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THERE IS NO RELIGION HIGHER THAN TRUTH

Theosophy for the Masses
Principles of a Constructive Peace

THE THEOSOPHIST

ADYAR

JUNE 1945

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.]

THEOSOPHY FOR THE MASSES

INTEGRAL to this Straight Theosophy is the conviction growing upon me that the new world Theosophy and the new world Theosophical Society must be available in their utmost simplicity and directness, free from all save the most indirect association with the various subsidiary activities which have become attached to them, doubtless for the best of reasons, but which must never be allowed to become barnacles slowing the onward movement and expansion of both.

We are on the threshold of a new world and we must without fear or favour declare that Theosophy matters more, that The Theosophical Society matters more, than any movement or activity which may have been born from them. And we must see to it without fear or favour that there is the freest possible access to them and the freest possible continuance of life in them.

Nothing more is needed than Theosophy and The Theosophical Society for the peace, the happiness, the evolution of any individual. Indeed, Theosophy alone suffices, for a man-created form always contains within it the elements of disruptive influences.

Abolish all our subsidiary activities, and if but Theosophy and The Theosophical Society remain to us, we shall in truth have lost no-

thing, even though a colour here and a colour there may have become obscured. The pure white light will shine all the more brilliantly.

And, as I have said, even The Theosophical Society may go, so but Theosophy remains accessible to the world through some channel or other.

Now remember that I am thinking of the multitudes, not of the select few, large in numbers though they may be, who will in due course be needing one or another of our subsidiary activities for their further unfolding.

In my mind's eye I see Theosophy and our Society on the one hand, and on the other hand millions of people who need but the truth of Universal Brotherhood and the simplest forms of Theosophy for their peace and happiness.

We must, in this critical period, in this beginning of the new age, go out to seek the many, even though we must also try to satisfy the few. But the few matter less, for have they not been richly served during all these years of the dominance of the Theosophy of the mind?

THE FIRE OF THE HEART

It is at least my task, and the task of those who are like-hearted, to leave it to many of my brethren to keep burning the fires of our various tributary movements—"tributary" is

a better word than "subsidiary"—and myself to concentrate on tending that aspect of the central fire out of which directly arise the flames of the Theosophy of the Heart. Of course, we can all tend these flames, but there must be some to dedicate themselves to this particular fire service, even though they do not altogether ignore those other fires from which there will be many to draw fire for the burning away of their ignorance and for setting afire the powers which will hasten them onwards on their way.

I wonder if I shall be misunderstood when I say that I feel I must assume the role of a rebel, not to break forms into pieces,—this is a task for a great Personage to undertake in the infinitude of His wisdom,—but to move throughout The Society rebelling courteously, understandingly, but emphatically, against all that is in danger of becoming set, against all arrogation of authority on the part of persons or of movements, against all encroachment upon the perfect freedom of every member to think and say and do as he may feel moved, provided he in no way violates the sacred Home of Brotherhood in which he has become a member.

Frankly, I almost dare to say I am afraid of every tributary movement, for in each lurks the danger of authority, dogmatism and fanaticism. And while the members of each movement may protest that none of these lurk in the movement to which they belong, there is not the slightest doubt in my mind that each has at one time or another, unwillingly, of course, violated both the real freedom and the pure Brotherhood for which The Society stands. Needless to say, I am not prepared to adduce examples, lest I cause unnecessary commotion.

THE TEST OF INTUITION

I am, therefore, most anxious that as far as regards what I am calling Straight Theosophy there may not be the slightest tinge of authority or of conventionality, but that every exponent of Straight Theosophy will interpret it according to his own best intuition, defining it according to his vision of it, and applying it to the measure of his compassionate understanding.

I do not say we must not have a body of teaching, but I do most emphatically say

that the truest Theosophy for each individual is the Theosophy which comes from within, even though this very Theosophy may have been partly energized from without, as is of course inevitable, and not the Theosophy which is just the fruit of intellectual study, or is repeated parrot-like from persons or from books.

For what has any one of us a substratum of unique individuality if we cannot cause the uniqueness to vitalize the great Science of all Sciences? Any one of us can be a great authority on a book or on our Theosophical literature generally. But how many of us can be authorities on our own unique selves?

I hope my readers will not mind my reverting to the theme of authority on which I dilated in the May Watch-Tower. I am in no way conscious of having authority as a bee in my bonnet. But so urgent is the need for members of The Theosophical Society to have experience to place at the disposal of the world that I am eager to guard against any deadening influence on the part of authority.

We have largely been brought up on authority. We have reproduced in these modern times the period in India when the Rishis ruled among child-men, and there was peace, happiness and prosperity. We had our H. P. B., our H. S. Olcott, our Annie Besant, our C. W. Leadbeater, and a few lesser gods. All have now left us to watch over us from a distance. Are we not out of the child stage and in the youth stage, the stage of adventure and experience? Authority may still in a measure survive, but more and more the individual is being thrown back upon himself, and especially is this the case in the field of Straight Theosophy in which the uniqueness of the helper must meet face to face the uniqueness of the helped. That which the helper offers must come from his unique heart, howsoever it may have been originally stimulated therein.

It is very good to send a copy of "To those who mourn" to someone who has suffered bereavement. But even better would it be to put this person into touch with some member who has trained experience or at least has a heart overflowing with sympathy and understanding.

Such a member must have learned to weep without being overcome by weeping,

to feel an agony without succumbing under it, to go down into the depth of misery without being overwhelmed by the darkness, to be where the sufferer is in all the intensity of his suffering, and yet because he is there unscathed to have all the more power to lift the sufferer out of hell into heaven. This is the experience of many who have the privilege of being messengers between hells and heavens, between crucifixions and resurrections. The Christ was one of the Super-Messengers for this service. He descended into hell to release those prisoners of hell who were ready for release, and then He rises with them and sets them free before Himself ascending into a freedom they will not know for ages. I refer, of course, to the resurrection and not to the ascension proper.

WE MUST APPLY OUR KNOWLEDGE

Now I want to ask: Who other than Theosophists can undertake such healing as the Theosophy of the Heart involves? Who other than Theosophists know the power and purpose of suffering and the nature of the great change which is heralded by death? Who other than Theosophists are scientists in this field and not just those who can only piously hope and blindly believe? Who other than Theosophists have in them that unalloyed spirit of Universal Brotherhood which makes them one with all without distinction of race or creed or sect or colour or caste or nation? Who other than Theosophists are truly free, even though still bound by fetters of ignorance?

Who other than Theosophists can successfully address themselves to this work, which is more urgent than any other, since only upon the peace and happiness of individuals can prosperity be built? I know full well that material conditions must be radically improved, and we Theosophists have material for the improvement. But on the whole, while we must do what we can to help, more expert workers can do better work than we can.

On the other hand there is no one to touch us in the field of the Straight Theosophy I have been venturing to outline in these Watch-Towers. We have knowledge, and ought to have personal experience, of the Straight Theosophy service which is acces-

sible to Theosophists alone. Our approach to the great problems of life is unique, and is an approach dating from time immemorial. We are far less concerned with the panacea of soothing and comforting them than with those eternal realities the application of which alone can truly heal. These are probably subconscious among those it is our privilege to serve, but in some greater measure at least they will be conscious in ourselves, and we are hoping that our projection of them will stir into some sort of wakefulness their like in the sufferer. He has them. None can be without them. They are life itself. But, if I may use a word which is so much more true than perhaps it appears on the surface, he must *remember* them from out his storehouse of Truth which was his original capital as he set forth on the pathway of evolution. We can remind him. He must remember. And in the great transition through which he is passing, be it from ill-health to health, from one incarnation to another, from storm to peace, he is on the threshold of realities, for realities alone can triumphantly see him through, even though he may muddle through, as most of us do, without at all realizing what is happening to him. I have an operation. I have recovered from it. Doctors and nurses have been the best of Samaritans. But what do I know or care as to the purpose of the illness or operation, of their beneficent influence on my evolutionary pathway, and above all how far do they widen my experience of the Universal Brotherhood!

BANK YOUR EXPERIENCES!

This brings me to the important fact that workers for Straight Theosophy must always bank their experiences, of whatever nature, for future reference and use. Such workers will bank all their experiences—happy or sad—so that as need arises they may draw upon them for healing use among those who are in distress.

It is as if I were to say to myself: Let me see if I have such and such a volume in my library of experiences. And as I hear or read of sadness or sorrow, of misery or despair, of storm or peace, I must look to see if I have aught to correspond in my own gamut of experiences. If I have, I can immediately

be at work identifying myself with the experiences of which I read or hear. If I have not, I can at least draw upon that unity which is the heart of Universal Brotherhood and give what I may call the next best service. And I shall enter the experience as a second-hand book in my library, not having an original edition. After all, there is but one Experience and One who experiences.

We must be collectors of experiences—our own and those of others. We never know when we shall be wanting to draw upon them. Does not God draw upon His own experiences for the fashioning of His new world? Yet there is that electric and magical quality of Life which makes every God and the Gods unique—the One in the many, but the many in the One.

KNOWING WITH THE HEART

For our Straight Theosophy of the Heart we need the aid of occultism, of mysticism, of all that is metaphysical, in order to discover the Heart and its revealing Theosophy. Theosophy is the greatest power of consciousness. Possessing it in however small a measure our consciousness not only undergoes expansion but also provides us with what can only be called an inner clairvoyance and clairaudience.

The Theosophy of the Heart gives us, as we seek to understand it more and more, a Heart-perception of reality, and with this perception we grow increasingly able to apply the wonder of the Universal Brotherhood to a unity, to an identity with those with whom we may become specially concerned, which gives the mightiest of all consolations—courage and contentment. And just as every able-bodied citizen is as far as possible concentrated in the war against evil, so must very specially every able-hearted Theosophist be concentrated on the essential Theosophical service against the despair and misery and hopelessness which come so hard upon the war on evil.

We must take all the Theosophy we have which is in any way relevant to this blackness and try to intensify such Theosophy out of mere belief, or mind-knowledge, even out of certainty, into experience in however slight degree. We must *know* otherwise than with the mind. This Theosophy must

become part of our very being, at first on the surface but progressively in the depths.

It is all a matter of alertness for experience howsoever and wheresoever it can be found, and of what we call meditation, by which I mean a tangible, or almost tangible, contacting of the matter of one's consciousness and of extending such contact far and wide into the consciousness beyond one's own individual consciousness.

It is in the nature of the adventure in consciousness that in the course of it one discovers what one wants to discover, even though at first one seems to experience an overwhelming sense of heavy nothingness, itself thick with tangibility, as those will testify who have contacted it.

But as soon as this all-pervading fog has been transcended the consciousness seems free and by the very inclination of its being to attract to itself its various objectives. It need hardly be said that such a meditation is not only for a few stated intervals, or it will have little effect. It must be a meditation which is the background of the waking consciousness, so that it immediately takes up the foreground as soon as there are no obstructive elements therein. Thus it tends to become the very substance of the waking consciousness, and after a time the results will be seen to be well worth the continuous concentration involved.

One of the great purposes of the Theosophy of the Heart as I have sought to interpret it is to attract to membership of The Society those who can be or have been specially benefited in their daily lives by its healing qualities—healing in the sense of making whole.

I am sincerely hoping that some day this appeal of Theosophy will be our Society's most effective form of propaganda among the masses of the people, so that people tell one another how very much they have been helped in all their troubles by the ministrations of Theosophy, how life is easier for them, and how life is at last intelligible.

Especially in such times as these we need Theosophists who are friends of the people and move among them with all the equipment I have tried to explain in preceding Watch-Towers.

When the war is over and the terrible complications of unemployment arise—they will certainly arise in India even though they may be successfully met in other countries—Theosophists must be ready to help with their brotherhood those who will cease to matter the moment their war work is done. And there will continue to be—what there is already—the unimaginable suffering of those who in one way or in another have been plunged into seemingly inescapable darkness because the war has shattered them to pieces.

Theosophists must face all this, less with lectures and study classes, less with all kinds of tributary movements, few of which may touch the masses at all, and more *through contact with the man in the street and the woman in the home, with the everyday individuals who are in the front line of suffering.*

In this way, I make bold to say, The Theosophical Society will start on its new way of becoming a really world-wide movement touching the very heart of the people, and numbering its hundreds of thousands instead of the thousands which at present constitute its membership.

I am very conscious of my inadequate presentation of the way in which Straight Theosophy, the Theosophy of the Heart, can be brought to bear on the many instead of on the few alone. I am sure I might have been much more effective and that I might have made out a far more compelling case for my theme.

I shall be grateful for constructive criticism and suggestions, for there is little that cannot be scrapped if needs be. There must be such a presentation of Straight Theosophy as shall cause The Society to become the mighty pulsating heart both of the World Religion, if so be that the membership generally accepts the idea of a World Religion, and certainly of the Brotherhood of the World. *Theosophy and membership of The Theosophical Society must be found in the highways and byways of the world, and not just in tiny oases of Lodge rooms and their memberships.* These are, as they have been, the foundations. But as the world becomes new, The Theosophical Society must be found everywhere with Theosophy as the great call to a life of peace and happiness for all. And the seeds must be sown now.

How to Spread Theosophy

Feel Truth, Know Truth, Practise Truth, Spread Truth.

To give an individual the Theosophy he needs you must yourself feel it intensely, know it intensely, practise it intensely, spread it intensely.

You must begin by communicating it to him *silently*, for the voice of the Silence is the most convincing of all voices. Tell the truth so as to carry conviction.

When you have convinced him by the intensity of your silence, then only will it be safe for you to break your silence into words.

It is the magic of the abiding and deep sense of the Universal Brotherhood which alone can spread Theosophy as Theosophy is intended to be spread. It is because we are champions of the Universal Brotherhood that Theosophy can safely be entrusted to us.

Otherwise, while we might still spread a simulacrum of Theosophy, it would be as dead a Theosophy as are most of the truths which are given currency in the world through religion, science, philosophy, and every other channel whereby man seeks to harden man into enslaving conformity.
—G.S.A.

CREATIVE FACTORS FOR A NEW WORLD

N. SRI RAM
(Vice-President)

THERE are in the history of every people settled times and unsettled and transitional periods—the unsettlement may be caused by sudden or accidental circumstances or by pressures within society, economic, political, religious, these giving rise to new ideals. The present time is characterized by all these phenomena, but also by the rapid growth of new factors which have revolutionized the pattern of life and increased these pressures a thousand-fold. In order to view the development properly, we must stand aside from the present time and survey the totality of conditions which, within the last century or more, have been developing more and more up to their present climax.

