



THE THEOSOPHIST

ADYAR

JUNE 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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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

MAITRI

(Written for a Buddhist Magazine)

We know that the word Maitri signifies friendship or affection. From that word is derived the name of the next Buddha of humanity, Him whom we call Maitreya Buddha in anticipation of His future office. This word Maitri comes from very old traditions of Indian life.

Among the Gods of the Hindu pantheon, in the very old days of the Rig Veda, and before the Hindu Aryans came across the Himālayas to India, Mitra is a prominent God of Hindu worship. He is usually associated with another God, Varuna, so that the hymns, except one, are to Mitra-Varuna jointly. This same God, the "Friend," was worshipped among the Zoroastrians, who also were Aryans like the Hindus.

More strange still is that the God who is the Friend gave rise to a powerful religious movement in the Roman Empire known as Mithraism. Mithra was the invincible fighter on the side of Righteousness, whose aid was invoked by the Roman soldiers. The cult of Mithra was a form of Freemasonry, and ruins of Mithra-temples are found wherever there were Roman legions, from the north of England to Mesopotamia.

The word Maitri signifies today far more tenderness and compassion, than what we usually term friendship or affection. But love of friend, devotion to high ideals, the worship of God, or self-sacrifice in every form where the individual gives himself freely to some person or cause, are all fundamentally various realizations by men of this wonderful principle of Maitri.

If only today instead of having temples to many Teachers and many Gods, we could have throughout the world a new kind of temple to Mitra, the "Friend," perhaps mankind would realize that they are fundamentally brothers, and so find new ways of wisdom to unite the world which at the moment seems to be shattered into pieces.

If in addition to whatever we are, Buddhists, Hindus or Christians, each of us were to be supremely Mitra, the *Friend*, to all that lives, could we not transform the world today, and usher in that Parliament of Man which is the goal of all our dreams ?

C. JINARĀJADĀSA



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 insofar 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.

THE MARTYRED LANDS

AS is my privilege and my duty, I, President for the time being of The Theosophical Society, seek to hold in my loftiest consciousness those lands and their Sections of our Society which have temporarily succumbed to the forces of evil after resisting them to the uttermost, or as the result of internal weaknesses impossible to overcome.

I go down with them into their ordained crucifixions and I am with them there. I shall rise with them into their resurrections, and shall rejoice with them and be exceeding glad.

Never are these lands away from my thoughts, nor from my emo-

tions, nor from my hopes and yearnings and deepest possible understanding.

Every one of these lands with its Section dwells within the mystical body of our great Society, and so also dwells every one of the members. None are lost, not even those who desire to be lost.

As President I am with every member in every stricken land. It is this, perhaps, that in part makes so difficult, but so infinitely inspiring, the dharma of one who is President of The Theosophical Society in times of war and world-dyings and cataclysms.

I am with every member in very truth in all lands, and strive to serve each to the utmost of my understanding. But must I not be

specially near to those who have been called to bear a large measure of the burden of these catastrophic days, and whose individual crucifixions are the very means whereby our Society shall enter upon the new life foreshadowed for it?

A Section may be closed by the force of the evil-doer. Its properties and archives may be destroyed. It may be trampled underfoot—forever as its persecutors ignorantly and proudly believe. Its members may be forbidden to meet together. They may themselves be outraged by the darkness that would extinguish their Light. Study may become impossible to them.

All this may happen. But it is this very crucifixion which shall give rise to a splendid new life for The Society and for Theosophy. Every member who, as best he can, holds fast, even if secretly, to Theosophy and to his membership of The Theosophical Society despite all persecution becomes one of the saviours of The Society. He may no longer be able to function as a member. His books may be taken away from him. He may not be able to whisper a word of Theosophy, still less to meet his brethren. But if in his heart he remains true to his Theosophy and to his Theosophical Society, as indeed do these remain perfectly true to him, he is a hero, martyr though he may also be, and the stuff of heroes is the life's blood of The Society and of

Theosophy as these seek to minister to the world they have been sent to inspire.

Indeed Am I with . . .

Indeed am I with my beloved France. I do not think of the circumstances of her downfall into crucifixion. I am not concerned with these. I think of France, great France, noble France, of France as the world still needs her, of the France of a great people and of a great destiny to be purified in crucifixion fires for her resurrection into the Heaven of a new life and opportunity. And are not our French members of The Theosophical Society the very heart of France, be they whom they may, humble and inconspicuous?

Indeed am I with my beloved Holland and her gallant neighbour Belgium. Again, I am not concerned with the causes that have led to their crucifixions. I think of them in terms of their greatness, past, present—yes, particularly present—and future. They, too, are destined to a resurrection into a new life and opportunity.

Indeed am I with wonderful and no less beloved Poland, supremely the crucified nation, perhaps because her people know of old what crucifixion is and how to bear it. Into the depths has great Poland been plunged, and out of them she shall arise in a splendour she has not yet known. Frightful has been

her agony. Only when the war is over shall we know something of the black misery she has endured. But Poland is beloved of the Gods, and They have trusted her that she will be faithful to the end, and so she is!

Indeed am I with that no less dear land, Finland. She too has had, and is still having, her crucifixion. But what a splendid land she is, and how steadfast is her Section of The Theosophical Society, with which is only Poland's Section comparable in these more northern regions. Nowhere more than in Poland and in Finland have Theosophists from other countries been welcomed. We discover what Universal Brotherhood is when we visit these outposts of the Masters' spiritual Commonwealth in the outer world. So do we also discover elsewhere, but in Poland and in Finland there is a stalwart ruggedness about the Brotherhood they know and practise which gives an indescribable sense of safety and of what the Universality of our Brotherhood really means.

Then there is beautiful Norway, and there is peace-loving Denmark, lovely lands indeed—now alas! laid low, but to arise again.

And what shall I say of mighty China, whose crucifixion has endured for years, and still endures?

Indeed must her resurrection come, not only for her own sake but for the true resurrection of the

whole world. How terribly she has suffered at the hands of ruthless Japan, and how little the world has heeded! There are some who condemn the United States for not entering the present war, for not taking her stand side by side with Britain and Britain's Allies. But what did Britain herself do when China was sought to be destroyed? What did Britain do when she ought to have known that the attack on China was the beginning of a world-wide effort to make brute force the dominating influence in all human life? What did Britain do when she must have known that her Commonwealth in Asia was in the gravest of dangers?

And today the United States has risen mightily and nobly to strengthen Britain and Britain's Allies as these fight their own battle, India's battle, America's battle, and the battle of the world.

Crucified China must arise into her resurrection, and Japan will discover that the wrong she has done to her will recoil upon the Japanese people—themselves led astray, as I feel sure, by their rulers—and earn for them the heavy karma of insignificance in the affairs of the world. The only hope for Japan is that her God-given Emperor will himself lead his people out of the ruin into which they are being plunged by those who are ridden by the lust for power, and will bestow upon them the happiness

and contentment which he alone can give them.

Indeed am I with my whole heart in China, all the more so since a recent visit which I have described in "The Night Bell"¹ in the course of which I renewed such contacts as I have with the Magnificence of China.

Indeed am I no less with stricken Czechoslovakia and Austria, and with Greece so wonderfully and now tragically remembering her greatness. And I think of Rumania and Bulgaria, overwhelmed against their will and trodden underfoot by the iron heel of German tyranny, and of Yugoslavia, whose people are also friends of the forces which are marching and fighting under the Banner of the Good, but which has suffered the same fate as her sister states. And Turkey, still neutral, but wrongly so, as other Balkan lands have found to their undoing. I fear for Turkey. But I am writing very early for this June issue, and who knows what may happen between now and then.

How insistently I know that I must be everywhere I can with all the power with which a President of The Theosophical Society is endowed in such times as these! I must be in France. I must be in Holland and in Belgium. I must be in Norway and Sweden and Denmark. I must be in Poland and

in Finland. I must be in the Balkans and in Czechoslovakia and in Austria. I must be in China.

And must I not be in Britain whose heroism is one of the wonders of the world, and who with her Allies is the surviving, but thank God impregnable, bulwark against the overwhelming of the world by the horrid slime of evil? Indeed must I be with her, giving her what little strength I can and blessing her for her inviolability.

U. S. A. Our Great Democracy

I must be with the United States as she arises in her strength to cry Halt! to Hitler as she alone with all her resources can cry Halt. I have often said that in my humble, and perhaps mistaken, judgment, the United States should have entered the war fully and without reserve. I still so feel. But next to such entry how stupendous is her present help! How lavish it is! How completely she shows to the world on which side her people declare themselves irrevocably to stand! I could have wished her navy to be beside the British and allied navies. I could have wished her army to be beside the British and allied armies. I could have wished her air force to be beside the British and allied air force. I could have wished her to have been in the field, on the sea and in the air with Britain and her Allies. But so far it has been ordained

¹ THE THEOSOPHIST, November 1940; also chapter I in the book, *The Night Bell*.

otherwise, though American ships are with the allied fleets, American aeroplanes are with the air forces of the Allies, and American men and women are with their comrades of the West; so there is not much more that could be asked. Thus it may indeed be that all is for the best as it is. Far be it from me to judge. I have only ventured to echo Dr. Besant's dictum to the effect that neutrality is a crime. I feel sure it is. But who shall say that America is neutral? Is she not the most piercing thorn in the side of Hitler and his fellow-criminals? And if America is not in the war to her utmost it is, I think, only because Germany and Italy dare not declare war upon her. They would rather have her as she is than an enemy which they themselves have made.

In connection with all this I am very glad to publish, I am afraid without permission, a statement with regard to America and the world situation by a well-known member of the American Section of our Society. It certainly clarifies our understanding of America's approach to the war, though the help she has given and is giving clearly shows where her sympathies are and that she is prepared to do all that is possible to her to give her sympathies practical expression:

The American mind in the mass is a peculiar quantity. It cannot be

suddenly moved in any direction. There is too much of an inborn tradition of individual freedom for the people to respond to pressure. They must be led, and that means they must be prepared through a period of time for any move to be made so that through such preparation the decision, when made, becomes their own and not merely a response to a demand or push from someone else. I do not know whether all national psychologies are just like that but it is important to remember in dealing with the people of this country, and that therefore there is a right moment in connection with any proposition at which to present it for national consideration.

There is probably a general view that this country has been slow to respond to its responsibility as to the defence of democracy. That is true, but now that the response has come it is so much stronger and more whole-hearted and really expresses the spirit of the people, rather than a submission to a viewpoint forced upon them. America has now unequivocally expressed herself as to the issues of the war and as to the side upon which she stands. America has never been willing to declare war—and in my opinion, fortunately so—for to have declared war would have curtailed help to Britain, whereas there is now tremendous response to the idea of aiding Britain in the defence of democratic principles and of America.

The country is still not in full production, but is making rapid progress. My own plant has been greatly extended and is working at high pressure. There are certain bottlenecks in

all industries which are having the Government's most serious attention. These will undoubtedly be overcome and there will be a tremendously increased flow of all the necessities of Britain's defence as time moves on.

What a magnificent job Britain is doing! And what a new world it is going to be—a world that despite the hauling up of very many traditional anchors by which people have learned to live and in which they feel that they have security, we can look forward to with courage and faith and the preparation of which, drastic as it seems, Theosophists can view without alarm.

Finely put, I think, and true.

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HOW TO RESIGN FROM MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

When people's feelings are hurt, or a wave of self-righteousness steals over them, lifting them, as they think, above the level of the common herd of their fellows, the disease of resignation sometimes breaks out, especially among those who are addicted to it. Not that one should not resign on due occasion, but one should only resign if thereby it seems possible to strengthen the movement from which it is proposed to withdraw. There is a certain movement from which I myself am anxious to resign—not The Theosophical Society, God forbid and my Higher Self too—but my desire to resign is

in order to make way for someone better fitted to help it than I can help it, having in view all my many existing preoccupations. I shall remain a member of it, but I do not feel it is fair to the movement that I should remain one of its directing officers. I think that such a resignation is justifiable, as also a resignation when palpably to many, and not to the individual or to a few alone, a movement is definitely denying its essential purposes, and is working practically as a movement against the principles for which it came into existence. Even then it would be far finer to try to get the movement straight, back on its rails, than to desert it.

There are a number of members of The Theosophical Society who by no means approve of the general trend of present Theosophical ideas, and there are a number who are profoundly dissatisfied with what they are pleased to call "The Adyar Policy" or some such similar term. They disapprove of most of my own utterances, and of many books which have appeared from the pens of Dr. Besant and Bishop Leadbeater. But nobly and rightly they do not resign. Be the task short or long it is their sincere desire to purge The Society of the dominance of the ideas of which they disapprove. They remain members of The Society and carry on as they deem best their own Theosophical work. They form for

the moment, perhaps, if there are any ideas dominant in The Society, which we will for the time being assume to be true, His Majesty's Opposition, if I may use the term, and there is just as much need for the "No" attitude as for the "Yes" attitude, provided both "No" and "Yes" are uttered in a spirit of Brotherhood and understanding.

But generally speaking resignations are a mistake, and people often wish they had not resigned when it is too late. I take from an American newspaper the best plan to adopt when a resignation is in contemplation, and I hope we shall all bear it in mind when the next resignation fever is upon us :

"Going to resign, are you ?" asked the American Assistant Postmaster-General Wynne of an indignant person, who had been pouring his grief into his ears. "Did you ever see my set of rules for resigning ? I framed them up years ago when I was in the newspaper business, and I have used them ever since. I have resigned often since then, always in the way prescribed in these rules. Perhaps they will be of service to you. Here they are :

"Rule 1.—After receiving the last straw don't do anything for two hours. Above all don't write anything.

"Rule 2.—At the expiration of two hours, write your resignation and make it as hot as you can. Relieve your feelings and say everything you have been penning up in your breast. Scorch the scoundrel.

"Rule 3.—Then go home.

"Rule 4.—The next morning, immediately upon arising, read over your resignation and tear it up.

"Rule 5.—Go to work at the usual hour.

"Take a copy of them," concluded Mr. Wynne, "and you will find that they are absolutely essential to any man who expects to resign frequently and still continue to rise in the world."

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THE NEW ENGLISH GENERAL SECRETARY

The English Section has been fortunate in having Mrs. Adelaide Gardner as its General Secretary for a number of years, for she has guided it not only wisely but with devoted enthusiasm in the midst of tremendous and terrible obstacles. She has now felt that it would be good for the Section to have a change of General Secretary, and I learn that Mr. Jack Coats has just been elected to take her place. I think Mrs. Gardner has given additional proof of her wisdom in determining that there shall be new blood in the administration, even at the risk of the reproof that when crossing a stream horses should not be changed. I would myself have most happily refrained from standing for re-election as President of The Society for the next seven years had there been the slightest indication anywhere that there was someone available

to take my place. We could do with new blood in the Presidential office. But since for the moment no new blood seems to be available I must do the best I can, if I am re-elected, to renew my own blood in the best way I can.

