



# THE THEOSOPHIST

ADYAR

SEPTEMBER 1941

# THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

## FREEDOM OF THOUGHT

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



# THE THEOSOPHIST

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**EDITOR: GEORGE S. ARUNDALE**

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

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A. K. SITARAMA SHASTRI  
(1860—1941)

who built up the Vasanta Press, Adyar, and was its  
Manager for over twenty-five years.



## ON THE WATCH-TOWER

**IMPORTANT:** These Notes represent the personal views of the writers and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save 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.

### OUR THREE RESPONSIBILITIES

AND so back in the Presidential chair for another term of seven years. Well, it is a magnificent opportunity, but a soul-probing responsibility which I must do my best to discharge with honour. I cannot help thinking, however, that if the problem of India had not to be solved if possible before the advent of the Second Great War my great predecessor might have been reserved to be President in these most critical times, for such times as these demand the very best leadership available.

But it was hoped to have India ready to play her rightful part in the second Armageddon, and Dr.

Besant was needed to try to achieve this. None could have striven as she herself strove. None had the equipment that she possessed. None but she could have freed India in time for India's participation in the present war so as to ensure a speedy victory and a sound reconstruction. Unfortunately the fates willed otherwise. India did not recognize her magnificent friend. On the contrary, she rejected her, and now is for the time being fallen low indeed—impotent to help herself, impotent to help towards the speedy victory of the Allies. One of the most marvellous opportunities a nation has ever had slipped through her fingers. Dr. Besant was, therefore, withdrawn when she might have served India for another twenty years. India has



become leaderless when she might have led the world. And where Dr. Besant might have been today there are only a few of us to do our best under her blessing and guidance.

Naturally, it is impossible to be otherwise than preoccupied by the war. There is so much to be done both on the physical plane itself, and on all other accessible planes, that the war must needs loom larger than any other condition with which one may happen to be concerned. But preoccupation with the war involves preoccupation with the Theosophy needed for war conditions, and with strengthening in every possible way the power of The Theosophical Society and its membership, to render the service for which it was brought into existence sixty-six years ago.

### *India is the Key*

The War, Theosophy and The Theosophical Society—these are the three great responsibilities of us all who are enrolled in the Band of Servers for functioning in these grave times. And we must do our best to discharge these responsibilities to the satisfaction of Those who command our Band. India is the heart of all these responsibilities, and this is partly why the International Headquarters of The Society is at Adyar, and why Adyar is the senior spiritual centre in the outer world. The world will not be free from war, nor

from dissension, until India takes her rightful place among the nations of the world. India is the key to the whole situation as it stands today, and I do not hesitate to say that the first duty of a President of The Theosophical Society is to help India in every possible way he can for the very purpose of hastening the advent of the Universal Brotherhood of humanity. Colonel Olcott was dominantly engaged in his Indian work, with his work in Ceylon as an integral part of it. Dr. Besant was even more occupied with India, for the urgency of preparing India for the role she might have played in the present war was great indeed. And I, too, have to do the little I can to help India as I know she needs help. He who helps India on her way helps the whole world on its way, and while every country must be helped, India needs most help, for she can, perhaps, do more than any other country to be of service to the world. Anyone who has lived in India as long as I have lived recognizes this fact to the full, for while he perceives her weaknesses he perceives no less her potentialities—unique as these are both in their spiritual splendour and in their practical value for the building of a perfect polity alike for every nation and for the world as a whole. India can give so very much. But she must first of all apply her gifts to herself for her

own use. Only then will she know how to distribute them effectively for the use of others.

Because of this the responsibilities I have already mentioned fall more heavily upon our Indian members of The Society than upon any others, and I have been feeling very strongly, as I enter upon my second term of office, that our Masters, especially Those who founded The Society, look to our Indian brethren to lead the way out of the war into a true peace. Whether Their hopes will fructify or will be barren remains to be seen. But I believe that the opportunity is still with India, important though she be. And I am certain that if only the youth of India will bestir themselves along truly constructive lines, and lead their country out of the prejudices and evil traditions by which many of their elders are hidebound, a golden age will be in store both for India and for the world.

#### *A Letter to Indian Theosophists*

In a special letter written on the occasion of my re-election, I have poured out my heart to my Indian fellow-members, and I venture to reproduce it here because its contents may help my fellow-members in all countries to understand the situation, especially with its reference to India, somewhat more clearly. I have no doubt whatever that on the whole it accurately reflects

the lines along which I at least have the duty to work :

My dear Friend,

I do not think I ought to keep from you my own very considered, though of course personal, judgment regarding the present world situation and India's place in it.

You have a right to know how strongly I feel as regards my duty as a student of Theosophy, and even more as a humble follower of Dr. Besant in her great work in the political field, wherein I had constant occasion to see Theosophy applied by one who perfectly combined the ardour of the seasoned warrior with the calm wisdom of the experienced statesman.

I hark back to that wonderful utterance by the Master K.H. which Mr. Sinnett was privileged to receive in the year 1883, published in *The Mahatma Letters*, in the course of which the Master, as a most patriotic Indian, refers to the misery of His people and to India's urgent danger of falling into a terrible abyss of desolation were there none to help her to seize the opportunities then being held out to her.

I hark back, too, to that pathetic and beautiful call for help for India, where the Masters declare that They could not be grateful enough to any who would give her selfless and wise service. "Oh! for the noble and unselfish man to

help us effectively in India. . . . All our knowledge, past and present, would not be sufficient to repay him," said a great Master in 1881.

And then I compare the Master K.H.'s description of the India of 1883 with the India of today, and I see that while much good has been done by individuals and movements since the year in which He wrote, that very good has to no small extent been nullified by the harm that has been done, also by individuals and movements.

A foreign government, even with the best intentions in the world, must necessarily make a mess of the finer parts of its job—the first of which lies in keeping alive the greatness of the land over which it rules, the second being the training of the citizens so that they may, either through leadership or otherwise in lesser degrees, serve their country wisely and well.

And the result is, with India's own lack of practical and truly patriotic vision added, the India as described by the Master K.H. in 1883, and as we see it today.

I am most positively of the opinion that upon members of The Theosophical Society in India lies the very heavy but sweet burden of helping India to the utmost of their power. Their Theosophy has its origin in India, and their Theosophical Society, though physically born in the United States of

America, has had its second and spiritual birth, or should I say re-birth, in India. Their debt to India for all their peace and happiness and courage and hope is immense, for it is the land of their present incarnation which has preserved for them Theosophy, Brahmavidyā, and is the heart of the great system of spiritual irrigation which fructifies the whole world.

Their debt to India is immense, and part of its discharge consists in helping to make India free and revered among the nations of the world, so that India's priceless jewels of civilization and culture may be found in every land, honoured by all.

There is a splendid jewel in every aspect of India's life, and it is the office of every truly patriotic Indian—and a Theosophist must surely first be patriotic if he is to be universal—to help reset each jewel so as to cause it to shine with all possible brilliance.

In education, in industry, in religion, in politics, there are wonderful jewels. In each is the glorious life of India imprisoned for lack of active worship. In each should Theosophists be alert and strenuous and reverent, as it seems to me, especially in the political field which is so bereft of workers who are Indians before they are aught else.

Theosophists have been and are doing great work in the religious

and educational fields, as well as in the field of social reform. But they have been doing little in the industrial and political fields.

I believe that there is a special call to them to work in the political field, for in this field disruptive forces are at work which, if they triumph, will dishonour India and the whole world; since as is India so is the world.

Be Theosophists Government servants or otherwise earning their living, they can be active in the political field in one way or in another, either confining themselves to the principles of politics, and to that social service which is so essentially vital to nation-building, or in addition translating their principles into action.

Now I want to say quite clearly how I see my duty as a Theosophist and as a servant of our Masters. Of course, I do not want to impose my views on any, for every Theosophist must act according to his conception of his *dharma*. But I do say that every Theosophist must remember that these are times for action and that each should be active according to his best light.

My own conviction so far as India is concerned is as follows :

1. Her right to immediate self-government, whereby India shall be able to live in full freedom and equality within an Indo-British Commonwealth of Nations, with

due regard to the just needs of her many constitutive communities.

2. Her immediate duty to consolidate her various conflicting elements.

3. Her immediate duty to engage in the framing of a National Constitution with the co-operation of all parties, but irrespective of the consent of one or more of such parties.

4. Her duty to gain for an agreed National Constitution the support of the Indian people as a whole.

5. Her immediate duty to throw herself whole-heartedly into the World War and to take steps to provide for the defence of her own frontiers by land and sea, so that she may be ready to face the menace that threatens her on all sides.

6. Her immediate duty to plan the material uplift especially of the poorer of the masses of her citizens, so that they may have good cause to cherish their Indian citizenship and thereby bring honour, peace and prosperity to their Motherland.

7. Her immediate duty to foster in all possible ways her national arts and industries, and to plan a truly national system of education for her youth, so that they may become honourable and faithful citizens, deeply reverent of her past and determined in the present to help by their lives and actions to ensure to her a noble future.



I emphatically condemn Satyagraha, Pakistan (so-called), Dravidian, and all other similar policies as grossly inimical to India's true interests, and as encouraging the betrayal of the Motherland and the Commonwealth in their time of greatest need, duty and opportunity.

8. I strongly hold that it is the duty of Britain immediately to declare India's right to full and free self-government, and to offer all possible facilities for the framing of a National Constitution, as in No. 3.

9. No less do I feel that it is the duty of Britain to declare that her war aims include the immediate establishment of India, either as soon as the war is over or before if a National Constitution can be evolved to receive the support of the majority of the Indian people, as a self-governing unit of the Commonwealth, or with such other status as may be enjoyed by Britain and the other Dominions.

I emphatically condemn the utter lack of vision, of statesmanship, and of true service to our great Commonwealth on the part of the Secretary of State for India and the British Cabinet that dictates his policies. And I no less condemn the Government of India for like reasons.

I therefore deem it my duty to support by all means in my power the constructive points set forth

above and to oppose the dangerously destructive elements as above enumerated.

I regard this as my solemn and sacred duty as a Theosophist and as a servant of the Masters, but in no way whatever suggesting either that my interpretation of Theosophy in this regard is right, or that the activities in which I think it my duty to engage have any endorsement from the Masters.

In any case, I am not concerned with public approval or disapproval, but with the dictates of such conscience as I possess, and with a most heart-felt endeavour to follow in the footsteps of my revered and beloved leader, Dr. Annie Besant, whose political activities I have always felt to be dictated by the utmost wisdom and by a unique devotion to a country which she ever regarded as her real Motherland.

In any case, too, I am as clear about the extreme urgency of the situation in that the world is in a most perilous condition, as I am clear about my own personal duty.

I am also clear that the whole world is on the threshold of a precipice, and, if not restrained by the forces for Good, will be hurled over the precipice by the forces of evil into a long period of darkness, in the midst of which every land, including India, will wallow in barbarism, trodden underfoot by barbaric tyrants. It is a supreme moment for India, as the real

Motherland of the nations of the world, to act in accordance with the spirit of her age-old soul, which knows no distinctions of creed or caste or colour, but only the Universal Brotherhood of all life.

And if India must act, surely every individual Theosophist must act, and, where possible, lead, in the light of his Theosophy. For what else in such times as these has he been given his Theosophy and his membership of The Theosophical Society? Just for his own personal advantage? Just that he may have his individual peace and happiness, let the world be as it may? God forbid! Were he to think thus he would be a traitor not only to Theosophy and to The Theosophical Society *but even more to himself!*

An Indian Theosophist has a special responsibility and a special duty, as he has a special, a very special privilege.

He must justify the latter by amply fulfilling the former. And the political field in India is indeed part of the Augean stable that is the world. He must by no means be ashamed to scavenger in it, for while it remains impure, as it is at present, the whole world suffers.

Thank God, I know what I have to do, and I am doing my best to do it. May each Theosophist know what he has to do *and do it.*

Fraternally,

GEORGE S. ARUNDALE

### *India Cannot Be Over-emphasized*

I must not make any apology for so long a reference to India, for India is in truth the key to the world situation, and the very heart of Theosophy and The Theosophical Society. I can quite well understand that many members having practically no connection whatever with India, and without having had any opportunity to understand her role in the world, may very naturally think that too much stress is laid upon a land which from some points of view does not loom large in world affairs. But with the education and training I have received from my elders, and having lived for nearly forty years in India, taking part in much of her public life, and having some little knowledge as to how the Masters Themselves regard India, I feel that in the present crisis the needs and the duties of India cannot be over-emphasized. Upon India in no small measure depends the real outcome of the war and the future of the world. It was for this reason that Dr. Besant was seconded for service in India to lead her, if possible to her freedom—not to the freedom as it has become degenerate in these modern days of democracy *in extremis*, but to her ancient freedom in which there was that true liberty based on reverence for wisdom and order, on duty rather than on rights. Such is the freedom which all true friends of India

wish to be restored to her, and for which Dr. Besant worked and lived and died. It is uphill work, for India is a house divided against herself, and is most unhappily led by unbalanced fanatics instead of by the patriotic wise. In my own small way I must carry on the policy of my noble predecessor, ever remembering that everything I can do for Theosophy and for The Theosophical Society is indeed service to India the home of both.

\*  
\* \* \*

### RETURNED HOME

He is not dead, this friend, not dead,  
But in this path we mortals tread  
Gone some few trifling steps ahead  
And nearer to the end.

So that you too, once past the bend,  
Shall meet again, as face to face, this  
friend  
You fancy dead.

The while you travel forward mile by  
mile  
He loiters, with a backward smile.

R. L. STEVENSON

#### 1. *A. K. Sitarama Shastri*

It is with deep sorrow that I have to announce the passing of Mr. A. K. Sitarama Shastri, late Honorary Superintendent of our Vasanta Press, one of Dr. Besant's most faithful and loved friends, and a very stalwart soldier for Theosophy and The Theosophical Society. He was one of a great trinity of workers who returned in

this incarnation to serve their great leader and the age-old Theosophical Movement. Mr. Ranga Reddy passed away some time ago. Mr. A. K. Sitarama Shastri has now left us. There remains, I hope for many years to come, Rao Sahib G. Subbiah Chetty, a living example to the whole Society of the truest devotion. Of course the two who seem to have left us have only changed over to work under other conditions. But from our point of view there cannot be otherwise than a deep sense of loss. Of course, all is well with them, and as each dropped his physical body he was welcomed on the other side by his great friends and leaders, with whom he had worked for so many years. From our point of view, left on the physical plane, there seems to be a departure and a loss, but from the standpoint of our two dear friends it is a return home for which they are profoundly thankful. Mr. J. L. Davidge has written the following account of Mr. Sitarama Shastri's service during the long period of thirty years:

\* \* \*

The great event in Mr. Sitarama Shastri's life was Dr. Besant's visit to Adyar in the winter of 1893. He heard her deliver the Convention Lectures, "The Building of the Cosmos," and after several brief interviews with her (and conversations with the Countess

Wachtmeister) he felt, as he said, "prompted by an impulse which could not be controlled and impelled onward by a passion which overwhelmed every other consideration," to follow her, and obtaining leave from his official duties—he was in Government service—he travelled north by way of Ajmere, Agra and other places to join her at Allahabad and thence to Benares. During this thrilling tour he lost the "taste" for office work, and obtaining leave frequently he went out on lecture tours of the Lodges, until the idea developed that he should become a full-time worker in The Theosophical Society. He therefore threw up his Government post, toured South India as "branch inspector" of Lodges, and on 30 June 1907 came to Adyar and started a printing-press. In the winter of that year Dr. Besant, newly elected President, arrived in Adyar from a tour abroad, and she took over the press and made him manager of it, a post which he held to her full satisfaction till 1935. Then he handed over to Mr. C. Subbarayudu, his most capable assistant for fifteen years.

"For the work done in the Vasanta Press," Dr. Besant wrote on one occasion, "no words of praise can be too high; his bindery, built by himself, is a model, and the healthy happy faces of his men and boys show that printing properly conducted is a

trade that none need dislike." Mr. Sitarama Shastri printed over 500 Theosophical books, and a continuous stream of monthly journals—*The Theosophist*, *The Adyar Bulletin*, *The Star*, *Ananda*, *The Young Citizen*, *Tomorrow*, *Shama'a* and others, besides *The Commonwealth* and the weekly *New India*.