The new factors are those which have been brought into existence by scientific discovery and invention. These have not only linked together peoples in diverse parts of the globe, people of diverse races, faiths, upbringing and needs, but have also enormously increased man's control over nature and the possibilities of control over his fellow-men. The means for both destruction and production have been extravagantly multiplied. Yet all these new influences and processes have been left by humanity as a whole to find their own adjustment—equilibrium is as yet hardly the word to use. The result is war, terrible and catastrophic, conflicts of every kind, widespread misery due to poverty and domination. What else is the so-called balance of power in Europe but a temporary make-shift bound to break up in the process of a world-wide and comprehensive adjustment?

The progress of science has not only altered conditions, but also caused a shift in the consciousness of the average individual from a subjective to an objective focus. As man has become more interested in the things of the external world, which Science has been continually magnifying and multiplying, he has increasingly lost touch with those idealistic concepts and values which are the basis

of every settled and self-contained culture. Such qualities as the sense of his obligation-dharma-appreciation of greatness in every form, reverence, idealism, necessarily tend to be left behind in the exciting chase of new sensations in a constantly enlarging and changing world. There is less of faith, though also less of superstition.

Thus the transition from the old to the new is in every respect fundamental and revolutionary; it is moreover world-wide. Science, democracy, totalitarianism (in its literal sense), and internationalism apparently sum up the most pronounced aspects of an inexorable change, in the clashes and complexity of which the whole world is so terribly embroiled.

What shall be the result of it all, and how far can we determine the outcome? What are the elements which we shall seek to preserve in that determination? Must everything in the future be the antithesis of the past, representing the swing of a pendulum from cherished values and accepted principles? Or shall we be able to reconcile the new forces with the proved philosophy of the past and integrate them into a continuing system of culture?

Obviously the new world, whenever it may emerge, must embody an international order—an order which shall preserve the peace and regulate the relations of Nations on free and fruitful lines—the maximum of national freedom balanced by an effective international authority. Such a fair world order must be based on equally fair national orders. Equally must the life of each people and nation be organized so as to produce a social synthesis, instead of a social chaos and social conflicts, which very largely exist at present; the term synthesis implies a process that must be applied to all parts and departments of national life.

What kind of a synthesis shall it be? What shall be its cardinal principles? This

is a problem which is posed by the Time-Sphinx simultaneously with the problem of world-war or world-peace.

The solution lies in combining respect for individuality, individual well-being and freedom, with an order which shall effectively maintain that well-being and freedom at its maximum; in economics the organized sharing of the national resources through the medium of the State and its various subordinate limbs; in politics a graded and decentralized but integrated arrangement in which every individual will have responsibility according to the measure of his experience and capacity; in social organization the maximum of individual freedom and toleration; also education for freedom and in freedom, aimed at the cultivation of the child's or the youth's unique individuality.

It is not beyond the collective intelligence of men to devise the measures for establishing such a happy order which shall have as its animating motive not the suppression of individuality, but its development by every means that can be afforded first in the educational field, later in the planned employment of talents brought to light and developed in the educational stage. We need a measure of wise regimentation in economics, in politics, to take care of every

individual's needs, to provide suitable outlets for his energies, and ensure to him an effective freedom. A synthesis cannot be evolved either without ideals or without a detailed consideration of every aspect of human life. The wills of human beings must either be trained and helped to cooperate with one another in specific ways, which are innumerable, or left to clash with one another in ways of competition and strife which they may devise for themselves.

Such a planned and settled world will enable men and women to reflect and find their spiritual feet again, in other words, to realize those values or qualities of human life which can make it rich, creative and beautiful—creative not in the sense of a mere mechanical invention, which is but a contraction of the mind, but a creation which shall react upon the creator and upon others with abiding joy, giving an additional stimulation to the spirit. Let the rivers of the old cultures, of the East and the West, of every nation and faith, continue to flow in purified and renovated streams, but be merged and modified in the ocean of an international life; which shall no longer be beset by the tempests of unrestrained passions but shall be the peaceful mirror of a new heaven crowning a new and peaceful earth.

The Struggle for Peace

THE PRESIDENT cables:

To the European Federation, through Mrs. Adelaide Gardner, 50 Gloucester Place, London:

"Heartiest congratulations on the capitulation. But of course a great struggle for a righteous peace confronts us. Kindly convey to all Sections Adyar's thankfulness and gratitude for tremendous sacrifices in the cause of Universal Brotherhood."

To the National President, American Section, Mr. Sidney Cook, Wheaton, Illinois, U.S.A.:

"For the German surrender thank God and all who have worked under Him,"

THEOSOPHY AND THE MASTERS

W. Q. JUDGE

THEOSOPHY is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that He is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered and that darkness is around His pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the wisdom religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them, is nothing but a delusion, a foe to progress, an obstacle in the way of man's advancement toward happiness. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. The religion of the day is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but

transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.

That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy: that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience. The Theosophist agrees with Prof. Huxley¹ in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things.

Pushing further on by the light of the confidence had in his teachers, the Theosophist adds that such intelligences were once human and came like all of us from other and previous worlds, where as varied experience had been gained as is possible on this one. We are therefore not appearing for the first time when we come upon this planet, but have pursued a long, an immeasurable course of activity and intelligent perception of other systems of globes, some of which were destroyed ages before the solar system condensed. This immense reach of the evolutionary system means, then, that this planet on which we now are is the result of the activity and the evolution of some other one that died long ago, leaving its energy to be used in the bringing into existence of the earth, and that

¹From *The Ocean of Theosophy*, first published in America, 1893.

Essays on Some Controverted Questions. London, 1891.

inhabitants of the latter in their turn came from some older world to proceed here with the destined work in matter. And the brighter planets, such as Venus, are the habitation of still more progressed entities, once as low as ourselves, but now raised to a pitch of glory incomprehensible for our intellects.

ELDER BROTHERS AND INITIATES

The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of Elder Brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These Elder Brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people and move among ordinary men whenever the social organization, the virtue, and the development of the nations permit it. For if they were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others. In those periods when they do come out some of their number are rulers of men, some teachers, a few great philosophers, while others remain still unknown except to the most advanced of the body.

It would be subversive of the ends they have in view were they to make themselves public in the present civilization, which is based almost wholly on money, fame, glory, and personality. For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these Elder Brothers to introduce their actual

presence to our sight. They may be truly called the bearers of the torch of truth across the ages; they investigate all things and beings; they know what man is in his innermost nature and what his powers and destiny, his state before birth and the states into which he goes after the death of his body; they have stood by the cradle of nations and seen the vast achievements of the ancients, watched sadly the decay of those who had no power to resist the cyclic law of rise and fall; and while cataclysms seemed to show a universal destruction of art, architecture, religion, and philosophy, they have preserved the records of it all in places secure from the ravages of either men or time; they have made minute observations, through trained psychics among their own order, into the unseen realms of nature and of mind, recorded the observations and preserved the record; they have mastered the mysteries of sound and colour through which alone the elemental beings behind the veil of matter can be communicated with, and thus can tell why the rain falls and what it falls for, whether the earth is hollow or not, what makes the wind to blow and light to shine, and greater feat than all—one which implies a knowledge of the very foundations of nature—they know what the ultimate divisions of time are and what are the meaning and the times of the cycles.

But, asks the busy man of the nineteenth century who reads the newspapers and believes in "modern progress," if these Elder Brothers are all you claim them to be, why have they left no mark on history nor gathered men around them? Their own reply, published some time ago by Mr. A. P. Sinnet, is better than any I could write.

INITIATES MAKE HISTORY

"We will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to leave any mark upon the history of the world. They ought, you think, to have been able, with their extraordinary advantages, to have gathered into their schools a considerable portion of the more enlightened minds of every race. How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock

upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. To account for these results, many have in different ages invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents."¹

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same

¹ *The Occult World*. London, 1881.

law causes it to reappear as surely as the sun rises and the human mind is present to see it. But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the Elder Brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. These periods of manifestation are unknown to modern evolutionists so far as their number is concerned, though long ago understood by not only the older Hindus, but also by those great minds and men who instituted and carried on the first pure and undebased form of the Mysteries of Greece. The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown. The object of these mighty waves is the production of perfect man, the evolution of soul, and they always witness the increase of the number of Elder Brothers; the life of the least of men pictures them in day and night, waking and sleeping, birth and death, "for these two, light and dark, day and night, are the world's eternal ways."²

(To be concluded)

² *Bhagavad Gita*, viii.

THE PHILANTHROPY OF THE WEST

"The philanthropy you Western thinkers boast of, having no character of universality; *i.e.*, never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; . . . it is but a mere accidental manifestation but no recognized LAW. . . Since, in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities; it necessarily is unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age."

—THE MASTER K.H. in *The Mahatma Letters*.

SEVENTY YEARS YOUNG

GEOFFREY HODSON

Converging on the 70th anniversary of the founding of The Theosophical Society, Mr. Hodson surveys its development: in our May issue, its unveiling of a fragment of the Wisdom Religion and the application of that fragment to the world's affairs; in this issue, three distinct approaches to the study and presentation of Theosophy.

FIRST APPROACH—IMPERSONAL

CONSIDERATION of the three approaches to Theosophy evident in The Society today also proves interesting and instructive. At the beginning of the article these were referred to for convenience as the "doctrineless," the "scriptural" and the "doctrinal."

The first of these presents the extreme of fluidity and assumes towards Theosophical doctrines the detached, experimental attitude of the scientist. Apparently, though not denied, the Mahatmic origin of the early teachings is regarded as unproven. Objective demonstration of any affirmation is held to be essential to acceptance. One of the protagonists of this approach writes as follows:

"... in going carefully through Doctor Arundale's Appeal, [for ideas concerning the Theosophical contribution to the postwar world] I am impressed with two things. First, his predilection for the *kind* of Theosophy which he himself thinks *should* be applied, and second, his expressed willingness as President, possibly out of respect to the constitution of The Society, to consider at the International Convention at Adyar, views and suggestions that may differ entirely from his own

"Take . . . the way he [Dr. Arundale] recommends a study of the Theosophical classics, especially the works of H.P.B. as fountainheads of Theosophy. But what is to happen to those members who do not so regard them? Are they to resign or what? And then as regards the chief classic of The Society, *The Secret Doctrine*, it is well known that many portions of this were communicated to H.P.B. by those whom she thought of as Masters. Doesn't this rather go to show that Madame Blavatsky was more a very remarkable medium than an original thinker? . . . Have we any proof, for instance, that those whom H.P.B. regarded as Masters . . . have we any clear proof that these Personages had reached the stage in their evolution which entitled them to be called 'Perfected Beings'? . . . there must be myriads of such Beings in disembodied states.

How do we know, for instance, that some of the 'messages' and living thoughts to which H.P.B. gave expression, did not emanate from some of these Beings, and not from embodied personalities? . . . I am suggesting . . . that the first thing The Society should do . . . in order to play a worthy role in the postwar world, is that of making a serious attempt to arrive at a general agreement as to the meaning of the term 'Theosophy,' an agreement, I mean, that would rest not on any belief of doctrine, or anything written in a Theosophical 'classic' but *upon something that is demonstrable and universal*. . . . To be logical and consistent it (The Society) must not only profess an open and doctrineless platform; it must also take pains to invite and encourage the expression of views amongst its members that are known to be at variance with those held by some of the Leaders, always provided, of course, there is courtesy of expression and evidence of a genuine search for that which is real and abiding." (Ernest Kirk, in *The Theosophist*, November 1943).

This "doctrineless" view is attractive in that it insists upon the total absence of dogma and dogmatism in The Theosophical Society, thereby underlining the previously quoted statements of C. W. Leadbeater and the General Council. This freedom is all-important in the development of the still young Movement. For the study of past efforts to bring the Gnosis to man reveals the early establishment of both dogma and dogmatism, greatly to the detriment of those endeavours.

The "doctrineless" approach, if followed to its logical limits, would seem, however, to raise the question of whether, outside of the secret occult schools, the scientific method of objective demonstration is applicable to metaphysics. One would be inclined to doubt whether philosophic and occult doctrines are susceptible of scientific demonstration out in the world. They may be inferiorly experienced and so proven as facts to individual gnostics, but to those alone. Even then, such experience is said to remain both incommunicable and undemonstrable.

If, in the promulgation of Theosophy, exponents are to be limited to the scientific method when presenting philosophic doctrines, it seems questionable whether any public work could ever be done, any consolation and guidance to mankind be given. Yet the Mahatmas have defined as Their purpose in founding The Society "to popularize a knowledge of Theosophy." I write under correction, but to me it appears that the general adoption of the "doctrineless" approach would seriously hinder the fulfilment of that purpose. However, should it ever gain general acceptance, time will demonstrate the practicability or otherwise of this view.

AUTHORITY OF THE WORD

The "scriptural" approach is the direct antithesis of the doctrineless. It would appear to appeal to those who so greatly revere the Adept Teachers and so deeply respect Their amanuenses, H.P.B. and other pupils, as almost to regard their revelations as final, unquestionable, axiomatic, "established standards of fact and truth, like the multiplication table, the dictionary, or Euclid's elements." For them, the Blavatsky writings and the Mahatma letters to A. P. Sinnett apparently constitute the "faith once delivered to the fathers." With the welfare of The Society sincerely at heart and in the interests of truth, all deviations from, or extensions of, the original teachings and attempts to apply and express them through the forms of the world religions, would seem to be regarded by them with grave misgivings.

Whilst the followers of both the "doctrineless" and the "doctrinal" approach—to be described directly—doubtless agree that all Mahatmic teachings should be received with profound respect, they would probably regard them less as final statements, as fixed limits deliberately imposed upon the members of The Theosophical Society, than as *seed ideas offered to modern man as food for thought* and especially as material for free inquiry and research. They would probably urge that the early teachings were not intended to represent either the whole or the final truth concerning the subjects with which they deal. They would presumably add that, in any case, these revelations passed in transit through human minds, that they must be transformed into human experience and therefore must ever be subjected to free examination. Support for this view is given in *The Key to Theosophy*, page 173, where we read:

"At present, the main fundamental object of The Society is to sow germs in the hearts of men. . ."

That this view reflects the outlook and purpose of the Masters Themselves is suggested by a perusal of *The Mahatma Letters* (page 339) where we read;

" . . . The Theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can."

THE MISSIONARY SPIRIT

Those who favour a "doctrinal" approach form the great majority of the present members of the parent Society. This approach finds its leading representatives in the three successive International Presidents, and their co-workers, the present General Council, and those Section officers and members who are able harmoniously to accept their election by democratic means as representing the true spirit of The Theosophical Society. These members accept as foundations for study, experiment, and teaching all the originally unveiled doctrines. By annual celebrations they demonstrate that they deeply revere the distinguished services of the human founders and their immediate colleagues, whom they unflinchingly associate with those Elder Brethren by whom they are believed to have been inspired.