In the case of the English Section there are a number of workers available for the office of General Secretary, even if not necessarily of the calibre of Mrs. Gardner herself. One of such workers is undoubtedly Mr. Jack Coats, who is a very keen Theosophist, and who will have the benefit of the wise help of his splendid wife, no less keen a Theosophist than himself. Knowing Mr. and Mrs. Coats very well, I do not hesitate to say that the Section will soon find it has reason to congratulate itself on the choice it has made, and that Mr. Coats will make very good use of the strength already available to him through the ability and devotion of his predecessors. The best of foundations are already there, and the youth of Mr. Coats will help in the building upon these of an English Section which will greatly harmonize with the spirit of the new Britain which shall emerge from her crucifixion in the world war. Our gratitude goes to those who have helped to make the English Section what it is, what it has proved itself to be during the horrors of the present war, and our best wishes are with our new young

leader chosen by his fellow-members to "carry on."

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RUKMINI DEVI

Shrimati Rukmini Devi, speaking before a gathering of Theosophists at the Easter Conference, contrasted two attitudes of viewing the present world crisis: the impersonal attitude sees a major disaster, a struggle between the Real and the unreal. The personal attitude says: "How can we be in favour of Britain? Look what Britain has done in this, that, or the other way in the past." "If we would forget ourselves and our own personal and national grievances, we would know exactly what we really feel. We feel first and foremost for the suffering of the world. We cannot bear to see so much cruelty, so much unhappiness, so much injustice. That does not mean we think that Britain is perfect. We have nothing to do with perfection. We have only to concern ourselves with our instinctive feeling which is: 'If only we could do something to stop the war.' But the war will never stop by ceasing to fight. We have to fight in order to stop the war. We have studied those beautiful words of *The Bhagavad Gita*. We have to practise what was preached ages and ages ago."

Prejudice and cruelty, Rukmini Devi held to be the primary causes

of war. Each individual must remove the cause of war within himself. Not that he can achieve perfection. "Small compasses may make a perfect circle, but I would rather be a comet describing an enormous arc in the sky and trailing flames of glory than be a small compass making a perfect but insignificant life that affects nobody."

"There is a real and an unreal India. Many of us, belong, I fear, to the unreal India, but there is a deep, a very wonderful India, and that India can be contacted by each one of us within our own hearts. In what ways can India contribute to the world? Is there any department in which India cannot contribute? Even though we may not yet produce aeroplanes and railway engines, the spirit of creative genius is ever in us. We may say that it is submerged, but are we helping more and more to uncover that perfection of Indian life which fundamentally is spirituality? Once we have the background, practical things will come naturally. We cannot do splendid, gripping things unless we feel them in our hearts."

Rukmini Devi stressed the point that every one is an artist, because all have in them the power to perceive beauty, though often humble people have the keenest perception of beauty, because "their degrees come from simplicity of mind, from the soul and not so much from the lower mind."

Rukmini Devi called attention to the unifying power of art and culture. "Culture is the only force that will bring civilizations together. One of the favourite themes of a Muhammadan musician is the story of Rādhā and Krishna. When one is thrilled by a beautiful picture, a wonderful song or dance, one does not ask whether the artist is Chinese, Hindu or Muslim. Culture is the one key-note that will give us understanding of different nationalities and make us see the beauties of every civilization. If I read Shakespeare or Shelly I am thrilled by the greatness of England. Let westerners read the lives of our great Indians and they too will be thrilled by the greatness of India. Sadly enough westerners in India are ignorant of the great inspiration they can derive from a sincere study of this land. These great people will bring our civilizations together, for culture is the very soil of union.

"India is a land where you can find inspiration in every subject. India is a land which gives you great ideas, and makes you see that without spirituality everything is negative. There will ever be war, cruelty, vulgarity and ugliness, without the only influence that purifies—the spiritual influence. Everything we say or do will become great and beautiful like the deeds of the great Teachers of old if there is this background of

spirituality. You and I and all of us must try to bring this background of Indian life into the foreground.

"Through art and beauty, earth will come near to heaven. When the Devas descend to earth they come with music, with colour, with light, with flowers, and with incense. We must bring to earth something of the spirit, the atmosphere of the Devas. Without the essential culture which is the background and spirit of this land there can never be happiness anywhere."

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WATCH-TOWER GUESTS

[I am very happy to include from time to time in the Watch-Tower as part of my Reconstruction Scheme a number of paragraphs contributed by well-known workers. Here is the first from my revered and dear old friend Miss Esther Bright, most faithful comrade with her mother Mrs. Ursula Bright of Dr. Besant. I think it will be agreed that Miss Bright has given us a beautiful piece of writing for which I certainly am grateful.

—G.S.A.]

"I Saw the Morning Break"

You that have faith to look with fearless eyes

Beyond the tragedy of a world at strife
And trust that out of night and death
shall rise

The dawn of ampler life :

Rejoice, whatever anguish rend your heart,

That God has given you, for a priceless dower,

To live in these great times and have your part

In Freedom's crowning hour ;

That you may tell your sons who see the light

High in the heaven, their heritage to take :

"I saw the powers of darkness put to flight !

"I saw the morning break !"

These beautiful lines were written by the late Sir Owen Seaman and were quoted by the late Marquess of Lothian after taking up duties as Ambassador in Washington last year. They were sung at the Memorial Service to Lord Lothian at Westminster Abbey. He certainly could look with "fearless eyes" beyond the deep tragedy of these days of bitter strife—and yet he was only allowed to occupy his great position for something over a year. Yet in that year he did much to unite our two countries. He looked into the future and realized how a purer and juster world might be created by co-operation and understanding. He had vision, and it is this we need for the building of a just, sane, honourable way of life. Many thousands in this country—nay hundreds of thousands—are proud and thankful to be alive in this extraordinary and tragic period in the history of the human race. It is our opportunity. We have to look on suffering and

bear suffering with fearless hearts and the strong determination to carry on at whatever cost. It is wonderful how poor, helpless people are bearing their burden without complaint. I feel that these dark days will never be forgotten and that in the far future we shall look back with thankful hearts that we were here and could take even a small share in the darkness. We shall see the "morning break."

ESTHER BRIGHT

* * *

NATION-BUILDING

There is a noble idea in an address by General Smuts at a United Party Congress in South Africa. Many people had charged General Botha and himself, he said, with being too lenient and indulgent where drastic punishment was called for after the rebellion of the last war. "But at that time," he went on to say:

But at that time as today our outlook on the future of South Africa was inspired not by motives of punishment and retribution, but by the ideal of nation-building. I felt then, as I feel today that this is our own household, our brothers and sisters with whom we have to deal, and that patience and mercy must be shown.

An evil must not be bruised into a national cancer. Many of my opponents of those days are now among my staunchest supporters. It lies along the right road of South Africa to deal with our nation as fellow-citizens and not as enemies. Much of the uncompromising bitterness and disloyalty of the old world arises from the feudal system and persecution and mercilessness.

We, here in South Africa, a young country with a small population, must strike out on a sounder course—a road of peace and of friendship. Let not the sun ever go down on our wrath.

There we hear in the present the voice of the statesman of the future, sharing with other lands of the larger hope his vision of world peace and world friendship. When the war is ended and the nations are sitting round the peace table, the same constructive spirit of commonwealth-building must inspire their decisions, lest the penal spirit of Versailles be repeated and lead to further disaster. The settlement must be tempered with the very qualities which General Smuts sees we are fighting for in this war: "the spiritual things such as mercy and justice and kindness and human sympathy and understanding—things which lie deepest in our religion and outlook on life."

J. L. DAVIDGE

THE AIMS OF THE THEOSOPHICAL WORKER

BY C. JINARAJADASA

*(An address to the Theosophical Workers' Camp, Juhu, Bombay,
4-18 May 1941)*

THE phrase "Theosophical worker" naturally makes a distinction between the mere student of Theosophy who is eager to gain knowledge for himself, and one who is not only the student but is also eager to share with others what he has found. The worker therefore undertakes duties and responsibilities which are not incumbent upon the student.

Obviously the aim of the worker is, first, to understand the nature of the work to which he is called, and, second, to do his best to equip himself for its accomplishment. Very briefly put, his work is dual, first, to instruct mankind in the knowledge of "God's Plan which is Evolution," and then, to co-operate with the Elder Brothers who are in charge of that Plan.

This Plan of the Logos embraces every possible type of manifestation. Therefore the worker, in order to understand the Plan, must develop a mind which little by little is aware of every type of activity of the Logos. He cannot of course

fully achieve this till he becomes the Adept. But what is important to realize is that, as the worker, he must not limit himself to the study of those aspects only of the Plan which concern the outpouring of the Logos in the field of religion. There is just as much of an outpouring of that Divine Energy in science, art and literature, as too in the economic and political organization of the world. In other words, there is not a single department of human activity which is outside the survey and interest of the worker.

It is true that by temperament he may be interested specially in religion, or science, or the arts, or the reconstruction of men's affairs through politics and economics. But whatever may be his special interest, he must protect himself from being lop-sided in his reactions through limiting his interest to his special department only. In other words, the worker must try his utmost to come to the "Centre," and from there survey the many

departments of life through which the Energy of the Logos is pouring. The worker has to be broad-minded, that is to say, he must keep the doors of his mind open, and in addition create *new* doors through which new visions may come to him. He has at the same time to be both deep and wide in his sympathies. In other words, the problem of the knowledge of the Plan of God is not one merely for the mind; the astral nature and its true and pure reactions are equally necessary to understanding.

But the *knowledge* which the worker acquires must be correlated all the time to the *work* which he plans to do to help mankind. Every type of knowledge is certainly useful in the end, but there are certain kinds of knowledge which at the moment are not of very great need. Thus, for instance, the knowledge of higher mathematics is necessary for us all before we shall reach the level of Adeptship; but, at the moment, it would be a waste of time for us to specialize in mathematics (unless we happen to be born mathematicians), when what is needed is less mathematics and more science and mysticism.

Each of us as a worker needs to ask of himself or herself the question: "Of what use *now* is the knowledge I am gaining for the work that needs to be done?" And this leads to the next question: "What is that knowledge which it

is necessary to give at this moment in order to help men?" But both these questions are linked to a third question: "What is the knowledge which *can be assimilated* by those whom I propose to help?" For the worker must never forget that the topics which interest him are not necessarily the topics which interest those whom he aims at helping.

Here we are confronted with the most difficult of problems, for it is the experience of all of us older workers that, with the best of intentions, we are not able to interest every one in Theosophy. Yet there must be for each person in the world some revelation of Theosophy which will be attractive to him; the problem is how to find out what it is, and present it to him so that it is attractive. But each man is like an equation which needs to be solved by us, before we can approach him so as to be of greater use to him. Yet so great is the mystery of man's nature, that it will be only as the Adept that we shall find the solution to all the equations of all the individual men who compose mankind. Nevertheless, in spite of the difficulties inherent in the problem, each worker must ponder constantly over the problem: "How can I come nearer to those whom I desire to help?"

So far in the history of mankind men have been inspired to noble conduct by religion. This is still

the case with the masses and specially with those whose mentality is not very pronounced. Since religion is so important a factor in life, the Theosophical worker must necessarily incorporate into himself the truths not only of his own religion, but also those of others, in order to offer new presentations of religious appeal. It is however a fact that today large numbers of men and women no longer react to any appeal to an innate sense in them of religion. While they may have nothing to object to a religious presentation, yet it is apt to leave them cold.

A very noteworthy change in the world's evolution is the slow drift away from the problem of God towards the problem of Man. Where an audience cannot be "held" by a topic which deals with religion or philosophy, which aims at probing into the nature of God, they are far more likely to respond to any topic which describes economic and social problems, which deal with the interrelations among the classes and nations which have been created by the developments in science and by international commerce.

The "New Man" of today is drawn to economics, politics and art. Science in all the many branches of discovery is today offering a vast accumulation of material which deals vitally with these problems; those scientific

facts are as it were the groundwork of knowledge for an intelligent man today. Theosophy as the Divine Wisdom has of course vital truths to offer concerning all these problems. The Theosophical worker, if he proposes to be up-to-date, must be in touch with all these problems. There is an old definition that a man of culture is one who knows "something of everything and everything of some one thing." This is a true description of the ideal Theosophical worker. Following his bent he is scientific, mystic, artistic or practical, and so a specialist in his own department; yet at the same time he tries to keep in contact with the other departments in which too are embodied the outflowing energies of the Logos.

One element has entered into the life of the Theosophical worker of today which was absent in similar workers of past civilizations. Schools of philosophy existed both in India and in Greece; in India each school was grouped round a teacher, and those who desired to be accepted as his disciples travelled to his Āshrama. It was the same in Athens with the Academy of Plato and the Lyceum of Aristotle. These philosophers of course expounded the problem of Truth and Reality; but their message was to the individual, and it had very little relation to the reorganization of society. The Pythagoreans,

however, were unique, because their philosophy aimed at bringing about a reformation of everything in the State. Plato discussed the establishment of the perfect Republic, but he did not, as did Pythagoras, charge his disciples to take up the reconstruction of the City State.

It is different with the Theosophical worker today, because of the conception that there is behind the World-Process the Will of the Logos which unbuilds and builds everything towards an ideal structure. The Wisdom, to the Theosophist, is not just a body of ideas; it is a dynamo of *energy*. To the Theosophical worker the ancient Hebrew phrase about the Wisdom that "mightily and sweetly doth she order all things" has a significance of profound import.

This reconstruction, which is being carried out unceasingly by the Divine Wisdom, is at the moment trying to create a perfect channel for its action through The Theosophical Society. Therefore it is that, under the guidance of the Masters of the Wisdom, the conceptions of Universal Brotherhood, and of incessant work towards it, have been made the First Object of The Society. From this it follows that every Theosophical Lodge is expected to be a centre of all ideas and schemes dealing with reconstruction. The worker therefore has the responsibility of aiding Theosophical Lodges to

understand the principles of reconstruction and to put them into practice. He is not merely an exponent of a Wisdom; he is at the same time an organizer of the activities of his fellow-members.

Some workers are more successful as exponents than as organizers. Nevertheless the ideal worker is a combination of both. Since the Wisdom, which today we term Theosophy, is as it were an encyclopedia which narrates the operations of the Will of the Logos, and since this Will is revealing itself every moment in ever new creations, Theosophy is not a "cut-and-dried" philosophy, but an ever-active and ever-increasing revelation of the Divine Mind. And since the Wisdom is an *energy* working towards an ideal reconstruction, every event has behind it the "Plan" for it. The worker therefore needs to be keenly sensitive to the vast transformations which the Will operates in life every moment. He must extract out of these transformations the Wisdom which he is to expound in order to inspire all Theosophists towards *work*, if they desire to co-operate with that Will.