Mr. Sitarama Shastri joined the Cuddapah Lodge of The Theosophical Society in 1892 while a 32 year old clerk in the Revenue Department in the Cuddapah District, attracted by the lectures of Mr. Kotayya, a retired officer of the Education Department. Among the members of the branch at that time was Mr. Jiddu Narayaniah, father of Mr. J. Krishnamurti and a senior clerk in the Cuddapah Collector's office. Mr. Bertram Keightley, then General Secretary of the Indian Section, visited the Lodge and helped to strengthen its membership. Regular study classes were held every evening in the Lodge, the few important books then available being H. P. Blavatsky's *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and T. Subba Rao's *Lectures on the Bhagavad Gītā*. It was from this post that Mr. Sitarama Shastri broke loose and abandoned a promising career in Government service for the sake of Theosophy.

Dr. Arundale has mentioned above the "great trinity" of which Mr. Sitarama Shastri was one.



Every morning these three joined Dr. Besant at a coffee party on the veranda and here they talked over the day's work. He was good company and had a patriarchal appearance with a flowing beard. Thousands of Theosophists have met him at Adyar.

Five hours after he left his mortal body, it was cremated on the Adyar burning-ground at 9 a.m. on July 21. The President spent some time with him the evening before and smoothed his way into the inner world, though our aged friend was already unconscious.

A bust statue of Mr. Sitarama Shastri is being sculptured, to be set up in the garden of the Vasanta Press in homage to his memory.

\* \* \*

## 2. Miss Edger

I have also to record the passing in New Zealand of another very faithful worker from the earlier days, Miss Lilian Edger. Miss Edger was a great comrade of Babu Upendranath Basu, fortunately still with us, and of Dr. Bhagavan Das, also with us still on this side though he has been seriously ill for some time. She also worked with Dr. Besant in the early years of the work in India and identified herself wholly with the Indian life. As we have been seeing, *la vieille garde meurt mais ne se rend jamais*. Both Mr. Sitarama Shastri and Miss

Edger joined, in the fullness of their time, *la vieille garde*, as some of us are now doing or are about to do. May we be as faithful as members of our *vieille garde* as these two stalwarts were so finely faithful as members of theirs. So shall our Society grow from strength to strength, as each old guard hands over charge to the new old guard and to the young guard which is the heart of The Society. I am hoping that before my time in the old guard is over I may see members of the young guard leading The Society to finer heights. It is for this reason that I have had the pleasure of appointing to the office of Recording Secretary a young Theosophist, Mr. Rohit Mehta, a very good Theosophist, an admirable speaker, and one who has already served his Motherland in splendid ways. I am very happy to see that the appointment was rightly made, for he has already proved his capacity in one of The Society's most important offices. When I retire from the office of International President, for whatever reason, may I see a young Theosophist ready to take my place. *En avant! la jeune garde*, everywhere throughout The Society. Let the old guard guard. And let the young guard be a most virile advance-guard for the ever-advancing tide of Universal Brotherhood. Again Mr. Davidge, our archivist, gives the following account of Miss



MISS LILIAN EDGER  
(1862—1941)

First General Secretary of The Theosophical Society in New Zealand

Edger's great service to Theosophy and to The Theosophical Society from the records he so carefully keeps :

\*            \*            \*

Miss Edger had a wonderful record of close on half a century of work for The Theosophical Society. She was born in 1862, graduated M.A. in 1882 and joined The Society in 1892. She was one of the earliest propagandists in New Zealand and became first General Secretary when the New Zealand Section was formed in 1896.

In 1897, when Dr. Sanders relieved her of the General Secretaryship, she joined Colonel Olcott in a tour of the Australasian branches, and he brought her to Adyar as a substitute for Dr. Besant for Convention Lectures and on tours. He evidently enjoyed her company, besides appreciating her intellectual gifts. He writes of an evening on board ship :

Miss Lilian Edger attended in the character of "Night" a fancy dress ball. Her black dress besprinkled with stars and a crescent moon on her head, together with the excitement of the ball, made her look very well from the human point of view if not from that of the university graduate. I confess that I was very pleased with her dissipation, for it showed that there was the usual quota of human nature beneath the shell of collegiate enamel.

Following the Colonel's suggestion she chose the general title

"Theosophy Applied" for her Convention Lectures in 1897. Everybody liked her plain, clear exposition of the application of Theosophy to religion. She was very earnest, had a clear and well modulated voice, and was more didactic than oratorical, so the Colonel informs us. Her northern tour from Madras *via* Calcutta to Rawalpindi, January-March 1898, was a success, as was also a tour of the South with the Colonel in July in spite of many obstacles, insects feasting on her "fresh Australasian blood," which gave her fever, and so forth. The Colonel notes that she won the respect of her colleagues and of "great audiences" in South India.

From 1891 she gave active service to Lodges wherever she was resident, chiefly in New Zealand and India. In 1898 she won a special gold medal from the President for the best contribution to Theosophical literature. Dr. Besant wrote of her "ungrudging and unwearied service to India" when she delivered the Convention Lectures of 1908, "*Gleanings from Light on the Path.*" From 1913 to 1919 she did fine work as principal of the Girls' School of the Central Hindu College, Benares, and for the next ten years taught the sons of the Maharaja of Darbhanga, Bihar.

After this Miss Edger resided in New Zealand, except for a journey

to India to see her old friends. I remember asking her at the Benares Convention of 1936 whether she would complete the history of the New Zealand Section of which a first instalment had appeared in the Section journal. She hoped to be able to—she was then 75—but I am not aware that the story was finished.

Miss Edger was the first woman to graduate M.A. at a New Zealand university. She was the second B.A., the first being her sister.

### *Long-Lived Workers*

The three stalwarts who were in Dr. Besant's immediate entourage have been a long-lived group. Mr. Ranga Reddy was nearly 84 when he passed over. Mr. Sitarama Shastri was within eight days of 81. Mr. Subbiah Chetty, still attending gatherings at Adyar, is over 83. Theosophists know how to live!

Miss Lilian Edger, who died the day before Mr. Sitarama Shastri, was in her 80th year. On January 8 next she would have completed it.

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## KANYA KUMARI

I feel perfectly incompetent to describe the sense of exaltation I felt when, towards the end of June last, immediately after the announcement of my re-election as International President of our Society for another term of seven years, a

little party of us was privileged to visit the southernmost spot in India—Cape Comorin, or more rightly to be designated Kanyā Kumāri, the Virgin Youth or Pārvati, who is said to have her abode near to where the three great oceans meet, the Indian Ocean, the Bay of Bengal and the Arabian Sea.

The atmosphere of the place, unvisited as it is save by devoted pilgrims, a place of pilgrimage and not a haunt for tourists, is indescribably uplifting, and the great Temple which enshrines the image of the mighty Goddess has a magic which I have encountered nowhere else. Indeed, I have visited many shrines throughout India, but not one can quite compare with the sanctity of Kanyā Kumāri, allied as the place is to one of the abodes of the Rishi Agastya, Guardian of India. I suppose that Kashi is of equal eminence as the great heart of India, as Kanyā Kumāri is the focus of India's growth and movement, and as from the Himalayas streams down the Will that makes India what she ever is despite all the sufferings and humiliations, more often than not at the hands of her own people, she has so long endured.

But as a humble worker for many years in the service of this Motherland of the world, I seemed to find in Kanyā Kumāri a revealing of the real India in her activity aspect, as a mighty power ever



moving onwards and upwards on the road of her glorious destiny. In the shrine of the Temple is enthroned a beautiful Image of Kanyā Kumāri as the Divine Maid of about nine years, when she was confronted with one of her great missions to strengthen Good and to destroy evil. I found that Image radiant with the spirit of blessing and of consecration, and piercing with the power to change the worshipper out of selfishness and self-indulgence into a spirit of selfless service of the Goddess Herself and thus of India.

Insignificant servant though I be of the blessed Pārvati, still I felt within me rise a power to serve more faithfully, to discipline myself more carefully, and to become more and more intent upon giving all I could give. Our pilgrimage to Kanyā Kumāri changed me, and caused me to enter upon my second term of office as after a vigil at a sacred altar. The shrine of Kanyā Kumāri was indeed an altar, and I worshipped there day after day in the hope that my renewed Presidentship might be more worthy of Theosophy and of The Theosophical Society. As a westerner I could not, of course, receive as could the Hindu worshipper. Even in Travancore, temple entry is confined to Hindus, be they Hindus by birth or by conversion.

But the power descended even upon this foreigner, largely, I hope and believe, because in reality he is no foreigner but a true servant of Hinduism and of India.

How eagerly do I wish that our brethren in Travancore could build a simple but beautiful rest-house at Kanyā Kumāri both for their own spiritual refreshment and for the spiritual refreshment of their brethren throughout India, and, may I say, for the spiritual refreshment of their present President. It would have to be most carefully planned, for it must be beautiful, however simple. But how wonderful it would be for Theosophists to have a home at the very centre of the Activity aspect of India's Eternal Life, as they already have a home at Kashi (Benares), the Heart aspect of her Life. Not yet is there an outer home in the Himalayas, or even near these splendid Guardians of India's Will—Guardian Wall of Her Will as They surely are. But some day there will be such a home. Thus will there be three great Homes for the pilgrimage of the Theosophist-lovers of the Motherland for their renewal and deeper sanctification. I now know two of these Places of Vigil. I wonder if, in my lifetime on the physical plane, I shall know the third.

*George S. Arundale*

## RESURGAM

The Karma of Nations, whether good or bad, amounts to an extension of individual Karma because it must apply to all composing those nations.

In the present case every country in Europe is affected to a greater or less extent by this war, and the question arises, Why? This query must be in the minds of very many students of the Ancient Wisdom for in what manner have the nations failed that this nemesis has overtaken them?

It seems that the decay of Religion and its replacement to a great extent by materialistic science and the glorification of the human intellect, is responsible. This is quite noticeable in England, one of the prime causes being that Churchianity has very largely taken the place of Christianity and much that it stood for.

With some exceptions, but for the most part, the Anglican clergy confine themselves to pious platitudes for they lack the knowledge of a scientific religion, some old established truths having been left out.

It is only in Christianity, as expounded by the Church, that Reincarnation is excluded from the teaching.

The omission of this important fact that man has to spend many lives in this earth school, a necessity for his spiritual evolution, and including the law of cause and effect, is a serious deletion.

An affirmation that man has only one life on earth amounts to an indictment of divine justice, which is unthinkable, the reason being that, while some are born to very hard lives, during their stay on earth others enjoy the greatest contrast to such.

Surely this omission from the Christian teaching should be rectified. This would have the effect of inducing a very different attitude in all of those who seek the truth, which is barred to them when faced with a blank wall.

That the belief in Reincarnation is prevalent in many quarters cannot be denied; its reintroduction into Christianity would cause a religious revival.

When the present Karma of "Christian Europe" is fulfilled, something of that nature should be looked for, as, if such a desideratum does not come about and Europe sinks back into its present religious apathy, worse things, if not its destruction, might be inevitable, as there could be no future for this civilization.

Such destruction has happened before in the sinking of Atlantis and the continent in the Pacific. These account for the Biblical story of the Flood.

The Christian Church of every denomination must wake from its somnolence and put forward again those religious truths which were known to the ancient world, in the East, in Egypt, and in Palestine at the time of Christ, for the existing intensified Nationalism and racial prejudice, apart from colour, are incompatible with the teachings of that Great One.

M. R. ST. JOHN

# WHAT SHALL WE DO AFTER THE WAR ?

BY HELEN VEALE

THE world has at last become alertly conscious that life must be remodelled in new forms to suit advancing thought and aspirations. Even among the major preoccupations of the War, leaders of thought in England and America publish in books and broadcasts their proposals for a solution of the world's problems, and it is well to examine such schemes as thoroughly as our powers permit, to see how far they are based on truth, for, as Carlyle was fond of pointing out in his studies of history, institutions that are based on shams cannot last or be of service.

Federal Unionists have organized themselves for extensive propaganda, in the spirit of Mr. Streit's *Union Now*, and propose a much improved League of Nations, having effective power derived from a merging of national sovereignties, after the fashion of the merging of the original States of America into the U.S.A. So far so good, but the weakness of the scheme for preserving World peace and welfare lies in the fact that these people envisage a purely Christian and white-nation Union, formed largely to conserve their distinctive culture and present economic advantages

over brown, yellow and black peoples, as well as to restrain outlaw nations among their own breed. The latter object, one guesses, will soon become subsidiary to the former, and forces of injustice will again strengthen themselves, to wait the challenge of another Armageddon.

Somewhat more idealistic is the aim of English Socialists, from the Fabian variety to the almost—but not quite—Communist. These want Democracy to finally purge itself of capitalism and class privilege, bring banking and all the sources of wealth under State control, and have an equitable, if not equal, distribution of the amenities of life. Now, if ever, would it be possible to bring about a bloodless revolution in Britain, for sharing in daily toils and perils the classes have been brought together, and it is mainly on the heroic temper of her working men and women that Britain relies for victory. Having accomplished this revolution for herself, these propose that England should invite other nations of Europe, especially the German workers, similarly to set their own houses in order, before joining in a League in which military resources would be pooled.

It seems like a proposal for a People's Front again in Democracy, with the danger of party dictatorships and the loss of liberty. Besides, if Britain could be tuned up and maintained at this high pitch of self-sacrificing co-operation, it could not be imposed on the Dominions without their free consent, which some would never give. Moreover the bonds with America, daily strengthening now, would not survive such a change in England; so the only actual league of free nations, the chief hope of a future world-federation, would suffer disintegration in the midst of dangerous conditions that call for strength and stability.

Still, if this be an Utopian scheme based on truth, we should have to keep it in mind for an ultimate, to be gradually approached. But it is clear that this ideal is the ultimate of the French Revolutionary motto: Liberty, Fraternity and Equality, and events surely have proved, as life is always proving, the last of these three terms to be a fallacy. Modern Democracy was born in England, not in France; and England has always stood soundly for a monarchy, and still has considerable respect for many conservative institutions so long as these are not inconsistent with personal liberty and self-respect. All can see that we are not equal at present, in physical and moral stature as well as in wealth and power; but if a man is

persuaded that equality is nevertheless an essential truth of nature and destiny, he is maddened by anger that someone is preventing that truth from actual realization. Thus bitter resentment is stirred in the masses who are conscious of inferior status. So a classless society, equal distribution of wealth, and universal adult suffrage for legislative and administrative assemblies, have become with some the democratic ideal, despite its falsity to nature. Better far to make Liberty, Fraternity and Justice the triangle of equilibrium! Historical approximations to the French Revolutionary political ideal have so far failed; "equal" independent voters are swayed against their own and the nation's interests by political tricksters; "equal" Negro citizens under American law still cannot exercise full citizens' rights in certain states of the Union; emancipation from traditional serfdom has led often to economic wage-slavery or starvation. An order based on hypothetical equality only deprives the weak and helpless of the protection which they need, and which it was of old the paramount duty of King and Government to give them.

Seeking the origin of this fallacious hypothesis of equality, we find Christianity, in its accepted forms, chiefly responsible for it, though Judaism and Islam to some extent share the blame. An exaggerated

importance is given in these faiths to the personal experience of a single life, since eternity is made to depend on it, and so justice requires that all should have a fair start, and none should be favoured by circumstances or fortune. Hence has arisen the ethics of competition, so disastrous to social order.

The Dean of Chichester has recently published a book called *Christianity and World Order*, in which he wisely diagnoses the present disorders to arise from an irreligious mode of thought, and his remedy is union between the many divergent Churches and sects of Christianity, for he views the New Order as necessarily a Christian one. He shows in many ways a broad and tolerant mind and a large heart, but just a little more breadth and tolerance are needed if the New Order is to be world-embracing, for a majority of the people of the world are not Christian, and show no intention of becoming so; on the contrary rather, a number of Christians are now leaving their orthodox Churches in favour of an eastern religion that better satisfies their reason and aspiration. If the Church of England and the Synod of the Scottish Church would lead the way in seeking a rapprochement with the responsible heads of other faiths in the Empire, a wonderful stimulus would be given to religion, East and West, and al-

ready Federations of World Religions have proved that mutual understanding and appreciation are not at all difficult, easier in fact than between conflicting schools in the one religion. The consequence would be that, slowly but surely, the doctrine of Reincarnation would be readmitted into Christian teaching, to its great enlightenment. Christianity long resisted the scientific teaching of Evolution, but few would now regret its acceptance of the new light on origins; similarly it cannot long resist the overpowering evidence in favour of pre-existences, a doctrine which is looked on as a self-evident fact by most eastern people, and which alone takes the sting out of inequality, making it possible to organize true fraternity.

Far-reaching economic reforms are certainly necessary, and an increase of State-control in many vital industries, but they can be accomplished by mutual agreements and general consent, if advantage be taken of the spirit of friendly co-operation now prevalent, and if a leading part in the preliminary negotiations be given to the King, the true guardian of his people's liberties, whom all would trust for disinterestedness, and the leading Churchmen and heads of religious foundations throughout the Empire. Let the relations of nation to nation, race to race,



religion to religion, and class to class be settled on a truly equitable basis within the Indo-British Commonwealth, and alone it will be strong enough, and comprehensive enough in its sympathies and affiliations, to maintain the peace and order of the world.