These members would seem, however, to regard The Theosophical Society somewhat as a growing tree. They have welcomed and participated in the putting forth of successive branches, each carrying the Theosophical life and teaching in a particular direction. They would probably point to the healing work of Col. Olcott, the adoption of the Buddhist faith by Madame Blavatsky and himself, and the official participation in the life and development of the Buddhist religion in Ceylon, Burma and Japan by Col. Olcott as exemplifying and giving support for this view.

The application of Theosophy to religion has, in fact, taken impressive forms. Amongst them are the beautiful Hindu, Parsee, Buddhist and Christian shrines of Adyar and their use by followers of those and other faiths. Col. Olcott first placed figures and symbols representing world religions on the walls of the Headquarters Hall, exemplifying his view of The Society's harmonious relation to and recognition of all Faiths. Liberal versions of established forms of worship have been compiled and followed, and during Conventions all delegates participate in the prayers of all religions. Religious tolerance can hardly find more splendid expression than in these examples which, in the author's experience, were crowned on many occasions by the act of a Christian Bishop (C. W. Leadbeater) leading the recitation of the Buddhist Pancha Sila in splendidly sonorous Pali. No slightest

sense of incongruity was felt at this remarkable demonstration of Theosophical leadership of the world towards a unity of world faiths.

TREE AND BRANCHES

Many members have in more recent times encouraged and assisted the budding and development of such branch activities as the New Education Fellowship and the various Theosophical schools, Co-Freemasonry, the Theosophical Order of Service, Brahmavidyashrama, the Order of the Round Table, Kalákshetra, Liberal Catholicism, the *New India*, *Advance Australia* and *Conscience* activities, the Buddhist Lodge, the Jewish Lodge, the Christian Lodge and that special branch for the budding of which Madame Blavatsky under the direction of her Teacher was responsible, the Esoteric School. The Esoteric School is very highly treasured by its large number of members who find in it the requisite guidance for the fulfilment of their aspirations to become pupils of the Masters and Theosophical gnostics.

It is an historical fact that this practice of putting forth branches has been regarded by some members as an heretical divergence from an original programme. The majority of members, however, regard the practice as welcome evidence of great vitality within the Parent Society and a very natural, not to say inevitable, development of its original activity. The existence of these two opposing views is an interesting phenomenon, and doubtless time will demonstrate their relative verity. Fortunately the freedom assured to every F.T.S. permits both views to be held, promulgated within the limits of courtesy and put into practice. The respect which a true Theosophist naturally accords to philosophic views differing from his own is well expressed in these lines: "When a man does not keep step with his companions, perhaps it is because he hears a different drummer. Let him keep step to the music he hears, however measured, or far away."

Whilst "doctrineless" Theosophy might possibly appear to some minds so fluidic as to be ineffective both in world affairs and in the promulgation of specific doctrines, and "scriptural" Theosophy by comparison to appear somewhat static and likely to stultify the growth of The Society, those who might be termed "doctrinal" Theosophists probably make effective missionaries. Indeed when one has the honour to meet them in Theosophical Lodges throughout the world, one finds a great devotion, a splendid enthusiasm and much sacrificial service in the fulfilment of their self-appointed task of delivering Theosophy to modern man.

Where this devotion is matched, as it frequently is, by well-directed intellectual activity, great Theosophists are produced and magnificent work is done. Mr. E. L. Gardner of England is a splendid pattern and example of such a combination. His well-ordered, acute and philosophical mind and his years of deep study and exposition of *The Secret Doctrine* make of him a magnificent exponent of Theosophy. His two great books, *The Web of the Universe* and *The Play of Consciousness*, for which he was awarded the Subba Row medal, demonstrate this fact. But such members are somewhat rare, and there seems little doubt that the progress of The Society would be greatly hastened by the appearance in it of an increasing number of such deep students and exponents of the Sacred Science.

CYCLIC PROGRESS

In such matters, cyclic changes in the life of The Society are observable. During certain periods, study preponderates over activity and devotion, whilst at other times one of these is more in evidence. At present there would seem to be a movement towards a well-balanced expression of all three, although there is perhaps still room for a greater manifestation of the study aspect of Theosophical activity. Doubtless this will occur in its proper place in the ordered cyclic progress of The Theosophical Society.

Similarly, a harmonious blending of the three approaches to Theosophy, each contributing its special note to the common chord would seem to be the ideal. This typically Theosophical characteristic of unity in diversity has in its turn been graphically expressed by the present President in another of his fine phrases: "Together, differently."

The importance of this call from the President may readily be seen. The second World War, now in its fifth year, may reasonably be expected to end within two years. From now onwards a very great opportunity presents itself to The Theosophical Society. This opportunity is to make a vital contribution to the planning of world peace and reconstruction. It is therefore of supreme importance that a measure of unity of action be achieved throughout The Theosophical Society. Whether *doctrineless*, *scriptural*, or *doctrinal*, in their approach, it surely behoves all F.T.S. to unite in the utmost endeavour to bring Theosophical guidance to a war-stricken world. The President's splendid ideal is doubtless prophetic, and the great strength of the Parent Society is that these three views, divergent as they are in some matters, can exist side by side without either the slightest contravention of

principle or susceptibility to a charge of uncertainty of objective and absence of policy.

The ideal, so carefully and consistently sustained by the General Council, of freedom for all within the limits of courtesy one to another, of mutual tolerance and brotherhood, will surely go down in history as a magnificent example to the whole world. To hold and to promulgate divergent views is no offence in this unique brotherhood which is The Theosophical Society. To claim exclusive rightness and to display intolerance of the views of others and discourtesy in the expression of that intolerance would, however, be a breach of Theosophical principle. Since the present Society is composed of human beings, such breaches have occurred in the past, and it is of interest to note that the General Council has remained silent in their presence and that throughout his period of office the present President has consistently honoured the independence of outlook and honesty of purpose of all F.T.S. whatever their approach to Theosophy.

Under these present conditions of mutual tolerance, if for no other reason, The Theosophical Society is impregnable and indestructible. The British Commonwealth of Nations is a comparable but not an equal Institution. In the British Commonwealth of Nations, membership is still limited to certain peoples. The membership of The Theosophical Society is drawn from nearly every nation and is in no way restricted to those with particular racial affiliations.

Essentially The Theosophical Society is a world brotherhood, a living, working League of Nations. Its example to the world is at least equal in importance to its message. Example and message combined make of The Society a unique and powerfully formative institution in the modern world.

A NEW CYCLE OPENING

Thus in the seventieth year of its existence, the Adept-founded Theosophical Society is firmly and widely established on this planet. Seven decades or ten septenates have passed since its inception. It has come through many tests, has had many trials, but has emerged victorious. Clearly, it will continue as representative of the Adept Brotherhood and of the spirit of truth and selflessness in an unbrotherly, untruthful and selfish world.

A new cycle is about to open. It will coincide with the establishment of world peace. The Theosophical Society will enter upon a new phase which doubtless will have its correspondences with, and similarities to, the opening decade of seventy years ago. Both *Isis Unveiled* and *The Secret Doctrine* constitute studies in com-

parative religion. It would therefore seem to be appropriate and important to accentuate the Second Object in the oncoming period and so fulfil one part of the very obvious purpose for which in its corresponding predecessor those two books were written and The Theosophical Society was founded. Lodges and members throughout The Society might well make collections and compilations of parallel passages, doctrines, symbols and allegories in each of the world faiths. From these the two most important facts of the essential unity of all world faiths and the continuous existence of the one Wisdom Religion on earth could be demonstrated and one of the great barriers to the fulfilment of the equally important First Object be removed, which is religious intolerance and divisions.

The Third Object must also receive due consideration and the recent advances in physics, psychical research, psychology and para-psychology provide unique opportunities for making the Theosophical contribution to those branches of science. Since, however, comparative religion was given so important a place in the first seven and first ten years of the life of The Society, it would seem appropriate that study and exposition of this subject should be especially accentuated in the forthcoming "rebirth" of those two cycles of years.

* * *

KRISHNAMURTI

Even a magazine article on the history of The Theosophical Society which made no reference to Krishnamurti would indeed be incomplete. Such reference could also be useful in correcting two widely-publicized misconceptions. These are that Krishnamurti was ever authoritatively said in his own person to be the Messiah of modern times, and that the hopes expressed concerning him were not fulfilled.

The facts are that he was brought before the world as one to be overshadowed and inspired by the World Teacher, and that on many occasions he was so overshadowed and inspired. On at least two public occasions in the author's own experience, in the presence of some three thousand people, Krishnamurti's personality, voice and utterance underwent a remarkable sudden change, whilst at the same time an outpouring of spiritual power and blessing undeniably occurred. These unforgettable events happened in the years 1926 and 1927 at Ommen. Other similar overshadowings have also been recorded. On a great many more private occasions, such as talks with small groups and individuals, and even during ordinary social intercourse with friends, this remarkable overshadowing and

illumination was wont to occur. On one occasion, a German child heard and repeated the substance of an address by Krishnamurti in English as if it had been given in his own tongue. On other occasions, members of the public in various countries have affirmed their realization of the overshadowing presence of the Christ.

Thus the evidence accumulated that in very truth Krishnamurti was a being set apart for a great mission.

Krishnamurti himself and all intimately associated with him clearly knew this as a fact. For during these events, he himself changed the object of the Order of the Star in the East: "To prepare for the Great One whom the age awaits" so as to read: "To draw together all those who believe in the presence of the World Teacher in the World."

Thus from the writer's own experience as a participant, from the testimony of very large numbers within and without The Theosophical Society, and from Krishnamurti himself and his many intimate colleagues it may be categorically stated that the remarkable prescience of those who foresaw the greatness of Krishnamurti whilst he was yet a child, who foresaw his mighty mission as a vehicle for the Embodiment

of Wisdom and Love, was not at fault. The truth of their vision was demonstrated by many remarkable events.

Then the strange phenomenon of a change of mind occurred, for the understanding of which one would presumably need to look deep into the psychology of human nature. One does not, however, presume to pry into the inner recesses of the soul of so great a being as Krishnamurti; for that is hallowed and sacred ground. In his change of objective none has the right to pass judgement upon him. His life is his own and it is a cardinal Theosophical principle that in such a matter every man is free.

Before the change, Krishnamurti shed great light upon the mind of modern man. He is still relatively young. He has the ear of a world which, faced with the task of reconstruction, will greatly need the guidance which such a man as he still could give.

* * *

Here this review must end. As it is written, humanity stands upon the threshold of an age which will offer unique opportunities for the fulfilment of the sublime purpose of the Elder Brethren in founding The Theosophical Society: "To popularize a knowledge of Theosophy."

"I Am A Theosophist"

Dr. Alfredo Cuarón of Tampico, President of the National Council of The Theosophical Society in Mexico, has started a campaign with a mantram for Theosophists who feel that their faith in the existence of the Masters is non-existent. These Theosophists are urged to repeat several times a day, the two words, *Soy Teosofo*, "I am a Theosophist," to gain thereby a great inspiration for true philanthropy and righteous conduct.

From a letter of Master K. H. to Miss Francesca Arundale, London, 1884: "If every Fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with Bertram K. 'I am a Theosophist before I am an Englishman,' no foe could ever upset your Society."

Note.—Bertram K. is Bertram Keightley, a young Englishman then about 24, of independent means, who had taken his University degree at Cambridge, and was enrolled a barrister. He and his cousin, Dr. Archibald Keightley, helped H.P.B. greatly in 1886 both to provide a home for her and in her literary work. These two typed out *The Secret Doctrine* MS., arranged it, and suggested to her the grouping of the material into *Cosmogogenesis* and *Anthropogenesis*. H.P.B. sent Bertram K. to India in 1890 and he became the first General Secretary of the Indian Section. He died in India last year. Dr. A. Keightley left The Society and joined Mr. Judge and his Society.

THE TURNING OF THE WHEEL

Asala Full Moon: 25 July, 08.55 hours, Adyar time

As is well known throughout the East, the full moon of **Asala**, which occurs in **July**, is signalized by a great utterance of the first Sermon of the Lord Buddha, and by a commentary which applies the teachings of the Sermon to the conditions prevailing in the outer world. It is appropriate therefore that we should reproduce in **THE THEOSOPHIST** the best available text of this wonderful Sermon, and Bishop Leadbeater's description of the ceremony.

THE ASALA CEREMONY

BESIDES the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. The meeting in this case is usually held in the private house of the Lord Maitreya, situated also in the Himalayas, but on the southern instead of the northern slopes. On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the full moon day of the month of Ashadha, usually corresponding to the English July. This is the anniversary of the delivery by the Lord Buddha of His first announcement of the great discovery—the Sermon which He preached to His five disciples, commonly known as the “Dhammachakkappavattana Sutta,” which has been translated by Rhys Davids as “The Setting in Motion of the Royal Chariot-Wheels of the Kingdom of Righteousness.” It is often more briefly described in Buddhist books as “The Turning of the Wheel of the Law.” It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great Middle Way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

In His love for His great Predecessor the Lord Maitreya has ordained that, whenever the anniversary of that first preaching comes round, the same Sermon shall be recited once more in the presence of the assembled Brotherhood; and He usually adds to it a simple address of His own, expounding and applying it. The recitation of the Sermon commences at the moment of full moon, and the reading and the address are usually over in about half an hour. The Lord Maitreya generally takes His place upon

the marble seat which is set at the edge of a raised terrace in the lovely garden just in front of His house. The greatest of the Officials sit close about Him, while the rest of the Brotherhood are grouped in the garden a few feet below. On this occasion, as on the other, there is often an opportunity for pleasant converse, and kindly greetings and benedictions are distributed by the Masters among Their pupils and those who aspire to be Their pupils. . . .

That great Sermon is wonderfully simple, and its points are repeated over and over again. There was no shorthand in those days, so that it might be taken down and read by everyone afterwards: His disciples had to remember His words by the impression made on them at the time. So He made them simple, and He repeated them again and again like a refrain, so that the people might be sure of them. One may readily see in reading it that it is constructed for this special purpose—that it may be easily remembered. Its points are arranged categorically, so that when it has once been heard each point reminds one of the next, as though it were a kind of mnemonic, and to the Buddhist each of these separate and easily remembered words suggests a whole body of related ideas, so that the Sermon, short and simple as it is, contains an explanation and a rule of life.

One might well think that all that can be said about that Sermon has been said already many times over; yet the Lord, with His wonderful eloquence and the way in which He puts it, makes it every year seem something new, and each person feels its message as though it were specially addressed to himself. On that occasion, as in the original preaching, the pentecostal miracle repeats itself. The Lord speaks in the original sonorous Pali, but everyone present hears Him “in his own tongue wherein he was born,” as is said in the *Acts of the Apostles*.—*The Masters and the Path*, pp. 338-41.