One special work which needs to be done is to bring the imagination of Youth to grasp the beauty and the inspiration which come into their lives the moment they see "the Plan of God which is Evolution." In these days when the

burden of reconstruction is definitely laid more and more on the shoulders of Youth than on that of elders, the Theosophical worker must seek to give the message of the Wisdom in such forms as will appeal to young men and women, and indeed to boys and girls also.

The ideal worker is less one who is clever and full of energy, and far more one who is so surcharged with enthusiasm that he infects others, specially the young, with his enthusiasm. A prophet of Palestine said that "young men dream dreams and old men see visions." There is scarcely a more useful work which the Theosophical worker can do for Youth than to make them "dream dreams." It little matters if Youth is disinclined towards a detailed study of the Great Plan, so long as through their emotions they sense the beauty of that Plan, and from those emotions there springs up in them a desire to be heroic in action and loyal to the Plan to the end.

In these days, where modern science with her vast body of facts is still negative on the matter of Idealism and Immortality, and indeed among the more backward scientists the old deadening materialism still persists, the greatest need in the world is an unshakeable confidence in Hope. The true student of Theosophy penetrates beyond the dark clouds of failure and depression, both in his own life and that of the world, and feels an unbounded Hope that all events are moving towards an indescribably beautiful consummation. The Theosophical worker must radiate this Hope which the world needs today. His love of the Wisdom, and his increasing enthusiasm for the Great Work, will transform his nature, till he becomes Hope embodied. To give Wisdom, and with it Hope, is the Theosophical worker's "work" which abides with him night and day, in life, and after, in the life to come.

The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their application into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* —K.H., 1883

THE PEACE AND RECONSTRUCTION DEPARTMENT

SOME NOTES BY G. S. A.

A SCIENCE OF WELL-BEING?

WHAT, in the order of their relative importance, are the present Problems of the world, both independently of the world war and as intensified by the world war?

How may these Problems be stated more or less in detail—both as general world Problems and in their special relationship to national areas?

How far would it be true to say that the fundamental Problems may be stated as follows:

1. The Problem of the *physical* well-being of the individual and of associations of individuals in widening areas;

2. The Problem of the *emotional* well-being of the individual and of associations of individuals in widening areas;

3. The Problem of the *mental* well-being of the individual and of associations of individuals in widening areas.

What then do we mean by "well-being"?

Do we mean EASE as opposed to DIS-EASE, and Creative Vitality as opposed to Lifelessness?

Do we mean Harmony as opposed to Disorder, and Service as opposed to Selfishness?

Do we mean Purpose as opposed to Aimlessness, and Grace as opposed to Vulgarity?

If we answer these various questions in the affirmative, then how shall we express their affirmations in terms of the three well-beings?

What essentially is physical ease, physical creative vitality, physical harmony, physical service, physical purpose, physical grace, and what are all these in terms of the emotions and of the mind?

What are the forces which stand in the way of the expression of these various well-beings?

To what extent is the war removing them out of the way?

To what extent is the world as a whole aware of some of the obstacles in the way of the solution of its Problems?

To what extent is the world as a whole partially or entirely blind to some of the obstacles?

May Theosophy be defined as the Science of Well-being?

If so, how does Theosophy help to solve the Problems of Well-being as above stated?

VITAL QUESTIONS

What is happening to the child in the war areas and generally in the world as a result of the war?

Are there war diseases which are likely to take their toll even more in the future than in the present?

What is happening to education in the war areas? Is there a new outlook? In what ways is the existing system of education suffering because of the war?

Is the world losing a generation of youth, or more than one, as in the case of the last war? What can be done to minimize the loss?

Is the war a matter of the conflict of antagonistic ideologies? To what extent is this generally recognized, if true?

Is it beginning to be perceived that a definitely new spirit must animate the new world? If so, are we at all beginning to define this new spirit? Can we at all begin to define it in terms of education, economics, religion, politics, industry, art, etc.?

In the 18th century we had the slogan Liberty, Equality, Fraternity. Can there be the same slogan now, though with each word entirely otherwise defined, or is there a new slogan for the new world?

Is there to be a new internationalism, far different from that which emerged immediately after the last world war? Is there to be a new Fellowship of Faiths?

What has Theosophy to say by way of indicating the way of healing the wounds of War?

What is being said by forward-thinkers in the world in answer to these questions, and as to the way of healing?

What other vital questions can you conceive?

CHARTERS OF RIGHTEOUSNESS

We need statements of human dharma or world dharma which might go out as a vital contribution to the foundation of lasting peace when the war has ended. The statements should be simple, easily understood and adaptable not only to the individual but to all nations, religions and races. Such a statement is here reproduced. From the symposium of such statements or charters which the *New India Survey* has invited from correspondents in all parts of the world we hope to build up a Charter of Human Liberties which will fulfil the world's desire and the world's needs. An idealist writes:

What is needed is represented in the Plan of the Universe as the one word JUSTICE.

Justice for nations really overpopulated and cramped for living space (a cause of the present war).

Justice to the Jews and all races under oppression (minorities).

Justice for all nations by means of better distribution of lands and

raw materials, to prevent international conflicts.

Justice to India—she must have her Dominion Status and unity; to China—freedom from oppression of Japan; to Syria, etc.

Justice to all faiths, giving freedom of worship to each.

Justice to the labouring classes; adjustment of their demands by means of arbitration, to prevent strikes and walk-outs.

Justice to the poor in slums, to prevent the present spectacle of their horrible condition in all large cities of the world.

Justice to the unemployed. Governments to finance and provide land and employment on a co-operative basis, so that the unemployed may work for themselves and for the community.

Justice for children by: 1. Revising methods of education to equip them for life's problems. 2. Doing

away with over-crowding in schools; establishing schools in country or unrestricted beautiful areas.

Justice to criminals through: 1. Abolition of death penalty. 2. New methods of reform and regeneration.

Justice to wild animals by: 1. Enforcement of laws prohibiting hunting for sport or commercial purposes. 2. International regulations enforcing protection of all animals.

Justice to all creatures in the world.

We can fight for this beautiful ideal, for Justice is worth fighting for. When we succeed in establishing Justice, then Peace will be enthroned in the world, and the world will be a place of love, understanding and fraternity, for Justice is the basis of these. Let us be just in all things, in order to live in harmony with the Universe and with the Creator.

A FEW SUGGESTIONS BY D. J. W.

1. The maintenance by Britain and the British Commonwealth (if possible, in alliance with the United States) of a large preponderance of Naval, Military and Air Forces *vis-à-vis* other nations opposed to freedom and the "rule of law" in international affairs.

2. The inclusion of the smaller European States, if they so desire, in a "union" with British Commonwealth of Nations that will provide

advantages to them similar to those obtainable under the Statute of Westminster, but without actual incorporation as parts of the British Commonwealth.

3. The international control of raw materials and of their allocation and distribution, especially of those materials necessary for war purposes.

4. Essential industries and services, including "war industries," to

be owned and run entirely in the national interests, and subject to international regulation, particularly in the case of those that can be mobilized for war purposes.

5. Full independence for India within the widest interpretation of the terms of the Statute of Westminster.

6. The provision of an enlightened public education for all up to the age of 18, as a step towards full-time education up to the age of 21.

7. The firm inculcation of the "rights of animals"; the abolition of "blood sports" and vivisection, and the active encouragement of humane and non-flesh diets.

8. Re-planning of towns and villages, and clearance of all slum and near-slum areas to provide open spaces, parks and playing-fields.

9. Central planning of industrial and manufacturing locations outside towns and cities, which should be surrounded in all the cases by "green belts."

10. The rapid development and extension of the principles of Britain's "New Colonial Policy" in all

colonial dependencies, and progressive Charters to guarantee the protection and welfare of African and Native labour in all such territories.

11. Special and immediate measures to help in the solution of the grave problem of "peasant poverty" in the countries of Eastern Europe, and the establishment of adequate Nutrition Standards in all European countries.

12. The removal of the League of Nations and the International Labour Office to London, and the I.L.O. to be independent of the League of Nations as at present.

13. The gradual building up of International Air and Naval Police Forces by the League of Nations, and the establishment of an International Civil Air Service by a special department of the League of Nations.

14. An Economic Planning Authority to be set up by the League of Nations with wide powers to guarantee in an increasing degree that the welfare of each nation is the concern of all, and that the loyal service of each nation is secured for the good of all.

FROM "THE SCIENCE OF POWER"

[The following extracts have been received by the Peace and Reconstruction Department from Mrs. Adelaide Gardner, late General Secretary of the English Section, in response to the appeal for suggestions on Peace and Reconstruction. They are interesting as showing the trend of modern thought, outside The Theosophical Society.—I.M.P.]

It represents an enormous advance in knowledge to grasp firmly

in all its far-reaching import the fact that the human faculty, in

which centres the integration that is taking place in civilization, is not the reasoning process of mind but *the emotion of the ideal*. . . . Whether we watch at our centres of learning writers like Mr. F.C.S. Schiller declaring the reasoned quest after absolute truth to be no longer an operative ideal,¹ or Bergson describing the characteristic force of the world as that driving man to extract from himself more than there is by actual creation,² or William James declaring that it is absolutely hopeless to attempt to demonstrate by purely intellectual processes the nature of the inner life in us which is nevertheless creating the world,³ the reach and significance of the process of change is apparent.

The immature imaginings of the past about the place of reason in the world will all in time be put aside. Reason, whether it weighs the planets or discusses the nature of the Absolute, is but the mechanism of mind evolved in the past in correspondence to those forces which produced the *individual integration*. The individual of the past has of necessity been the individual efficient in the struggle for his own interests. But in the *social integration* which is proceeding, the eternal law of efficiency cannot be stated in terms of reason.

¹ "Infallibility and Toleration," *Hibbert Journal*.

² *Hibbert Journal*, October 1911.

³ *Varieties of Religious Experience*.

For it can only be summarized in one word—Sacrifice.

In this stage the law of efficiency is always sacrifice—that sacrifice of the unit, the capacity for which in man proceeds from the emotion of the ideal alone. The power of sacrifice and renunciation is the first and last word in that kind of efficiency which is deepening in the social era of the race. Man can only reach his highest power in the social integration; and there is no cause in the universe which is able to render the individual, who is efficient in the struggle for his own interests, capable of the principle of sacrifice upon which the social integration rests, save only the Cause which expresses itself through the emotion of the ideal.

Civilization has its origin, its existence, and has the cause of its progress, in the emotion of the ideal. It is through this faculty that the human mind rises to the Universal. It is his capacity for the emotion of the ideal and not his reasoning mind which constitutes Man the God-like, and which separates him from the brutes. (Pp. 124-26*)

In that process in modern Germany by which the psychology of a whole people was changed in a generation the fundamental fact to be grasped is that the seat and centre of the vast experiment throughout the whole period of accomplishment was in the mind of the young. (P. 130*)

. . . In Prussia it was to the teachers of the elementary schools that the State looked first for support in its attempt to create the idealisms of German nationalism and to impose them on the young. After this it looked to the teachers of the higher schools and then to the university professoriate. It was only in the last phase that the adult mind of the nation was considered. (P. 131*)

It is the emotion of the ideal that we have in view through all this stupendous making of history in modern Germany as it has influenced the world. It was the conception of duty and the capacity for sacrifice evoked in the mind of the young at an early stage through the emotion of the ideal on which the whole fabric was based and in which the vitality of the whole conception lay. (Pp. 134, 135*)

Once we have grasped the elemental difference between the cause of efficiency in the individual integration resting on self-assertion and the cause of efficiency in the social integration resting on selflessness, the fundamental importance of the emotion of the ideal as a cause of human progress becomes steadily visible. (Pp. 136, 137*)

It is in this cause of the emotion of the ideal that we have undoubtedly the springs of all power in the modern conditions of the world. It is no exaggeration but a sober statement of fact to say that it is capable of sweeping out of civilization in a single generation any institution, or any order of society, or any inheritance of the past. (P. 149*)

Under this influence the human mind rises permanently above all reasoned theories of utilitarian conduct. It is thus that the higher religious beliefs of the world have permanently influenced successive generations of men to seek to reach those apparently unattainable inward [ideals] of perfection which it is characteristic of every living religion that it sets before its adherents. It is thus that Professor Gilbert Murray saw the Greek mind in the development of the Greek epic endeavouring to cast off in history the brute inheritance of the past of the race.¹ It is thus we behold the passion of the Absolute in the soul of the poet and the artist challenging the world for an ideal which has never yet been realized. (Pp. 150, 151*)

¹ *Rise of the Greek Epic.*

* Extracts from *The Science of Power*, by Benjamin Kidd, (Methuen).

THE HEAVENS DECLARE . . .

BY HELEN VEALE

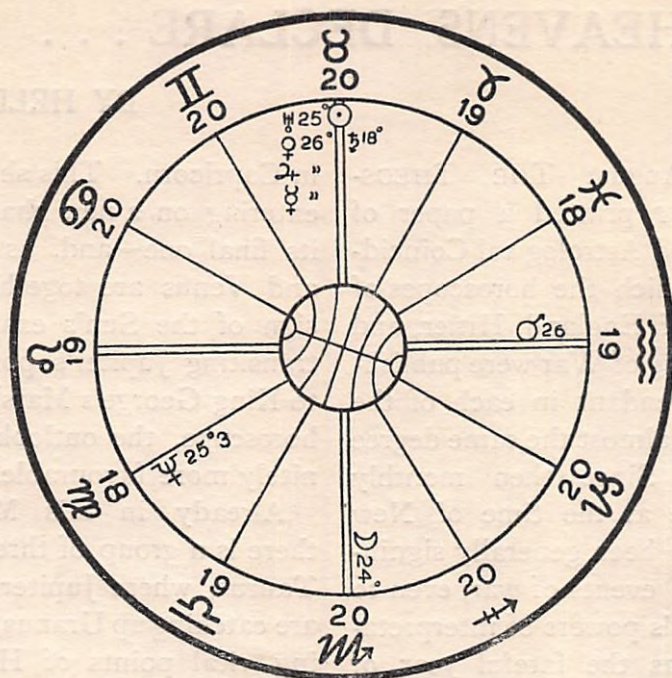
LAST August THE THEOSOPHIST printed a paper of mine entitled Astrological Coincidences, in which the horoscopes of the King of England, Hitler, and the beginning of War were published, the ascendant in each of the three being almost the same degree of Libra. Since then monthly maps made at the time of New Moon have been generally significant of the events of war, even to an amateur's powers of interpretation; but as the fateful year of 1941 unfolds, they have become much more striking, calling forth this article which will probably not reach the readers till the most critical dates are passed, for good or ill.

