, according to his Light. He is a Liberal Catholic Bishop. We do not agree with those who think a Liberal Catholic Bishop should be barred from the Presidency *ipso facto*. Whilst it is not unconstitutional, the situation is not helped by G.S.A.'s soft-peddling of his Christian Catholicism whilst his mind is enthralled in some Catholic assumptions and forms. We are not opposed to truly Catholic forms of worship, whether Greek Orthodox, Roman, English or Liberal—we are opposed to tyranny and exploitation devilishly masquerading in "holy" disguises, and as Theosophical students we cannot compromise with obscurantism in the form of any religion. We may not attack the "faith" which temporarily aids any brother, but when obscurantism invades the T.S. it should be tackled until it is banished.

Dr. Arundale is our Presidential brother-Theosophist whose re-election we feel in duty bound to oppose. We did so at the election of 1934 when we considered, along with a large minority of the English Section, that Mr. Ernest Wood would have served The Society better. (The voting in England was 1328 for Dr. Arundale and 822 for Prof. Wood.) In his account of his psychic experiences after Dr. Besant's death (*Conversations with Dr. Besant*)<sup>1</sup> Dr. Arundale describes an astral meeting

to discuss who should be the next President, at which Col. Olcott "was a little doubtful as to whether I was the best choice." If that be true, we agree with the Colonel—and the course of The Society in the last ten years has confirmed us. The T.S. is still heading for fog-bound sandbanks, and we still believe Mr. Wood would have captained us into keener, clearer air of the open sea. So we are opposed to the re-election of G.S.A. in 1948; and we declare it openly with candour and friendliness, and know of no good reason why our relations with him in the process should not grow in cordiality.

If a satisfactory "Original Programme" candidate cannot be found, we may easily go further and fare a good deal worse than with G.S.A., who serves according to his conception of what the Adepts want, with a devotion that is apparent and unmistakable, embodying many of the qualities of a Theosophist. No one can do more than that, but The Society needs other Theosophical qualities in its presidential leadership, and we should look for the man or woman in whose life and works Theosophy is brought forth in a way more suited to present and coming events, and who commands the approval both of the Masters and ourselves in common membership.

## THE POLICY OF THE ORIGINAL PROGRAMME

If a candidate is to be put forward in 1948 to lead The Society on Blavatskian lines, and make it capable of appealing to the world's finest minds, is it not time now to put the preparations in hand? Otherwise the handicaps and frustrations of 1934 will be repeated. A long-term policy is advisable, having in view the consolidating of the Theosophical Movement in preparation for 1975. The sooner the T.S. returns to the Original Programme, the more power it will have in the world. It may already be too late to develop a satisfactorily successful campaign for the 1948 election, but it would be good to work for the best possible showing with a declared intention, failing success then, of building up to a stronger effort for 1955. If possible two alternative candidates should be selected for 1948.

We should work to convince The Society of (1) the invigorating inspiration of Theosophy as

<sup>1</sup> See article in April *Theosophical Worker*, "The Office Makes the Man," quoting *Conversations with Dr. Besant*.



presented to the world by H. P. B.; (2) the enfeebling divergences from the Original Programme which have occurred; and (3) the advisability of returning to that programme. An educational campaign of this kind, addressed not only to the T.S., but also through the T.S. to the public, can be rich in its benefits, leading forward towards a culmination of Theosophical solidarity by 1975. Whether it results in a Blavatskian President in 1948 or 1955 is of secondary importance; let us sow truly and devotedly, not troubling about the harvest-fruit, for if the campaign is well conducted it will inevitably have a leavening effect whoever is President; and it can be left to the Adept Brotherhood to make use of our endeavours as They can and think best.

We shall meet opposition—we may be told that we are “under the influence of the Dark Powers”! The Dark Powers must find that thought a wonderfully useful tool! Let us take care that we do not fall under its spell or theirs, either in reverse or by reaction. The things which are wrong in the T.S. may need rectifying in balance rather than by obliterating any forms. To merit the Brotherhood’s blessing our case

must be truthful; if it needs to be blunt it must not lack charity.

### REUNION OF THE MOVEMENT

If the Movement is to serve in anything like the way H.P.B. hoped in 1975-2000 A.D., we all need, and ought, to work most uncompromisingly for reciprocal accommodation. Union can come through greater mutual understanding in which no honest loyalties are sacrificed, whilst differing loyalties are respected—through putting loyalty to humanity and to truth higher than personal loyalties. In that process Adyar, Covina, the U.L.T., and all others who non-separatively participate, will shed some rigidities. Adyar is moving Blavatsky-wards—it needs quickening. Covina is learning that it can manage quite well without a leader after all. What will the U.L.T. discover if it shares in the process? How fine it will be if Lodges on U.L.T. impersonal, informal, common-consent lines, work side by side with Covina Lodges for students disposed to a hierarchical form and Adyar Lodges for the more democratic-form workers, all harmonized on the Original Programme, and with full freedom of individual inquiry, experiment, thought, conclusion, and expression!

## Psychoanalysis Proves Reincarnation

Addressing the Torquay Theosophical Lodge, Mr. D. C. Quaife, director of the Western Institute of Psychoanalysis, gave an interesting description of recent discoveries, in connection with research work carried out in Torquay.

He said that in the ordinary course of clinical work the memories of the patient were reawakened right back to birth. This rather long process cured the patient, but there seemed to be still left something which defied analysis, the root of which remained obscure. Study of the occult eventually put the Institute on the right track. It was found that exactly the same technique could be used to enable the patient to remember emotional incidents which had happened in previous lives.

This important discovery was really only of use after the patient had been fully analyzed, otherwise the memories might be only phantasies rooted in this life, similar to dreams.