THE SERMON AT BENARES

The five bhikshus saw their old teacher approach and agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no bhikshu but Gautama, and Gautama has become a man who lives in abundance and indulges in the pleasures of worldliness." 1

But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend." 2

When they had thus received the Blessed One, he said: "Do not call the Tathagata by his name nor address him 'friend,' for he is Buddha, the Holy One. Buddha looks equally with a kind heart on all living beings and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is sin." 3

"The Tathagata," Buddha continued, "does not seek salvation in austerities, but for that reason you must not think that he indulges in worldly pleasures, nor does he live in abundance. The Tathagata has found the middle path." 4

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions." 5

"Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions." 6

"Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness, and evil intentions constitute uncleanness; not verily the eating of flesh." 7

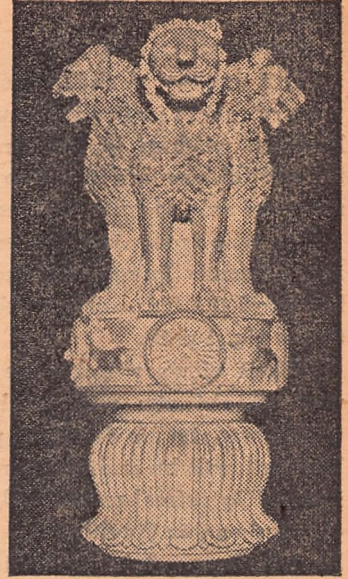
"Let me teach you, O bhikshus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to triumph over the senses!" 8

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail." 9

"Mortifications are painful, vain, and profitless. And how can any one be free from self by leading a wretched life if he does not succeed in quenching the fires of lust," 10

"All mortification is vain so long as self remains, so long as self continues to lust after either worldly or heavenly pleasures. But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. Let him eat and drink according to the needs of the body." 11

"Water surrounds the lotus-flower, but does not wet its petals." 12



Lion Capital at Sarnath

"On the other hand, sensuality of all kinds is enervating. The sensual man is a slave of his passions, and pleasure-seeking is degrading and vulgar." 13

"But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear." 14

"This is the middle path, O bhikshus, that keeps aloof from both extremes." 15

And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavours, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion." 16

Now the Blessed One set the wheel of the most excellent law a-rolling, and he began to preach to the five bhikshus, opening to them the gate of immortality, and showing them the bliss of Nirvana." 17

And when the Blessed One began his sermon, a rapture thrilled through all the universes." 18

The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathagata and all the creatures of the host of sentient beings, gods,

men, and beasts, hearing the message of deliverance, received and understood it in their own language. 19

Buddha said : 20

"The spokes of the wheel are the rules of pure conduct ; justice is the uniformity of their length ; wisdom is the tire ; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. 21

"He who recognizes this existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path. 22

"Right views will be the torch to light his way. Right aim will be his guide. Right words will be his dwelling-place on the road. His gait will be straight, for it is right behaviour. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps : right thoughts his breath ; and peace will follow in his footprints." 23

And the Blessed One explained the instability of the ego. 24

"Whatsoever is originated will be dissolved again. All worry about the self is vain ; the ego is like a mirage, and all the tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakes. 25

"He who has awakened is freed from fear ; he has become Buddha ; he knows the vanity of all his cares, his ambitions and also of his pains. 26

"It easily happens that a man, when taking a bath, steps upon a wet rope and imagines that it is a snake. Horror will overcome him, and he will shake from fear, anticipating in his mind all the agonies caused by the serpent's venomous bite. What a relief does this man experience when he sees that the rope is no snake. The cause of his fright lies in his error, his ignorance, his illusion. If the true nature of the rope is recognized, his tranquillity of mind will come back to him ; he will feel relieved ; he will be joyful and happy. 27

"This is the state of mind of one who has recognized that there is no self, that the cause of all his troubles, cares, and vanities is a mirage, a shadow, a dream. 28

"Happy is he who has overcome all selfishness ; happy is he who has attained peace ; happy is he who has found the truth. 29

"The truth is noble and sweet ; the truth can deliver you from evil. There is no saviour in the world except the truth. 30

"Have confidence in the truth, although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. Trust in the truth. 31

"The truth is best as it is. No one can alter it ; neither can any one improve it. Have faith in the truth and live it. 32

"Errors lead astray ; illusions beget miseries. They intoxicate like strong drinks ; but they fade away soon and leave you sick and disgusted. 33

"Self is a fever ; self is a transient vision, a dream ; but truth is wholesome, truth is sublime, truth is everlasting. There is no immortality except in truth. For truth alone abideth forever." 34

And when the doctrine was propounded, the venerable Kaundinya, the oldest one among the five bhikkhus, discerned the truth with his mental eye, and he said : "Truly O Buddha, our Lord, thou hast found the truth." 35

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathagata, joyfully received the doctrine and shouted : "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth ; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth ; it will spread ; and righteousness, goodwill, and peace will reign among mankind." 36

—PAUL CARUS in *The Gospel of Buddha*.

"Go ye, O bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—From the *Mahavagga Vinaya Pitaka*.

THE WHEEL IN SCULPTURE

Like many Buddhist monuments which bear a chakram representing the Wheel of the Law, the lion capital at Sarnath, a few miles out of Benares, shows a chakram on the four faces of the abacus. Another type of capital at Sarnath figures a wheel actually rolling. Both capitals are in the museum of Buddhist relics.

The lion capital surmounted an Ashoka pillar discovered in the ruins of a large Buddhist monastery within sight of the Deer Park where the Lord Buddha first gave forth to the world His doctrine of emancipation. The whole design was adorned by a crowning wheel and symbolized *dharma-chakrapravartana*, the "turning of the wheel of the law."

The four open-mouthed lions may be taken to represent the monks proclaiming the glories of the Lord Buddha to the four quarters of the globe, because in his address he exhorted them to let their gospel "ring out like the lion's roar."

The Great Master himself was called the Lion of the Sakya race, Sakyasimha.

The twenty-four spokes in the wheels on the abacus stand for the 24 modes of principal causal relations treated in Buddhist philosophy. The great wheel which crowned the capital had 32 spokes, representing symbolically the 32 signs of the Great Superman—the Buddha himself—given in the sacred books.

The lion capital is the best known specimen of Mauryan art. Sir John Marshall says of it: "The lions and reliefs are wonderfully vigorous and true to nature and treated with that simplicity and reserve which is the keynote of all great masterpieces of plastic art. India has produced no other sculptures equal to them."

Most visitors to Benares Conventions make the pilgrimage to Sarnath—over roads which the Lord Buddha himself must certainly have walked.—J.L.D.

(See illustration, page 97)

ON THE FULL MOON OF ASALA

"Afterwards passed he, said they, by the hills
Unto Benares, where he taught the Five,
Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued.
This was the fifteenth day of Vaishya
Mid-afternoon, and that night was full moon.

But, of the Rishis, first Kaundinya
Owned the Four Truths and entered on the Paths ;
And after him Bhadraka, Asvajit,
Basava, Mahanama ; also there
Within the Deer-park, at the feet of Buddh,
Yasad the Prince with nobles fifty-four
Hearing the blessed word our Master spake,
Worshipped and followed ; for there sprang up peace
And knowledge of a new time come for men
In all who heard, as spring the flowers and grass
When water sparkles through a sandy plain.

These sixty—said they—did our Lord send forth,
Made perfect in restraint and passion-free,
To teach the Way. . ."

The Light of Asia.

PRINCIPLES OF A CONSTRUCTIVE PEACE

American Section members accept the Editors' invitation to propose foundation principles of an enduring peace, adding statements by leaders of public opinion, including Cordell Hull and Franklin D. Roosevelt.

BASIS OF JUSTICE

L. W. Rogers

I AM requested to present my view of what constitutes "a righteous and lasting peace." Such a peace must necessarily have justice as its foundation—economic and social justice, not only for all parties concerned with arranging the peace, but also for all other peoples on the earth; for unless its terms recognize the economic equality of all mankind, unless special privileges are renounced, and in language that cannot be misunderstood, there can be no lasting peace.

The war has educated the race as no previous world event has ever done. Never before in the history of our civilization has there been the mechanism for the distribution of information that now exists, and never before has there been such an object-lesson as this universal conflict furnishes, to be driven home by press and radio to the entire population of the earth. The sighs of the starving and the groans of the maimed and dying are heard in every household.

Never before has the race witnessed such gigantic combinations of organized force, such utilization of steam and electricity, of men and mechanism, such astonishing production of goods, such abundant creation of wealth. All nations have become aware of the fact that mankind has evolved to the point where its productive mechanism can feed, clothe and shelter it in perfect comfort if that mechanism is fully used and monopolistic privileges are destroyed. Unless the hope which this knowledge has created is fully realized there can be no permanent peace.

Justice cannot be done unless all peoples have access to the raw materials of the earth on equal terms, friends and enemies alike; but neither can justice be done to peaceful folk if such liberality enables any warlike people to rearm for future conflict. True justice is that condition of affairs which guarantees to every human being a peaceful life free from every type of fear, tyranny and distress. Any nation which is not willing and eager to live by that principle

should be forcibly deprived of all opportunity to endanger the peace of the world and should have its freedom restricted to the point that makes all others safe regardless the hardship it may inflict upon the offenders. Justice with mercy is a grand ideal; but justice is not merciful in the long run if it lacks the sternness to establish and maintain the peace.

WORLD PEACE

James S. Perkins

(National President)

Three main principles must underlie its structure:

I. *The principle of SECURITY FROM AGGRESSION.*

(A) This principle guarantees some form of world military organization, directed by a Council of Nations set up to determine questions of aggression, therefore the use of force with which to meet it.

II. *The principle of FREEDOM FROM OPPRESSION, for Nations and Individuals.*

(A) The guaranteeing of Self-Government for every nation capable of it.

(1) The establishment of a mandate system for groups (including colonies) yet incapable of self-government, to administer justice, promote education and self-discipline, protect from unjust exploitation.

(B) Under this principle is included Freedom of Trade and Travel, Freedom of Communication (news and information), the pooling of World Resources for international distribution; Freedom of World Education.

(C) A just determination of true boundaries of nations, where in dispute, through ethnological and cultural research as well as fair plebiscites.

- (D) A World Assembly of Nations to act as an International Parliament.
 - (E) A World Court to administer International Law, and questions of justice.
 - (F) Freedom from oppression for the Individual through a Bill of Rights drawn up by the various nations to secure to all citizens fundamental human rights.
 - (G) Individual freedom from economic oppression through planning to provide opportunities guaranteeing a minimum standard of livelihood for every citizen of every nation.
- III. *The principle of GROWTH—the protection and pursuit of cultural uniqueness.*
- (A) This principle aims at recognition and evaluation of each nation's contribution to world civilization. It constitutes a positive effort towards enlightened world understanding—the sure foundation of any lasting peace.
 - (B) Programme for World Education through Arts, Sciences, Religions, by means of which a greater human unity will be established for all time.
 - (C) Guarantee of Right of Orderly Pursuit of Truth anywhere in the World.

PRINCIPLES PLUS

Charles E. Luntz

"A plan for winning the war," said Winston Churchill some months ago, "is not hard to formulate, if one does not have to put the plan into execution."

Principles looking to a righteous and lasting peace have often been formulated and will continue to be formulated often by those who will have nothing to do with putting them into execution. That seems to me to be the weakness of many such statements of principle. They lack realism. They are high-sounding in phrase, unexceptionable in motive, sincere in concept. But nobody, least of all those who present them, knows how they are to be implemented.

Almost all right-thinking people are agreed on the principles of a just peace. We Theosophists, for all our superb philosophy and cosmic range of outlook, can do little more than echo opinions which the leaders and thinkers of the United Nations have many times expressed. Others will doubtless come forward with formulae. May I, as a sort of counter-irritant, present what seem to me to be a few of the real

problems confronting those whose onerous task it will be to interpret and apply whatever formula, no matter how exalted, is ultimately agreed upon?

1. *The Peace must be a just one to all.* No one disputes that. But consider how different are the viewpoints of what constitutes a just peace of, for example, Lord Vansittart and Prof. Laski. Both are sincere and honourable thinkers. Yet Lord Vansittart, in the name of a just peace, would dismember Germany, reduce her to absolute impotence; Prof. Laski would go the limit in allowing her the utmost latitude to rehabilitate herself, almost as though she had committed no offense against the world and was to be treated in every respect as a useful and civilized member of the society of nations. I am not passing upon which is right if either, which wrong if either. I merely point out that both of these keen and experienced political thinkers consider that their formula represents a just peace. For a Theosophist to damn Lord Vansittart and praise Prof. Laski is an over-simplification of the issue. None of us, probably, has the inside and technical experience of either.

2. *The Peace must be a lasting one.* Will an "easy" peace for Germany and Japan be a lasting one? Will a "hard" peace for these two aggressors be lasting? A case can be made out for both, and also for a middle course. And what is an easy peace and what a hard one? At this writing a peace treaty has just been concluded between Russia and Finland. Commentators of the Allied Nations describe the terms as amazingly generous. Official Finnish spokesmen say it is the harshest in the country's history. Is this a righteous peace? Who is to say—the Finns, the Russians, the Allies or the Neutrals? Will it be lasting? How may anyone know?

3. *The Peace must recognize fully the rights of small nations.* That lofty principle, to which every statesman pays lip service, is in practice one of the greatest stumbling-blocks of all. Who is to define those rights—the small nations themselves with their eternal national jealousies as in the Balkans, their perpetual bickering over boundaries, their racial hatreds? Or the large nations, with their own interests in mind, their exports, their invested capital, their "traditional" friendships and enmities? Not principles, it seems to me, are in need of definition. The Atlantic Charter set forth most admirable principles to which every Theosophist may utter a heartfelt Amen. Roosevelt, Churchill, Stalin, De Gaulle, all have enunciated principles. I doubt if Theosophists can improve much upon them. When the final principles are given to

the world by the Peace Conclave, I am quite sure that they will be as right-sounding as the Sermon on the Mount.

But O for the statesmen who are so filled with the spirit of wisdom, understanding, and strength that they can interpret, apply, and *enforce* these principles so that they may indeed constitute in action a righteous and a lasting peace!

I am no pessimist. I believe that under God and with God's help it can be done. But I am no easy optimist, and I am just a little fed up with the shallow approach of some of the columnists, the editorial writers and the magazine "experts," to this most vital of all problems.

I have no principles to offer that anyone who thinks the thing through could not offer. My concern is for the high statesmanship, the long-range vision, the enlightened perception and the unyielding strength which will be required of those who face the colossal task of putting principles into practice.