The first monthly map of more than usual interest is that of the New Moon on March 27, at 8.14 p.m. in London. It happened also to be the occasion of a Solar Eclipse, so of special astrological significance, and it is the beginning of the new sidereal year, being just after the equinox. In several ways this horoscope reproduces features of the War horoscope of 3 September 1939; again the old ascendant, Libra 27, makes its appearance, and again Mars is near its highest point of exaltation

in Capricorn. This shows the war entering on a new phase—perhaps its final one—and, as Sun, Moon and Venus are together in Aries, sign of the Sun's exaltation, and transiting Jupiter's position (trine to King George's Mars) in the War horoscope, the outlook seems definitely more favourable.

Already in this March chart there is a group of three planets in Taurus, where Jupiter and Saturn are catching up Uranus, and transiting vital points of Hitler's natal horoscope, square to his Saturn in mid-heaven. But the chart for the April New Moon on the 26th, at 1.23 p.m. by Greenwich Mean Time, shows the three to have been joined by Venus, Sun and Moon, all in Taurus while Mercury is hurrying to join them from Aries.

This grouping of planets in Taurus has long been looked forward to by astrologers the world over, though they are somewhat reticent over interpreting its meaning, for it is almost unparalleled and certainly catastrophic if not sinister. Looking on in the Ephemeris to see when the several aspects mature and the point of greatest intensity is reached, we find the fact to be almost



Adyar :
11 May
1941,
Noon

incredibly unique. On the day of Full Moon, May 11, six planets are in close conjunction in Taurus, opposed by the Moon in Scorpio, squared by Mars in Aquarius, and directly trine to Neptune in Virgo. All the heavenly bodies on that day are within the 18th to the 26th degrees of their respective signs, and six of them are actually within one degree. Making the map for London, Mars is significantly in mid-heaven, and the Taurus group in the 12th House, the house of undoing; truly it would seem as if a Day of Judgment for the nations is at hand, the complete breaking-up of what has passed for civilization, preparatory to the building of a fairer world order, for Taurus is the Builder and Regenerator,

the sign, we are told in *The Secret Doctrine*, with which the ancients associated every world cataclysm, and rebeginning of life.

On an occasion when such mighty forces are focussed on the earth, it seems fitting to attempt some world horoscope, not related to any one country in particular, and for this purpose I thought it reasonable to choose a degree of latitude on which the sun's rays would be about vertical on May 11, and the hour of noon at the place chosen on that degree. The result was that I found the 17th degree of latitude to be correct, and that Madras was near enough to that parallel to make little difference. So the horoscope is made for Adyar at noon on the 11th, and

to Theosophists there could be no fitter place, since Adyar is the heart of the world. Noon here is rather more than an hour after the moment of Full Moon, and the group of planets are all in the 10th House with the Sun, directly opposed by the Moon and squared by Mars, from the western angle.

What do these things mean, and will the effects be immediately evident to our senses, or confined at first to higher planes, from which they will gradually make themselves felt on earth? That at least we shall soon see for ourselves, but one interpretation must be clear to all who have made any study of occult science. It is that we are at the end of an epoch and the beginning of another, that one of the periodical "Days of Judgment" is upon us, when nations must shape themselves anew or perish. Such a trial Madame Blavatsky foretold to be near at hand for Europe and America, and perhaps the earth is due to change again the angle of inclination of her axis to the ecliptic, and earthquakes and tidal waves will do the work of altering her surface for the occupation of her children of a new age, racial types better approximating to human ideals. But we need not have earthquakes or floods to do the work of destruction this time, since it is being very effectively done by maddened brutes who have forsworn their human brotherhood, to serve

the spirit of evil. The portent may also mean just the climax of this orgy of destruction with which we are becoming familiar. Even so, it is no less a judgment of the high heavens, for when the time comes for destructive forces to be loosed on earth, they may find human agents to give them expression, and need no reinforcement by elemental Nature, though such may be invoked if necessary.

Yet another meaning may be read from the horoscope of May 11; it may show the birth of a great man, or more than one, destined to inspire the New Age that is beginning. Ordinary parents might perhaps shrink from the responsibility of rearing a child in whom such mighty forces are locked, but it is interesting to hear that His Holiness the Jagadguru of the Sringeri Math, one of the four religious foundations of the Lord Shankarachārya, has issued a notice to the effect that he wishes to be informed by parents of any births that occur during the bright half of the Vaisākh month, especially on the 28th and 29th of April and the 3rd and 4th of May, as great souls may be expected to take birth, in the constellations of Aries, Gemini and Cancer. These are the more propitious days of the lunar period, by Hindu reckoning, and the constellations mentioned do not agree with the Signs of the Zodiac, but are about a sign

behind them, so Taurus, Cancer and Leo are the signs to be born under on those days. The Jagad-guru very sensibly offers parents of such infants help and advice, that these great souls may be protected from evil influences.

Let us not, us who are so blessed in the knowledge of Theosophy, regret this judgment which has come on our generation, for it is a needed purification through which the world has to pass. Our civilization was an evil thing, a mechanized system, without heart or soul, giving power to the exploiter and the bully, suppressing the good and lovely. No nation has been innocent of the wrongs which have inevit-

ably drawn on us this retribution, though some are more guilt-stained than others, even to the extent of willingly accepting evil as their good. To the extent to which any nation has nurtured its more spiritual elements are its hands now strengthened for fighting and its will attuned to the divine purpose, but within each nation and community the same forces are in conflict, so no one is without the chance to help the right and win the victory that must come. Here and now is the place and time to see what is wrong with our own world, and work to put it right. The seeds of endeavour we sow now will have a great harvest.

You have heard of Asuras, and you know that in the long run even Asuras are compelled to co-operate with the Divine Will. All that they can do is to resist the speed of progress. Asuras cannot stop the chariot of God which rolls along the track of evolution, but they can delay it, retard it, and inflict greater pain and suffering upon men. . . .

Students of the Wisdom ought to realize that the Inner Government of the world is ruling and ultimately must have its way, in one of two ways—by destruction or by evolution.

ANNIE BESANT

THE NIGHT BELL

XVI. S.O.S.

BY GEORGE S. ARUNDALE

THE Government of the world is far more complicated, far more detailed, and far more perfect in its comprehensiveness and arrangement than any of us can possibly conceive; and there are automatic devices, if I may so call them, which take into effective consideration all the changing circumstances which may occur from time to time—if at all there are any changing circumstances other than those which are foreseen from very long ago in the case of the Elder Brethren and from the infinite past in the case of the Supreme Rulers of the Universe.

LAND, WATER AND AIR DISTRICTS

Apart from the actual constitution of the Inner Government of the world, which divides authority into a number of functioning departments, there is the division of the whole world, in its physical, sub-physical and super-physical elements into districts, just as India, for example, is divided into districts. In charge of these districts are subordinate officials of the Hierarchy who work under the various authorities who themselves are in charge

of the larger areas within which the districts are situate. We have been told of National Devas and Regents, and of other Representatives of the Inner Government. Under these, allocated to constituent districts are a host of minor officials, some of whom are whole-time workers, while others are as it were supernumerary to the official establishment.

In wartime, for which, of course, long preparation has been made beforehand, often over a period of thousands of years, extra staff is generally needed for most districts, and particularly for those districts which are most affected by the war. And when I use the word "districts" I am not merely referring to land areas, but also to water areas and air areas, and to the different types of consciousness layers belonging to each. It is as if emergency commissions are granted to suitable persons, especially to trained invisible helpers as they are sometimes called, who are allocated, usually, but not always, for sleep period duties, to districts in which there is a heavy pressure of work on account of the exceptional circumstances prevailing.

MAGNETIC GOSSAMER DIVISIONS

The division of the world area appears like a web of intricate design composed of squares and oblongs of varying sizes—the web or gossamer idea being derived from the fact that the separating walls, though they are not really walls at all but rather in the nature of wire-netting, are composed of magnetic variations on the general magnetic theme dominating the whole area of which the various districts are part. To each constituent element of the web are assigned various officials who work under the Heads of the whole area, and sometimes under a co-ordinating officer between them and the Heads Themselves. And to these, as I have said, are added supernumerary officers as may be required, as well as apprentices who are being trained for service under the Hierarchy—these being generally pupils of the Masters of one grade or another.

It is wonderful how automatically the Heads of an area are in effective, close and immediate contact with the whole of an area to which they may have been assigned. There is no need for verbal, still less for written, reports, though the former may be given on occasion, for the magnetic contacts between Headquarters and every district are perfect and immediate. One sees the flashes between the Head of the area and all the various officials under

Him, and one also perceives the very intimate contact He has with every single part of every district. This makes it possible for the Higher Authorities to effect immediate adjustments as these may be required, so that efficiency is maintained at the highest possible level, indeed at a perfect level. Furthermore, there is always available additional help of whatever kind may be necessary either from the general reserve or from workers in districts for the time being less pressed than those which are momentarily under special stress and strain. There is never any real dearth of helpers, although it is indeed true to say that in times of crisis there is tremendous strain on those who are already at work, a strain which might well be lessened were there more trained workers available.

THE PROTECTING WORLD-WEB

The forces working for what we call evil, for a true definition of which reference may be made to H. P. Blavatsky's article in the first volume of *Lucifer*, entitled "The Origin of Evil," or in Dr. Besant's "The Use of Evil," (Adyar Pamphlet No. 166), seek to break this web, so that the Inner Government of the world may be disorganized and chaos and anarchy may ensue. They are at work not only as we see them in the outer world, but also on what one might almost call the lines of communication

or the very fabric of government itself, and their vehicles function on every plane on which it is possible for them to work, which is to say from the lower mental plane downwards. In every part of the world on the physical plane there are representatives of the forces working against dynamic good and to perpetuate static evil; and such representatives are for the most part physical-plane human beings—men and women. We have to guard against these quislings and fifth columnists in the outer world itself, even though there are officers attached to the Forces for Good who are detailed to circumvent them as far as is lawful. In every part of the world, on non-physical planes of consciousness there are also representatives of these evil forces, working upon the feelings, the emotions and the minds of humanity, so that humanity's consciousness may point downwards instead of upwards, and thus retard the process of evolution. Insinuations and pressure and influences of all kinds emanate from these unholy forces, and they are so cunningly devised that wrong and evil often masquerade as right and good, and thus obtain a stranglehold over the weakness and ignorance, and even over the goodwill, of the average individual.

The Web of Government, as it may be called, is the great protection against either overwhelming

defeat or irretrievable disaster; and it has never failed yet, though there have been rare occasions on which it has had to be reconstituted, as was the case in Atlantis where there was an actual break in the web. And we may trust to it—all the more if we try to strengthen it by being available as helpers wherever required and specifically within the area in which our waking or other consciousness is functioning. If we live, for example, in India, we have the paramount duty of strengthening the protective web as it exists in this country. We must will, we must think, we must feel, we must speak, we must act, so as to strengthen it, so as to minimize evil and maximize good. And we must determine that while our physical-plane waking consciousness is in a state of repose and recreation, as in sleep, our other consciousness shall be as fully at the disposal of the Inner Government of the world as our physical waking consciousness should be. Awake in other consciousness and asleep in the consciousness of the physical plane, or vice versa, though this is hardly an accurate way of describing the facts, we must be at the service of the Elder Brethren as They are at work to help to save the world.

THE HELPER IN HIS AREA

There are all kinds of interesting details with regard to the actual working of this real Government of the world looked at from below.

Each area has its own note, its own melody, its own music, and there is nothing more wonderful than to visit one's parish, one's district, and to become adjusted to the note, to the melody, or music which is sounding in that particular part of the world. It reminds one of a worker entering a factory and putting on overalls. We do not put on physical overalls as we go on to do our various duties. We put on music-alls. We clothe ourselves in the note, the melody, the harmony, the music of our particular area. This gives us a unification with the particular area which makes us far more serviceable than otherwise we might be.

When one has a parish or district, the inevitable preoccupation does not prevent one from doing his work in the outer world, but rather gives more universality of consciousness. Instead of being concentrated in the particular duties of the waking consciousness and being wholly in its perspective, there are other consciousnesses impinging upon him. He is here, yes, but equally there. One might paraphrase a famous phrase and say: "Waiting the word of the district."

Each helper in each district is on the alert to render service whether his actual direct contact with his district be primarily physical or super-physical. An individual living in the outer world may well

have work in connection with some district which is either of a super-physical nature or physically far away. His waking consciousness in the outer world will at all times have its wireless or magnetic connection with the district in which he helps, and day and night he will be available for emergencies, while there will be the usual time for him to be at his district-post.

During the last war I was concerned with a little parish in the Atlantic Ocean, and I found it fascinating work, partly because it was on the direct route for Atlantic Ocean traffic, partly because it provided me with a "sea" outlook upon circumstances, and partly because it happened to be a district in which took place one of the major disasters of the war. This war finds me otherwise occupied. Perhaps I have been assigned to a European district or parish, in addition to my duties as a resident in India. I think that most of us invisible helpers have been assigned to districts according to our capacities and temperaments, howsoever we may be situated from the standpoint of the physical plane.

But what an amount of work it all involves, what with the duty of maintaining at the highest possible level the general morale of the district, keeping the spiritual pressure gauge high, giving all necessary assistance to the denizens of the district—human and sub-human

and non-human—providing for such refugees as may become resident in the area, carrying out (I should have put this first) the directions of our Superiors, being ready for emergencies of all kinds, helping with available force from the particular district to which we may be assigned other districts under special pressure, and generally maintaining our district in a state of the highest possible efficiency, ready for anything and thoroughly well able to take care of itself and of all its denizens.

RESERVOIRS OF POWER

It should be mentioned that no country is excluded from this web of organization. It is over Germany and Italy as over all other countries. It is over the sea as much as over the land. It is everywhere. But, of course, it needs special attention where it is in the midst of the sources of the influences for evil.

It is always possible everywhere to draw upon the great centres of occult or generally spiritual influence. There are occult oases in Germany and in Italy which serve to irrigate the surrounding deserts, and which will eventually prove to be the salvation of all that is best in the German and the Italian genius. And it must be remembered that such occult oases are not by any means necessarily physical in nature. The collective greatness

of a country, gathered together from the very beginning of the national life, is itself a splendid reservoir for the spiritual irrigation of the land and its people at all times, and both Germany and Italy have such reservoirs for their eventual fructification and restoration. Every district or parish in a country is able in some measure at least to draw upon these reservoirs, and every district belonging to a sea is similarly able to draw upon such spiritual reservoirs as may be within its area. And it should also be said that all these reservoirs together constitute a world-reservoir upon which every part of the world can draw according to its needs, as there is the Supreme Reservoir of the Spiritual Power of the Hierarchy which is the ultimate safety of the whole world.