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### LIFE'S GREAT COMPANION

I CAME, do you remember, when your days were young ;  
 My star in faery palace of your mind was hung.  
 Wonder and trust there reigned and taught your thoughts to rise,  
 Nor veil of earth could hide My presence from your eyes.

I came, do you remember, down the gathering years ;  
 In gloom and sunshine, happiness and tears.  
 Knowledge was then the word by which I called to you,  
 As wrapped in earth's deluding veil you sought the true.

I came, do you remember, when Love's bright sunrise  
 Aroused forgotten visions of sublimer skies,  
 Not less when Sundering grief had turned your day to night ;  
 Stirred by these fiercer fires, you sought the Inward Light.

I came, do you remember, through life's noon-day heat,  
 In triumph's surging swell, and ebb-tide of defeat ;  
 And, mid the wildering storm of life's impassioned sea,  
 Gave you the faith and strength to walk those waves to Me.

Now, as life's evening falls, I come to you once more,  
 Standing in patient wistfulness without your door ;  
 Hoping that soon your heart will welcome Me as guest,  
 Whate'er the vesture be through which I teach you best.

So, when at last life's final gateway opens wide,  
 Wisdom shall be your crown and Love shall be your guide ;  
 Finding in Karma's ev'ry gift My secret sign  
 That binds the many lives in ONE, and one with Mine.

M. BEDDOW BAYLY

# THE MAGNETISM OF THE EARTH<sup>1</sup>

BY GEORGE S. ARUNDALE

## AN EXPERIMENT

**T**HIS evening let us try a little experiment. First of all, I should like you to imagine yourselves perfectly relaxed as to the physical body. When you are perfectly relaxed there should not be a stiff position of any kind in any muscle. If anyone were to lift up your arm, or any other limb, it would drop down as an absolutely dead-weight. Your head should be half-nodding, but not in sleep.

As far as the emotions are concerned there must be a complete calm. They must be plastic. All irritations, annoyances and angers of the day must be entirely forgotten and no ripple of them must be left. Not that you are necessarily emotionless, but that the sea of your emotions is perfectly calm, and the ocean of your mind is no less calm.

Anyone accustomed to any kind of yoga or to any exercise of this nature finds it most pleasant and exhilarating to become at any moment relaxed, but each person must become relaxed in his own way.

The next step after this relaxation is a little more difficult: Try

to minimize your smaller self, so that it becomes absolutely insignificant.

Supposing you are able to do all that, supposing you can minimize your smaller self to a comparatively satisfactory extent, then comes the time when you may obtain contact with your Higher Self and live in your Ego. When I speak of this minimization, I do not want to suggest that you do this with regard to the whole of yourself, but rather with regard to all that part of yourself which is engaged in the ordinary physical, emotional and mental body avocations whether of the day or of the night. The You still remains, the great You.

What are you going to do? You now have contact with the Will. You are going to be supersensitive in your greater self, so that you are like a negative upon which anything can be imprinted, anything which is of the higher nature rather than of the lower.

## CONTACTING EARTH'S MAGNETISM

Now after you have smoothed the way along these or any other needful lines, what is the first impression that comes upon you with extraordinary force? It is the

<sup>1</sup> Roof Talk, Adyar, 30 August 1940.

impression of the whole of the more outer magnetism of the world, and you feel the difference between the magnetism of the world as that magnetism is today and as it was twenty-five, thirty or any number of years ago. As this magnetism impresses itself upon you, so does it enter into you as ordinarily it does not enter.

Of course the magnetism of the earth pervades us all. But when we make ourselves supersensitive, and do not repel any of the magnetism through our own personalities, then that magnetism comes to us almost pure, almost bereft of any modifications or distortions by the personal equation.

Immediately this magnetism of the earth changes you as it penetrates into you, and you feel at once in tune, I would almost like to say, with Cosmic Regions ordinarily entirely unattainable, so that instead of time being your master, time becomes your servant; instead of your being limited by time and circumstances, you gain some kind of comprehension, however vague it must necessarily be, of the whole Universe, and somehow or other—it is almost impossible to describe the impression in detail—you have a sense of the Universal, the Eternal, and, as it were, a flash of Our Lord the Sun who permeates all life and is inherent in every living creature.

Such is the first part of the impression. Your rate of vibration

is “cosmicized” so that it causes you to vibrate at an infinitely higher rate than that to which it normally vibrates, and the depth of vibration, the intensity of the vibration, immediately conveys to you a sense of awesomeness—not only a sense of the awesomeness of the magnetism, or of Light generally, but a sense of your own awesomeness which perhaps you have never perceived before. You gain also a sense of the tangibility of the magnetism, and a sense of its grandeur, a grandeur infinitely more impressive and stirring, of the One which is in each one of us.

#### IT REVEALS THE ONE

By the relaxation of the various bodies and by the opening of yourself to the higher vibrations of Life, you first come into contact with this awesome, this deep, this intense magnetism, which reveals to you, as in a flash, the One which is in the heart of each one of us, so that there comes a deeper sense, a deeper intimation, of the Eternal than one has ever had before. Limitlessness, infinite duration, become unfolded in a very wonderful way, and as the Eternal impinges upon and enters into the consciousness, we have the impression of what I can only call a brooding Darkness, which appears to us as darkness because its blinding Light, the excess of its glory, must needs be veiled from our weak eyes.

While we have the impression of Darkness, it is that we may not be blinded by what is a Light of which in our present condition we can have no conception whatever.

When I go through that experience and endeavour to understand it as best I can, I am immediately reminded of Shri Krishna and the great revelation He made of the Supreme Self to Arjuna who, of course, felt entirely unable to stand the strain. Peculiar and wonderful, and at the same time strengthening and healing, is this sense of the Eternal which this particular experience brings with it—all so wrapped up in the sense of Darkness.

Let me repeat that it is not Darkness in the sense of a diminution of Light, but a Darkness which is blinding with Light, the blinding nature of which is only shut off from us by the Love of God.

#### **WORLD-CRISES INTENSIFY EARTH'S MAGNETISM**

This magnetism is particularly wonderful, because the world is passing through a stage of crucifixion. A world in crucifixion calls for an unusual, a wonderful magnetism. It calls for adjustment to an intenser power and purpose. It needs a magnetism which broods with its unifying infinitude over the whole earth, lifting all creatures into the nobler reaches of their

consciousness, so that they may pass safely through the crucifixion and move on into the resurrection beyond.

But while this changed magnetism is at all times exerting its potent influence, it is borne in upon me that the magnetism is changed for our safeguarding, and that if we prepare ourselves, as I have suggested, we can apprehend its true nature, at least to a certain extent, as we allow ourselves literally to be from time to time absorbed into it, so that, as it were, we become rocked in the cradle of its deep. The word "rocked" is peculiarly appropriate, because there is that sense of a pendulum swinging, swinging, swinging, largely because the pendulum motif is the motif of evolution in manifestation.

This is one of the innumerable acts of Yoga, and it gives us almost a direct insight into the Will of God. I think that the magnetism of our earth has been attuned to the Will of God as it is only attuned in times of crisis. I think that during such times this Will drenches the whole world, for then there is a change over from the will of man to the Will of God, so that the Will of God takes the place of the will of man.

I do not want to be misunderstood, nor be construed as saying that sometimes the Will of God acts and that sometimes it does not act. (I am only using the

word "God" as a mnemonic, as a convenience.) Of course the Will of God is ever paramount, or, if you like, the Will of Life is ever paramount. Nor is it suggested that in ordinary times the will of man is overridden by the Will of God. In ordinary times the will of man is allowed such reign as is rightful for it, but sometimes the Will of God must be super-ordinate and the will of man must be subordinate. In times of crisis the Will of God must reign supremely. While the road is straight and comparatively bereft of traffic the learner may be allowed to drive the car. But when the road is difficult, and full of people and moving vehicles, then must the expert take the wheel to guide the car safely through the dangers. That is precisely what is happening now, and the evidence is to be found, among other instances, in the change that has taken place in the magnetic conditions of the earth.

The world is at a turning-point. It must move in the right direction and not in the wrong. Now is it that the Will of the Master-Driver must take the wheel awhile, and this taking of the wheel partly consists in intensifying the magnetic life of the earth with His Will, so that the world may be guarded from taking the wrong turning, that the forces of evil may be hurled back into disintegration, that the forces of Good may be intensified

wherever possible, to the end that they may become agents of the Will of God and fulfil His purposes.

### AN ACT OF YOGA

I think that this magnetism in all its very wonderful adjustment should be the subject of very careful examination on the part of those who are able to perform the necessary act of Yoga, which consists in the merging of the individual self in that larger consciousness with which this magnetism is so extraordinarily and unusually fragrant. The act of Yoga consists in an immersion of the individual consciousness in that Shadow of the Substance of God which this magnetism really is. It has become more than ever a reflexion. May I not say that the very Substance of God is immanent in the shadow as rarely before? May I not say, therefore, that this act of Yoga consists in a veritable baptism in the magnetic waters of God as these drench the whole world?

There is nothing more tremendously ennobling than the sense of that intensified Will when you have the power whereby to contact it. You can contact it at any time—when you are driving in a car, when you are walking in the street, when you are engaged in your work. It is always possible to take your smaller self out of perspective and bring your greater self into



perspective. There is nothing more wonderful than to be baptized anew in these magnetic waters which are everywhere, and the contact with which is only a question of the changing over of your focus of consciousness.

That is one of the great principles of clairvoyance. If you want to be clairvoyant, you learn by putting yourself out of focus, so far as the ordinary everyday things are concerned. Beginning at the beginning you will thereby first see the life particles in the air, though you will probably mix those up with the life particles in your own aura. It is a question of getting yourself out of focus, so far as the ordinary sight is concerned, and then of trying to look with another type of focus that takes its place. This is one of the easiest of all experiments to make when the sun is shining, for you can see the life particles dancing about and you can see these little worlds as they live and move and have their being. You can look at an individual and decide how much vitality he has by the number of life particles dancing about him and enjoying themselves hugely.

This earth magnetism, which from one point of view is to be called the Shadow of the Substance of God, is today more than ever a verisimilitude of God. I have myself endeavoured to perform this act of Yoga, and it is

partly because in its performance I have bathed in its magnetism that I have gained the perfect assurance, that brooks no question, of the ultimate victory over the forces of evil by those Forces of Good which move the world to Righteousness. It cannot be otherwise as the world is at the present time. We see this magnetism infusing the spirit of heroism, of sacrifice, of splendour, of nobility, into large numbers of people, so that one ceases to wonder how in the ordinary everyday individual there arises, to meet the needs of the time, such splendid heroism, so wonderful a disregard of danger and death. One marvels how this magnetism which is of God permeates the being especially of those fighting on God's side, in a manner which only takes place in catastrophic times.

The coming victory casts its magnetism before. Were the magnetism otherwise than it is, were it disintegrating, instead of being, as it so fully is, charged with Lightfulness, with Godliness, I might fear a period of darkness for the world. On the other hand, I see in the not remote future a new age of Light.

As one performs this act of Yoga, it is interesting to watch how there gradually comes about a keying-up of one's whole nature into a far deeper relationship with the eternal glories of one's being than could

otherwise or normally be possible. It is the surgings of these special wave-lengths of magnetism-electricity which pervade the whole world, that beat upon one's consciousness and fill the whole of one's life.

#### DARKNESS—MUSIC—SOLIDITY

I have already referred to the Darkness, to the tangible Darkness of this magnetism. It is not a darkness of frustration but a darkness of fulfilment. It is not a darkness which is negative, not a darkness which is composed, as it were, of a diminution of Light, but a darkness which is positive, which is composed of what to us must needs be an excess of Light, and thus becomes veiled in an apparent darkness.

There is another, to me, most remarkable characteristic of the magnetism, namely, its apparent composition of deep booming thunder notes. The magnetism is music, and the music is to me at the lower end of the scale. The thunder notes of it, the booming rhythms of it, have upon me a most extraordinary effect, because those booming thunder notes naturally surge through me, and lift me up into regions which otherwise normally I could not approach at all. These deep profundities pulsate forth in all-inexorable and unchallengeable Silence the kingly Will of God, of God who must be obeyed.

As part of the very texture of the magnetism is not only its darkness but its thunder note of a music which rather baffles my description, for no musical instrument can reproduce it. That darkness is round about us all the time and those notes thunder all the time, but we see how shut in we are by the prison-bars of our ignorance so that normally we have no perception of this all-pervading darkness that is Light, nor any conception of this thunderous music which passes through us, but affects us little save as we perform the act of Yoga necessary in order to give us contact with it.

There is then what I can only call the solidity of the magnetism. From one point of view it is as solid as it is also rarefied, if I may use a phrase which on the surface seems so obviously self-contradictory. As I have said before it is supremely tangible. The moment I put myself into the condition of consciousness whereby I might contact the spirit of the magnetism, I am all agog to touch it even with the physical hands, which is presumably impossible. But it can be touched otherwise. It forms, I might almost say, a piece of solid space in the midst of which the world is set. If we can think of the world as a jewel, though in these days it is very far from being a jewel, there we have the setting of the jewel-world in the midst of

this solid magnetism. This piece of solid space is to our inner eyes dark, thunderous, piercingly penetrating, full of movement, supremely dynamic, solid though I must call it.

#### FRAGRANCE

There is another characteristic which to me goes with the musical aspect of the magnetism, namely, its fragrance. These fragrances I identify as servants of the Will of God. The Will has its servant-fragrances as does the Wisdom of God, as does the Love of God. But as we are thinking of the Will of God, we are thinking of those fragrances which belong to that particular chord of life. I have tried and tried to understand the nature of these fragrances and find them impossible to describe, save that it seems like a perpetual stream of incense spreading in all directions and part of the very magnetism itself. I am trying to think, as I write, as to whether I could ally it to the fragrances with which we are normally familiar, as, for example, rose, sandal, jasmine, and so forth. It is all of them, and yet, from one point of view, none of them. It has somewhat of the constituent elements of the incense as used in Roman Catholic Churches. But this "somewhat" is but a whiff, and there is an over-soul which utterly denies all description.

Of course one revels in it. It has a most marvellous capacity for purification, but still more for upliftment. I am not at all sure whether I should have used that word "purification," for it is more a fragrance which lifts up by its very power. What is wonderful about it is that while on the one hand it drenches the whole world, for it is part of the magnetism, with its peculiar form of upliftment, on the other hand it is what we would call in our Churches in the nature of an oblation, a *Te Deum*, ascending to the Altar of God. On the one hand it blesses the world, while on the other hand it reverences Him from whom comes its power to bless. To me as I try to hold the incense in my will-consciousness, that twofold aspect of will thrills me beyond words. It reverently pours blessings down from its source and equally reverently performs the duty of ascending to it in glorious homage.

#### THE MAGNETISM OF OUR LORD THE SUN

Now how far does this magnetism extend? Its actual solidity does not extend, I think, so very far, though I could not say how far. It is a part of the magnetic aura of our Lord the Sun. It is a part of His contact with His earth, or rather with this particular planet of His. He sends forth other and different magnetic vibrations to every other

part of the system for which He is responsible to His own mighty Superior. This particular magnetic vibration is only one among innumerable vibrations. It has its own uniqueness. But it emanates from one and the same Source from which all other magnetisms are derived.

The interest to me lies in the fact that this magnetism is modified by our Lord the Sun as the need arises. And whenever the world is passing through a special phase the magnetism changes to suit the need of the phase.

#### TERRESTRIAL MAGNETISM

If I am asked as to the relation between this magnetism of which I have been writing and what is called terrestrial magnetism I can only say that they are practically identical. But I think we know very little about the real nature of terrestrial magnetism, certainly nothing about its essential texture or origin, still less about the changes it undergoes in such texture in order to minister to the changing needs of the world. But I believe we do know that its centres of influence pass from one part of the world to another, and that such changes must and do profoundly affect world history ; though we are only at the beginning, even if we have begun at all, of investigations into the actual effect which such changes in the centre of terrestrial

magnetic gravity have upon world events.

#### SUPER-SOLAR MAGNETISM

One always becomes a little bold and venturesome, and I thought first of the magnetism of Our Lord the Sun, and then of the Signs of the Zodiac. I can see very clearly that every Sign in the Zodiac has its own solar and, of course, even super-solar magnetism. I wish I could in some way gain an inkling as to what it is that differentiates one from another. But this is naturally impossible. All I can do is now and then to look up into the Heavens and say to myself as I gaze upon the myriads of stars : "Some day, in the infinitely distant future, I shall know all about you. Some day I shall be your comrade." I felt so kingly then—far more kingly than I can possibly feel now.