May they and their peoples be granted the discernment and the power to carry it through to its perfect fulfillment.

PRINCIPLES OF PEACE

Herbert Staggs

The Theosophist must surely base the "essential foundations of a peace which shall mete out justice to the various peoples of the world" on the brotherhood of man and the Fatherhood of God and all this implies; his plan for peace would envisage, in order to take measures for their elimination, the realistic acceptance of all obstacles to continued peace, for example, racial and religious antagonisms. But being essentially practical, while endeavouring to support all that enlarges humanity's vision, he will support as a present best, that peace which the leaders of greatest goodwill and vision enjoying the confidence of the people can envisage.

Herewith are some plans and statements of leaders of opinion in the United States:

INTERNATIONAL FOUNDATIONS

"Unity for common action toward common good and against common peril is the sole effective method by which, in time of peace, the nations which love peace can assure for themselves security and orderly progress, with freedom and justice. . . In the final analysis it is, first and foremost, a thing of the spirit. . . (Peace) requires constant cooperation among the nations and determination to live together as good neighbours in a world of good neighbours. . . Peace also requires institutions through which the will

to peace can be translated into action. . . That is why the United Nations . . . have been working together to create the institutional foundations for a just and enduring peace. These foundations must support arrangements for peaceful settlement of international disputes and for the joint use of force, if necessary, to prevent or suppress threats to the peace or breaches of the peace. They must also support arrangements for promoting by cooperative effort the development of conditions of stability and well-being necessary for peaceful and friendly relations among nations and essential to the maintenance of security and peace."—*Secretary of State Cordell Hull's opening speech at the International Security Conference, Washington, D.C., August 21, 1944.*

"In this way we are proceeding with the matter of an international organization to maintain peace and prevent aggression. Such an organization must be based upon firm and binding obligations that the member nations will not use force against each other and against any other nation except in accordance with the arrangements made. It must provide for the maintenance of adequate forces to preserve peace, and it must provide the institutions and procedures for calling this force into action to preserve peace. But it must provide more than this. It must provide for an international court for the development and application of law, for the development of machinery for adjusting controversies, to which the field of law has not yet been extended, and for other institutions for the development of new rules to keep abreast of a changing world with new problems and new interests."—*Secretary of State Cordell Hull, radio broadcast, April 9, 1944.*

"We must and we will continue to be united with our allies in a powerful world organization which is ready and able to keep the peace—if necessary by force. . . We owe it to our posterity, we owe it to our heritage of freedom, we owe it to our God, to devote the rest of our lives and all of our capabilities to the building of a solid, durable structure of world peace.

"The Council of the United Nations must have the power to act quickly and decisively to keep the peace by force, if necessary."—*Speeches of President Franklin Roosevelt.*

"It is our conviction that only an organization having real authority and power, freely entered into for the mutual benefit of all parties to it in their own best interests, and providing for delegation of national sovereignty to the strictly limited and clearly stated degree essential to the maintenance of the peace of the world, can hope to maintain that peace."—*Joint non-partisan*

statement of Democrat and Republican U.S. Senators Hatch, Hill, Ball and Burton.

"Merely political and military agreements for protecting the peace will be meaningless unless they are supported by extensive world economic organization."—*From editorial, "The Key To World Security," The New Republic.*

"It can at last be said that the American people are convinced that the world community must be able to use military force to prevent aggression. This sentiment was expressed this summer in the resolutions of our two great political parties. It is registered in statements by some church organizations and by such varied bodies as the United States Chamber of Commerce, the American Federation of Labour, the Congress of Industrial Organizations, the National Association of Manufacturers. The Commission to Study the Organization of Peace has consistently held that an international community, to be successful, must be able to perform three functions: it must be able, first, to give security from war; second, to provide means for the adjustment of disputes; and third, it must be able to advance human welfare."—*From "Prefabricating the Peace," By Clark M. Eichelberger, national director of the League of Nations Association and director of the Commission to Study the Organization of Peace.*

"... Three essentials of a functioning structure for the creation and enforcement of a law of nations, i.e., peace. These are: A sovereign independent body to whom power can be delegated by the world's states and peoples. A real international instrument for enforcement. A representative system."—*Dorothy Thompson, columnist.*

THE WORLD BRAIN

The World Brain is a supra-national social structure which has the following specific functions:

To make possible a world community where political security is protected by a world intelligence service, a world police and air patrol able to move into action at an hour's notice.

To bring into being a functional society which can begin at once a world programme of food distribution, with a controlled world transport and communications system, under a world price control, using the network of thousands of small community organizations on every continent as auxiliaries for rehabilitation, education, and broad cooperative action generally.

To provide a means for economic global planning—thus implementing the Atlantic Charter—so that material security (food, shelter and clothing) are guaranteed, while a broad nutrition and world health service eliminate preventable diseases.

To provide a universal theory and system of education, administered so far as possible by local personnel, thus protecting our new social concepts and freeing men's minds from prejudices calculated to warp our judgments. This calls for the international universities (of Bertrand Russell) and a world encyclopedia (of H.G. Wells).

To set up an order of priority in introducing new social changes. After establishing a method for testing the essential validity of any project by its code of principles, it will be possible to assist in the promotion of any intellectual or social movement which is humanistically sound or the isolation of any proposal which is deemed ill-advised or deliberately antihumanistic in its tendency.—*From "Science and Philosophy Prepare A New World" Department of Free World magazine, October, 1944. Excerpts from "Building the World Brain" by Oliver Reiser.*

"World peace demands a world outlook, and what we may call a world culture of world-mindedness; whereas our creeds and ecclesiasticisms are parochial. We need a 'morale' that transcends these. What we seek is the larger unity of the spirit."—*Percival Chubb, leader emeritus of the Ethical Society of St. Louis.*

"A restoration of the sense of a world-wide human blood kinship must precede the revival of the emotion of human solidarity and the immortal idea of human brotherhood. By the spread of the emotion and idea of human interdependence the morbid divisions of nationalistic segregations and racial schisms will be eliminated from the collective human system. A world organization, based upon an acceptance of universal human unity, will then become workable through a world-wide federation of all peoples and states. Such a federation must inevitably be endowed with a supernational sovereignty and enforced by a pooled community of the power of states and groups, replacing by its supremacy the recurring failures of the now obsolete idea of a balance of power between them."—*From "A Declaration Of Human Interdependence" by Louis Berman, chairman of the All Nations Committee for World Unity, in "The Biosophical Review. Fall "Better World" issue, 1944.*

THE WORLD MOTHER

LUCIA McBRIDE

[Earlier portions of this article in April and May issues depicted Our Lady as the cosmic aspect of Deity and in our human world as the Consolatrix Afflictorum. Here Miss McBride deals with her work among mothers and children.]

GEOFFREY HODSON, in *The Brotherhood of Angels and of Men*, says :

"She who won freedom from the burden of the flesh and, ascending, joined the Angel Hosts, labours ever for the cause of human Motherhood. Even now She is bending all Her mighty strength and calling all Her Angel Court to labour for the upliftment of womanhood throughout the world. She sends this message through the Brotherhood to men :

"In the name of Him whom long ago I bore, I come to your aid. I have taken every woman into my heart, to hold there a part of her that through it I may help her in her time of need.

"Uplift the women of your race till all are seen as queens, and to such queens let every man be as a king, that each may honour each, seeing the other's royalty. Let every home, however small, become a court, every son a knight, every child a page. Let all treat all with chivalry, honouring in each their royal parentage, their kingly birth; for there is royal blood in every man, all are children of the King."

PRENATAL CONDITIONS

"It is the desire of the World Mother that every woman at the time of her trial should have the the best possible surroundings, that she should be enfolded in deep and true affection, so that none but the highest influences may be brought to bear upon the child who is to be born, in order that he may have the best possible chance of a favourable start in life. Nothing but the purest and best physical magnetism should await him, and it is imperatively necessary that the most scrupulous cleanliness be observed in all particulars. Only by the strictest attention to the rules of hygiene can such favourable conditions be obtained as will permit of the birth of a noble and healthy body fit for the habitation of an advanced ego. Information must be spread abroad on this important subject, and every woman should fully realize the magnificent opportunity which the feminine incarnation gives her, and she should be taught the absolute necessity for proper conditions before, during, and after pregnancy."¹

¹ *The World Mother as Symbol and Fact*, C. W. Leadbeater.

Geoffrey Hodson says, in *New Light on the Problem of Disease* :

"Pre-natal conditions must be studied in detail, for many sufferers could be saved from the necessity of physical ill-health by the pre-natal application of prophylactic and remedial measures. The growing bodies are peculiarly susceptible to spiritual influences, as also to material ones. Though modern civilization makes it for the most part impossible, regular attendance at the services of a church, and the regular administration of the sacraments and of spiritual healing to the mother during pregnancy, would be of inestimable value both to the mother and child. The church of the future will have special activities under the direct inspiration of the World Mother devoted to helping expectant mothers and reincarnating egos.

"The value of such work can hardly be over-estimated, nor its effect upon the health and physique of the race be exaggerated. During the intra-uterine period the vehicles are especially responsive to spiritual influences, and the modification by the ego of the apportioned karma is far more easily attained before than after birth. The ego has more influence upon the condition of his bodies in their embryonic state than after the physical body has been born. Changes produced in him by spiritual means are far more easily expressed in his vehicles. As this also is the period when disease is implanted in the bodies, the importance of spiritual assistance, as well as of perfect environment during pregnancy, will be apparent.

"When thinkers and idealists meet together to plan and to prepare for the healing methods of the coming age, the World Mother would have them hold within their thoughts the mothers of their children, and the children, too, for they will relieve themselves of half their labours if they will but care wisely and tenderly for all mothers-to-be.

"If the bodies of all expectant mothers could be cleansed of latent disease, their feelings purified and their minds turned to the contemplation of the beautiful, in one generation alone a race of men, god-like in health, in strength and beauty, would appear. All the material seeds of sickness,

of misery and shame, which develop after birth, are sown during the pre-natal period. All these are latent in the body and the soul, planted there during the months of waiting for the birth. Work must be planned and undertaken, therefore, to awaken the consciousness of men to these fundamental facts, to draw attention to the splendid opportunities for building a healthy, splendid and godlike race by the provision of a perfect environment for Motherhood."

SACREDNESS OF MOTHERHOOD

Geoffrey Hodson continues :

"The degradation through which the women of the human race have passed must cease. Children must be born in joy, the mother must be surrounded with love and protection, with harmony, with beauty and peace ; she must be taught the spiritual significance of her function, and be prepared for its exercise by devotion and by prayer. She needs the best that civilization can provide for her. No offering is too great when made in recognition of the service which she renders to the race as mother of mankind. Slums and overcrowded areas, ill-ventilated rooms, ugly surroundings, and lack of cleanliness and air make motherhood a ghastly tragedy for thousands of the women of our race. Conditions which fill the office of the World Mother with such sorrow must be removed. Mothers must be lifted out of the slums and crowded areas into the pure air and beauty of the countryside. Fit dwelling places must be prepared for the sacrament of birth. Physicians must band themselves together to bring about this most necessary reform."

The mother-to-be should dedicate herself and her baby to the World Mother, thus making a channel for the downpouring of Her Love. It would be well if she were to have a picture of Our Lady. In this way the mother may more nearly realize her oneness with the Mother of all, and feel the sacredness of the deed she is performing. I know of one woman who carried with her to the hospital the picture of Our Lady and had a wonderful experience as a result. Again Geoffrey Hodson says :

"Our Lady hovers, brooding over mankind, seeking those who will serve Her, watching for those who will answer to Her call, whom She can enrol as knights in Her service. Never has there been greater need for chivalry towards women and knightly enterprise in Her cause than is at present manifest in all the countries of the world. Her knights will reap the full measure of reward, for She Herself will lead them, will bless and inspire all their undertakings with the spirit of Her gracious loveliness, Her compassion and Her power. Thus She

draws near to the peoples of the earth, seeking those who will serve Her in Her great task, Her office in the hierarchy of 'just men made perfect' who live to serve the world. She is seeking and calling in the inner worlds, and now would find voices in the outer, men and women who will plead Her cause, will fight Her battles and represent Her in the field of human endeavour and of sacrifice."

We, if we would serve Her, can find so many means of achieving our end. We can give talks or write letters, perhaps answer a letter in the editor's column in the newspaper referring to the influence of women. We all have our special field of usefulness. Let us always realize that it is not what we do that counts most, but the mood, the consecration behind, that matter. So let all work be service offered in Her name for the good of all mankind.

There is such a wonderful opportunity offered to those nurses and doctors who will open their hearts to the influence of the World Mother, for in cooperating with Her they will be able to achieve things that will be termed as miracles by the outside world. They will also be filled with an indescribable peace that will lead them far. I know of one nurse, who, dedicating herself to the World Mother, seemed to be always called in on desperate cases of death and premature babies. She wondered why it was that she was continually being called in these difficult cases, and later was told that her work is for the World Mother, particularly in connection with birth and death. Many and marvellous are the experiences she has had since the dedication of her work to the Great Ones.

There is another case, of an obstetrician who was anxious to work for the World Mother. When he asked how he could prepare himself for this work, he was told that this could best be accomplished by purifying himself. This doctor one day had a patient who was about ready to give birth to a child. After telephoning in the evening, to make sure the patient was all right, he made preparations to retire, when a voice said, "Is this the way you do My work?" Deliberating a moment, he decided it would be wise to see his patient. Shortly after his arrival there, the woman's face became very white, and she had a haemorrhage which necessitated a quick delivery. As a result of his prompt and careful attention, the delivery was successful, and both mother and baby lived. However, about six weeks later the mother died. The doctor, curious to know why he had been sent to save a case in which the mother died, asked that the case be looked up. It was then learned that the mother's karma was such that she was

to die shortly after giving birth to the child, but that the baby was due to have that six weeks' start with the mother. Thus, the doctor's call was an important one, and through a purification of himself he was capable of being used as a channel by the Great Mother, performing indeed a valuable piece of work for Her. How splendid the day when all doctors will open their hearts and minds to the glory of Her influence!

EDUCATION OF CHILDREN

Another field in which the World Mother naturally takes the very keenest interest is in the education of children. Geoffrey Hodson in *The Brotherhood of Angels and of Men* says:

"This is the way of the teacher: first, to uplift the soul; second, to expand the mind; third, to vivify the understanding; and fourth, to coordinate body, mind and soul.

"To the teacher, the pupil is the artist who will translate wisdom to knowledge after he has found wisdom through knowledge. The teacher must teach wisdom, not knowledge. The mission of the teacher is to elevate the pupil, to place him in the presence of knowledge, that he may reach out his hand to such knowledge as he may desire—the teacher watching all the while, guiding the selection, influencing the expression of that which is acquired. When the pupil is familiar with knowledge, the teacher shows him how to use it as a key with which to unlock the hidden wisdom. As the doors swing wide and wisdom is revealed, the teacher withdraws; thereafter watches from afar.