ROVERS

I ought also to add that some helpers have general roving commissions, in addition to or in substitution for district work. Some helpers are, as it were, in the nature of consultants, having very specialized powers which fit them for work over a wide area, perhaps over the area of the whole world. They may be more useful doing such work than helping within a restricted area. Any one of us who has some special power generally serviceable is likely to be a Rover even though he may have connection with a special district.

THE VALUE OF THEOSOPHY

How extraordinary for all this work is the value of Theosophy! To take but just one example, I have been mentioning the forces of evil. But how can I help to circumvent them unless I have some definite and true idea of what evil is. I can obtain this from Theosophy and from Theosophy alone. Again, so-called dead people are round about me all the time. How can I help them to understand what has happened, or to awaken them if they need awakening, unless I *know* what has happened. I can obtain this knowledge from Theosophy and from Theosophy alone. A sense of fear, a sense of anxiety, of terror, of despair, surges about me in the atmosphere. How can I change all this into courage and peace and even into happiness unless I know why there is the fear, why there is the anxiety, why there is the terror, why there is the despair, unless I know the kind of ignorance which is producing them all, unless I can actually *see* what is going on? I can obtain this knowledge and this perception from Theosophy and from Theosophy alone. Then again I find myself surrounded by all kinds of forces and entities, by all kinds of magnetisms. I must know what they all are, and how I can use them, or deflect them, or frustrate them. For this I need a knowledge of the Science of Theosophy.

Just think of the Case-Book we workers have to keep—in which hundreds of cases of innumerable kinds have to be recorded. How could we be either the general practitioners we must indeed be, or the specialists which we must also be on occasion, without a general grounding in the universal Science of Theosophy, or without some special knowledge of one of its branches. I have listed a number of cases in my book *The Night Bell*, but I could add to these many, many others, such as the case of the executed priests, the case of the starving children, the case of the outraged wife, the case of the traitorous soldier, the case of the unhappy birds, the case of the hidden factory of evil, the case of the underground communications, and so on. It is impossible to deal with these unless and until one has a working knowledge of Theosophy.

All too clearly does one perceive the floundering of those who are prisoners within certain conceptions of Truth instead of being free, or at least of becoming free, within all Truth. There are very many well-intentioned people wandering vaguely here and there, generally not far from their physical-plane bases, who, when a case comes within their purview, are all out to convert the individual concerned to their own narrownesses of belief, because their own beliefs are so dramatized into pictures that they

can see naught else but the self-painted picture. It is their all, and they have the quaint idea that there is nothing else. Such an attitude inevitably causes them to be of very little if any use. In fact, more often than not they do more harm than good, for they cannot help the individual where he is to what he needs.

WAR WORK

Then there is the whole matter of the war itself. How is it possible to help the world as it is, at least to help it in these more real ways, unless we know what is war, why is war, and what we have to do about war. There is very little co-operation possible from those who do not understand the nature of war and war's place in the evolutionary process. Those who believe that the war is wrong, and who, for example, shout anti-war slogans as some are doing in India, may be very well-meaning people but their power to help is limited by reason of their actual ignorance. War work they cannot do, for war work can only be done effectively by those who know why the war was sanctioned by the Ruling Authority in the inner worlds, as indeed it was. They can do other kinds of work, the ordinary kind of work suitable for the average invisible helper, but that is all they can do. And I am afraid that many of them tend to enwrap themselves in cocoons of futility. In such days

as these what is wanted is a deep understanding of the work of the great Hierarchy and of all the high purposes in which the Hierarchy engages to fulfil the ends apportioned to it for consummation. War is part of such work. War is one of the means for the fulfilment of the great ends of the evolutionary process. I think that Theosophy alone, not so much in the statements made in our classic literature but far more in the individual experiences to which it directly leads the venturesome, helps us to gain an insight into the nature of the Real as interpreted by war, by evil, by wrong, by ignorance, by cruelty, by all those manifestations of the One as it unfolds from being the One without a Second into the great Duality of the manifest. I would not quote a single book, nor a single utterance of a Great One, either for or against this or that, either approving this or condemning that. Rather would I try to know and to experience for myself, and come to my own conclusions as I tread with my own feet the Road of Truth. I must stand on feet which are treading the Road of Experience, and I must declare the Truth so far as I know it, distorted, caricatured, dim, though my Truth may be. To echo is doubtless good, if the original sound be beautiful and pure. But it is only a stage on the way to identification with the Real.

But *revenons à nos moutons*. In any case, war work of the nature I have been describing requires Will and Wisdom, Activity and Understanding. It requires science. It requires the touch of the artist, as when an impersonation is needed in the course of a ministration. It requires above all the capacity to be all things to all needs, and this is the most difficult requirement of all, but the requirement which Theosophy with its all-embracing universality and expression of the Unity of Truth amidst innumerable diversities is alone able to satisfy. And it requires, too, a knowledge of some of Those who are the Elder Brethren and the keenest of delight in serving Them without fear and without question.

There is so much to do and so little time in which to do it. There is such tremendous need for anyone who is at all useful to the Elder Brethren. Yet it is so difficult to extract the average individual from his time-enslavement to a freedom in the comparatively Eternal. There is no more difficult a task than to get the average person free not only in his waking consciousness but still more in his other consciousness. So many carry with them through the valley of sleep their physical-plane preoccupations, and even in such times as these, all they can do is to lead

comparatively useful lives on the physical plane.

The more we study Theosophy and the more the truths of Theosophy are ours by experience and not merely by belief, the more can we be of service to the Elder Brethren who, while so perfectly adjusted are not overworked, are certainly very fully occupied.

THE THREE GREAT TRUTHS

Let me conclude by reiterating the three great Truths enunciated by the Master Hilarion :

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

2. The principle which gives life dwells in us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.

3. Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These three truths, says the Master, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

It is with the aid of these that we learn to co-operate with the Rulers of the world, for through our understanding of them we learn to enter with blessing and light into the hearts of all.

WE RISE ON THE WINGS OF ADVERSITY

BY THE RT. REV. LAWRENCE W. BURT

HUMAN existence teems with problems that ever perplex the inquiring mind of man. In the ancient Greek legends we read of the Sphinx, "the Strangling One." The Sphinx appeared in the neighbourhood of Thebes and asked a riddle of the Thebans, and murdered all who failed to guess it. Today, in the light of current events, it would appear that the Sphinx has overtaken us and is about to dispose of mankind because the riddle of Life remains unsolved. Lacking the answer to the riddle of Life, modern civilization is built upon human fancy instead of being based upon Nature's evolutionary laws of growth and development. Hence the world-wide chaos and conflict.

To put an end to pain, or the attainment of bliss, is said to be the goal of human endeavour. Human adversities cause thoughtful students to ask: But why all this human misery and struggle for existence? Why such hardships and suffering in a divinely controlled universe?

Theosophy, in agreement with modern science, sees perfection of form as the purpose of organic evolution, but Theosophy adds that

it is the unfoldment of the indwelling life or consciousness that creates the need for better forms. Theosophy teaches that herein lies the cause of pain—it is an effect of the struggle between the pairs of opposites, the struggle between life and form, the conflict between soul and body, between Spirit and matter. Here also arises the involved problem of origin of evil (so-called) attributed to the gunas of matter—inertia, mobility and rhythm—in opposition to the qualities of Spirit—*tamas*, *rajas* and *sattva*.

Religions and philosophies acclaim man to be divine in essence and origin, and that union with the Divine to be the goal of human existence. *The Gospel according to S. John* states:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men.

The Bhagavad-Gītā confirms this teaching in the words: "Having pervaded this whole universe with one portion of Myself I remain."

If, then, all is God and God is all, what need is there for the struggle, the suffering, the misery and adversity of human life? If from God we came and to God we must return why manifest at all?

RESISTANCE—LAW OF DEVELOPMENT

Much speculation has centred around this problem. For the purpose of this study suffice it to state briefly that the object of manifestation is to make dynamic that which is latent, to reveal the splendour of the unmanifest. Children of God we came forth as feeble sparks from the Divine Fire; as radiant suns of will, wisdom and power we are destined to return to our Father's House. Between those two poles—embryonic emergence from the Creator, and the full realization of union with the Divine—the prodigal son wanders through the wilderness of matter in search of the *Self*, in search of *Self*-realization.

As the ether of space is essential for the Sun's rays to manifest as light, without which all would be enveloped in total darkness, so is matter indispensable for the manifestation of Spirit, and form for the existence of Life. They are the objective and subjective duality of the One Reality. Furthermore, because perfection—conscious union with the Divine—is the goal of life, and evolutionary progress is the

only means to reach that exalted end, another important factor has an indispensable role to play. It is that life or consciousness cannot unfold without resistance, without effort.

A seed contains within it all the potentialities of the parent tree. But the acorn will never become the oak tree while suspended in mid-air or floating in water. The latent germ within must have the resistance of the soil in order to develop and unfold. Surrounded by the pressure of the soil it gradually forces its rootlets into the earth, and its tender stem into the air. Resistance to wind and storm strengthens the sapling until in due time a magnificent tree of great strength and beauty, often many tons in weight, has been raised above the earth which provided the necessary resistance. Some plants need the still greater resistance of solid rock to aid their growth.

Similarly resistance is essential both to growth and movement in every phase of life. In the realm of mechanics the indispensability of resistance is easily demonstrated. A man may possess a Rolls-Royce, a mechanically perfect motor car, capable of developing 1,500 horsepower with a possible speed of more than 100 miles per hour. But, if you "jack up" the back axle and raise the wheels from the ground so that there is no resistance, the engine may race at full speed

but the car will not move. So is it with all mechanics. The aeroplane propeller must have the resistance of the atmosphere to develop the necessary speed, and the wings the necessary pressure to raise the 'plane from the ground to fly bird-like in the sky. When an aeroplane encounters an "air-pocket"—a vacuum where resistance is lessened—the machine loses height, or "bumps," to use the aeronautical expression.

LAW OF RESISTANCE UNIVERSAL

The same law of resistance obtains in human life. On it depends our physical, moral and mental growth. The growing child must have exercise to develop strength and movement. The modern gymnasium is equipped with all manner of contrivances to supply the necessary resistance for physical development. The athlete cheerfully does his "daily dozen" having in mind the object of this self-imposed labour, increase of strength, better health, and perhaps the hope of winning some physical contest.

Not so cheerfully do we accept the operation of this law of resistance in our moral, mental and spiritual development, for, functioning in this sphere, it is called *adversity*. Most people resent adversity. They regard it as inherently evil, a nemesis or visitation of the anger of the Gods. Theosophical students refer to it as *bad*

karma. But adversities are the dumb-bells of the soul. As exercise is necessary to develop the muscles of the physical body, so resistance is essential for the growth and evolution of soul powers and faculties. The adversities of life provide this resistance without which the soul cannot progress, without which the soul stagnates and weakens, as so often happens to those surfeited with abundance and luxury.

Dr. Besant, speaking of the Laws of the Higher Life, stated :

You cannot have the light without the darkness, nor progress without resistance, there is no evolution without the force that works against it. It is the force that works against evolution that gives stability to progress, and makes possible the higher progress of man.

Like the athlete the disciple must daily practice self-imposed exercises, but of a higher order, for the development of his subtler bodies. Control of the emotions, and of the mind, concentration and meditation, are exercises by which the Ego, opposing the resistance of his bodies, develops self-control and will-power. Imperfect as yet in discrimination and knowledge even advanced occultists and mystics need the outer stimulus of adversity to aid them to cast off the fetters of mortal existence, to develop increased faculty and scale the mount of Liberation. Hence all are subject to adversity until perfection

is reached and human limitations are transcended. Indeed, often the greater the Saint the greater is the adversity, for spiritual evolution progresses with increasing rapidity. The hosts of Māra must be conquered, "but," said H.P.B., "Māra is also the unconscious quickener of the birth of the Spiritual."

PRACTICAL GUIDANCE

The most prized gems of our Theosophical literature are those small books that outline practical guidance for our spiritual endeavours. They instruct the disciple how to *resist* and overcome "the lions on the path," the adversities of his outer and inner life. *Light on the Path* commences with the statement: "These rules are written for all disciples: Attend you to them" and six rules commence with the words: "Kill out"—"Kill out ambition"; "Kill out desire of life"; and so on. This means that those who *mean business* in the spiritual life commence by effecting a change within themselves. When the inner life of the disciple is rightly adjusted he lives the spiritual life anywhere and under any circumstance. Environment is of minor importance. Individual *reaction* to environment is all-important. When firmly established in the centre of his being the disciple remains unperturbed by the adversities that assail him at the

circumference, his personal life, for they are realized at their relative value. Hence the importance of placing inner development before outer observances.

The simplest and therefore the most practical manual for discipleship, *At the Feet of the Master*, gives Discrimination as the first qualification for the Path, discrimination between the real and the unreal. In the most helpful manner there follow analyses of the physical body, the astral body and the mental body, setting out in bold relief the desires of these vehicles of the Ego which oppose his will and obstruct his spiritual progress. They must be resisted and controlled. These desires of the bodies are not evil, as theologians would have us believe. They oppose the spiritual growth of man because the matter of his vehicles is evolving (or involving) in the opposite direction in accordance with the Divine Plan. When this is realized, the doctrine of Original Sin is seen as a figment of human fancy and the tempting devil a bogey. Without opposition there could be no progress, and the desires of the bodies enable the Ego to exert himself and unfold his latent powers. Character, conscience, virtue and faculty are fruits of successful conquests of the Ego over the adversities that assail him. With the realization of this truth dawns a new light on the problem

of Divine Justice which converts adversity into opportunity, and eliminates resentment from life's so-called misfortunes.

Perhaps the most interesting study of this law of resistance in human affairs lies in observing its operation through the wisely directed Law of Karma, furthering the moral and spiritual development of man individually and collectively. The following case will serve as an illustration. Similar examples are published almost daily in the newspapers.

OUTER TRAGEDY

I once knew two men in comfortable circumstances holding responsible positions of trust, both of whom were highly respected and esteemed by their fellow-citizens. They were salaried men with nice homes and happy families, they were in fact envied by people less fortunately placed. Desiring to improve their social position they needed additional money and so resorted to gambling. They speculated cautiously at first but fortune did not favour them, and, being employed in the same Bank, ere long they were hopelessly enmeshed in the quicksands of embezzlement. Their delinquency was discovered and both were imprisoned for some years.

Now they were men of education and culture, but they were deficient in moral development.

Adversity in the form of the lack of sufficient money, thwarted their ambition and they were unable to resist the temptation that circumstances placed in their way. It was a terrible blow for men of their position to lose their families, homes, friends and freedom and be degraded to prison life and wear prison clothes. Here we see the meaning of the Master's statement :

Whosoever hath not, from him shall be taken away even that which he hath.