Such words sound overflowing with exaggeration. But in fact not only does all this give me some idea as to what Divinity really is, as to the meaning of Infinitude both as Eternal and in terms of its slow motion Time, but also as to my present insignificance, and as to the utterly microscopic nature of the profoundest wisdom even the greatest possess. We are Gods in the becoming. Who are Gods ? Those who know the Stars and all that lies beyond the Stars. So I know a little more where I stand, how small I am. But I know also

that there is an almost limitless road to travel, and the most amazing truth to be gained as I tread it. I perceive Theosophy to be the landscape of the road in part, though only in small part.

#### A BOLD WANDERER FOR EVER

Therefore is it possible for me sometimes to look down illimitable vistas, to see nothing, and yet to glimpse something of their limitlessness. And from the less I can intuit the more, because I know that I belong to the More, that the More is of my very nature. If I know that I am a wanderer—a Parivrājaka—and that I have come from afar, and that I am going into the far distances, then the spirit of venturesomeness awakens in me, and not only do I wander within the four walls of the house of my present incarnation, and within the frontiers of my present stage of development, but I become bold, I become daring, so that I challenge all that is beyond even if I can do no more than challenge that which is the unchallengeable, but which loses, in however small a measure, its unchallengeability by very reason of my challenge. A Great One once said: "I like bold people." There is a gift of insight to the person who is bold. By 'tilting at

windmills in Spain, Don Quixote was learning how to dare the heights of the Everests of evolution. Don Quixote was the symbol of his Eternity. Sancho Panza was Don Quixote in terms of any of his particular times.

So, when I think of the magnetism of this earth of ours, and how it changes as succeed one after another the earth's needs, I must needs be bold to try to follow the magnetism to its source, and then to translate the particular into the general, to reach some sort of conclusion from the premises I may have been able to establish. I may begin with the earth, but nothing on earth can keep me there, for I am a Parivrājaka, a wanderer, and I wonder if ever I shall become a Kutichaka, one who has built his house to live therein. For a time yes, as one may be glad for a time to take rest in an inn after much journeying. Death is the Lord of Rest, and He leads us into an inn, the inn of heaven, that we may remain there awhile and recover from our latest journeyings, that we may become renewed and strengthened with increasing vision of the road that lies before us. But the wanderlust cannot rest for long, and I think I shall be a wanderer for ever.



# H. P. B.: A PROTEST AND A SUGGESTION

BY E. E. SPEIGHT

[I had the privilege of meeting the learned writer of this article in Ootacamund. Professor Speight was one of the collaborators in the Oxford English Dictionary, and is an authority on Japan, where he lived for fifteen years, holding Lafcadio Hearn's post in the Imperial University of Tokio from 1918 to 1923. From 1923 to 1937 he was Senior Professor of English in the Osmania University, Hyderabad. A great many of his poems appeared in the leading journals of England, America and Japan, and, on the suggestion of Dr. Tagore, in *The Modern Review* and other Indian journals. Prof. Speight is also very erudite in many directions, and has a collection of Japanese works of art which is the envy of all who are privileged to see it. I must confess I am much in sympathy with his point of view, but shall we ever overcome the *Blavatsky* of all these years?—G. S. A.]

AT the honoured invitation of Dr. Arundale I wish to make a protest which I hope may help to remove an injustice that has held the field for lamentably long. Briefly, this injustice is the use of the word *Blavatsky* in connection with one who already possessed a baptismal name of real beauty—*Helena Petrovna*.

I have discovered that one has only to draw the attention of any thoughtful person to this insult to a great lady for it to be recognized as a matter to be righted at once. The tyranny of names has surely lasted long enough.

It is quite likely that in Russian the word *Blavatsky* bears some good meaning, though I cannot

trace it in any of the Russian books or word-lists in my library. However, the point is that in English and French it calls up a whole range of words of unpleasant suggestiveness. It is not even whimsically ugly, in the Dickens tradition; it is insolently, mercilessly, obscenely ugly.

What can you do with *Blavatsky*? What could be the verbs, adjectives or abstract nouns derivable from it, and comparable to *Ouidaesque*, *Margotize*, *Shawmanship*, *Sardouldedom* or *Autolycline*? What parodic phrase equal to *Max Vobiscum*? No; all you can get is a most expressive expletive.

The word *Blavatsky* lacks the comic association which a name or

nickname is often able to survive. Aldous Huxley has given us an example of the latter in the case of Shaftesbury, one of whose nicknames was Tapski. "The *ski* was Polish, but the *Tap* was English, and had a real existence. Shaftesbury suffered from an internal abscess, which had to be kept drained by a silver tube let into his side."

That other wonderful woman, Gertrude Bell, has told us how the insignificant name of a very significant administrator, Sir Percy Cox, is surviving beyond the bounds of the English language.

The word *Kokus* is rapidly passing into the English language, not as a name, but as a title. You are a *Kokus*, just as once upon a time you were a Chosroes or a Pharaoh. I am currently described as a *Kokusah*, *i.e.*, a female Chosroes. Isn't it delicious?

Which brings to mind O. Henry's statement that there were few Caliphesses.

Women are Scheherazades by birth, predilection, instinct and arrangement of the vocal chords.

The names Blevetsky or Blivitsky would not have been so repulsive as Blavatsky. If such names ever existed the owners might have drifted together into some Russian nursery rhyme, or even into an intimacy such as that of Manet and Monet, of whom George Moore has told us that Manet painted Monet

and Madame Monet in their garden, and Monet painted Manet and Madame Manet in their garden. But the name Blavatsky has formed an unfortunate cause of the alienation of many to whom her writings would have been of invaluable help in leading them beyond closed systems.

A person whom I ought to know better than I know anyone else confesses that for many years whenever he has seen the words *Madame Blavatsky* named or quoted he has either turned from the passage with disgust or scored it out. A long continuance of these petulant reactions naturally produced a state of mind which prevented him from doing justice to himself, not to speak of the lady. This state of things continued until one day, when reading W.B. Yeats, he came across this anecdote:

There was a woman who talked perpetually about the "divine spark" within her, until Madame Blavatsky stopped her with: "Yes, my dear, you have a divine spark within you, and if you are not very careful you will hear it snore."

I do not think that this is a typical utterance, but it led to a more tolerant attitude, and the desire to read more of such common-sense treatment of blarney. He then went so far as to condescend to read some of the passages he had so contemptuously treated, and what

he found there caused him to reduce his own ignorance by looking up the origin of the offensive surname. Thus he came to know that the name Blavatsky had only a very fleeting connection with the lady Helena Petrovna, whose life-story was one which had an international and not merely a Slavic background and interest. Then he soon came to the conclusion that it would be a very good thing if the name Blavatsky were banned, and the writings of the lady issued under her own beautiful name.

Ridiculous names have had a way of planting themselves in our memories—witness Keats, Dickens, Tupper, Longfellow, Kipling and many others. Men have scorned them and lived them down. We cannot all sport Peninsular sonority—Perez de Ayala, Ortega, Unamuno, Valle Inclan; or names which obtrudingly suggest labial and palatal gymnastics, as the Italian Beltramelli, Cecchi, Negri, Panzini, Suffici, and, may I add, Graziani. There must be islands of friendly discourse reserved for the Bardolphs, the Bimhandles, the Banisters, the Cheeribles, the Higgin-faces, bless us all.

The moment we repentantly fall back from Blavatsky on the authentic name of the lady, Helena Petrovna, we are in a new world, the delightful half-fairyland of every Audrey, Alison, Joan, Muriel, Rosalind or Hermione we have ever

known. Such names never repel; like fragrance they attract.

Helena Petrovna indeed calls to us out of the ancient world, the ideal wonderland. There is also a saintliness suggested by the syllables, a sense of nearness to the greatest, the dearest of our human race. The two names, withal, effuse a suggestion of primeval mystery, as that of Orpheus, where this intuition is intensified when we come to learn of the disguised identity of Orpheus with the Ribhus, the first men who in Hindu mythology were made immortal. We in England cannot forget one who taught us that language is a perpetual Orphic song.

From very early times names have been regarded as possessing a certain sanctity. In *The Brihad-aranyaka Upanishad* it is asked: "When a man dies, what is it that then does not leave him?" and the answer given is: "The name, for the name is infinite."

This is something that comes out of the depths of folklore, and like many other relics of folklore it has persisted until now. The tyranny of names which we are conscious of in the Blavatsky connection has its virtuous as well as its vicious side. A fellow-countryman of Helena Petrovna, Max Eastman, has translated this virtuous aspect into modern English:

Names are a part of the vital contribution that memory makes to things.

They determine and carry with them all the rest—the imagery, the mood, the attitude and activity.

And a great thinker who has recently passed on, Rudolf Otto, wrote :

Words and names are themselves not things of chance, but arise of necessity out of the subject-matter itself, and give it expression.

Paul Claudel has said :

I cannot name a thing but it becomes eternal. With my voice I make all things eternal.

But the fortuitous addition to her real name, the fungoid pseudonym which is as a blight on all the crowning achievements of Helena Petrovna, has no share in these exalted conceptions, and carries no higher suggestiveness than, say, the Punch-begotten creation Luntic Kolniyatsch.

It is perhaps interesting to note that it is in the native land of Helena Petrovna that the irrevocable tenacity of names has been most sternly challenged by the revolt against stupidity which has resulted in the three personal Russian names most widely known in the world—Maxim Gorky, Lenin and Stalin. These names have truly created for themselves special atmospheres corresponding to respective personal qualities. And the same can be said of certain

British pseudonyms, such as Lewis Carroll, Fiona Macleod and Joseph Conrad.

“Are you of those who name or only repeat names?” asks Maeterlinck, and with all the rich choice of possible names open to us it is amazing how we go on placidly accepting our often futile, meaningless surnames and the other names in which we ourselves have also no choice.

Muslims have even less choice or say in the matter than we. Indians generally, as the Hellenes of old, have a great store of poetic and stimulating names. The effect produced by catalogues of resounding names in Homer, Virgil, Dante, Milton and Victor Hugo is familiar to all lovers of poetry, and one critic has spoken of the way in which Richard Hakluyt was influenced by names—they set the rhythm of his periods, as they control his thought and imagination. And listen to the rapture of a modern chronicler of the Renaissance :

Names hurtle across the bold skies of the early sixteenth century like wild squadrons of the air—Botticelli, Perugino, Mantegna, Leonardo da Vinci, Albrecht Dürer, Raphael, Michelangelo, Holbein, Columbus, Vasco da Gama, Cortes, Chevalier Bayard, Gaston de Foix, Gonzalvo de Cordoba, Bernard Palissy, Erasmus, Thomas More, Melanchthon, Martin Luther, Rabelais, Ferdinand, Maximilian, Cranmer, Machiavelli, Copernicus, Calvin, the

Margarets and the Kings—a swarm, a whirl of brilliant and extravagant vitality, that throbbed and danced in the heavens and that, in the glowing distances, still coruscates and blazes fire.

Shall we then any longer repress by our bovine complacence the lustre of the association of Helena Petrovna with her trinity of nobly inspiring ideals ?

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## NAMES

(Written at Hyderabad, in the Deccan)

What magic lives in names, what strange resemblance,  
Stirring the heart and rousing dim remembrance ?  
Golconda's granite walls I see each day  
Piled in the west : a doleful ruin are they.

Gioconda of the enigmatic looks  
Lies ever sleepless in my hoard of books ;  
I have but to lift a volume and the while  
Golconda's sunset lights Gioconda's smile.

Another name there is for which they stand  
So symbol-wise in this far southern land :  
Golgotha, near to every holy city  
The heart has held, itself the heart of pity.

Who gave such names who knows ? Who bade them be  
Tokens of India, Israel, Italy,  
Each like a meteor fading down the night  
Of human groping towards the distant light ?

Onward from Galilee to Galileo,  
From Laotze to Lotze, ever they go  
From plasm to psalm, ascending to the sun  
Or falling. Who can sunder lost or won ?

E. E. SPEIGHT



# THE OPENING PRAYER OF THE QURAN

The Principal Attributes of God in Islam

BY JAGAT NARAYAN, B.Sc.

“**I**N the name of God, the Beneficent, the Merciful.

“1. (All) Praise is due to God, the Lord of the worlds, 2. The Beneficent, the Merciful, 3. Master of the day of requital, 4. Thee do we serve and Thee do we beseech for help. 5. Guide us on the right path, 6. The path of those upon whom Thou hast bestowed favours, 7. Not of those upon whom wrath is brought down, nor of those who go astray ” (pp. 2-3).<sup>1</sup>

The prayer begins in the name of God, that is, as an act of offering to Him. It should be noted that this spirit of complete dedication to God, of unreserved submission to His Will, is the chief theme of Islam. As such, it rightly comes as the first phrase in the Holy Quran, as also it comes at the beginning of every chapter of it.

It may also be taken as an invocation to God in His Aspect as the Beneficent, the Merciful. We shall presently see that these two attributes really refer to one Aspect

of God, His Aspect as the Preserver. It is worthy of note that this first invocation in the Quran is not to God the Attributeless, but to God with an Attribute. Not that there are many Gods ; there is one God only. He is the Attributeless, as also the Perfection of All Attributes. Now, He carries on the different processes of manifestation through certain well-defined Attributes or Aspects of His. It is one of these that is indicated and meant here. It is put here first, because it is primarily concerned with the preservation of the universe in manifestation. And this is also why every Muslim begins everything that he does with this invocation.

Yes, this utter submission to God's Will has permeated through and through the body politic of Islam. Whenever any Muslim, learned or illiterate, begins to do anything, great or small, instantaneously and automatically the expression comes on his lips: *Bismillah-ir Rahman-ir-Rahim*. (In the name of God, the Kind, the Compassionate.)

<sup>1</sup> All references are to *Translation of the Holy Quran*, by Maulana Muhammad Ali.

It is true the expression is generally more automatic and formal than deliberate and purposeful. But the form is there and can be readily enlivened by anybody who chooses to do so. In any case, it is this conscious, deliberate, purposeful and determined dedication or submission to His Will that is meant here. The spirit of this must fill one's whole being as one utters it. One must become mystically united with God, by the magic of this mantram—one with Him, as some would say, a channel of His Blessing, an instrument of His Will.

Praise is then offered to God, the Most High. And in the first three verses the three principal Attributes of God are remembered and invoked.

The first verse speaks of Him as Rabbil-'alamin, the Lord of the worlds. Now, Rabb, according to Raghīb, a famous Arab lexicologist, "is the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion" (Intro. p. xlix). "Hence Rabb is the Author of all existence . . ." (p. 3, footnote No. 3). And, "the worlds" evidently stand for all existence, visible and invisible, the whole of the manifested universe. Thus this first Attribute clearly indicates God as the Creator.

All religions recognize this as one of the principal Aspects of

God, and Islam recognizes the same in common with them all, as coming from the same Divine Source. The names are indeed different, but the idea behind each and the function associated with each are perfectly identical. A student of Theosophy will clearly recognize in this idea of Rabb the process of creation, plane after plane and world after world in regular sequence, as so clearly adumbrated in our Theosophical literature.

The second verse speaks of God as Ar-Rahman and Ar-Rahim, the Beneficent and Merciful. Ordinarily these are looked upon as two different Attributes of God. But it will be easily seen that the two are closely interrelated, so much so that they often occur together throughout the Quran. These "are the ofttest-recurring attributes of the Divine Being in the Holy Quran" (p. 2).

Moreover, both these words come from the same root and indicate but two different phases of one and the same thing. Just see what Maulana Muhammad Ali says about them in footnote No. 2, page 2 :

Ar-Rahman and Ar-Rahim, are both active participle nouns of different measures denoting intensiveness of significance, the former indicating the greatest preponderance of the quality of mercy, and the latter being expressive of a constant repetition and manifestation

of that attribute. . . The attribute of mercy in Ar-Rahman is manifested, before man comes into existence, in the creation of things that are necessary for his life here, and therefore shows the loving care of God for His creatures, while the same attribute in Ar-Rahim is manifested over and over again when man has done something to deserve it. These two attributes . . . thus give expression to the unbounded love and mercy of God, which is really the chief theme of the Holy Quran.

We might well say that Ar-Rahman and Ar-Rahim are the subjective and objective phases of one and the same Attribute of God. This is the Aspect that is primarily concerned with the nourishment and preservation of the created universe.

This again is another universally recognized Attribute of God. And the Quran recognizes it too by giving it a most prominent place in the Quran. It also mentions it in the second verse, after the first Attribute mentioned in the first verse, evidently to vindicate by it the second Aspect of Divinity as the Preserver.