"There is but one way to teach; that is by sharing, for that is the way God teaches, and every teacher should be to his pupil as a God. The art of teaching is the art of God; that is His purpose in His universe, to educate. All teachers should aspire to be Godlike, for, being Gods in miniature, all this work becomes divine.

"The teachers of a nation should be its noblest sons, its greatest men. For the teacher, wisdom is the highest; for the pupil, will. With wisdom he will examine his pupil's body, especially its brain, the organ with which he is concerned; he will order all the pupil's earthly life, that brain and body may be developed to express wisdom, for nothing less should be his aim. The body must be supple, loose and free; the brain elastic, sensitive, responsive to what is high, unresponsive to what is low. Carefully, day by day, nay

even hour by hour, the teacher should watch the growth of body and of brain. The earthly life should be suffused continually with joy, he should not permit even the shadow of a pain; for pain is the teacher of maturity, pain is the teacher of the pupil's later years, not of his youth.

"The qualities of joy and freedom must be developed to the utmost in the child; this is essential to ultimate success. Failing this, growth will be warped, body and brain will harden, the higher faculties be dulled. All the food and clothing of the child must be light, yet containing also the elements of strength. Purity should surround him from his birth; all that is gross should be rigorously kept away. Thus only may the body grow to be light and strong, pure, joyous and free. Having these, the basic factors of his growth, all else will follow naturally: virtue will develop, vice will gain no hold.

"On these, the teacher's basic principles, the curriculum should be based. If the child should err, let the teacher blame himself; he has not taught aright, he has failed to share; failing to share means that he has not loved. Without love, no man should begin to teach. As he sees his many pupils grow in earthly strength and grace, in mental gifts, in heavenly wisdom, he should pay close attention to the diversities of gift and character which each one develops as he grows; for only by close study and wise discrimination can he select each one and place him in his natural group so that classes may be formed; for only those should be so grouped whose gifts and character demand a similarity of method.

"He should not group so much by age or subject to be taught as by innate character. When thus the proper groups are formed, they may be mingled or even interchanged, but in all that affects the close relation between the teacher and the taught, a proper grouping should be maintained. So also, in the world of thought and feeling; it is with the highest wisdom that the underlying bases of the teacher's art should be applied. When the teacher imparts knowledge, he should at the same time show the pupil how he may acquire that knowledge for himself. Thus it is that when I lift you to the land of joy and make you free of all its wide domain, I show you also, how to open wide your eyes, that for yourself you may see; for this is the teacher's way."

(To be concluded)

THE PASSING OF H.P.B.

(An episode at the White Lotus Day celebration, Adyar, 1945)

H. P. B.

(In Memoriam)

Though swift the days flow from her day,
No one has left her day unnamed :
We know what light broke from her ray
On us, who, in the truth proclaimed,
Grew brother with the stars and powers
That stretch away—away to light,
And fade within the primal hours,
And in the wondrous First unite.

We lose with her the right to scorn
The voices scornful of her truth :
With her a deeper love was born
For those who filled her days with ruth.

To her they were not sordid things :
In them sometimes—her wisdom said—
The Bird of Paradise had wings ;
It only dreams, it is not dead.

We cannot for forgetfulness
Forego the reverence due to them
Who wear, at times they do not guess,
The sceptre and the diadem.

With wisdom of the olden time
She made the hearts of dust to flame ;
And fired us with the hope sublime
Our ancient heritage to claim :

That, turning from the visible,
By vastness unappalled nor stayed,
Our wills might rule beside that Will
By which the tribal stars are swayed ;

And, entering the heroic strife,
Tread in the way their feet have trod
Who move within a vaster life,
Sparks in the Fire—Gods amid God.

R.

Dr. J. H. Cousins read this poem in memory of H.P.B. to a gathering in the headquarters hall, Adyar, on May 8th. It was appropriate that he should, being the last survivor of a group of poets, including such giants as AE and W. B. Yeats—both Theosophists—who led the Celtic literary renaissance in the eighteen-seventies con-

temporaneously with the advent of The Theosophical Society.

The poem was written by AE, the monogram of G. W. Russell, and bears the initial "R", which he used before he finally adopted AE, as an indication of its authorship. It has probably dropped out of memory for half a century. It was printed

in *The Irish Theosophist* in Dublin in August 1894, three years after the passing of H.P.B., and has not been included in any of AE's volumes which, from the very first of them, signalled the arrival of one of the immortals of poetry. Russell was then 27.

Another poem over the initial "R", entitled "Brotherhood," appeared in the June 1895 number of the same magazine. Dr. Cousins referred to it, but did not read it, saying that it was included in AE's first collected edition of 1913 when he had become world-famous, but it did not reappear in his ultimate *Selected Poems* published in 1935 shortly before his death.

Dr. Cousins, in presenting these literary details as a prelude to his reading of the poem "H.P.B." went on to say:

"The exclusion of these poems, both of the first literary order, from the works of AE has not, I think, any reference to the differences that arose between the group of Irish Theosophists and the leaders of The Theosophical Society, or to any change in AE's convictions regarding the teachings of the ancient wisdom. It came, I would

suggest, from an antipathy to personality and doctrine in poetry that grew in AE with the growing realization of the universality of his work, and his experiences of the inner worlds that gave him material for the imagination of a relatively more tangible kind than intellectual concepts or emotional impulses. AE was, he himself affirmed, more a painter than a poet, and what he saw with the inner eye was more immediate to his poetry than what he heard by the outer ear or read with the outer eye. All the same, he could not get away from the implications of his poetry. In the poem I am about to read the influence and immensity of her teaching are reflected by a sensitive Celtic imagination.

"The other poem, 'Brotherhood,' is an extraordinarily fine expression of the First Object of The Theosophical Society. Ideas and convictions in the two poems are fundamental to the poet, and reappear in various forms and connections throughout his life; so that it might be said that if *The Secret Doctrine* were ever lost, the essential teachings of H.P.B. could be restored from the poems of AE."

BROTHERHOOD

Twilight a blossom grey in shadowy valleys dwells:
 Under the radiant dark the deep blue-tinted bells
 In quietness re-image heaven within their blooms,
 Sapphire and gold and mystery. What strange perfumes,
 Out of what deeps arising, all the flower-bells fling,
 Unknowing the enchanted odorous song they sing!
 Oh, never was an eye so living yet: the wood
 Stirs not but breathes enraptured quietude.
 Here in these shades the Ancient knows itself, the Soul,
 And out of slumber waking starts unto the goal.
 What bright companions nod and go along with it!
 Out of the teeming dark what dusky creatures flit!
 That through the long leagues of the island night above
 Come wandering by me, whispering and beseeching love,—
 As in the twilight children gather close and press
 Nigh and more nigh with shadowy tenderness,
 Feeling they know not what, with noiseless footsteps glide
 Seeking familiar lips or hearts to dream beside.
 Oh, voices, I would go with you, with you, away,
 Facing once more the radiant gateways of the day;
 With you, with you, what memories arise, and nigh
 Trampling the crowded figures of the dawn go by;
 Dread deities, the giant powers that warred on men
 Grow tender brothers and gay children once again;
 Fades every hate away before the Mother's breast
 Where all the exiles of the heart return to rest.

R.

HEROIC STORIES FROM EUROPE

THE GESTAPO'S INDICTMENT

THE first Theosophical publication from Paris was received in London on April 28—"a very fine bit of printing in most exquisite French." We are obliged to Mrs. Adelaide Gardner for the following extract. She says:

One of the most interesting articles in the little brochure is by M. Marcault. In it he expounds the way in which the police and the Gestapo interpreted the case against The Theosophical Society. I give a brief précis, as the matter has some interest.

From the documents now being returned to The Society from the Police Department and the comments made upon them in marginal notes it is possible to reconstruct the interpretation given to these matters on the part of the police. They had to produce "facts" to justify the prosecution of The Society and its members, and the closing of the office. This they did by reading into all references to the Occult Hierarchy and the Inner Government of the world a meaning of their own, *i.e.*, that The Society is a secret organization for the imposition by force (*sic*) of a world state, to be governed by "hidden" agents. For spiritual government they read a political group; for occult direction of the world they read a hidden intention to control society for the ends of this group.

M. Marcault goes on to say that the French officer became tired of this sort of thing, and when asked to persecute the officials further he is reported to have said, "Let the Theosophists alone! I don't want to be bothered with them further."

Thereupon the Gestapo took up the matter, and exploited their foolish ideas in the indictment of The Society and its members.

The excessive views, the pretexts which had to be made to appear as facts, and other acts of brutality directed against the officials aroused in those in touch with the trial, a keen sympathy and a far better understanding of what The Society really stands for.

This sympathy augurs well for the present and future work of the movement in France.

M. Marcault concludes: "The spirit is immortal; the course of spiritual evolution continues in spite of vain obstacles from time to time placed in its way. It is for us to live in the spirit."

CONVENTION IN PARIS

Cable sent by the President of The Theosophical Society to Mlle Pascaline Mallet, on the occasion of the French Section Convention held 5 May 1945:

"MOST LOVING WELCOME. THE THEOSOPHICAL SOCIETY EVERYWHERE IS STRENGTHENED BY THE HEROISM OF THE FRENCH SECTION SO QUICKLY BEGINNING A NEW LIFE OUT OF THE HORRORS OF ITS LONG CRUCIFIXION.—
GEORGE ARUNDALE."

IN A GREEK CONCENTRATION CAMP

The Recording Secretary, Adyar, has received a vivid story from Mr. K. Melissaropoulos, Joint General Secretary for Greece. The letter is dated Athens, March 20:

It is with great joy that, after four years of enforced silence, we send you our brotherly greetings from our liberated country.

We wish to protest with all our power to the civilized world and to all honest and free people against the inhuman and barbarous way in which the Germans behaved in our country. Untold destruction has been caused; thousands of innocent men, women and children have been completely wiped out.

Since the invasion of our country by the Germans, all Theosophical activity has been suspended, because every gathering whatsoever was forbidden. Fortunately, we were able to save most of the furniture of our offices and almost the entire library of our Section. But every contact of our Council with the greatest part of our members was interrupted. Two of the members of our Council, namely the ex-Joint General Secretary, P. Hadjipetros, and the

actual Joint General Secretary, K. Melissaropoulos, were arrested during the last months of the occupation and imprisoned in the Haidari concentration camp. It was from this camp that the Germans picked an average of fifty persons to shoot every week for the purpose of terrorizing the Greeks who were fighting against them. Fortunately, our two colleagues have not been executed, but their stay in that prison forced them to live the most terrible days of their life, seeing every day the most heinous crimes which the S.S. troops committed, with complete disregard of all international laws.

Now that we are liberated, our Council will soon consider the possibility of reestablishing the Greek Branch of The Society though it is expected that we shall meet many difficulties, financial and others.

We shall be very glad to have your news, and, if possible, to be informed about the international activity of our Society during the last four years.

Revival in Greece

The European Federation office, London, has received an official inquiry for information from Mr. John N. Charitos, the real founder of The Theosophical Society in Greece. It was he who, within a few months of joining The Society, became secretary of the Federation of Hellenic Lodges, carrying on that work from 1924 to 1928, when he and Mr. Basile D. Krimpas together founded and organized the Greek Section and for the first year were Joint General Secretaries, until Mr. Cimon Prinaris took over in 1929.

This is the first news of our Greek brethren since pre-war days. Mr. Charitos (who is a banker) was the moving spirit in the founding of the Athens T.P.H. in 1926 and he has translated into Greek several of our best works, *The Ancient Wisdom, A Study in Consciousness, The Masters and the Path, First Principles of Theosophy*, all published, and the first volume of *The Secret Doctrine*, unpublished when the war began.

When the President visited Athens in 1936, returning from the Zagreb Congress—the first President of The Theosophical Society to visit Greece at all—he addressed a gathering at the Section headquarters, “a well kept and excellently situated flat. . . . Though small,” he noted, “the Greek Section is nonetheless sturdy, and among its members are some very able men and women, the General Secretary himself [Mr. Prinaris] being a judge.”

The President and Rukmini Devi were the guests of Mme. Diomede in her beautiful Villa

Penteli at Kifissia, a suburb of Athens, and from her home they contacted the “glory that was Greece,” paying homage to the Acropolis and the Parthenon, being immensely impressed by these great wonders and bathing in their strength and beauty.

The letter from Mr. Charitos states that they are now “trying hard to reorganize the National Section but have to face great difficulties.” Mrs. Gardner has given considerable information, sending papers, etc.

NEWS FROM ITALY

Our first news from Italy comes actually from Sicily, from Signor R. A. Gaetano, who wrote from Palermo on December 27 last—four months in transit—that although no longer a member of The Society he still continues to study the cultured authors of Theosophical literature and in collaboration with Professor Salvatore has been conducting a centre of youth for lectures on Theosophy, philosophy and scientific research, with conversations, questions and answers, etc. The centre is called Friends of Truth and the number of young people who gather round is continually increasing. The group meets fortnightly and the young people enjoy at least one hour away from “the daily confusion of the outer life. We have passed through many anxious days and many of us have disappeared,” Signor Gaetano writes, “and we are now looking out for those who will renew the sparks when we are no more able to continue.”

PLANS FOR BELGIUM

Airgraph from Mrs. Adelaide Gardner to the President :

Serge Brisys has at last got a long letter through from Brussels with news of the Section which she asks to have sent on to you—“to whom my heart is ever deeply attached and my whole service is dedicated.”

The Section got away into renewed activity almost as soon as Brussels was free. September 30th saw an opening meeting, well attended. I am sending full details to the Press Department for publication [in the WORKER].

The work now consists of public meetings weekly, and a members' meeting taking a course in Theosophy. There are 30 new members—20 for Brussels and 10 for Antwerp. Lodges do not meet, owing to coal shortage, except for one in Antwerp which has never stopped throughout the war. I think it should have a distinguished service medal! The General Secretary issues a

short letter to all members at her house once a month for study.

The General Secretary has heard from Pascaline Mallet, and knows of the French news and plans. She has seen Major van Dissel and between them they plan to start *L'Action Theosophique* again as soon as printing is possible. This seems to me most important and necessary, since the French-speaking members have all too little [Theosophical news] in their language, and will want much to bring them again in close contact. The Federation will naturally finance this. The idea is to continue the English edition as now from England (though I shall be glad to hand over to Serge Brisy as editor whenever she can print the English one too, and work under her, as before) at any rate for the time being, and to publish the French edition in Brussels under the old committee, which is still extant there.