They had not honesty, and the law took from them that which they had, their reputation, their liberty, their homes and friends. Outwardly their lives were wrecked, but, from the standpoint of the Ego, their imprisonment afforded them the opportunity to reflect upon their folly and to realize that "honesty is the best policy." This adversity provided them with the opportunity of making good the defect in their character and rise nearer to perfection. Provided they had learnt that lesson, further adversity, in some future life, will teach them another lesson, also resulting from their dishonesty. They will in that future life be honest, industrious, business men who will be the victims of the cheating and dishonesty of others. They will meet with loss and failure in their business ventures through no apparent fault of their

own. Such adversity will afford them the opportunity to repay what they wrongfully took from others, to see the loser's point of view, and to realize that true happiness is not to be found in acquisitiveness and worldly possessions.

Adversity operates in the lives of each and every one, providing the opportunities to build character, develop faculty, adjust debts, restore divine harmony in our being and thus attain liberation from the woes of mortal existence. Thus we rise on the wings of adversity.

Human laws and institution become the instruments of reconciliation and are used by the Powers that be to adjust man's material, moral and mental possessions.

LESSONS OF HISTORY

History provides classic examples of how adversity builds nations and races, releasing within them latent powers and strength. The building of a nation is always attended by numerous trials and hardships. American independence encountered the terrible struggle of civil war. Eight fearful years of conflict and suffering with the loss of nearly a million men went to the making of a strong and prosperous United States.

The revival of Turkey took place after the powers had imposed upon her crushing terms of peace. Resisting overwhelming difficulties Mustapha Kemal Pasha led his

people to the recovery of lost territory and national liberation. Ten additional years of intense work were needed to reconstruct the country and effect the great enterprise of rehabilitation.

The Chinese people by resisting the Japanese have been aroused and united as never before. By sheer resistance they are turning adversity upon their aggressors. Italy under the leadership of Dictator Mussolini inflicted terrible cruelties on the Abyssinians and other invaded peoples. But the sword of justice is descending upon Italy and Japan, that by self-created adversity they may learn that the way of true progress is not by ruthless slaughter and domination but by co-operation and well-being for all.

During the past twelve months, because of their life-and-death resistance of perilous adversities, the people of England have developed more spirituality in applied brotherhood and unity of purpose than they have evolved in perhaps a century before. The invaded countries of Europe will emerge purified, ennobled and quickened from their crucifixion by resisting the evil that has overwhelmed them. Their sufferings, inflicted by a common adversary, will erase national barriers and unite them as never before.

Once we realize that resistance is the law of progress our whole

attitude to life changes. Once we realize that our adversities are stepping-stones to greater things we cease to resent those unfortunate people who are instruments of evil—adversity. When troubles and difficulties descend upon us, as indeed they must if we are to progress, let us try to understand them and convert opposition into opportunity. When persecutors assail us we must strive to realize that they are our benefactors—unconscious agents of the law of progress.

For it must needs be that offences come, but woe to the man by whom the offence cometh.

They need our sympathy, not our condemnation, hence the Master said:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

“Vengeance is Mine; I will repay, saith the Lord,” and we may wisely leave compensation to the good Law of Eternal Justice.

TASK OF THE INITIATE

Because the initiate must cast off the fetters of his personality adversities of a very personal nature descend upon him. Persecution, slander, calumny—with their treachery and deception—help to release the initiate from the bonds of the personal-self and drive him into the stronghold of his true

Egoic-self where no storm can shake him. Absence of resentment, endurance, sublime patience must be developed, and what better examples could we have of this stage of the Path, and of the virtues developed by its adversity, than the lives of H. P. B., Dr. Besant and Bishop Leadbeater? Absolutely one-pointed in their devotion to the Masters' cause, bitter adversity was powerless to disturb their calm or daunt their courage. Unwittingly their persecutors provided stepping-stones by which they ascended the mount of Initiation.

Events in the Gospel story of the life of the Christ form a mystery-drama of the life of discipleship, depicting the path of resistance along which the initiate must pass, suffering the death of the personality to reach his resurrection and ascension into the life of the Higher Self, and thus win union with the Divine through adversity.

Ātma is Will. To unfold that Will progressively by resisting adversity at every stage of revealing, is the purpose of our existence until union with the Divine is reached. So,

Align thy will with the Divine Will
 And thou shalt become God,
 For, if thy will is the Divine Will
 Thou art God.
 This is the great secret,
 It is the mystery of redemption.

(Anon)

THE MUSIC OF THE SPHERES

Sorrow has often filled my cup of life
And I have sipped it to the bitter dregs
In patience, saying: "This way lies the crown
And all God sends us comes to us for good."

Once when there came a grief too deep for tears
I ventured forth into the wilderness
Where soft and cool the desert night wind blew,
And moonbeams flooded all the barren waste.
My life seemed barren and my heart bereft.
"O God!" I cried, "is there no rest for me?"

There, sitting in the shadow of a rock
My weary soul became attuned to peace
And healing balm was poured on all my wounds.
And softly through that strange and silent night
At first I heard the singing of the stars.

My soul caught up no longer sensed the earth ;
Ever more clearly came their tones to me,
First one and then another, and I thought :
This is the trumpet of the great God Mars,
His notes speak triumph even over Death.
And that low, rolling sound is Saturn's note ;
His drum-beats held me in an arc of sound
And I seemed ever bound and yet more free.

Great Venus seemed to play upon a harp,
And Mercury upon a flageolet,
And one God played upon a silver flute.
Then close I listened for the note of Earth,
And it was as the wind through bamboo reeds
That sobbed and sang upon a lonely isle
And yet was part of that great orchestra.

And I who late despaired felt naught but joy ;
I was a part of all this majesty—
One note within the eternal song of Life.

ANNA D. MASON

as if the demon Hitler and all he stands for had been given his quietus. Right had prevailed and would prevail.

But here Her Highness further enlightened us. "The Gods are returning to the temple," she said, "but they have suffered defilement and deterioration by breaking the Law of the Sanctity of Life. Until they do penance and go through purification they will not be allowed back into their shrines." So when the procession disperses at the temple the three images of the Protective God are left for the night outside the holy sanctuary.

This morality play raises its curtain again at 4 p.m. the following day when the procession in the same order re-forms again at the temple to escort the temporarily rusticated Gods by a different route to the sea beach, three miles away, for their proscribed ceremonial seabath of cleansing from the contamination of violence and murder. But in this procession of "Arat" (submersion) there is no atmosphere of mystery or fear. There is plenty of rhythmic music, gaily dressed crowds line the route, and fill the beach, and all kinds of toys are sold to amuse children. The procession reaches the Arabian Sea as the sun sets. The replicas of the temple figures are carried into the sea in company with the Maharaja and many priests and members of the procession. All enjoy its re-

freshment and purification. The dramatic spectacle ends as the curtain of darkness comes down. The units of the procession break up and quietly and privately find their separate ways home, while with the utmost simplicity a reduced company escort the purified Gods back to their empty places in the temple shrine.

The philosophical concept of the Duality of Good and Evil as forces in manifested creation have been re-enacted, re-enunciated, re-presented as a parable, and allegorical purification has washed out the evil which Good has unavoidably contracted by its struggle with evil.

Here in this Capital of an Indian State of six million people it is one of the duties of the hierarchical order, upon whose model the Government and social polity function, to demonstrate in living picture the truth that "the world is a symbol in the whole and in every part." Through tradition, through natural intuition, through the seventh sense of the Indian people (their "God-sense") these Travancoreans play their parts with such understanding of its depth of spiritual truth that it is raised above being superstition or childish play. They are aware that they are carrying on the "Mysteries" of old.

I recall the dream, the aspiration of the most advanced and prophetic composer of music in western civilization, the Russian, Alexander

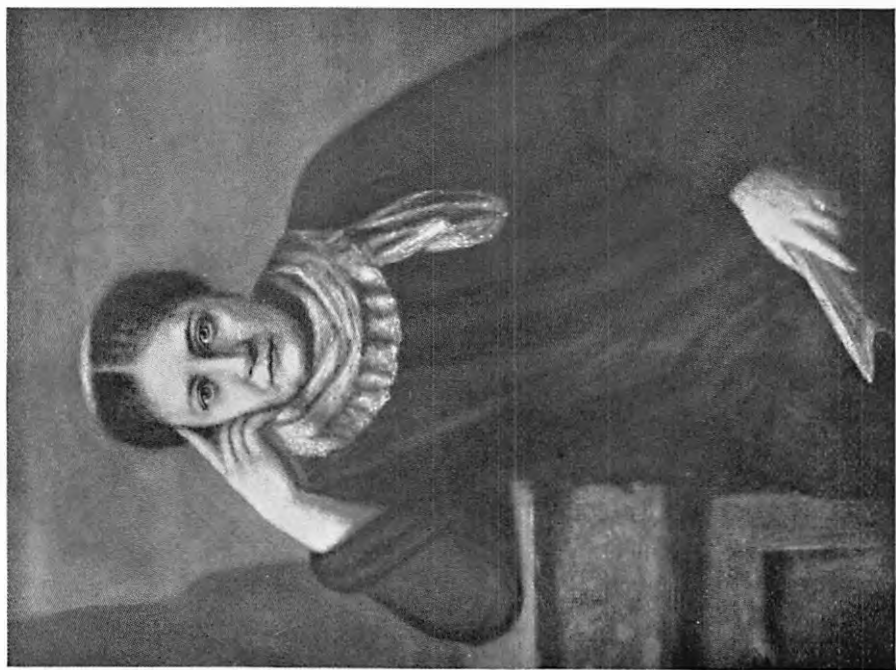
Scriabine, to produce in India a music-drama, "The Mystery." In it he intended to portray "the mystical act of the union of Spirit and matter and to do so all the finest creative powers of the race hitherto dismembered in the different branches of the arts will be united." There were to be 2,000 performers in it and no listeners or spectators. Each was to feel himself and herself as a co-celebrant in a reflection of a cosmic ritual. I feel that Scriabine's stage is already set in Trivandrum for whatever time he reappears in a new birth (he died in 1915). I seemed to have been during the above processions at a rehearsal of study sections for such a vast project as his genius had envisaged, namely, the expression by all the combined arts of the whole process of Involution, Manifestation and Evolution, through the linking of spiritual concepts to music, dance, colour, poetry, all the Arts and Muses.

Now I know by these Travancore experiences that India has already, down its millennia, performed its Mystery plays naively, simply, fully, with its "God-sense" aware of its ritualistic responsibility, and its evocatory powers of spiritual symbolism.

Life is so sacred in India that no specialized building is needed for the performance of such a "Mystery." The streets, the general environment, is the stage, the available people of all ranks, and the artists of all kinds, can be the performers. Only a new Seer, a new Music Conductor, a modern synthetist of all modes of expression through Beauty, is needed. Will that Genius come to cleanse the world by the ritual of the Mystery Unified Art Form after the descent of the world into the mire of this World War, and will Theosophy be to him or her or them the inspiration it admittedly was to Scriabine?

The real Theosophist is an asset to India because he or she inherently acquires the wide outlook and understands the great truth—the Universal Brotherhood of man and the Fatherhood of God.

—*The Journalist* (Bombay), October 1940



I



II

THE TWO PORTRAITS OF H.P.B.

THERE are two portraits in oil of H.P.B., painted by the German artist Hermann Schmiechen. Mr. and Mrs. Schmiechen were members of The Society and friends of H.P.B. Evidently she liked them both, as on a New Year's card of greeting sent to them she terms them her dear "babes." It is on that card, which has a picture of two daisies and four buds, that she wrote: "Happy New Year. Be as united and as loving as these two flowers—only try to have less buds than there are on the above. Yours truly, H.P.B."

The two oil-paintings are at present, the first in my London home at 33 Ovington Square (still safe from bombs, at the time of writing), and the second in the beautiful hall of the Headquarters of the Indian Section of The Theosophical Society at Benares. The picture in London was presented to the Esoteric School by the late Mrs. Morton. She was Mrs. Toni Schmiechen, and after divorcing her husband married an Englishman. Some photographs must have been made of the portrait when in her possession, as it is reproduced in Miss M. K. Neff's book, *Personal Memoirs of H. P. Blavatsky*.

The second is a larger portrait. It used to be in the hall of 19 Avenue Road, Regent's Park, London, H.P.B.'s home when she left us. I remember the picture well as I lived several years at Avenue Road. The house was leased by Dr. Besant but in 1899 she gave up the lease.¹ The picture was then transferred to her home in India at Benares, and later placed in the Indian Section Hall, where special arrangements were evidently made in the construction of the hall so as to make an appropriate place for the picture.

But why, after the artist completed the first portrait now in London, did he think necessary to paint another one? The question is answered by comparing the two portraits, illustrations of which appear facing this page. A rapid glance shows the vast improvement in every way in the second portrait. H.P.B.'s face has a greater dignity, and is less thin and sad, and the penetrating quality of her eyes is made more striking. H.P.B. had beautiful hands, and in comparing the hands in the two portraits we see at once the improvement in the second picture. I can therefore only presume that after the first picture was painted, H.P.B. and her friends were dissatisfied with the result, and so Mr. Schmiechen began the second portrait.

At this time, which was soon after the Coulomb attack on H.P.B., Mr. A. P. Sinnett set to work to produce a sketch of her life in his book, *Some Incidents in the Life of Madame Blavatsky*. The second portrait first appeared as a frontispiece to that work. H.P.B. holds in her hand a roll as if it were a roll of music. In reality it is a copy of

¹ The Point Loma Theosophical Society had the house for some years, but it has been pulled down and a new house built on its site.

THE THEOSOPHIST, which in its first six volumes was $12\frac{1}{2}$ inches long and 9 inches broad. A close examination of the roll will show something of the original design of the cover, which was of grey paper with the design printed in heavy black ink.

There are many photographs of H.P.B., of which the best known is that in which her head is wrapped in a shawl and she looks straight at the observer with folded arms. But after this picture of H.P.B., undoubtedly Schmiechen's picture now at Benares is the next best, not only as a work of art but also because it reveals another aspect of H.P.B.

The reproduction now offered for sale by the Theosophical Publishing House was made under my supervision in 1925. I arranged for the portrait to be brought from Benares to Adyar for the Golden Jubilee Convention, and before it was returned to Benares, Messrs. Klein and Peyerl, our photographers and block-makers for over thirty years, photographed the portrait, selecting finally the best negative for reproduction.

C. JINARĀJADĀSA

IN THE DAYS OF H.P.B.

The following note appeared in a recent Sunday issue of *The Hindu* (Madras):

“Sir Jung Bahadur was the powerful minister and real ruler of independent Nepal who, during the Sepoy Mutiny, declared openly for the British and sent troops to aid them in restoring order, while he himself captured Gorakhpur. Born in 1817, he entered the army which he deserted and went to Lahore wherefrom he soon returned disappointed and became by degrees the Prime Minister of Nepal. In 1851 he visited England and became an admirer of British power. He excelled as a keen sportsman and passed away in 1877 while on a shooting trip in Terai.”