Then, the third verse speaks of God as "the Master of the day of requital," evidently indicating by it the third Aspect or Attribute of God. This "day of requital" may well be compared to the "Day" and "Night" of Brahmā in Hinduism, vast periods of time dealing with the manifestation of the universe

and its pralaya or dissolution. We have seen above the first two Aspects of God as Creator and Preserver, and here we have the third Aspect as Destroyer, without which the description would be awfully lacking and incomplete.

Now, this third Aspect of God too has two phases, and the Quran describes both these. God does not punish or destroy simply for the sake of punishment and destruction. He punishes to reform ; He destroys to rebuild or regenerate. Let us see how the Quran brings out these two phases.

Maulana Muhammad Ali summarizes the Attributes of God in the Quran thus (Intro., page lii) :

I now wish to draw the reader's attention to one notable point. It will be noticed that the attributes of God which most frequently occur in the Holy Quran are also those which are given in the opening chapter, which is looked upon as the quintessence of the Holy Quran. . . . Allah, the proper name, occurs 2,799 times and comes first ; Rabb, occurring 967 times, comes next ; Rahman and Rahim, occurring over 560 times, follow Rabb. But the fourth attribute mentioned in the opening chapter is not Ghafur or Forgiving, which most frequently occurs in the Holy Quran after the above three names ; instead of that we have Malik or Master (of the day of requital). . .

All the other attributes of the Divine Being that are mentioned in the Holy Quran are, as it were, offshoots of some one of the four essential

attributes mentioned in the opening chapter.

Now, Maulana Muhammad Ali puts the essential Attributes of God as four, taking Rahman and Rahim as two. But, it has been shown above why these two should be taken as indicating only one essential Attribute of God and not two. So, putting these two together as one, the essential Attributes of God as mentioned in the Quran evidently come to three and not four, as universally recognized by all other religions too.

It is also evident from the above quotation that Maulana Muhammad Ali clearly senses that there must be some connection between God's names as *Ghafur* or "Forgiving" and "Master of the day of requital." But he leaves the matter there and does not trace the link further. On careful thought, however, it will be seen that "Ghafur" and "Master of the day of requital" do but indicate two phases of another one and the same Aspect or Attribute of God, as hinted at above.

In Hinduism this third Aspect of God is known as the Shiva Aspect of God, where Shiva is spoken of not only as the Lord of the burning-ground or the Destroyer, but also as All-Peace and All-Bliss as the very name implies. Exactly the same idea is expressed here, too, in the Quran, by giving these two epithets to God, which

really appertain to two phases of His one Aspect as Destroyer and Regenerator.

It will thus be clear that the first three verses of the Quran describe the three principal Attributes of God. This point has been dealt with here at some length, because, though so clearly indicated in the Quran, it is not so generally recognized as the essential basis of the Quran, as it really is.

Coming back to the Prayer, then, praise is offered to God, and He is remembered in His three principal Aspects as Creator, Preserver and Destroyer-Regenerator of the whole universe. This is exactly the idea of the Trinity of Christianity too, as in Hinduism and all other religions—God as One-in-Three and Three-in-One. God is one, one only without a second. But in manifestation He functions in three distinct Aspects.

So, having invoked God in His Unmanifested as also in His Manifested Aspects, dealing with all creation, the pledge of utter submission to His Will is given—the pledge to serve Him, the pledge to do His Will and His Will alone; as also the pledge to look up to Him and Him alone for help (1.4). It is indeed an act of utter self-dedication and complete self-surrender to God. There must be absolutely no thought of anyone or anything else. He and His service alone must fill the whole being.

A determined resolve must here be made to live but to do His Will, to act for Him and in His Name.

After this self-dedication, this attunement of oneself to God, comes the prayer—"Guide us on the right path" (1.5). It is the prayer of prayers that can be offered to the Most High. It is analogous to the Hindu prayer—"From the unreal lead me to the Real."

It should, however, be clearly noted here that this is no prayer for any selfish ends, however exalted. The path pointed out here is in direct relation to God, and the purpose of the prayer is to link one directly to Him, to do His Will down here, and to march onward straight up the path leading to Him.

It is likely that the idea of the path will gradually undergo transformation and clarification as one grows in purity and strength and advances onward. At the early stage it may be the path of righteousness fit to be trodden by the general mass of people. But, later on, this same path may surely transform itself into the Path of Holiness, the Straight Path, the Path "sharp like the razor's edge, fit to be trodden by the advanced, the select few."

In the next verse (1.6), this path is specified as the one which is trodden by "those upon whom Thou hast bestowed favours." There must naturally be many grades of

the followers on the path, from the average religious and pious man to those most spiritually advanced, including, of course, Saints, Sages, Prophets and Seers, who definitely move in the way of the Lord.

Naturally, too, everybody will be able to form an idea of those on the path according to his own place upon the path, according to his own stage of evolution. Here one must be expected to have in mind, as far as it is possible for him to do, a clear picture of the path—its different stages and their requirements, its risks as well as its achievements—as also of those who are treading or who have trodden the path.

By remembering these as worthy of the Lord's Blessing, this part of the prayer may as well call forth that Blessing and scatter it abroad on all on the path. There is also noticeable in it an ardent aspiration in one who thus prays to be in the glorious company of the virtuous and the spiritually great, distinctly lined or lining themselves on the side of God. In the light of risks and pitfalls on the way, it may also mean a willingness and readiness to face joyously the toils and troubles of the journey—the journey that leads eventually and surely to God, "who is our Home."

Finally, the last verse of this chapter (1.7) points to two classes of men who fall short of the standard required for this path. The first



class consists of those who are opposed to this path, who run counter to it. It does not seem right here to apply this to the followers of any particular religion or to any particular nation or group of men, as some people do. In fact, "there are black sheep in every fold," amongst Christians as much as amongst Hindus, Muslims and all others. It is these black ones that are referred to here, those on the dark path, those who definitely set their faces against God and oppose His Will. Naturally, therefore, it is the path "of those on whom wrath is brought down."

The second class consists of those who are not consciously opposed to God's Will, but who still, due to weaknesses in one form or another, go astray from the right or straight path. This is indeed a sad deviation, and is, in many ways, even a more dangerous hindrance to the pursuit of the right path. Those belonging to the first class generally make no secret of their disbelief in God. They stand opposed to His Will. And it is easy to mark them out and to be on guard against them. But those belonging to the second class think they are on the right path, while really they are quite away from it. They do things in the name of God and religion that are really just the opposite of what religion enjoins them to do—a negation of religion and not its confirmation.

Many most horrible atrocities have thus been perpetrated in the name of the God of Love, due to such deviation from the right path.

Hence, it is necessary to guard against both these types of deviation, and the prayer is offered to guard against the same. It should be clearly understood, however, that the ways of Satan are most insidious indeed. Any small drawback in a man's nature may easily be utilized by the dark powers to turn him away from the right course. It must therefore be necessary to visualize these pitfalls very clearly at this stage of the prayer and to resolve determinedly to avoid them at all costs, as the closing words of this gem of prayer are recited. There must also be perfect conviction within the heart that by the Power of the Lord thus invoked he will surely have the necessary strength to walk along the straight path avoiding all these pitfalls, facing all these risks.

One other special point to note in regard to this prayer is that it is distinctly a group or congregational prayer and not an individual one. So, nobody must say the prayer for personal benefit, personal upliftment or personal emancipation. To do so would be to defeat the purpose of the prayer. These things are sure to come as one advances along the pathway. But they will come not by fixing one's attention upon oneself, but when

one begins to forget oneself for the sake of others, when one identifies oneself with the general mass of people, with humanity as a whole.

Yes, humanity as a whole is one body, and all men are but as different limbs of that one body. The congregational aspect of the prayer is there to bring home to the individual his inseparable link with all. So, whether saying the prayer alone or in a group, the idea of this link must be kept constantly in mind at each stage of it. Whatever blessing is sought should be sought not for oneself but for all, and that in His Name, but to do His Will.

Each individual must thus link himself up in imagination—which is a sure link, though invisible to our physical eyes—with the group to which he belongs, and further link that group to larger and larger groups till the whole of humanity and the whole of creation are encompassed in one vast loving embrace. It must also be remembered that a group or congregation can draw down from above, and scatter abroad, far more Blessing than the sum total of the Blessing that can be received and scattered by the same group of individuals praying separately. Harmonious group work is a tremendous force indeed.

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## THE OCCULT ELEMENT IN POETICAL CREATION—II

BY JAMES H. COUSINS

(Dr. Cousins' first article, in *THE THEOSOPHIST* of December 1938, disclosed some of the occult influences that have sometimes collaborated in the composition of his myth-poems. He now tells of similar occult collaboration or influence in some of his general lyrical poems. These will be found in his *Collected Poems* recently published by Kalākshetra.)

IN the first article on "The Occult Element in Poetical Creation," I told of the varied occult experiences connected with the composition of two Celtic myth-poems, "The Going Forth of Dana," and "The Marriage of Lir and Niav." Certain of those ex-

periences, while supernormal in the ordinary sense, were still within the range of possibly more extended psychological power than normally is exercised. But there were circumstances connected with the composition of the poems, of so objective a nature as to place them

beyond the psychological explanation of "wish-fulfilment." I indicated in that article an early experience of reception of "oracles from the psyche" (*Æ's* phrase in "Song and Its Fountains"). I shall now relate some experiences connected with certain of my lyrical poems, experiences to which the general term "occult" may be legitimately applied in the sense of extra-normal, and which may be divided into visual and verbal reception, that is, both revelations and oracles from the Psyche and from beyond, but through, the Psyche.

#### HOW THE MOUNTAINS CAME TO BE

In my school-mastering days in Dublin during my thirties, 1905 to 1913, I became a pioneer of physical geography in High Schools, and wrote the first Irish-published text-book on the subject. While working up the book, I spent some time each afternoon, in the National Library, summarizing authorities. One afternoon, while studying the latest scientific ideas on the formation of hills and valleys for a geological chapter, I, being fatigued after a specially exacting day at school, fell into a drowsy state, and in this state wrote in shorthand, with no collaboration of ordinary consciousness, and without corrections, fifty lines telling "How the mountains came to be"—an essay in spiritual geography to

the effect that by aspiration one may both raise one's own share of earth and exert an upward pull on others, thus creating not only an individual peak but ranges of achievement. This thesis was expressed in a myth of an angel who found himself on the earth when it was flat. He tried to get away from it, but was held by the clay under his feet. A voice told him that the only way of escape was through prayer. He prayed, and arose, and drew the earth up after him. The poem put into lyrical expression a picture that had spontaneously crossed my vision, apropos of nothing in particular, some years previously, but had been forgotten, in the ordinary sense of the term. Some years later than the reception of the poem I came across a legendary incident in the life of Saint Mungo, to the effect that when, on his tours in remote districts of Scotland, he could not find a ready eminence from which to preach, he selected a suitable spot, uttered a prayer, and the earth rose the required height under his feet.

#### A POEM TRANSFORMS ITSELF

During my year in Japan (1919-20) as special Professor of Modern English Poetry in the Keiogi-juku University, Tokyo, I spent part of the summer vacation of 1919 in the hospitable and artistic home of Professor E. E. Speight at Nikko, next door to the summer

palace of the late Emperor. With fine literary considerateness my host had put an outfit of pencils and paper on a table at the head of my bed in case an idea might come to me, as frequently happened to himself. I had never written under such conditions in either verse or prose. But I was interested, and had an impulse to show my appreciation in at least a quatrain. I had become acquainted with the Japanese short poem with its simple expression of a single visual object. My memory presented me with the splendid conjunction of Jupiter and Venus that I had seen over a smooth sea on my way from India. I put the phenomenon into four plain descriptive lines, leaving emotion to the capacity of whoever read the lines to thrill to the lovely sight and its implications.

Venus and Jupiter sat side by side  
 On a cloud-bank above the buried  
 sun ;  
 But in the silver mirror of the tide  
 Their sea-washed limbs were mingled  
 into one.

Satisfied that I had done a complete thing I fell asleep. When I awoke after a dreamless night I was surprised, and much pleased, to find that something deeper than either dreaming or waking consciousness had taken the four lines as the theme of what I saw was a well-constructed and deftly worded development, in two intellectually complementary directions, one from

above downwards, as of higher Beings descending into the waters of our life, the other from below upwards, as of the aspiring spirit of humanity. All I had to do was to transcribe an already composed poem. I had always fought shy of any specific expression in my poetry of the knowledge that had come to me of the intermingling in our world of entities called Rishis, Adepts or Masters. I knew something of the way in which one's own consciousness and theirs can be brought into communion, but had never found the audacity or the way of giving my knowledge poetical expression. I was therefore much impressed with the fact that the inner creator had set aside my reticence as regards super-personal personality and the mental and physical disciplines by means of which, in the long experience of India, they could be approached, and had shown how such things could be given a more direct expression in verse than in the mythical and imaginative manner in which I had hitherto dealt with them. "A Planetary Conjunction" has its place in my *Collected Poems*, but I shall transcribe here the lines referred to :

But this I know,  
 That Godlike ones have bathed their  
 shining limbs  
 In the thick turgid sea  
 Of our mortality,  
 Not only in divine theophany,  
 But verily themselves, yea verily !

For in the hour when the brain's fen-  
fire dims,  
And the blood's flickering whims  
Make of themselves a white  
And steady light,  
Then have they crossed my sight,  
Even as seer and prophet saith.  
That this is so  
My lifted hand here witnesseth. . . .

### A WISH-FULFILMENT

My Japanese year provided me with another super-conscious experience in poetical creation, with a touch of extraneousness that demonstrated not only the operation of the inner creator, but indicated the possibility of collaboration from regions and centres of consciousness beyond individual demarcation, and gave me a measure of understanding of "inspiration" and the experience that in ancient Hebraic times prompted the announcement, "Thus said the Lord." During my residence in Tokyo I spent a number of week-ends at the delightful home of the poet-professor, Yone Noguchi, in the suburb of Nakano. In the afternoon I rested on a couch in his studio. On the wall at the foot of the couch hung a Noh-drama mask that irritated me, as I had not attained the Japanese paradox of seeing beauty in ugliness. I suggested its exchange with another mask in the entrance-hall, that in the dimness after the light of day looked like Shakespeare. It was not Shakespeare, however, but a life-mask of Francis Thompson that had been

given to Noguchi by the Meynells when he was in London. The exchange was agreed to. I felt that the occasion called for ceremonial. We formed a procession, Noguchi leading with the mask in his hands, followed by Mrs. Noguchi, two little daughters, a servant-maid, and myself, each carrying a burning "jostick" in the right hand. We moved slowly and silently from the hall, by the veranda opening on to the typical Japanese garden, to the studio. Before I left Japan and Noguchi's couch I had Francis Thompson's face off by heart.

A year after my return to India I was a resident, for the second time, in beautiful Adyar, on the beach of the Bay of Bengal a little south of Madras, teaching English literature to students at the new National University founded by Dr. Annie Besant as a demonstration of education for Indians in India. The congeniality of my environment, and the literary interest and speculation in my students, stimulated my own creative faculty, and I began the fulfilment of an impulse that had occasionally come to me to celebrate in poetry the procession of the mask in Japan. At one of the English studies a student asked me if I did not think that dead poets were still interested in the poetry that they had made while alive. I felt sure, I said, that those to whom their poetry was the essential expression of their



inner nature and spiritual vision, must watch over it and its mission. I had the subtler, but private conviction that their contact with their poetry was maintained through the minds of the readers of poetry—a matter which placed a solemn responsibility on such readers, and made criticism an exposition not only outwards towards students of poetry but inwards towards its creators. While walking back one forenoon from the College to my rooms through a casuarina plantation, I became filled with an urgent desire to have a demonstration of the continued connection of poets with their poetry. I formulated a strong request that a figure of speech, typically Thompsonian but not used by Francis Thompson, should as a sign be thrown into my mind for use in the mask-poem which I was then writing. The request was no sooner formulated than forgotten, for my eyes (and they must have been deeper eyes than those that guided my feet automatically towards "Chambers") were fascinated by the sight (if it was sight) of a figure such as an early-Christian painter might have painted if he had been also a Hindu painter. But it was not a picture that I saw: it was a vast Being, who played some kind of tremendous music on an instrument like a colossal violin. And as He played, I observed a curious commotion taking place on myriads of hori-

zontal discs spread out as far as the eye could see on all sides. All the discs bore the same design until the Player changed His tonality, when instantaneously they all bore another but the same design, and so on through a series. I understood that I might, if my eyes were keen enough, see minute differences in the designs due to differences in the powdery material of which the designs were composed and in the responsive capacity of the discs. The "vision" disappeared, but emerged in my imagination as a figurative expression of the law that true poetry is a response of individual genius to the poetry of the Universe, the discs symbolizing the verbal and mental-emotional contents of the poets' consciousness. I put the idea into the six end lines quoted below, and something within me, or perhaps it was without, smiled and said: "Is not that the answer to your request?" The idea was certainly in the Thompsonian manner. A re-reading of his poetry did not find a similar image; but a vague suggestion of it turned up later in a reading of his prose. The lines fell into their place in "Processional Ode."