Mr. Quaife gave four instances of troubles, unaffected by ordinary psychoanalysis, which had been cured by the “abreaction,” or reexperiencing of an emotional event in past lives. This, he claimed, was a useful proof of the truth of reincarnation, and the utter conviction of the patient as to the reality and clarity of the memory was also most convincing.

Mr. Quaife said he had been an entire sceptic of reincarnation until he was forced to carry out this research work, part of which had been under checked conditions, during the last 18 months.

He believed that the pineal gland in the front of the brain just above the eyes was the true seat of memory, both of this and previous lives, and that much more evidence might be forthcoming, if it were stimulated rightly.—*Torbay Herald*, Torquay, England, 27-12-44.

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The portrait of Madame Blavatsky illustrating Elizabeth Jenkins’ article on page 46 was drawn by James Montgomery Flagg, American artist and author, and first appeared on the cover of *World Theosophy*, H.P.B. Centenary number, in August 1931. The drawing of Colonel Olcott on page 49 is by the same artist.



# International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President : Dr. George S. Arundale.

Vice-President : Mr. N. Sri Ram.

Treasurer : Dr. G. Srinivasa Murti.

Recording Secretary : Mr. A. Ranganatham.

International Federations.

National Societies, General Secretaries and

Presidential Agents.

Lodges not belonging to Sections.

## NATIONAL SOCIETIES, Etc.

(Section Journals in italics)

### EUROPE

**The Theosophical Society in Europe** (Federation of National Societies) : General Secretary, Major J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50, Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

**Belgium** : General Secretary, Miss Serge Brisy, 51 Rue du Commerce, Brussels. *L'Action Theosophique*.

**England** : General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*.

**Finland** : General Secretary, Herr Armas Rankka, Vironkatu 7C, Helsinki. *Teosofi*.

**France** : Director of Activities, Mlle Pascaline Mallet, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

**Iceland** : General Secretary, Herr Gretar Fells, Ingolsstr. 22, Reykjavik. *Gangleri*.

**Ireland** : General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland*.

**Portugal** : General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris*.

**Russia Outside Russia** : General Secretary, Dr. Anna Kamensky, 2 Rue Cherbuliez, Geneva, Switzerland. *Vestnik*.

**Scotland** : General Secretary, Mrs. Jean Allan, 28 Great King Street, Edinburgh. *Theosophical News and Notes*.

**Sweden** : General Secretary, Mr. T. von Lilienfeld, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.

**Switzerland** : General Secretary, Frau Fanny Scheffmacher, 17 Neusatzweg, Binningen, Basel. *Bulletin Théosophique de Suisse*.

**Wales** : General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

### ASIA

**Burma** : General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

**Ceylon** : General Secretary, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo.

**India** : General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

**East Asia** (China and Japan): Presidential Agent.

**Malaya** (Federated Malay States and Straits Settlements): Non-Sectionalized Lodges.

### AFRICA

**Southern Africa** : National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link*.

**British East Africa** : Non-Sectionalized Lodges.

**UGANDA** : Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P.O. Box 54, Jinja.

**ZANZIBAR** : Krishna Lodge, Secretary, Mr. Jayant D. Shah, P.O. Box 142, Zanzibar.

**TANGANYIKA** : Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H. M. High Court, Dar-es-Salaam.

**KENYA** : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi. Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa.

**Egypt** : Presidential Agent, Mr. J. Perez, P.O. Box 769, Cairo.

### AUSTRALASIA

**Australia** : General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia*.

**New Zealand** : General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand*.



## AMERICA

## North America

**Canada :** General Secretary, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ontario. *The Canadian Theosophist*.

**Canadian Federation :** Secretary-Treasurer, Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly*.

**United States of America :** National President, Mr. Sidney Cook, Olcott, Wheaton, Illinois. *The American Theosophist*.

**St. Louis Lodge :** President, Mr. Charles E. Lutz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom*. (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

## Latin America

**Argentina :** General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina* and *Evolución*.

**Bolivia :** Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

**Brazil :** General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista*.

**Chile :** General Secretary, Señor Juan Armenigolli, Apartado No. 3799, Santiago. *Fraternidad*.

**Colombia :** General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosofica Colombiana* and *Boletín Teosofico*.

**Central America :** (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama) : General Secretary, Señorita Lydia Fernández Jiménez, Apartado No. 797, San José, Costa Rica.

**Cuba :** General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosofica Cubana* and *Teosofia* (organ of the Young Theosophists), 105 Vista Alegre, Santiago de Cuba.

**Mexico :** General Secretary, Señor Adolfo de la Peña Gil, No. 28, Calle Iturbide, México D.F., *Boletín de la Sección Mexicana de la Sociedad Teosofica* and *Dharma*.

**Paraguay :** Presidential Agent, Señor William Paats, Apartado No. 693, Asuncion.

**Peru :** Presidential Agent, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica*.

**Porto Rico :** General Secretary, Señor A. J. Plard, Apartado No. 3, San Juan.

**Uruguay :** General Secretary, Señor Carmelo La Gamma, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay*.

**Federation of South American National Societies :** President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

**Interamerican Press Service :** Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodístico Interamericano*.

## SECTIONS NOT YET RESTORED

Austria :	Netherlands :
Bulgaria :	Netherlands Indies :
Burma :	Norway :
Czechoslovakia :	Philippine Islands :
Denmark :	Poland :
Greece :	Rumania :
Hungary :	Spain :
Italy :	Yugoslavia :

## THEOSOPHICAL YOUTH

**World Federation of Young Theosophists :** President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

## THE THEOSOPHIST

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Associate Editors : Mr. J. L. Davidge  
and Mrs. Jane Clumeck

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