This is the man, and the embassy, with whom the Master M. came to England in 1851, and was seen by H.P.B. in Hyde Park, on her 20th birthday.

A. A.

"THE OLD ORDER CHANGETH YIELDING PLACE TO NEW"

BY ADELTHA H. PETERSON

(A Review of Dr. Arundale's first term of office as President, 1934-41)

ON 21 June 1934 Dr. George S. Arundale, the beloved son in spirit and in truth of our President-Mother, at a simple ceremony of inauguration, became the third President of The Theosophical Society.

I PLEDGE MYSELF . . .

In his Inaugural Address, he marked as the duties to which "I pledge myself" the following:

(1) "To keep wide open the doors of The Theosophical Society to all who accept the principle of Brotherhood in the terms of the First Object, and who are prepared to do their best to live it," citing *The Golden Stairs* of H. P. Blavatsky as "a perfect description of that solidarity amidst difference which members of The Society should ever seek to maintain."

(2) To "faithfully guard The Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members. . . ."

(3) To "stress the paramount importance . . . of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their

Messenger, H. P. Blavatsky, and those who succeeded her."

(4) To "actively encourage through the Theosophical Order of Service and in other suitable ways the practical application, by members and groups of members, of this science of life to the needs of the world in all its various departments."

(5) To "encourage in all possible ways the youth of the world to perceive in Theosophy a high road to Truth, to Freedom and to Happiness."

(6) To "constantly remind members of The Society of two great principles in their relation to Theosophy: first, that Theosophy is a body of truth for study, investigation and experiment, and that every member has the right, and indeed the duty, to pursue such study, investigation and experiment in the utmost freedom, no matter whither these may lead him, just as he has the duty to accord the same right to his fellow-members in a spirit of sincere goodwill and understanding; second, that there is no effective search for truth save as truth becomes the actual possession of its seeker through his own personal experience. . . ."

(7) "To try to live and to work, so to conduct the business of The Society,

that our movement steadily increases in honour and dignity and earns respectful consideration from the outer world."

The newly-elected President closes his Inaugural Address with the words: "May our motto be: *Together, though differently.*" This motto may very well be considered as the key-note applying to the whole septenary cycle.

1934: FORWARD ALL!

The key-note for the year 1934 was set in the first Watch-Tower written by Dr. Arundale as President:

"Forward with Theosophy and The Theosophical Society, and forward with all who work in the name of Truth, of Brotherhood, of Freedom, of Happiness."

Under the pseudonym *Artifex* the President also surveys the situation existing in the world of 1934, noting specifically in country after country dark portents for the future.

In that same issue of THE THEOSOPHIST, the principle is enunciated that "No person must be debarred from membership of The Theosophical Society by reason of his financial circumstances."

The glorification of the Arts through Theosophy, and the needs and potentialities of India were given as two of the vital Calls of the New Cycle to Theosophists of the day.

Not only did the President address his brother-members but to the general public he gave also a splendid statement of the Three Principles for which The Theosophical Society stands:

"First, for the recognition of the truth that the Brotherhood of Life is universal and all-inclusive, be the differ-

ences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

"Second, for the free search for Truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek Truth in the great religions of the world, so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

"Third, for adventuring forth into the unknown to seek and find Truth in hitherto unexplored regions of consciousness."

"Thus, The Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion; for an ardour for Truth breaking asunder its many imprisonments and distortions born of man's ignorance; for a spirit of venturesomeness into the unknown so that Truth may grow from more to more."

1934 CONVENTION

"I hope that my term of office as President will synchronize with the exaltation in every Lodge throughout The Society of Theosophy as such. . . . A fine scheme of reconstruction without Theosophy may well give temporary relief. But only with Theosophy will it bring about lasting peace and enduring prosperity. At each Theosophist's disposal is the wherewithal to make the best plans, the best schemes, the best structures, *better*. . . .

"For these reasons two great planks constituted, and do now constitute, my

Presidential platform: One is Theosophy, Theosophy as straight, as impersonal, as all-embracing, as beautiful, as inspiring, as we can draw it from the eternal Well of Life. The other, Solidarity, collective solidarity amidst the wealth of individual differences which make the splendid separate pieces of a glorious picture."

At the same Convention, the President called attention to two small booklets in which he had set forth a clarification of his ideal for his term of office, "My Work as President of The Theosophical Society," and wherein he had visioned certain practical steps which might be achieved, or at least begun, within his seven-year period. Briefly he summed up his emphases as :

1. Constantly to declare that our Society traces its foundations to certain Masters of the Wisdom, under whose directions H. P. Blavatsky and Colonel Olcott, the outer founders of The Society, have unceasingly declared themselves to work.

2. Constantly to draw attention to the great body of Truth which has been gathered together in our classic literature under the name "Theosophy," and to insist that much—some will say the whole—of the work of The Society is to spread this Theosophy far and wide.

3. Ceaselessly to uphold within The Society the spirit of Brotherhood as set forth in the First Object of The Society, so that there may ever be a perfect solidarity of comradeship amidst a wealth of diversity of individual endeavour.

4. Ceaselessly to uphold within The Society its perfect neutrality against

any danger of such neutrality being injured by special interpretations of Theosophy with their resulting activities on the part of individual members or groups of members.

5. Carefully to guard the freedom of each individual member to express his membership in his own way . . . but exhorting him to express his acceptance of The Society's Objects in those ways which to him are most true.

6. Strongly to urge that the search for Truth must ever be perfectly free and unceasingly dynamic. . . .

A Semi-Official Platform as President of The Theosophical Society :

(1) "It is my duty to take my stand against war, and to declare that war is repugnant to Brotherhood . . . But this does not mean that some of us may not feel we must take part in war should it again arise."

A similar stand was taken by the President against

(2) All exploitation of Right by Might ;

(3) Unemployment ;

(4) Wrong Employment ;

(5) Ugliness ;

(6) Intemperance of body, emotions and mind ;

(7) Irreverence to Life, and specially towards women who are the mothers of the world ;

(8) Hatred and Contempt ;

(9) All forms of Cruelty.

Again the key-note of the year was sounded: "Away from the Less! Forward to the More! Onwards! Ever onwards! But it is not really away from the Less, for the Less is part of the More. So we do not really move away, rather do we unfold. Nothing is lost.

Nothing is rejected. Nothing is cast aside. Everything we have been, have believed, have known, have experienced, is in fact ever precious, for it has helped us on our way, has indeed been part of our way."

THE SPIRIT OF ADVENTURE

This, the Spirit of Adventure, has characterized the entire first term of office of our third President. Every year has been a thrilling adventure, forward to a new and more vivid presentation of Theosophy; backward to the magnificent traditions and Source of Theosophy and its channel in the world—The Theosophical Society; outward to the helping of nations and peoples sore distressed; and inwards, ever inwards, to the Eternal Realities, the essential Verities which are the heart of a movement which in itself is the Heart of the spiritual world.

First, the Adventure of *the Seven-Year Plan*, which has been partially accomplished, and would have been completely consummated had not the greatest adventure of our era—the World War—claimed the utter preoccupation of the President from September 1939 onwards. The new building of the Adyar Library, a Short-Wave Theosophical Broadcasting Station for the International Headquarters, a fund to enable the Sections to send Ambassadors to Adyar, a Temple of Brotherhood—Shrine of Greatness—will have to be fulfilled in the second Cycle; but some of the most essential features of the Seven-Year Plan have come into active being, notably the improvement of our Theosophical propaganda, in the development of the material for the great

publicity campaigns, and such books as *You* written by the President himself; the contacting of the press and the general public with the Ideals of Theosophy as the President conceived them through a New India League press service, and *Conscience*; the dedication of the "Garden of Remembrance" where it was once proposed to erect a Temple of the Sun, making it veritably a "holy place where . . . the reverent may have the opportunity to rest awhile . . . and fill themselves with the fire of its purity." The immortalizing of our Theosophical great workers in the past in the first two issues of *The International Theosophical Year Book* is perhaps a step towards the greater Memorial envisioned by the President.

The most complete fulfilment, however, of the Seven-Year Plan has been in that which relates to the strengthening of Adyar, the encouragement of Youth, and the release of Beauty. Adyar must be made a Flaming Centre, and to that end there must be a Theosophical School at Adyar, said the President-Mother before her passing. Courageously, heroically, the President, with the help and support of his colleagues, entered upon this very great adventure. With a minimum of financial assistance, there has been achieved a notable success in this Crusade to vivify Adyar with the life of youth and to give to youth the inestimable privilege of sharing in the life of Adyar.

The President-Mother also visioned the coming to the Motherland of a great and purifying stream of Beauty that would restore to the world its pristine Spirituality. In the Seven-Year Plan the President says: "We have

recognized the importance of the Will. We have stressed the indispensability of Wisdom, we must now, in the seven years which lie before us, give due place to Beauty. And the Beauty of the future lies incarnate largely among the young." And in July 1935, he reiterated: "There ought to issue forth from The Theosophical Society a great quest for the Beautiful, and a great discovery of the Beautiful, members of The Society sounding in all possible purity the note of the Beautiful, the note of life as life is, amidst that apparent discord of life as life seems to be." Shrimati Rukmini Devi has magnificently incarnated this Spirit of Beauty, key-note of the Third Epoch, both in herself, her art—the Classical Dance of India, Bhārata Nātya—and in the international centre of artistic life—Kalākshetra which she founded at Adyar in January 1936 during the Diamond Jubilee Convention. So has the Adventure of the Seven-Year Plan been a worthwhile Crusade.

THE DIAMOND JUBILEE YEAR

The year 1935 marked a very definite gathering up of the harvest of sixty years, a binding of the sheaves. Though later years of world unrest and crisis might mark the flailing process that separates grain from chaff, the Diamond Jubilee Year was Harvest Festival.

Our *Assets and Liabilities* were listed by the President in the March 1935 issue of THE THEOSOPHIST:

Assets

1. The Elder Brethren Themselves;
2. The great leaders;
3. Our splendid and unique literature;

4. The organization of The Society itself;

5. Our justification for supreme confidence in the future;

("Although at any particular time the going may be hard and the darkness thick about us, sooner or later the darkness *must* pass and the going become smooth. The Elder Brethren *are!* . . . This confidence gives us practically unlimited power to work.")

6. Our Freedom;

7. Our Reverence.

"Freedom, Victory, Reverence. And the greatest of these is Reverence!"

Liabilities

1. We must *be*—the debt we owe to the Masters;

2. We must *give*—our liability to The Society;

3. We must *share*—our liability to the world;

4. We must *know*—our liability to ourselves.

So does the President envisage "Theosophy and membership of The Theosophical Society" as "doorways to a Way Magnificent."

This year of great releases, of fine intensity, of vivid happiness, both strengthened the individual member and awakened every Section and Lodge of The Theosophical Society throughout the world. The Diamond Jubilee Convention spirit quickened in the heart of every member. The President in this year turned completely from all external work in the world, devoting himself to the strengthening of The Theosophical Society and to a renewed emphasis on the Eternal Wisdom of

Theosophy. "The Theosophical Society," he said, "needs all that is best in me and The Society shall have it." So was there builded a channel to receive the Pure Fire of our Elders released through this epoch-marking Convention, and this pure Fire was directed "to a partial burning away of the ignorance which is the cause of every single problem with which the world is faced."

The Diamond Jubilee Convention culminated in the release of a flood of Beauty through the first dance recital of Shrimati Rukmini Devi, and the opening of a New Cycle of The Society's life in the founding of the International Academy of the Arts, now Kalākshetra.

FROM TRANSFIGURATION TO CRUCIFIXION

But, as always, from every great Transfiguration, life must descend to its Crucifixions.

As has been before noted, the President from his Watch-Tower had long been observing in country after country dark portents for the future. In October 1935, Italy invaded Abyssinia and the world entered into that period of storm and strife from which it can only emerge when the Light of the Sunrise of a New Day shall dissipate the darkness of an old and outworn age. As always those on the look-out towers see the storm approaching long before it is visible to those in the plains. Knowing a fateful decision must inevitably be made in the future, even in the spring of 1935 the President was pondering on what position the Chief Executive of The Society should take

in times of crisis. Urging Theosophists to be spineful rather than spineless, he said :

"Am I supposed to be just a President, a kind of executive office, a kind of machine? Am I supposed just to keep the fire of Theosophy burning underneath the pot so that the contents simmer? Is that what a President of The Theosophical Society is for? No! I must take my plunge, *but* I must take the plunge which I know is the plunge the Elder Brethren would wish."

In the September THEOSOPHIST, written in July, the President warned Theosophists: "I fear we are once again on the threshold of war. In the West there is the imminence as I write of a conflict between Italy and Abyssinia, while in the East there is the constant problem of China and Japan. . . . Once war begins it is impossible to know where it will end. More than likely it will engulf the whole world, as in the case of the world war of 1914 to 1918." But the President sees that a world conflagration would be unnecessary were there "even half-a-dozen one-pointed unselfish nations" to "ensure world peace . . . Unfortunately, nations are afraid, afraid of war, afraid of showing forth righteousness, afraid of what the future may bring forth if such and such a policy be pursued . . . War is not merely the business of an individual country. War is of international concern. The whole world is responsible for a war undertaken by an individual nation or group of nations . . . I am clear that the nation which enters upon war without a moral justification, which could by no other means be satisfied, is a nation

uncivilized and doomed to perish by war as it seeks to live by war.

"Were a war on a large scale to break out just now our work would be substantially retarded. There would be more work for The Society and its members to do, but it would again be what I might call kindergarten work."

Realizing that a world war was not inevitable, the President bent every energy to awakening the world to the impending danger, and to arousing men's hearts to that Brotherhood for all life which would make war and its horrible concomitant of devastation an utter impossibility.

Asserting The Society's neutrality, the President said: "Ever ringing in the ears of every member of The Theosophical Society is The Society's Call: 'Live your Brotherhood! Make Brotherhood more real throughout the world!'"

1936: GENEVA WORLD CONGRESS

Theosophy Demands Justice was the key-note of the Geneva World Congress: "Everywhere life is crying out for Justice, for injustice stalks abroad triumphant, reigning to the world's unrest and danger of falling back once more into an age of darkness. I feel most strongly that Theosophy must speak the Word of Justice, and that through the World Congress at Geneva this Word must be heard."

And in this demand for Justice all were given opportunity to speak—the just and the unjust alike. The points of view of both Italy and Germany were courteously and generously heard.

A stirring *Call to Citizenship* is made to the individual:

"We call each to be a good citizen of himself first of all. . . .

"We call him to be a good friend to those around him. . . .

"We call him to be a good citizen of his faith . . . of his country . . . of the world. . . .

"We call for Comradeship in ever-widening circles. . . .