Now we, to the sound of the heart's  
fife and drum,  
Though secretly our eyes be sweetly  
wet,  
Here in the front of his closed house  
of life  
His hatchment proudly set ;

Proudly, yet not in vainly swelling  
 pride,  
 But in deep humbleness, as his,  
 clear-eyed,  
 That held his music but an answer-  
 ing strain  
 When the Celestial Fiddler drew  
 His bow  
 In ear-shot of the soul's taut tym-  
 panum,  
 And sands of speech, dead-scattered  
 else and dumb,  
 Sprang to the pattern-dance of hidden  
 strings  
 With stars and leaves and waves  
 and wings.

It was then my practice to send a copy of my new poems to an Indian friend of taste and scholarship who took a special interest in my work. I did so in this case also, but made no reference to the passage referred to. He wrote me a long critique of the Ode in which he became enthusiastic over the passage. He regarded it as expressing the true law of poetical creation, and said he felt, when reading the last six lines of the section quoted above, as if the spirit of Francis Thompson hovered over me. I retain the feeling that the incident was extraneous to my individual consciousness, with all due recognition of the psychological possibilities that may be invoked in explanation; and in recording it eighteen years after the event, it appears to me to be an example of extra-personal intervention that may be a more frequent experience of aspiring poets than is generally recognized.

### UNEXPECTED INTRUSIONS

Whatever element of wish-fulfilment may have evoked the foregoing incident, there was nothing of the kind, rather the reverse, in the unexpected fragmentary intrusions (from what part of the vast hinterland of ordinary consciousness, who shall say?) that ultimately caused the creation of the long poem called "The Troth." In the summer of 1930, when I was in Geneva on a second lecture-tour of Europe and America, a number of lines fell into my mind at irregular intervals, apropos of nothing in which I was interested, in entirely incongruous circumstances such as when stepping on to the footboard of a tram-car. I noted the lines on a loose piece of paper which I carried in my pocket. They had no obvious connection, but resembled one another in metre and suggestions of a stanza-form as in the group:

. . . . .  
 But neither time nor space can mar  
 A tryst that antedates the sun,  
 A bond sealed on a vanished star,

lines that might mean a lot or nothing.

Some time afterwards I went to Capri Island for a month as the guest of an artist-friend in an exquisite home on a hillside overlooking vineyards and olive gardens and the Mediterranean Sea. I enjoyed nature, congenial friendships, and delightful objects

of art, ancient and modern. One day my poetical conscience smote me with a reminder of past desires for congenial surroundings in which to be nothing but a poet. To the inner question, What's the matter with this? I could only answer that *I* was the matter: I had no impulse or idea. I was then reminded of the lines that had been thrown into my mind in Geneva, with a suggestion that they might be peaks above the sea indicating a hidden continent. I searched for the paper with the noted lines, but had to give it up as lost. It occurred to me that, since the lines, whatever their source, had passed through my mind, they must have left a memory-trace. I set myself the task of recovering the lines, or, rather, of letting them uncover themselves to me by a process of clearing my outer mind of its surface contents, and allowing my inner consciousness to send to the surface the required matter. Not only did I recover the lines, but the process set the machinery of my poetical creation to work, and I finished the 228 lines of "The Troth" in the half of the moon. Later, turning over a file of papers, through which I had searched in vain for the noted lines, I came on a blank piece of paper, and on reversing it found that it was the lost record. Had I found it at first, some other poem, or none, would have been the result; and my

imagination would have had otherwise to come upon the stupendous conception of the return of life from incalculable multiplicity to simple unity.

#### A DREAM-PLAY TO COMPLETE

Two years later I was on Capri again, with time and inducement to poetry. I had begun the fulfilment of a desire of forty years previously to versify a Celtic myth. I had first wished to make a drama of it at the time when plays were necessary for the growing revival of drama in Ireland. Later I left drama to others who seemed better fitted than I was to raise a national theatre on the life of a predominantly Catholic and agricultural people, I having been born Protestant and city-reared. After some experience as an actor in small parts and the pleasure of bowing occasionally to first-night calls of "Author author!" I returned to lyrical poetry, and left drama, as I thought, to wait for its place in the early chapter of my reminiscences. But in India, a dozen years afterwards, an attack of dramatic lonesomeness coincided with my finding of a ragged book containing the life of the Rani Mirabai of Mewar, and a three-act play in blank verse, "The King's Wife," came out of spare and sometimes pilfered hours in the life of the Principal of an up-country College for Indian boys. This I took to

be my "positively last appearance" as a dramatist. I found myself not only unwilling but incapable of writing another Indian drama for a company that was anxious to spread my work. My creative mind, at a time when the rest of my mind and its emotional and physical appurtenances were being increasingly engaged in activity on behalf of the indigenous cultures of India, became more and more Irish. I turned to battered but treasured books that had been the scriptures of my young manhood, re-read the bardic tale of the Feast of Bricriu-bitter-tongue and the connected tale of the Three Sons of Doel Dermait, which had stirred my young imagination; and I began what promised to be a long poem full of high significances and beauty. I hoped to advance the poem on Capri. Two lines sailed into my head on a walk under the walls of San Michele with Vesuvio indicating in smoke what it could do if it only would. I got no further with the myth-poem. The inner creator had other plans. One morning, while seated after sunrise on a bench in a secluded part of the garden, a drama began to enact itself before my inner eyes, as if in a dream though I was awake. I heard no words; action was sketchy; but I knew what was taking place, though I had no part in its initiation. I saw the cell of the Three Sons of Doel Dermait (a

mythical king) in their prison on a legendary island. I saw that when they retired at night, three down-and-outs awoke in a lodging-house in Dublin to a day of search for employment; and I knew that they were reflections in common life of the three Heroes who were to release the Three Sons, Cuchulain, Laeg and Lugaidh, embodiments of will, intuition and intellect. The dream-play was broken by a call to breakfast, and I thought I would not be able to recover it. But on returning to the seat it resumed its movement to the end, and I made a note of it for future possibilities.

Other interests occupied my mind for some time, and the myth receded. But while summering at Kalimpong in front of Kinchenjunga under a great jacaranda tree, the first scene on the prisoners' island flung itself into prose-drama, which I turned into verse in order to keep the scene in the poetical mood of the already written parts. Later I took up residence in work for the arts in Trivandrum, the capital of the most tropical State in India. Heat and humidity made sleep difficult; and on many many midnight occasions, when I should have been blind and brainless with insomnia, I found myself all alive, and recording in blank verse the three scenes of the Dublin episode in the myth-poem-drama. I giggled at the spontaneous unfolding of the plot with its queer

mixture of humorous realism (an ingredient that had only once before shown itself in a comedy that was taken to America and lost) and an Irishness of expression that I had never before attempted, indeed considered myself quite incapable of; and I got thrills and shivers at times as I realized the subtle way in which a farce became infused with spiritual tragedy under laughter, and expressed as by a parable some of the profoundest realities of the universe and the soul of humanity. A second scene on the prison-island had to be done, for when the three rapsallions of Dublin were taken to the lock-up to be tried next morning on a preposterous but quite congruous charge, the Three Sons awoke in their cell to a day of liberation by the Celtic saviour-hero, Cuchulain. Many activities intervened to delay the composing of the scene. On a train journey from Hyderabad to Madras part of it came without a warning. Another part came under the deodars of Urusvati up the side of the Kulu Valley at the home of the artist-rishi, Nicholas Roerich. The finishing of the mythological story-drama in verse is now my main desire. In a life always more than

ordinarily busy with many affairs in education and art, I have never been busier than now at sixty-eight. Yet the inner creator seems to find the outer instrument as amenable as ever, perhaps more so, to superpersonal influence in poetical creation, as I have frequent experiences of spontaneous incursions not only of ideas but of lines having all the finality of close composition.

#### AU REVOIR

I leave the possible recounting of these to the future. The foregoing will suffice as a confession of knowledge of matters which, whatever their explanation as to origin, suggest a more frequent collaboration of inner powers with outer capacities than is ordinarily realized by spectators or admitted by creators, a knowledge which has naturally gone to the making of my own faith as to the nature of art and artists, and which, extended and ratified by a growing number of artist-sensitives in the future, will raise the whole conception and exercise of humanity's central endowment and responsibility as participants in the creative activity of the universe, an activity in which sense will be subservient to spirit.

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The mystic consciousness must always be for you an inspiration from within, and not an imposition from without.

A.B.



# THE OCCULT CHRONOLOGY OF THE FOURTH ROUND

BY ARYA ASANGA

## 2. THE HUMAN RACES<sup>1</sup>

HAVING in the previous part established the time-table of the Geological Eras as well as given the rough outlines of the place of human evolution in that time-scheme, our next concern will be to work out the details of the latter, giving for each of the Human Races separately the times of its beginning and end so far as known, or as may be more or less safely conjectured.

Our starting-point will be roughly 150 million years B.C., that is, *half-way* up to the beginning of our Fourth Round, according to H.P.B.'s method of calculating, or right up to the *beginning* of our Fourth Round, according to our later way of counting the Rounds (see Table II). The following Table will make this clear :

TABLE III

310 million B.C.	...	2nd half previous pralaya	} Total 4th Round 620 million years
150 million B.C.	...	1st half 4th manvantara	
o.o.o.	...	2nd half 4th manvantara	
150 million A.D.	...	1st half next pralaya	

This also shows that we have still in another respect to revise our ideas about Rounds. When speaking of a Round, we are apt to imagine that no activity on a certain planet, say the Earth, happens before the life-wave, circling around the string of seven globes constituting a Planetary Chain, and visiting these globes *one after the other*, arrives at that particular planet. In the case of our Earth, the middle planet of the string,

that would be about the middle of the Round, or near to the point in the above Table, marked o.o.o. But from H.P.B.'s figures we see that the activity, even of the human evolution, starts from the very beginning of the fourth manvantara, or what we in later parlance call the beginning of our Round. I take it therefore that the re-awakening to activity does not start on one globe after another successively, but simultaneously on all, radiating out as it were from the centre to all the seven globes

<sup>1</sup> Part 1, *The Geological Eras*, appeared in the August THEOSOPHIST, pp 381-88.

at once, or nearly so. Yet, I also think that the conception of the successive development is not altogether to be discarded. Only it is restricted to the middle stage, when the evolution on each globe is brought to maturity and perfection or to its full fruition. This happens indeed, I think, successively, as the Planetary Logos fixes His full attention on one planet after the other. And that crucial point in the history of the Earth

in this Round was reached some 20 or 18 million years ago. We shall recur to this important event later.

In the following Table the beginnings and ends of the seven Races of humanity are listed exclusively according to the chronological data of *The Mahatma Letters* and *The Secret Doctrine*, without taking into consideration any scientific figures, widely divergent as these are from the occult.

TABLE IV

RACES AND SUB-RACES	B. C.	GEOLOGICAL PERIOD	LIFETIME OF THE RACES	TOTAL LIFE-TIME 7 RACES
Beginning 1-2 Race	150 million	Devonian	} 125 million	} 150 million
Beginning 3 Race, 1-3 sub-race	30 million	Jurassic		
Beginning 3 Race, 4 sub-race 1 half	—	—	} 25½ million	
Beginning 3 Race, 4 sub-race 2 half	18 million	Cretaceous		
Beginning 3 Race, 5 sub-race	—	—		
Beginning 4 Race	5 million	Cretaceous	} 5 million	
Beginning 3 Race, 6 sub-race	—	—		
Beginning 3 Race, 7 sub-race	—	—	} 1½ million	
End 3 Race, Lemuria destroyed	4¼ million	Cretaceous		
Highest point of 4 Race, first sinking of Atlantis	3½ million	Eocene	} 300,000	
Main sinking of Atlantis	2 million	Miocene		
Beginning 5 Race	1 million	Pliocene	} 60,000	
Sinking of Ruta and Daitya	850,000	Pliocene		
End 4 Race	9,564	Pleistocene	} 300,000	
Beginning 5 Race, 6 sub-race	} 2,500 A.D.	—		
Beginning 6 Race		210,000 A.D.	—	} 60,000
Beginning 5 Race, 7 sub-race	425,000 A.D.	—		
End 5 Race	500,000 A.D.	—	} 60,000	
Beginning 7 Race	510,000 A.D.	—		
End 6 Race	560,000 A.D.	—	} 60,000	
End 7 Race	560,000 A.D.	—		

### THE FIRST AND SECOND RACES

"The Occult doctrine jealously guards its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race" (SD II 693). This does not

sound hopeful. However, in spite of this reticence, hints are thrown out here and there. The difficulty is only to hunt them out. Here is one: "The actual chronology of the First, Second and Early Third

Races are closely veiled by the Initiates." All right! But H.P.B. goes on: "The First Root-Race may have been Pre-Secondary, as is indeed taught" (SD II 715). It is at any rate something, to learn that the First Race is older than the last 46 million years, and that it is at least of the Primary and may be even of the Primordial Age, for all we know. "For the last 120 millions of years, even before that time, the Earth was ready to receive her human stock. The actual duration of the first two and a half Races is withheld from all but the higher Initiates" (SD II 312). Again this discouraging secrecy, and yet in the same breath as it were, namely, in the immediately preceding sentence, the truth is let out. For we may be sure, that when the Earth was "ready" to receive its human stock, Nature will not have waited a moment to make use of it. In that sense there is no waste, either of matter, space or time, in Nature. I take it therefore that the First Race started "120 millions of years ago, and even before that time," so let us say, to take a round figure, 150 million years ago, that is, in the Devonian, nay, it may even be in the Silurian Period. We may therefore say, just as "the Secondary Age is the age of the Third Race" (SD II 713), and the Tertiary of the Fourth, so is the Primary Era *the* age of the First and

Second Races, while the Quaternary embraces the Fifth, Sixth and Seventh Races.

### THE THIRD RACE

"The Third Race goes very far back into the Secondary Age" (SD II 710). We are not told how far, but to account for "very far back," two-thirds, or somewhat less, does not seem too much. That would bring us to about 30 million years B.C., or to the beginning of the Jurassic Period.

"The *middle* [that is, the second half of the fourth sub-race of the] Third Race began to evolve into separate males and females" (SD II 198). "By the end of the fifth [sub-race of the Third Race] mankind was born under the same identical process as our historical generations" (SD II 197). That is to say, in the fifth sub-race the separation of the sexes, *begun* in the fourth, was *completed*. It is in that sense also that the following passage must be understood: "It is during its [the Third Race's] fifth sub-race that mankind [finally or completely] separated sexually, and that the *first man was born* according to the now normal process" (SD II 715).

"The figures 18 millions of years embrace the duration of sexual physical man" (SD II 157). We are not directly told if these 18 million years refer to the beginning (fourth sub-race) or to the completion

(fifth sub-race) of the separation into different sexes. I have accepted the first alternative as the most probable, and approaching nearest to the figures in *Man: Whence, How and Whither* (1st ed., p. 96): "These [sexual] changes began some  $16\frac{1}{2}$  million years ago, and occupied some  $5\frac{1}{2}$  to 6 million years."

As regards the length of time it took for the separation of the sexes to be fully developed, there are no figures in *The Secret Doctrine* to confirm or contradict directly those just quoted from *Man*. But we may get some approach to the truth if we accept the following conjecture, which in my opinion seems reasonable, and even unavoidable. I believe, namely, that the seeds for the new Fourth Race, which was to be born from the Third Race, were not taken from one of the latter's sub-races still in an unstable mode of transition as regards its sexual state, and I also believe that Nature will not have lost much time in starting the Fourth Race once the separation of the sexes was a universally established fact. I hold therefore that the beginnings of the Fourth Race do not reach back much farther than the sixth sub-race. I have worked this conjecture into our Table IV. On the strength of it we are able to say that the separation of the sexes occupied some 13 million years, instead of  $6\frac{1}{2}$ , reaching its comple-

tion 5 million years ago, instead of 10. If the last figure taken from *Man* were correct, it would mean that Nature has waited five million years after the full completion of the separation of the sexes, before starting the Fourth Race. This I cannot believe. The Third Race would at such a late date be definitely on its downward path, heading for the end. Whereas if the seeds for the Fourth Root-Race had been taken immediately after the complete separation of the sexes, that is to say, after the Third Race had reached its full maturity, that must be called the reasonable act of a good and wise breeder and husbandman. And we may be sure that there is no better breeder and wiser husbandman than Nature.