THEOSOPHICAL "RED CROSS"

Mme Gertrude Kern, Minusio, Switzerland, sends news dated February 19 of many friends with whom she has been in communication, during most if not the whole of the war. Some of these, including Serge Brisy and Armas Rankka, have already been reported in these pages.

Fine work has been done at Huizen, mainly in St. Michael's Church. This activity has never failed. Madame Mary Van Eeghen is now with her son and family and "all right."

Miss Dijkgraaf has been ill very often but has always recovered, and is now as stalwart as ever and a great encouragement to many members.

The Lodge work at Minusio has been finely sustained. At most meetings there have been four or five different nations represented, and at Christmas there were one Englishman, one New Zealander, one Dutchman, five Germans, nine Swiss, one Czechoslovakian, one Hungarian and one Italian—a great international family.

Mme Kern encloses a photograph of Elly Kastinger who was bombed out. The picture shows her in a hospital, with Mme Pfliegerin. Elly is looking forward with enthusiasm to new work.

Among the General Secretaries Mme Kern has kept contact with is Charles Bonde Jensen (Denmark) and his wife since 1939. He was doing fine work till 1943. Correspondence has since been difficult.

Last news from Miss Flora Selever (Hungary) intimated that she was carrying on in Budapest

as long as possible. Her last news was dated January 16.

Nikola Trifonov (Bulgaria) had kept contact ever since 1939. "The work went on, even with lectures."

Mme Jelisava Vavra (Yugoslavia) has kept uninterrupted contact. "Fine work done there. Enthusiasm all through."

These are but a few contacts in a very much broader correspondence kept up by Mme Kern (like Red Cross correspondence) to relieve sorrow and suffering. "Many lost contacts have been restored between members of our great family, and many sorrows changed at least a little into more of hope."

Mme Kern also reports: "No contact at all possible with Havrevold" (Norway).

"Cimon Prinaris (Greece): cards all came back, no contact possible. But another contact with an F.T.S., who perhaps could give us help later." (See note on Greece, above).

The Besant Centenary

Many photographs of Dr. Besant are wanted for the Memorial Volume which is being prepared for the Besant Centenary, 1947. In almost all the countries in which she has travelled there are photographs of her which have never been sent to our Archives at Adyar, and have never been printed in our literature. We need these photographs now to illustrate the Centenary book.

Members will greatly help us by sending to me at Adyar any photograph or drawing of Dr. Besant, either the original or a good copy made by a photographer. Group photographs may be sent, or a picture of Dr. Besant enlarged from a group.

Lodges also might send rare or unusual photographs of her, originals or copies. Photographs will be returned if a request is made to that effect; otherwise they will go into the Archives to enrich the Adyar collection.

It may cost you time and effort, but surely it will be worth it, to help to build up the best possible Memorial Volume. Please regard this as a personal and direct appeal to every reader of *THE THEOSOPHIST* and act immediately.

(SHRIMATI) RUKMINI DEVI,
Secretary, Besant Centenary Committee
Adyar, Madras, India.

TYAGARAJA—A WORLD GENIUS

“TYAGARAJA should be honoured as one of the world’s great composers and not merely as a South Indian,” said Professor P. Sambamurti, head of the department of music, University of Madras, speaking on the life and achievements of Tyagaraja, at a celebration arranged by Kalākshetra at Adyar on March 25. It was an eloquent and illuminating address full of music and poetry.

The Professor said the period in which Tyagaraja lived, 1750-1850, was very remarkable both in Indian and in European music. The world was then hearing some of the greatest geniuses in music—in Europe, Beethoven, Haydn, Mendelssohn, and here in India Tyagaraja, Dikshitar Syama Sastri, and a host of other composers and men of genius who have shed lustre on Indian music. God had sent them to alleviate the suffering of the modern world. Tyagaraja was the central figure in the music of the modern period and the greatest musical thinker in India in the last three centuries. People like him come once in about 500 years.

Why has Tyagaraja come to occupy this prominent position in the life of South India? The Professor replied: because he was the most prolific composer after Purandera Das. He was a versatile genius in the real sense of the term. There are compositions to his credit in art music, in sacred music, in opera, and he immortalized folk tunes in his songs. He was one of the chosen minstrels of God.

Tyagaraja lived at a time when there was a wealth of musical genius in the court of Tanjore. There were no less than 360 vidwans at the court, and the duty of every vidwan was to give one concert during the year. There was great competition so that each should give his best. We know the proverbial jealousies between vidwans, Professor Sambamurti said, with a touch of humour—it has been like that for over 300 years. Tyagaraja managed to become famous at a time when all these luminaries filled the musical firmament. This privilege was enjoyed by the father of the teacher of Tyagaraja. Not only was he honoured as scholar, musician, composer and vainika (vina player), but he had a beautiful voice and a powerful command over it.

MUSICAL TRADITION

Professor Sambamurti recalled the tradition that Tyagaraja being born in Tiruvarur was destined to attain liberation. He was born in a musical and scholarly family on the 4th May

1767. In his fifth year he suffered an illness but recovered, in his eighth year he was endowed with the sacred thread, and at 18 came his marriage. He passed away 6 January 1847. He lived about 80 years of which he spent 60 as an active composer, and he was one of the most prolific of composers in the world’s musical history. His literary talents were inherited from his father’s side and his musical talents from his mother’s side. He used to accompany his father during Ramayana expositions. There was a long cultural tradition in his family, and he imbibed his musical genius from both lines.

As a boy he began to compose and in his teens he used to write his compositions on the walls of his room. Other composers who came to his house, famous musicians such as Sesha Sastri and Bashyam Krishna Sastri, praised his compositions and asked that they should not be removed from the walls, and fortunately they were preserved. His father placed him under the tutelage of Sonti Venkatramanayya, and at the end of his first year’s training his guru said to him: “I have nothing more to teach you.” Tyagaraja then began his period as an independent composer.

Even in an assembly of vidwans he was a distinguished figure. It was Sonti Venkatasubbayya who acquainted the King with his greatness. Tyagaraja was invited to compose songs in honour of the King, but he replied that he was concerned with God and not with a Maharajah, and though he was offered a reward of ten velis of land and a bullion of gold, he preferred to write songs in praise of the Supreme. This attitude has earned for him the admiration of many scholars.

Professor Sambamurti drew a parallel in the life of Beethoven, who was deaf from his twenty-eighth year, yet was able to listen with his mind’s ear, and to bring down those wonderful compositions which are the pride of humanity—Beethoven was equally indifferent to the wealth of this world. The cousin of Napoleon once called upon him, introducing himself as “a man of wealth,” but he failed to move Beethoven with gifts. Beethoven merely returned his compliments signing himself “a man of brains.” It is good for the world, the Professor observed, that we have the example of great composers completely disinterested in worldly honours—Tyagaraja in India and Beethoven in Europe.

The lecturer considered that Tyagaraja’s unique bhakti must have brought him well on the

road to liberation, for it is said that he repeated Ramanāma 96 crores of times in twenty years. While he was in this mind of meditation some of his most beautiful compositions came forth. God's grace certainly descended upon him and inspired him.

POINTS OF EXCELLENCE

Professor Sambamurti indicated numerous points of excellence about Tyagaraja's compositions. (1) A study of his character shows that he was an inspired composer—this is evident from his spiritually elevated work. He lived in a state of contemplation or dhyana. It is traditionally said that he was inspired with the mysteries of music as conveyed to him by Narada's *Svararnava*. When he was under inspiration the radiance shone in his face, and his disciples, knowing that a new song was coming, prepared to write it down in notation. Then came the composition, and the simultaneous utterance of dhatu and matu which gave it unity. (2) He composed because of the inner urge within him; all his songs sprang from his heart. (3) It was given to him to define the melodic individualities of many ragas by his composition. The hazy swarupas of many ragas were made clear by him. (4) He composed in rare ragas. (5) He is the father of the Sangati, or variation on a theme, for example Lalita-ku Sita-ku in the Todi piece: Koluvamaraga. (6) His compositions have the scheme: Sutra, vritti, bhashyam, with the same logical continuity as a mathematical theorem. (7) Some of his songs contain prosodical beauties. His songs contain places for Niraval and Kalpani swaras. Versified prose was a characteristic of his libretto and metrical sahitya is also seen here and there. The sublimity of sahitya—great ideas—pervades his music, and we could cull from his works a complete code of ethics, a code

of good conduct. (8) He wrote songs of all types, the simplest and the most complicated. He composed many songs in ragas of limited scope. He perfected the kriti type of composition and wrote in sishta vyavaharika bhasha.

INCIDENTS IN HIS LIFE

Tyagaraja was the first Indian composer to write pure operas whose individuality and excellence lie in the music and not in the acting alone. Only the dance-drama had existed before his time. His story of Krishna and the gopis is a complete opera of songs.

Professor Sambamurti said that in his later days Tyagaraja visited Conjeevaram at the invitation of Upanishad Brahman. The writings of this scholar have been published by the Adyar Library.

His passing away was a very beautiful end to a great life. Knowing that the end was coming he gathered his disciples about him—they held him in great veneration and regard—and during the last moments he sat in yoga samadhi. In his closing moments they heard a mysterious sound and saw round him a halo of light, and as he disappeared they watched him go as a bright light from his head. Those present at the time of his passing were his Umayalpuram disciples, also Tillaisanam Rama Iyengar, Iya Bhagavathar and Kanchi Venkatatri Swami, and the Taluk Tahsildar, Syama Rao.

"It is a good thing," the Professor concluded, —we have only space for a digest of his talk—"to celebrate the anniversaries of these great composers who have shed lustre on our Indian music. When the centenary of Tyagaraja comes in 1947 I hope we shall be able to celebrate it in a grand manner that will be worthy of so great a man."

A WESTERNER'S APPRECIATION

"At its deepest level, appreciation of Eastern music might be described as what the Hindus call *sadhana*, the awareness of existence outside time and space, the realization of self unobscured by mental conflicts and prejudices. At another level, probably better understood in the Near East and the West than in India, it can be regarded as a striving to increase and refine one's sense of enjoyment of life.

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"Passing on to the early nineteenth century, we come to Tyagaraja, South India's most revered composer of devotional songs. Frequently one hears him compared to the psalmist David, and indeed some eight hundred compositions of his have the spiritual awareness of one who had attained those serene distant heights to which David also aspired."—DENNIS STOLL in *Indian Art and Letters*.

THE ARTISTIC RENAISSANCE

THE recognition which is coming to Rukmini Devi for her work in Kalākshetra shows in periodicals, one to hand from London and another from Washington. *India's Liberators* publishes in its first issue for 1944 a lecture delivered in London by Dennis Stoll on "The Appreciation of Eastern Music" in which he speaks of a new piece of vīna music dedicated to Rukmini Devi, "who has made it a favourite of her repertoire." The other item is in *The Voice of India*, a new American monthly devoted to the freedom of India, in which a woman writer, surveying the "ceaseless urge which dominates India's modern women,"—such women as Mrs. Sarojini Naidu and Mrs. Vijayalakshmi Pandit in poetry and politics; and in the field of the arts, Rukmini Devi and Menaka among the foremost exponents of the dance—says these are the women who are "destined to take a leading part in securing and preserving the freedom of India."

* * *

Two distinguished educationists visited Adyar on the 20th February—Sir Cyril Norwood and Sir Walter Moberley, who both hold important posts in the British educational service. They had come to India by invitation of the Government of India. Shrimati Rukmini Devi talked to them, as she showed them over the Besant Theosophical School, of the Besant heritage and hopes which Adyar educationists entertain of developing the school into a Besant College and ultimately into a Theosophical World University. They admired the beautiful garden setting and were quick to sense the spirit of freedom and idealism, including the Montessori element, which pervades the School.

Then to the Kalākshetra studio, where Rukmini Devi's pupils danced. Sir Cyril Norwood said it was "The most noteworthy exhibition of dancing I have ever seen. I am grateful." So he wrote in the visitors' book. Sir Walter Moberley wrote: "We have indeed been startled into surprise and admiration by the remarkable performance we have seen."

* * *

We get different glimpses of Kalākshetra from impressions written by distinguished people in the visitors' book. The Turkish Editors, after enjoying a recital, appreciated the "old Indian culture with its matchless beauty and depth fitly revealed to us through your dance."

Lady Hope, wife of His Excellency the Governor of Madras, has indited her name, also His Highness the Maharajah of Travancore and Her Highness the Senior Maharani, and His Highness the late Ganga Singh, Maharajah of Bikaner, besides great Indian musicians, prominent politicians and educationists, and the Chinese Cultural Mission.

"I was deeply impressed," writes a District Educational Officer, commenting on the cultural and artistic spirit which Kalākshetra infuses into the School, "by the high quality of the performances, and by the beauty and serenity of the atmosphere."

An Indian of wide cultural experience, Mr. Hirendranath Datta, when Vice-President of The Theosophical Society, was satisfied that Kalākshetra under the inspiring leadership of Shrimati Rukmini Devi "is destined to play an important part in the cultural and artistic renaissance of India, to which we are all looking with so much hope and anticipation."

Who but Dr. Maria Montessori would write to Rukmini Devi on one of her birthdays: "The first time I saw her was when she invited me to India. The second time I saw her was when she gladdened the eyes of my school in Europe by the beautiful presence of her Indian womanhood. I saw her again a third time from an aeroplane on the sacred land of India and her hands were covered with garlands of roses and jasmine, and then I lived next to her. I have seen her in all the beauty of her unsurpassing Art of the Kalākshetra which she cares for with the generous goodness of her exceptional spirit. Today, the occasion of her birthday, which, however, comes only every four years, I have felt the miracle of being here in her domain and of seeing her in her glory among her pupils and have wished her with all my heart all the good that can be obtained in this world and the triumph of her ideals."

—J.L.D.

A KEYNOTE BOOK: "Old Diary Leaves"

DOROTHY ASHTON

THROUGHOUT a very busy life Col. Olcott kept a day-to-day diary—enlivened now and then, when he was not looking, by drastic and comic interpolations by H.P.B. In his later years when retired in his cottage at Ootacumund he used this record to prepare the history of The Society which we know as *Old Diary Leaves*. The purpose of these notes is not to deal with the history of The Society in any detail however, but rather to show how the "greatness" of the President-Founder shines through the simple dignity of his chronicle—and something of the stature of the man.