It seems here also the place to give an example of my second objection to *The Earth and Its Cycles*, mentioned in the opening paragraphs of the previous part, that is, its ignoring of the chronology of *The Secret Doctrine*, and its following only of the *Man* chronology. I quote from p. 67, and add between brackets what *The Secret Doctrine* teaches differently: "The Third Root-Race, the Lemurian, began 18 [read: 30] million B.C. The separation of the sexes began in the early [read: middle, or fourth sub-race of the] Third Race [18 million years ago], and occupied  $6\frac{1}{2}$  [read: 13] million years, culminating about 10 [read: 5]

million years ago in the third [read : fifth] Lemurian sub-race."

The most important figure in the life-story of the Third Race, in fact the turning-point of its career, in one sense its "Fall," in another its "Salvation," at least a decisive step forward in its evolution, is the date 18 million B.C. This date is of fundamental importance in *The Secret Doctrine*, as is shown by its being again and again referred to by H. P. B. I give here the probably full list of its recurrence in her book; I, 609; II, 9, 46, 68, 69, 72, 73, 148, 149, 156, 157, 250, 251, 261, 307, 308, 310, 312, 796. The 18 millions are only a rough approximation. Hindu chronology is nothing if not minutely exact, and has computed the birth-year of sexual man at 18,616,841 B.C. (SD II 69, 251). For simplicity's sake however we shall keep to H. P. B.'s round figure.

#### THE FOURTH RACE

Of the Fourth Race, I have only to add to the previous data establishing its beginning and end, the figures for the successive stages in the destruction of its great Continent. "Lemuria had perished [4½ million B.C.] before Atlantis had fully developed" (SD II 8). "In the Eocene Age [3½ million B.C.]—even in its 'very first part'—the great cycle of the Fourth Race men had already reached its highest point, and the great

continent showed the first symptoms of sinking" (ML 151).<sup>1</sup> Atlantis belongs "to the Miocene times" (ML 154), and its main sinking "began during the Miocene period" (ML 155). "The main Atlantis perished several [say 2] million years ago during the Miocene period" (SD II 314). "The Ruta and Daitya Island-Continents perished some 850,000 years ago, toward the close of the Miocene age" (SD II 433). But elsewhere H.P.B. says: "The destruction of the famous island of *Ruta* and the smaller one *Daitya* occurred 850,000 years ago in the later Pliocene times" (SD II 314). This agrees better with our first Table. But our figures for the Geological Periods being only rough approximations in half and quarter millions, we may accept either of the two statements without difficulty.

#### THE FIFTH RACE

Of our own Fifth Race H.P.B. tells us that "the first of these, the Aryan Asiatics, witnessed the doom of the last of the populations of the giant Atlanteans, 850,000 years ago" (SD II 433). If we suppose that those first Aryans were then already in existence, say for some 150,000 years, their first beginnings must be dated one million years ago. Another calculation gives the same result. Every sub-race is in its turn subdivided into seven

<sup>1</sup> See also SD I 439, II 433.



"family-races," each of which lives "approximately from 25 to 30,000 years" (SD II 433). Each family-race is again subdivided and re-subdivided into countless branches, shoots, offshoots, smaller and larger nations, tribes, clans, etc. (SD II 434). From the beginning of the Fifth Root-Race up to the present fifth family-race of the fifth sub-race, gives a total of 33 family-races. This multiplied by 30,000 years for each family-race gives again about one million years.<sup>1</sup>

This affords an interesting side-view on the previous and the present world-war, as well as on future similar, larger and smaller, local or world-wars, by each of which an old order has to pass away and a new order is trying to assert itself, when an old "family-race" or shoot or tribe has to cede its dominating place to a rising, younger branch, "family-race," sub-race, or Race. I see the present world-war as just one phase in such a struggle for supremacy between the older branch of the fifth family-race (the present Anglo-Saxons) and a younger branch (the present Germans). In the future a similar death-struggle the beginnings of which are already visible now, will have to be fought out between that younger branch

and a still younger one (the Slavs or present Russians).<sup>2</sup> Older branches preceding the present Anglo-Saxons I see in the Norsemen or Danes, including the Normans, physically and culturally overcome and absorbed by the Anglo-Saxons, further in various of the still older branches of the Germanic or Teutonic peoples, like the Goths, Franks, Vandals, Alemanni, etc.

The younger race must naturally win, either physically or culturally, or both. Else it would not properly fulfil its destiny, which is that each race in its turn shall lead a particular stage in the world-evolution. But many wars, not one or two only, may have to be fought, before the younger can overcome the natural resistance of the older against its supersession. Therefore do not read in the above remarks an easy prophecy that the Germans will win the present war. I do not aspire after the role of a prophet, but only after that of a student.

Of this I am sure—that the best runner eventually wins the race, but also that however many races he may win, in the end, as he grows older, he too will inevitably be defeated by a younger, stronger man, with broader ideals and fresher enthusiasms. The one great fault of the masses is that they do not know what fair play means.

<sup>1</sup> If we have to allow for overlappings, the average age of one family-race would be still greater than 30,000 years. Neither has there been taken into account any decreasing in the age of each successive family-race. The figure 30,000 must therefore indeed be taken as a very rough "average" only, still the best we have.

<sup>2</sup> This was written four weeks before the invasion of Russia by the Germans.

Instead of leaving each free to run his race as best he can, they rather seek to obstruct the other's running, or even, if they can, to wipe him out entirely from the field. Yet, there is infinite room for each and every one, for the field is the unbounded universe, and it is only stupid mulishness that wants to walk over a man, instead of around him, in order to get to the goal. The former shows the imbecility of brute strength, the latter the sagacity of reason, man's highest talent.

To return to the age of our present Aryan Race, both *The Mahatma Letters* and *The Secret Doctrine* are most definite and exact. "The fifth race began in Asia, a million years ago." Again: "The oldest branchlet of the present *fifth* Human Race was evolved in Central Asia more than one million years ago."<sup>1</sup>

I must here point to another discrepancy between the earlier and the later teachings. The latter declare the Fifth Race was actually started 80,000 years ago, and that the 1 million B.C. refers only to a kind of "earmarking" of certain egos for the new Race.<sup>2</sup> But the words of the Master, quoted above, leave room but for one interpretation, that the Race was *actually living* in Central Asia at the remoter date.

Having traced man's history so far in the past, there remains the natural question, what about the future? And though I may not wish to be a prophet, still legitimately to speculate regarding the future upon the basis of the past, is a sensible pastime for a creature of reason.

Taking the 30,000 average for the lifetime of a family-race, and counting sixteen such family-races for the remainder of the Fifth Root-Race, leaves a further lifetime for it of  $\frac{1}{2}$  million years, bringing the total life-period of the Aryan Race up to  $1\frac{1}{2}$  million years.

And this fits in well with the statement that "the Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various 'family-races' are in their own special cycles" (SD II 147). The figure 427,000 is based on the Hindu calculation of 432,000 years for the complete period of a Kali Yuga (SD II 69). The Aryan Kali Yuga "is said to have begun between the 17th and 18th February in the year 3102 B.C.," and its first sub-cycle of 5,000 years has therefore passed on the same date in the year 1898, seven years after H.P.B.'s death (SD I, xlv, 396, 612; II, 69, 435).<sup>3</sup>

Most interesting are H.P.B.'s prognostications about the sub-races yet to come of our Aryan

<sup>1</sup> ML 150, 121. SD II 10, 714.

<sup>2</sup> *Man*, pp. 110-11, 239.

<sup>3</sup> See my article "Kali Yuga—Iron Age" in *THE THEOSOPHIST*, November 1941, p. 153.

Race. "The Americans have become in only three centuries a 'primary race,' *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races." As I interpret these words, the American, that is the United States American and Canadian is indeed a "race apart." They have come from the fifth sub-race, and mostly from the Anglo-Saxon branch, but they are to go a quite "separate" way, for "they are the germs of the *sixth* sub-race, and in some few hundred years more [in Table IV I have put it at the round figure of A.D. 2500], will become most decidedly the pioneers of that [sub-] race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until the Sixth Root-Race will have appeared on the stage of our Round."

There is one strong objection against the above prognostication, and that is especially against the figure of 25,000 years hence as the birth-date of the seventh sub-race. This ought to be nearer 250,000, if each family-race within each sub-race has a life of 30,000 years. In Table IV I have put it at 210,000, that is half-way towards the end of the Fifth Race.

"Throughout the whole sixth and seventh sub-races," we are further

told, "the process of preparation for the Sixth great Race must last." I have therefore in Table IV made the beginning of the Sixth Race coincident with the beginning of the sixth sub-race of the Fifth Race.

"But the *last* remnants of the Fifth Continent will not disappear, in consequence of cataclysms which must one day destroy Europe, and still later the whole Aryan Race and thus affect both Americas, until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them."

No further dates, then, except in confirmation of former dates the information that "the Fifth will overlap the Sixth Race for many hundreds of millenniums" (SD II 445). The exact number of centomillenniums is shown in Table IV to be  $4\frac{1}{4}$ .

#### THE SIXTH AND SEVENTH RACES

Our further speculations on the future are based upon the ratio of decrease in the lifetimes of the different Races, as shown by the fourth column of our Table IV. Taking the First and Second Races together, the first four races show a ratio of decrease of about 5 : 1,

and from the Fourth to the Fifth the ratio is about 4 : 1. Assuming a similar ratio to hold good for the last two Races, I have allowed about 300,000 years for the life-period of the Sixth, and 60,000 for the seventh and last Race.

I do not deny that the taking together of the First and Second Races is an inaccuracy. Still, it is the best we have to offer, the date 150 million B.C. for the beginning of the First Race being also largely problematic. And there is some reason for taking the First and Second Races as one Race as it were. For "the First Race *never died*. Its 'men' melted gradually away, becoming absorbed in the bodies of their own 'sweat-born' progeny," the Second Race (SD II 121). However, let it be granted and clearly understood that these final speculations are pure conjectures based on imperfect knowledge, helped out by analogy and comparison.

I have allowed 10,000 years of overlapping for the Sixth and the

Seventh Root-Race, also an entirely speculative estimate of course. Still, I have the conviction that the figures in our tables cannot be very far out. In half-million years, the life-wave may pass on to the next planet and leave the Earth to enter her pralaya till the next awakening. We may therefore well say that we are nearing the end of this Round's humanity upon Earth. The few hundred-thousand years still before us seem negligible, compared with the 150 million years that lie behind us, only one-three-hundredth part. Still, to our limited consciousness of time and space it seems long enough, and to the wise man it must at any rate appear important enough to try to make the best of it. For it is the last step and the last effort that always count most, and may just bring the victory which without it might slip through our hands.

(Next instalment : "The Descent of the Rootbase of the Hierarchy.")

*Erratum.* In the previous instalment, p. 382, the horizontal line in column 7 of Table II, between the Miocene and Pliocene Periods, should be deleted.

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## SUBSTANCE

Houses of stone  
Crumble away  
Back to their own  
Primary clay.

Houses of dream  
Fade in the sun—  
What can redeem  
Either one ?

H. P. O.

# THE WORK OF THE THEOSOPHICAL SOCIETY IN INDIA<sup>1</sup>

THE THEOSOPHICAL SOCIETY Has, since 1875, to stem the rising tide of materialism, released throughout the world, through its classic literature, the spiritual wisdom of the East, and especially that of the Motherland—India.

Has, since March 1879, championed in India and other oriental countries the revival of the essential truths of Hinduism, Buddhism, Zoroastrianism, Islam and other faiths, and has vigorously opposed the trend towards depriving youth of the faiths and ancient traditions of India—its rightful heritage.

Has, since 1880, worked for religious fraternization between sect and sect, and faith and faith :

Under its auspices both Northern and Southern Buddhism jointly signed Fourteen Propositions of Buddhism ; and various sects of Hinduism contributed to the *Sanatana Dharma* series of text-books on Hinduism. Dr. Besant, Dr. Bhagavan Das and other Theosophists have made notable contributions to literature on the essential unity of the great faiths. The Bhārata Samāj Movement, sponsored by Theosophists, unites all castes of Hinduism in a con-

gregational puja in which the essential verities are worshipped.

In a Hindu Temple at Tinnevely in 1882, by a delegation of Ceylon Buddhist Theosophists, a “Tree of Friendship” was planted, the first act of fraternization for hundreds of years between Buddhists and Hindus. On the platform of The Theosophical Society in 1885, for the first time in modern history, the religious teachers of Hinduism, Buddhism, Zoroastrianism and Islam united to bless a common cause. Since then all Theosophical Festivals celebrated at Adyar, International Headquarters of The Theosophical Society, open with the Prayers of the Great Religions, chanted by the devotees of each religion. At Adyar have been built Temples and Shrines of all the great faiths.

Has, since 1879, worked for the revival of the classic languages of the East—Persian, Arabic, and especially the Mother-Language of the Aryan Race—Sanskrit.

The Adyar Library, founded in 1885, is one of the finest oriental libraries in the world, and to study its priceless old manuscripts, scholars come from great distances.

## THE THEOSOPHICAL SOCIETY

Has, since its inception, through “The Stalwart Movement” and

<sup>1</sup>A preliminary draft was circulated to pioneer members in India and this, the final draft, is the result.—A.H.P.



other organizations, worked for vital social and labour reforms in India, upholding the rights and welfare especially of childhood, womanhood, the poorer people, and animals.

Its President-Founder adumbrated a woman's movement in the nineties, and its second President and other members of The Society were actively instrumental in the founding of the Women's Indian Association, at Adyar, on 8 May 1917.

Theosophists have been pioneers in work for temperance, for the uplift of *devadāsīs*, the relief of Indian widows, and against child-marriage, animal sacrifice, and other degrading superstitions.

The first Panchama School in India, established by the President-Founder in Adyar, will in 1944 celebrate its Golden Jubilee. Harijan uplift has been dear to the heart of every Theosophist for the last fifty years and more.

### THE THEOSOPHICAL SOCIETY

Has, since 1879, put forth every effort to stem the disintegrating tide of denationalization that was threatening to engulf one of, if not *the* oldest and most splendid of, the world's civilizations :

Mr. V. P. Madhavrao, former Dewan of Mysore and Travancore, has succinctly expressed this phase of the work of The Theosophical Society and its leaders in India : "When Madame Blavatsky and Colonel Olcott came to India, young India, dazzled by the achievements of the ruling race in the

departments of science, of the art of war, of politics and administration, had begun to believe that its advancement lay in the direction of adopting the manners and customs and the social practices of the Europeans. It had lost the key to the interpretation of the symbolism and ritual of its religion and its sacraments, and had come to believe that it was all superstition, unworthy of men who would claim equality with the Englishmen . . . When young India was in this plight, down descended, as if from the skies, the pioneers of the Theosophic movement to arrest, as it were, the process of denationalization, and to tell us that we were fools to run after the dazzling objects of the senses and lose the inestimable spiritual treasures of which we were heirs."

In this, its greatest work in India,

### THE THEOSOPHICAL SOCIETY

Held in 1879 India's first Swadeshi Arts and Crafts Exhibition in Bombay ; has held many similar exhibitions throughout the years, and is today leading India in a cultural and artistic renaissance through the work of Shrimati Rukmini Devi, President of the World Federation of Young Theosophists, who, in her international arts centre, Kalākshetra, and in her own person, as an exponent of that art of arts, Bhārata Nātya, the classic dance of India, is reincarnating India's ancient beauty. Notable also are the contributions of Mr. C. Jinarājadāsa and Dr. James Cousins in their lectures throughout the world on the subject of Indian and other oriental art.

The emphasis made by every prominent Theosophist during the life of The Society in India has been not only to *Buy Indian* but *Be Indian*.

### THE THEOSOPHICAL SOCIETY

Has worked for a National Education since the time of its first President,

who dotted India with Hindu schools, Boys' Aryan Leagues, and libraries, and sponsored and published *Arya Bala Bodhini* for Hindu boys, just as he had dotted Ceylon, Burma and other Buddhist countries with schools for Buddhist children.

Dr. Besant, its second President, founded, among other Indian Schools, the Central Hindu College, Benares, in 1898-99, the Central Hindu Girls' School in 1904, and Theosophical High Schools and a Girls' College later; the C. H. C. became the Benares Hindu University with its affiliated schools. Dr. Besant worked throughout her Indian life in the cause of National Education, founding the Society for the Promotion of National Education, and other movements to this end.

The present President, Dr. George S. Arundale, has laboured in the field of Indian education for thirty-eight years, and with other Theosophists is constantly preoccupied with that greatest of Indian problems—the rescue of Indian youth from enslavement to a foreign system of education, and the creation of a truly Indian education for Indian youth, introducing also the International League of Youth to India.

The Besant Theosophical Schools, at Adyar under the direction of Shrimati

Rukmini Devi, and in Benares under the direction of Mr. G. N. Gokhale, the Madanapalle Theosophical School and College, under Mr. C. S. Trilokekar, and many other schools throughout India, founded and conducted by Theosophists, are experimental laboratories wherein is being crystallized a *real* and national education for Indian youth. Dr. Maria Montessori is giving the impetus of her great wisdom through the Adyar educational centre.

The ideals of service and patriotism have been vivified in Indian youth through various youth movements and journals organized under the auspices of The Theosophical Society, but the most distinguished contribution has been in the field of a truly national Indian Scouting Movement, first instituted by Dr. Annie Besant, who was awarded the Order of the Silver Wolf by Lord Baden-Powell for her notable work for Indian Scouting. Dr. Arundale, the present President, is Provincial Chief Commissioner of the Hindustan Scout Association in the Madras Presidency.

THE THEOSOPHICAL SOCIETY, as such, has never entered any political field,

But its members have ardently worked for a free India within an Indo-British Commonwealth of Nations since the founding by a Theosophist, together with a group of Theosophists, of the Indian National Congress in 1885, shortly after The Society's International Convention. The most outstanding work done by any single individual towards the building up of Indian Nationhood was that of the second President,

Dr. Annie Besant, founder in September 1916 of the Home Rule League, and in 1917 President of the Indian National Congress. She, it was, said Gandhiji, who made Swarāj a household word in India, achieved through the magic of her oratory, her vivid pen in *The Commonweal* and *New India*, journals which she founded, and the many books and articles which awakened India to her Selfhood. Dr. Besant's Commonwealth of India Bill, read a first time in the House of Commons in 1925, was one of the instruments which brought before the British people the needs and rights of India. The present President of The Theosophical Society, her colleague for many years in this work for India, is carrying on the Besant tradition through the New India League and its Press Release as well as the weekly journal *Conscience*.

Sir S. Radhakrishnan, in 1940, paid tribute to the achievements of The Theosophical Society in India: "At a time, when with all kinds of political failures and economic breakdown, we were suspecting the values and vitality of our own culture, when everything

round about us and the secular education happened to discredit the value of Indian culture, which led us to this impasse, the Theosophical movement rendered great service, by vindicating the value of those values and ideas. That service cannot be measured by the numbers who happened to be in The Theosophical Society. Influence is either conscious or unconscious, and in this particular case the influence of the Theosophical movement on the general Indian Society is incalculable."

### THE THEOSOPHICAL SOCIETY

Welcomes all to membership who are interested, and will subscribe their sympathy to its Three Objects:

**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.**

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## THE HIGHEST MOUNTAIN-PEAKS

Dear Sir: May I call your attention to what seems an error in the Watch-Tower notes, March THEOSOPHIST, page 450? Kinchenjunga is not next to Mt. Everest in height as follows:

Everest 29,141 feet (Tibet—Nepal),  
K2 Godwin Austin 28,250 feet (Kashmir),  
Kinchenjunga 28,146 feet (Nepal),

which appear to be the latest geographical heights. Godwin Austin is stated to be the second highest mountain in the world.

M. R. ST. JOHN

# THE PRESIDENT SOUNDS A NEW NOTE

[This personal detail on the President has been circulated to the Press and is published here—in his own journal—for the sake of its publicity value to those who may be able to use it.—J. L. DAVIDGE]

DR. ARUNDALE enters his second seven-year term sounding a note of reconstruction. He inaugurated his first term in 1934 with a seven-year plan partly envisaging the strengthening of the Adyar Headquarters and of its communications with the National Societies throughout the world. So far as the war has permitted the plan has been fulfilled, its most complete fulfilment relating to the strengthening of Adyar, the encouragement of youth, and the release of beauty through the inauguration of Kālākshetra, the international arts centre, by Shrimati Rukmini Devi early in 1936.

Outstanding events in Dr. Arundale's first term have been the Diamond Jubilee Convention in 1935 attended by 1,500 people from all parts of the world; the Geneva World Congress in 1936 with its demand for Justice; the Campaign for Understanding in 1937; the Zagreb Congress of the European Theosophical Federation in 1938 with its note of Unity; the Besant Spirit Campaign of 1939; and the North Indian tour of 1940, with telling war lectures and Theosophical talks by the President and deeply appreciated dance recitals by Shrimati Rukmini Devi, culminating in the Benares Convention in December, with its clarion call: "To Arms for Brotherhood!"

The theme of the Easter Conference at Adyar in 1941 was "Building a New World," and the same ideal of Reconstruction has been set for the coming December Convention at Adyar. This will strike a note which it is hoped will be of potent use not only in The Theosophical Society but throughout the world. The Peace and Reconstruction Department of The Theosophical Society at Adyar is at present working on a series of charters in different fields—statecraft, religion, science, art, etc.—which will be synthesized for the 1941 Convention in a Master Charter of Human Liberties.

Dr. Arundale's greatest preoccupation has been the war, with its inevitable repercussions on The Theosophical Society. At the outset he developed a complete philosophy of war (on the same fundamental principles enunciated by Dr. Besant in the first World War), standing with the powers of Righteousness and strenuously opposing Hitler; he has written innumerable articles in the Theosophical and daily press, and has taken a herculean share in the subtle campaign in the inner worlds against the dark forces. His new book entitled *The Night Bell* gives an idea of the wide scope of these inner-plane activities.

As a member of the official Madras War Committee, Dr. Arundale has delivered numerous addresses in Madras and in other places as far north as Bikaner, Rajputana. Most of these addresses have been published in pamphlet form and widely circulated. Some of his articles are shortly to be published in a digest entitled *The War As I See It*.

All this heavy Theosophical work notwithstanding, Dr. Arundale has kept in close touch with the political situation in India, and has sought through his weekly journal *Conscience*, and his weekly press release, *New India Survey*, to unite political parties towards the framing of a Swadeshi constitution, and to induce India to throw her full weight

into the war, and Britain to make a definite and dated offer of self-government.

In education his active interest continues as keen as ever, and today he is regarded as one of the foremost authorities on the subject. The trend of his talks is in favour of a national system for India which he has outlined on many occasions.

Colonel H. S. Olcott, who founded The Theosophical Society in 1875, was life-President until his death in 1907. Dr. Besant, who succeeded him, refused to be life-President and was elected every seven years. The same procedure has been followed today, even though there was no other candidate.

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## SONNET

At times, to me the outward things appear  
 Unreal—I hardly feel that what I see  
 Is solid and substantial. The tall tree,  
 The quivering leaves, the distant hills that rear  
 Themselves up to the sky, and far and near,  
 The human habitations, the green lea—  
 All seem to me vague and illusory,  
 Though to my eyes they stand out sharp and clear.  
 And then would I stand still, and listen long,  
 Rapt in attention, to a silent voice  
 Deep down in my soul's innermost abyss ;  
 And tuning mind and heart to Nature's song,  
 My thoughts suspended, in a state of poise,  
 Would I wait for response—to know what IS.

K. (Hong Kong)



# THE 66th INTERNATIONAL CONVENTION

(Adyar, 26-31 December 1941)

## GENERAL INFORMATION AND SCHEDULE OF RATES FOR ALL DELEGATES

### INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to the Convention Inquiry Office, c/o The Recording Secretary, The Theosophical Society, Adyar, Madras. (Mr. M. Subramaniam is the appointed Convention Officer.)

### DELEGATES

All members of The Theosophical Society *in good standing* are welcome as delegates. Overseas delegates should apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and stating probable date of arrival and length of anticipated stay. (See below "Special Information for Overseas Delegates.")

### NON-MEMBERS

The Convention is open also to sympathetic non-members who apply for and obtain permission from the President.

### REGISTRATION FEES

To be paid by every one who attends the Convention, whether visitor or

resident at Adyar, including those who volunteer for service :

Members	...	Rs. 2
Young Theosophists under 25	...	Re. 1
Non-Members over 12	...	Rs. 3
Children from 5 to 12	...	As. 8

(A Registration Fee is not required from non-members who belong to the families of permanent residents and have resided at Adyar since 26 June 1941.)

Payment for registration and room, hut or general accommodation is to be sent with the application to the Convention Registration Office, The Theosophical Society, Adyar, Madras.

*Important.* Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

### ACCOMMODATION : INDIAN

Convention accommodation is available from 18 December 1941 to 8 January 1942.

*Rooms :* A limited number are available in the Bhojanasala and the Quadrangles as follows :

2 rooms at ...	Rs. 16	} each, for the duration of the Convention.
20 rooms at...	Rs. 12	
6 rooms at ...	Rs. 9	

*Special Huts :*

20 ft. by 12 ft. ...	Rs. 16	} each, for the duration of the Convention.
10 ft. by 12 ft. ...	Rs. 9	
Extra charge for cot supplied. Re. 1		
Extra charge for chair supplied. As. 8		

*In General Quarters :* Each person Rs. 2 for the duration of the Convention.

*Guests of Permanent Residents :* Each person Re. 1 for the duration of the Convention.

*Requirements :* Indian delegates will need bedding, mosquito-nets, towels, soap, drinking-vessels and travelling lanterns.

## MEALS : INDIAN

South Indian, each meal ...	As. 5
„ two in day ...	As. 9
„ with <i>chappatis</i> each ...	As. 6
„ „ two in day ...	As. 11

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m., and for the next morning meal between 2 and 4 p.m.

## ACCOMMODATION : WESTERN

For each person living in Leadbeater Chambers, *including all meals*, per day Rs. 5 (7sh. 6d.)

All meals will be served in the dining-room and only at stated hours. Single rooms cannot be guaranteed.

## Single Meals

Morning Tea (Chota Hazri) ...	As. 8
Luncheon ...	Re. 1
Afternoon Tea ...	As. 8
Dinner ...	Re. 1

## RESTAURANT

There will be a Refreshment Pandal or Tent where drinks, hot and cold, sweets and savouries, will be sold.

## RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival.

Reservation of rooms in Indian quarters, or for the erection of a special hut, must be accompanied by the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodation is not used. (See also "Delegates.")

*Note.*—Application for refund of reservation fee once paid will not ordinarily be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st, and provided the accommodation so reserved can be allotted to others.

## CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, telephones, concrete roads, post-office, and attendant physician at a nominal fee.

## SPECIAL INFORMATION FOR OVERSEAS DELEGATES

## TRAVEL IN INDIA

Travellers in India and Ceylon need razais or light mattresses, or a thick

travelling rug ; sheets ; blanket or light covering ; pillow, pillow-cases ; soap and towels, as these are not provided in trains. These can be purchased with a hold-all for a small sum upon arrival in Bombay or Colombo, or bedding can be hired from Thomas Cook & Son, Ltd.

The afternoon train from Bombay

arrives in Madras the following evening (27 hours' journey); the night trains from Bombay or Colombo, after travelling two nights and a day, arrive early morning in Madras.

Vegetarian meals are served on the mail trains and at the principal stations, if sufficient notice is given to the guard.

*Single Railway Fares* (no allowance for return fares) :

	First Class	Second Class
Bombay to Madras	Rs. 94-13-0	Rs. 47-6-0
Colombo to Madras	Rs. 75-0-0	Rs. 42-1-3

*Luggage Free Allowance* :

First class	Second class
120 lbs.	60 lbs.

Ship-passengers arriving in Colombo will be granted a double allowance upon showing a proper certificate from the ship's purser. Only P. and O. passengers arriving in Bombay are granted this double allowance.

APPROXIMATE COSTS

(12 pies=1 anna ; 16 annas= 1 rupee (about 1sh. 6d) ; 13 rupees=about £1. The Ceylon rupee, divided into cents, and of the same value as the Indian rupee, is not used in India).

Port hotels . . . . From Rs. 15 per day and less.

Customary porter's fee is 1 anna for each carryable piece of luggage.

Taxi from Madras Railway Station to Adyar, Rs. 3/8/-

Conveyance of heavy luggage by cart extra Rs. 2/8/-

HELPERS

If notified of time of arrival, the Convention Committee will meet pas-

sengers at the railway station in Madras and make arrangements for the conveyance of them and their luggage to Adyar.

*In Bombay*, Mr. J. H. Bilimoria, 66 Walkeshwar Road, Bombay 6 ;

*In Colombo*, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo, may be able to help you. In any event Thomas Cook & Son, Ltd., our official travelling agents, will be of assistance to you. (They are in a position to issue railway tickets for inland Indian tours.)

BANKING

The most convenient way to bring money is by Travellers' Cheques which can be cashed at the Treasurer's Office in Adyar. Thomas Cook and Son, Ltd., the Imperial Bank of India, and a number of other banks (names of which can be obtained from the Treasurer's Office) can handle your banking arrangements if your stay is to be prolonged.

It is essential for visitors to have a return ticket to their homes or the necessary funds in reserve to cover the same.

# THE PRESIDENTIAL ELECTION, 1941

[A brief statement by the Recording Secretary, Mr. N. Sri Ram, giving the list of votes received at Adyar for and against Dr. Arundale was printed in The Theosophical Worker for July 1941. The following is a comprehensive voting result including some revision, according to further information received since the former list was printed.]

THE revised total number of recorded votes for the re-election of Dr. George Sydney Arundale as President of The Theosophical Society, up to the evening of 20 June 1941, was

9,409 in favour  
168 against  
141 invalid

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9,718

ENTITLED TO VOTE	NATIONAL SOCIETIES	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
3,382	U. S. of America	1,519	—	1,850	13 Invalid	44.9
2,905	England	1,255	4	1,646	—	43.2
4,089	India	2,161	50	1,854	24 Invalid	52.85
940	Australia	560	—	380	—	59.5
311	Sweden	35	—	276	—	11.25
674	New Zealand	528	—	144	2 Invalid	78.34
...	Cuba	94	...	...	Other figures not available	
526	Finland	224	—	302	—	42.6
167	Russian T.S. } outside Russia }	167	—	—	—	100
309	South Africa	175	—	134	—	56.6
...	Scotland	195	...	...	Other figures not available	
250	Switzerland	150	—	100	—	60
957	Neth. East Indies	509	—	401	47 Invalid	53.18
111	Burma	68	1	38	4 Invalid	61.16
82	Ireland	69	1	12	—	85
210	Canada	61	109	—	40 Invalid	29.04
306	Argentina	301	—	—	5 Invalid	98.36
137	Chile	76	—	57	4 Invalid	55.47
...	Brazil	200	...	...	Other figures not available	
156	Portugal	156	—	—	—	100
...	Wales	73	...	...	Other figures not available	
56	Uruguay	45	—	9	2 Invalid	80.35
100	Puerto Rico	74	—	26	—	74
140	Ceylon	140	—	—	—	100
186	Central America	139	—	47	—	74.73
190	Philippine Islands	190	—	—	—	100
		9,164	165	7,276	141	

**Mexico.**—The members of this Section were asked to signify by votes if any were unfavourable. It is doubtful if the result 294 thus obtained could be included in the total of favourable votes positively recorded.

**Hungary.**—No figures received but the General Secretary has cabled that the Section unanimously acclaims the President.

## NON-SECTIONALIZED

ENTITLED TO VOTE	NAME OF THE GROUP	FOR	AGAINST	DID NOT VOTE	REMARKS	PER CENT VOTED
	Carried over	9,164	165	7,276	141 Invalid	
54	Presidential Agency, } East Asia	51	—	3	No figures from one Lodge	94.44
18	Presidential Agency, } Egypt	17	—	—		94.44
146	Canadian Federation	92	3	51	—	63.01
36	Singapore Lodge	27	—	9	—	75
10	Selangor Lodge	7	—	3	—	70
27	Krishna Lodge } (Zanzibar)	27	—	—	—	100
20	Narayana Lodge } (Dar-es-Salaam)	13	—	7	—	65
8	Mombasa Lodge	7	—	1	—	87.5
12	Unattached Members	4	—	8	—	33.3
		9,409	168	7,358	141	
VOTES RECEIVED AFTER 20-6-1941						
172	Iceland	73	—	99	—	42.44
43	St. Louis Lodge	40	—	3	—	93.02
16	Nairobi Lodge	12	—	4	—	75
	England (Supplement)	6	—	—	—	
	India	184	8	—	1 Invalid	
	Egypt	1	—	—	—	
	South Africa	1	—	—	—	
378	Yugoslavia	333	—	45	—	88
		10,059	176	7,509	142	

ROHIT MEHTA,  
Recording Secretary

The following is to be added to the list of Nominators published on page 13 of the April 1941 issue of **THE THEOSOPHIST** :

26. Miss Clara M. Codd, General Secretary, The T.S. in South Africa.

N. SRI RAM,  
Ex-Recording Secretary

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