When we think of the early days of The Society it is H.P.B. who comes first to mind. She prepared for The Society on the inner planes, she was its spiritual channel and its link with the Masters who stand behind it—Their direct agent and even vehicle. With Their help she produced *Isis* and *The Secret Doctrine*, bringing the old knowledge and stream of thought to the West. But she was also an iconoclast and a magician and did the phenomena which stunned the world into attention. Our origins as a Society are mixed up with spiritualism which first broke the ice of materialism, and H.P.B. in the early days was engaged in showing that the phenomena of spiritualism could be true but that the communicators were not always human spirits and that the method was dangerous for the medium. Though H.P.B. was called the Corresponding Secretary of The Theosophical Society she did *not* do much, if any, of the executive work—all that rested on the President-Founder and for 30 odd years he bore the responsibility of the work and constitution of the rapidly expanding Society. What manner of man was he?

Henry Steel Olcott was a Colonel in the American army, a lawyer and a journalist, a middle-aged man with a good position and background in New York, which he sacrificed gladly for the T.S. work. He cared only for truth and nothing for his reputation, was a tireless worker, lecturer and organizer, doing with a simple directness and goodwill whatever the Masters asked of him. It was Olcott who was the actual formal founder of The Society—proposing at a drawing room lecture that a group to study occult subjects be formed, which was promptly done. Incidentally the subject of this lecture was Egyptology and the speaker, who dabbled in magic, had pro-

mised to demonstrate the existence of elementals. But, says Olcott dryly in his record, "he showed us nothing, not even the tip of the tail of the tiniest nature spirit."

Col. Olcott was American through and through, his family had been in the States for 250 years, but he came of early puritan stock—hence his sturdy independence, his integrity and his impartial handling of all the difficult crises which The Society had to face. All his genial cheerfulness and patience were needed, for it must be admitted that H.P.B., his dearly beloved chum and partner, led him a dance at times. A colossal worker, he comments somewhere that he could [like Mr. Churchill] renew his energy by deep sleep at any time, night or day. In a letter H.P.B. speaks of "Olcott's blessed self-confidence," for he would cheerfully tackle whatever problem came to hand, but always acknowledging that the work was done by the power of the Masters who guided The Society.

A man of many parts, Olcott was first an agricultural chemist, hence his spirit of investigation—he checked all phenomena (even H.P.B.'s), and when the Master M. visited him at night with instructions for the work demanded a physical proof and received the famous turban which is still at Adyar. But once convinced, his loyalty and devotion was inexhaustible. Because of this scientific outlook he was willing to try any experiment once, and hence we find in Vol. I the grizzly tale of the first cremation—really the bringing of an Eastern method of sepulture to the West (where it is even now not general) and which cost him his legal connection and £2,000 a year.

The growth of The Society during the period his books cover falls into three main phases:

- (1) The formation of the first nucleus in New York and the personal work of the founders there.
- (2) The transfer to India and the rapid expansion of The Society there, mainly Olcott's work.
- (3) The T.S. becomes a world-wide movement of which Olcott is still the responsible head.

The initial group, founded in 1875 in New York did little and ultimately faded out. But the two founders lived on at the "Lamasery"—a crazy *ménage*—where crowds of interested people contacted H.P.B., who would hold a salon till midnight answering questions and doing phenomena.

She did not come down to mere domestic details, however, and would announce calmly in the small hours, "and now we will have tea," till Olcott put up a notice that tea and hot water were in the kitchen and guests must help themselves. And when the cook left, it was not H.P.B. who cooked dinner, but as Olcott records—"nay, verily, her poor colleague"!

It was here that she spent 17 hours a day writing *Isis*, Olcott beside her correcting and editing. He devotes chapter after chapter to the "riddle of H.P.B.," comparing H.P.B. the magician and occultist with the difficult outer personality and the body or shell used by more than one of the Adepts as a vehicle. The President admits that for him this was a period of training and preparation for future work. Tested and found good and reliable by the Masters, he dedicated from this point the whole of his life, energy, and many abilities to the great work.

In 1878 the Founders moved to India and a new phase begins. The T.S. grew from within, as Olcott says in his Introduction—"its development having gone on by virtue of an inherent force"—but even so its branches did not organize themselves.

Like a veritable modern St. Paul, H.S.O. travelled all over India (a circuit of 7,000 miles), founding branches, visiting old ones, lecturing, dealing with legal matters, collecting the necessary funds, and, surprisingly, healing the sick. He seems to have had the power of magnetic healing and tells how crowds waited to be healed and then stayed to listen to his lectures. Like H.P.B.'s phenomena, his cures compelled attention.

The President-Founder was a venerable figure, a typical Aryan, with silvery hair and long white beard. He moved among Indians and Europeans, Kings, rulers and outcastes, and by all was given deep love and respect. All the coasting vessels round India knew Olcott as a familiar figure. When the malice and slander of the Coulomb affair and the Psychical Research Society's unfair report on H.P.B.'s work had shaken The Society, it was Olcott who went forth again on a circuit of branch visits and by his genial goodwill and wisdom brought the Indian Section back to normal.

The President and H.P.B. sought for a home for the growing Society and finally bought the Adyar estate and mansion for £600—since a railway to the hills was taking residents further out of Madras. It was soon "home" to both of them and gradually they made it the spiritual headquarters of The Society, and every time Olcott returned from his tours he planned and built and planted. In his vision he saw the

Library which he started there as a second Alexandria in the future, and wherever he went he sought for books for it—both Eastern and Western.

In the third phase of his life and work Col. Olcott was still the responsible executive head of a movement which had become almost worldwide, spreading to Europe and America and to Australia. But he was no longer alone, for Mrs. Annie Besant now worked beside him. Together they toured India, but now it was Mrs. Besant who lectured, drawing thousands by her knowledge and rhetoric. Again The Society was shaken to its very roots over the question of the validity of certain letters which W. Q. Judge said he was receiving from the Masters. As a result the American Section was separated from the main Society. In the handling and recording of this crisis all Olcott's legal clarity of mind and impartial judgment stand out.

The President-Founder, full of years, tries on three occasions to resign, but is not allowed to do so. But he does retire for long periods to his cottage at Ootacamund and there collects his daily notes into a history of The Society.

H.P.B. and H.S.O. have passed on, but the fundamental truths of Theosophy remain. But they are not static, and their presentation varies as the veil is lifted a little more and as the science of the day offers new concepts and terminology in which to frame them.

The Society must go forward into the future, but it could well recapture something of the vital inner life and sense of adventure and confidence in its inner leaders which marked the early days in spite of all their troubles. The whole key to our President-Founder's life and work is given in his own words in the following paragraph: "Somehow or other I have never found the time for self-training in Yoga since I took up my line of practical work in our Theosophical movement. I never seemed to care whether I acquired any psychical powers or not, never aspired to guruship, nor cared whether I could or could not attain liberation. To serve mankind always seemed to me the best of Yogas and the ability to do a little towards spreading knowledge an ample reward. It never entered my mind that I might train myself as a seer or wonder-worker, but have been going on all these years on a hint given me by a Master—that the best way to seek Them was through The Theosophical Society."

(Contribution to a discussion on important Theosophical books at the Support Convention, London, 30-12-44. Next issue: Dr. Corona Trew on *A Study in Consciousness*).

CALLED HOME

Russia

MME PISSAREVA

Mme Helena Pissareva, a very stalwart and gifted worker, passed away in Geneva on 4 August 1944 in her 90th year. She had translated in beautiful Russian most of the classical Theosophical literature; she wrote a biography of H. P. Blavatsky, published a series of Theosophical pamphlets in Russian, and wrote a most valuable book, *The Hidden Sense of Life*, incorporating some of her pamphlets, every chapter talking up one of life's problems in the light of Theosophy. The book is a splendid popularization of our teachings. She was awarded the Subba Rao Medal for it in 1934.

Mme Pissareva was born near Moscow, the daughter of a Russian nobleman, and at 17 went to Heidelberg to study pedagogy. Returning to Russia she married Nikolai Pissareff, social worker and owner of a fine estate, and in 1902 she joined The Theosophical Society, and greatly helped the movement by making her home a centre of Russian T. S. Congresses and Summer Schools and royally entertaining delegates and friends. Those annual gatherings played a great role in the growth of The Society in Russia. She also founded a Lodge at Kaluga, and built a People's Palace in a village near Kaluga and worked ten years for the enlightenment of the peasants.

On the downfall of the Romanoffs she fled in 1921, like Dr. Anna Kamensky and Mme Cecile Helmboldt, to Italy. A loved Italian member, Signora Dina Comessatti, took her into her home and treated her as a sister. There she helped many Italian brethren and led an E.S. study group. Dr. Kamensky says that lately "Mme Pissareva was an invalid and half blind, yet she continued to work, dictating to a friend. Her last translation was *Mount Everest*, which is very much appreciated by our Russian friends, and her last original work was a history of the Russian Theosophical movement. She lived a beautiful life of noble service."

Dr. Kamensky adds that Signora Comessatti passed over on the 1st January 1944, so that she is bereft of her two best friends in Italy.

England

MR. STANLEY JAST

The English press reports the passing of Mr. L. Stanley Jast, aged 76, formerly chief librarian of the libraries of Manchester and a prolific

writer of poetry and plays and of essays in mysticism and philosophy. His *Reincarnation and Karma* is one of the most readable books on the subject. He introduced new ideas into library management, and his book, *The Planning of a Great Library*, is regarded as a textbook. After his retirement in 1931 the Manchester University honoured him with the M.A. degree. He maintained numerous affiliations with the cultural life of the city and delivered Theosophical lectures. He was a son of a Polish refugee named Louis Jastrezebski who settled in Yorkshire, and he took the first syllable of his father's name.

India

MISS EDITH PINCHIN

While helping Dr. Montessori with a course of instruction at Ahmedabad, North India, Miss Edith F. Pinchin succumbed to an attack of fever on the 4th April in her fiftieth year. She had been released from the Besant Theosophical School, Adyar, specially for this course, so expert was she in the Montessori technique, as she had proved during Dr. Montessori's stay in Adyar. To a thorough knowledge of the Method, she brought a deep understanding of the child, and a sympathetic regard for Dr. Montessori herself which gave her access to whatever secrets lie in the Montessori philosophy.

Miss Pinchin was born of a Theosophical family, at least both her parents became F.T.S. soon after her birth, and she joined at the age of 24. Prior to that she belonged to the Round Table from the age of 13, and later became English secretary for six years and then Chief Knight of the Order in England. She held office in the West London Lodge and was an acceptable lecturer, worked in the Theosophical Order of Service, in Co-Masonry; and in the Research Centre, London, specialized in symbology and in education, and was the author of *The Bridge of the Gods*, a study in Gaelic mythology.

All this achievement was before she came to Adyar to work in the Besant School. Qualified with a Montessori diploma and a special aptitude for teaching, she has given service beyond price. Her public talks—when she gave them—and her articles and book reviews showed an unusual calibre and breadth of vision. Gifted student, teacher and friend—so we know her, and as wholeheartedly dedicated to the Great Work.

G. S. MARATHEY

Mr. G. S. Marathey, M.A., President of the Maharashtra Lodge, Poona, and of the Marathi Theosophical Federation, passed over in the morning of May 5, aged 63. He founded the Maharashtra Lodge in 1917 when he joined The Society, and he had since given generous service and substantial help to Theosophical activities. He made a regular annual donation to the Adyar Day Fund, and he recently made a gift of Rs. 3,000 to the Poona Lodge, the interest to be utilized towards the upkeep of the Lodge, and in the event of an expansion of the Lodge building being made, the corpus to be used towards the building expenses. He was well advanced in Co-Freemasonry.

Poona city has lost a most useful citizen. Mr. Marathey was perhaps the first qualified Indian actuary and was adviser to about eighty insurance companies and did honorary auditing of accounts for various public institutions, besides actively supporting them. When celebrating his 60th birthday in 1942 he made gifts totalling Rs. 10,000 to public bodies. In politics he was a Nationalist of the Tilak School and some years ago started a branch of the New India League and organized lectures on political reconstruction.

Mr. Marathey was born 1st August 1882. In 1902 he married Chimatai Deshmukh. One of his daughters, Miss Sanjavani Marathe, is a brilliant composer and singer of renown in Maharashtra. Though outwardly serious, Mr. Marathey enjoyed a good joke and he published a volume of humorous prose pieces.

U.S.A.

EUGENE J. WIX

A Hollywood correspondent cables the passing away on May 10 of Eugene John Wix, LL.B., of Glendale, one of the most competent and energetic exponents of Theosophy on the Californian coast. He has been President of the Glendale Lodge since 1906, President of the Southern California Federation, and a member of the Theosophy in Action Committee, and it was he who so successfully contributed some years ago to the financial release of the American Section as Chairman of the Burn the Bonds Committee. He came into the American Section only ten years ago, but immediately made his mark as organizer, lecturer and teacher. He was 52 years of age. In 1924 he married Norma Fern Miller. —J.L.D.

The Integration of Knowledge

Mr. F. L. Kunz has gone over from New York to Carleton College, Northfield, Minnesota, to lecture as visiting professor on The Civilization of India, as he did at Knox College in 1944. He writes: "Anyone really familiar with important aspects of Indian philosophy must be aware of the fact that contemporary physics, biology, and even recent Gestalt- and para-psychology document that philosophy.

"This rapprochement is truly one of the most remarkable features of the last fifty years of the world's intellectual development, commencing with the discovery of the electrical constitution of matter in the eighteen-nineties, and being confirmed triumphantly in the first and second decades of this century by Minkowski's proposal of a metric fusion of time with space.

"Naturally enough, people little acquainted with Indian philosophy have yet to realize that that tried and true state of mind (which is the matrix of the world's Scriptures) is the precursor of the new attitude which is implied in modern energetics, chromosomes, and Gestalten; and, of course, the advantages this older philosophy offers (ready-made, so to speak) in understanding life and consciousness in particular, are hardly appreciated as yet. Information on this

head is stirring to students, I find . . . the work amounts to a sketch of methods and proportions of integration of knowledge. It happens that the American educational world is growing conscious of the need to provide effective integration, and hence the final effect of such treatment of the materials is a quickening of interest in integration. And integration can be achieved by showing the consonance of the principles of art, the universals of philosophy, the comparative truths of religion and the laws of nature, all these arising from essential and orderly features of the constitution of man and of the universe."

Mr. Kunz has selected the Akasha as a single item illustrating the contribution of Eastern and Western, ancient and modern, subjective and objective experience to the whole—the Akasha in Indian terminology; in Western terms it is the geometric properties of Euclidean real space-time. And he documents it with coloured models of the regular convex polytopes, and a battery of visual illustrations, slides and films, from all the kingdoms of nature.

This integration material will be started in serial publication in *Main Currents*, suspended since January 1944, but to be continued as paper supply becomes available.

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CHANGES IN THIS ISSUE—Mr. J. S. Perkins, National President, U.S.A. Mr. Theo Lilliefelt, Sweden, has adopted this spelling of his name, the old ancestral form, instead of Von Lilienfeld.

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