"We make this Call in the name of Justice. . . . Theosophy is the Eternal Source whence the pure waters of Justice ceaselessly flow. . . .

"Justice knows neither storm nor peace, neither light nor shade, neither death nor life, neither happiness nor sorrow. Justice knows but perfect adjustment between cause and effect. . . . If we desire poverty, war, death, misery to cease, we must cease to breed them. . . . In ourselves lies their cause. . . .

"Theosophist-physicians, heal yourselves! The kingdom of Peace and Happiness is within you, and the Light of Theosophy shines upon the straight path to its conquest. . . ."

In a *Declaration of Freedom*, (September 1936 THEOSOPHIST) the President asserts that "No nation is great that is feared. Fear is the negation of freedom and the antithesis of greatness—the herald of dissolution and futility. . . .

"Violence to individual freedom is national suicide. Violence to national freedom is international suicide.

"Who are the great? The Free.

"Who alone can make nations great? The Free."

And he further asserts that "a President of The Theosophical Society must stand for Freedom, for the

Freedom of the Individual no less than for the Freedom of Nations.

"Where Freedom is not, there growth is hindered, there Truth must needs be sought with difficulty, there darkness is and slavery.

"Throughout the ages, Saviours, Teachers and all Servants of Light and Truth have fought for Freedom, for Freedom of thought, for Freedom of aspiration, for Freedom of belief, for Freedom to be. . . ."

THE PALL OVER EUROPE

On his return from his European tour in 1936, the President tells of the "blight, the pall, the cloud" that hovers over Central Europe. "While I feel convinced [The wish was father to the conviction.—G.S.A.] that there will not be war, I perceive with anxiety that we are not very far from war; and I can well imagine that one more spark might set the whole world once more ablaze." He sees "a wave of deterioration" throughout Europe and almost everywhere "the evil miasma of depraved sexuality." He adjures India: "If India falls, the whole world falls. If India can but keep her purity, her dignity, her lofty idealism in every department of life, amidst all-encircling weaknesses and degradations, then she may yet save the world by the example of a strength and a wisdom dedicated to the establishment of brotherhood among races, nations, faiths and individuals."

A COUNCIL OF GOODWILL

Trusting the wisdom of the man and woman in the street far, far more than he trusts the intellectual brilliance of the politician, the President declares:

"There is urgent need for men and women of vision, of sobriety, and of clear and unprejudiced minds, to gather together irrespective of nationalities, religions and party politics, to plan what the men and women in the street want—Peace and Contentment. . . ."

"The League of Nations [is] a step in the right direction. . . . But the League of Nations voices governments and statesmen, parties and politicians, far more than it voices the peoples of the world. It is a debating society, a chess-board, and shrewd and watchful players make calculated moves, their minds being torn between the exigencies of the situation, as it presents itself kaleidoscopically moment after moment and the uncertain humours and tempers of public opinion moulded by an interested press. . . ."

"Why cannot men and women of goodwill from all nations gather together in happy council to plan Justice for the individual, Justice for the nation, Justice for belief and opinion, Justice for true international relations, Justice for the weak, Justice for law and order—in a word Ordered Freedom, individual, national, religious and international?"

MY DUTY

Challenged by several Theosophists as to why he did not come out in downright denunciation of this, that and the other specific world-wrong, the President said:

"As at present advised. . . . I am clear that it is not my duty to give a lead one way or another," but rather "to perceive the good amidst the wrong, the light amidst the darkness, the truth

amidst what may seem to be overwhelming falsehood. . . It is my duty to try to see The Society safely through a world upheaval which threatens to destroy so much that is civilized, and I am advised that I can best do this by sounding as strongly as I can the note of Universal Brotherhood in all its inclusiveness, remaining aloof from the clash of ignorances and hatreds, declaring, even at the risk of being misunderstood . . . that just as life is everywhere, so also is Truth. . . Such seems to me to be my duty, even though I sometimes wish I could enter the fray and fight for causes, just as I have to stand firmly for certain eternal principles."

1937: THE CAMPAIGN FOR UNDERSTANDING

Urging here and now that "every Section of our Society, every Lodge and Branch, should be working hard to drive back the slime of war into its cesspool and to refresh the world in the life-giving waters of peace and understanding," the President inaugurates a Campaign for Understanding. "Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever possible."

The year 1937 was one of brooding and of that adjustment which always comes to the President when his body vitality is at a low ebb. Out of the brooding there emerged the ten leaflets that became the basis for the Campaign. The synopses published in the June 1937 THEOSOPHIST show :

1. *Plan of the Campaign* : "Our Campaign for Understanding brings to its fulfilment the powerful aid of the strength of Friendship, the splendour of Freedom, and the science of noble living—Theosophy."

2. *Towards a Golden Age* : "Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours."

3. *The Laws of Understanding* : "The first Law of Understanding is that in general the same hopes, sorrows, joys, troubles, fears encompass us all. The same Destiny beckons us. The same Love enfolds us. The same Justice educates us."

4. *Understanding—the Healer* : "When we misunderstand ourselves, then come the dangers of disease and destitution and loneliness, with all the bitterness and rebellious sense of futility which follow in the wake of these."

5. *Understanding—the Light-Bringer* : "He who would have understanding must seek where others do not seek, or perchance disdain to seek. He must find where others have failed to find. He must explore where others have explored in vain."

6. *Understanding Oneself* : "We understand what splendid powers we have, what fine opportunities are ours, what glorious certainties impel us irresistibly forward—through deaths, through darkness, through defeats, through dumb despair."

7. *Understanding—the Bridge between Races, Nations, Faiths* : "Each race, nation, faith is but an individual writ large, intensified a millionfold and

more. Each is a note in a simultaneous sounding of notes—sometimes discordant, but ever moving towards concord.”

8. *Understanding—the Conqueror of Unhappiness*: “There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats.”

9. *Understanding as Balance*: “Understanding is balance. Misunderstanding is lack of balance. And the lack of balance so noticeable everywhere soon develops into physical, emotional or mental excess.”

10. *Creative Understanding*: “Understanding must not be merely sympathetic and appreciative. It must also be creative. It must help actively to contribute towards the solution of Life’s Problems and the clarification of Life’s Purpose.”

One of the vehicles for the Understanding Campaign which has been published continuously since the year 1937 is *The International Theosophical Year Book*, which through its National Surveys presents the highest motives animating the conduct of each nation and exists as “a refuge of appreciative understanding . . . a small oasis of appreciation in a desert of blame, of suspicion, distrust, hatred, righteous indignation, and the like.”

STUDIES IN SYMBOLIC YOGA

Another fruit of the year of brooding and adjustment was the beginning in the autumn of 1937 of those studies in Symbolic Yoga which were later to be released as *The Lotus Fire*. Many

students both in the East and the West regard this book as one of the great revelations of truth for our century.

The Event of the Coronation of the King-Emperor and Queen-Empress of Britain was the occasion for a signal release of force which spread out in blessing over the whole world. In Adyar “it was as if the very air had become charged with blessings and vocal with the chantings of the Devas.”

THE INDIAN SITUATION

With the advent of the inauguration of the new Constitution for India, the political situation in the Motherland became immensely preoccupying. “India is of moment to us all. India potently affects every country throughout the world”; and the President wonders whether the Congress, which for the last half-century and more had been entirely in the opposition, would now, given the opportunity, be able to turn itself to the work of building. He appeals to Indians and to the statesmen of all nations to adopt a Code of Honour in Politics in which Chivalry shall be the ruling note.

The years 1937 to 1941 have marked an ever-increasing preoccupation in the critical condition of Indian politics. In 1939, as President of the New India League, and as Editor of *Conscience*, the President in his individual capacity, not, of course, officially, went actively into the field to fight for the ideal of an Indo-British Commonwealth of the East and the West, which through the myopia of both British and Indian politicians was in danger of being lost to a world so sorely in need of this bulwark of world security and peace.

A WORLD AT WAR

In 1937 the exigencies of the growing world conflict demanded that the President, at least as an individual, abandon his personal neutrality, even as did his great predecessor—Annie Besant, Warrior. In the July and August Watch-Towers, he called to the Free States "to unite in support of great principles, to defend the oppressed, forbid war, and to join forces for peaceful prosperity within their territories. . . . A Confederation of Free States is essential to the guarding of the world against the advent of those Dark Ages which inevitably succeed weakness, luxury, licence, tyranny, injustice. . . . The world has not yet passed the stage of protection through force and even war. . . . I should therefore regard the first activities of the Confederation to be :

1. "To stop the Spanish fratricide. . . .
2. "To maintain a mobilization of Confederation forces against all aggressive action everywhere.
3. "To explore ways and means to bring about mutual material prosperity within the Federation, so as to give it strength and stability.
4. "To explore ways and means of redressing such injustices as may exist on account of maladjustments as the result of the Great War of 1914-18."

Then followed a strong statement that "the reign of the dictator is almost certain in the long run to prove disintegrative, however much it may do good while he is alive."

Clear-eyed the President sees that "the days of cataclysms are not yet

over . . . for . . . the world has to be purged of dangerous accumulations of wrong."

In the December 1937 THEOSOPHIST, the urge having grown stronger and stronger day by day, "and when it *seems* to me that I have the sanction of my elders," the President calls for Theosophists everywhere to arouse world opinion against the spirit of militarism wheresoever it manifests, and definitely names Italy, Germany and Japan as focuses "for the lawless tyranny of the few, and for spreading throughout the world the domination of might. . . . Even if for a time The Society may be shaken by the declaration I am now making, ever does The Society grow stronger the more its members seek to speak their honest and courteous word for the sake of Brotherhood. To this does the history of our Society bear abundant witness. On honesty, on courage, on one-pointedness for Brotherhood, The Society thrives."

From that memorable declaration onwards the President has called Theosophists to arms for the battle of righteousness against evil, even though two years elapsed before two great nations of the world—Britain and France—fought an outward fight. In this same December THEOSOPHIST of 1937 the President wrote :

"A world war exists. Here and there on the physical plane itself. Elsewhere in camouflage. But everywhere there is war, and doctors and surgeons are urgently needed. This is not a time to remain in mufti, but to put on the uniform of practical Theosophy and to go out into the field. The President

must do this no less than any other member. He has the right to do his bit in this world war. He has the duty.

"For these reasons have I dared to speak my truth, the best truth I know. I speak to heal and not to wound. I speak in reverence and not in contempt. I speak in the cause of Universal Brotherhood and not to promote discord. As I speak now to Italy and to Japan, I speak when the spirit moves me to my own country. . . ."

As was to be expected, this bold stand taken by the President caused the Italian Section to withdraw, though a band of faithful adherents—the majority of the Section—endeavoured to carry on until the effort was crushed by the Fascist authorities. The rest of the Theosophical world, with here and there an exception, expressed unequivocally the opinion that to the President, as to every other member, was, in his individual capacity, the privilege, even the duty, of giving a lead to the members in times of such world crisis.

In a short chronicle of events (page 242) are listed the highlights of each individual year. But, even as in 1937, we are still on the battlefield of a World Kurukshetra, in a din of conflict which threatens to, but will not, engulf civilization.

A CYCLE OF TRIUMPH

Our leader carries an Oriflamme of Victory:

"The New Cycle is a cycle of triumph, not of defeat. . . . It is only the pessimist who will see no dawning in the darkness. If there be death round about us, it is because that which has become dross is dying, and that

which is to be gold is clamouring for release into birth. Men and women of goodwill are more in numbers than at any other time in the history of the world. The youth of the world are seeking the good more than youth have ever sought before. The conscience of the world is more alert to right and to wrong than ever it has been before. And if the world be in distress it is because ignorance is at war with wisdom, selfishness is at war with sacrifice, might is at war with right, prejudice is at war with understanding. The ills of the old world are at war with the health of the new world. Death-throes mingle with Life-thrills.

"The pessimist looks at the death-throes. The optimist gazes upon the birth-throes of the new life, and knows that in but a short while, out of their present Crucifixion, the Resurrection of Peace and Goodwill will usher in the Ascension of a Golden Age . . .

"For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and not to fear. It is the very darkness that calls us, for we are messengers of the light . . .

"Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this life—an incarnation bedded in the midst of surging waves of darkness and of stress and strain. Theosophy is the

rock of our Right, the larger hope for the world . . . Soldiers as we are, we remain loyal both to our Right, and to its fructifying channel—faithful to the very end.

"We are thankful to be born in these times, for so are we able to carry on the traditions of our elders—themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. . .

"Thanks to them, and to H. P. Blavatsky, our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps to make the world combustible. Today the fire leaps into flames and sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society . . .

"Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong and fiery for the reason that we too have been faithful to the end . . .

"There are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

"They are the Guardians of the Light which the Fire gives forth.

"They have released for the modern world the Light of Theosophy.

"Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage."

* * *

The true leader ever looks forward to the next Cycle while vigorously living in the present one. Even so does our President look forward to the building of a new world. Brooding over the world situation in Nandi Hills, Mysore, last year, when the flames of the world conflagration leaped high in western Europe, the President visioned the need for planning for a righteous Peace and lasting Reconstruction. Today as he fights in the field, he bends at the same time his every energy, harnessing the dynamic power of Theosophy and The Theosophical Society to the end of reconstructing, when the debris of the old is cleared away, a new, happier and more beautiful world.

THE PRESIDENT'S EMPHASIS AS SEEN BY THE MEMBERS

One of the tests of the accomplishment of a purpose in life is the effect that is produced on those with whom one comes into contact. Various members who have been intimately associated with the President's first term of activity were asked to name the word

or phrase that would epitomize his emphasis. The following are the spontaneous impressions given in the random order in which they were received :

- Encouragement.
- Activity—Work.
- "Work Matters More."

Spreading Theosophy, as, for example, through leaflets, presidential letters, extensive publicity campaigns.

How to come nearer to the Elder Brethren.

Home Rule for India—bringing India and Britain together.

The Besant tradition: Youth, Art, Fire.

Understanding, to solve difficulties.

His outstanding impress has been vivid and dynamic. Always his emphasis on the main principles of Theosophy, and their application through Theosophical work.

The Importance of Theosophy.

"Together Differently."

He revolutionizes. His storms produce change which is life.

Revivification of Straight Theosophy as the Supreme Science of Happy Living.

Cheerfulness. The turning over of a new leaf.

Whole-heartedness—he puts the whole of himself into what he is doing.

Unity—he finds himself in everybody and everybody in himself.

Reconstruction for Adyar, India, The Theosophical Society as a whole: Power, Dynamism.

From clouds he draws fructifying rain. Kingship, Freedom, Truth, Universality, the Beautiful.

He is a flame of enthusiasm from which the flames of others are kindled.

He has given a spurt of great energy and enthusiasm. The Theosophical Society was asleep and he awakened it.

Principles rather than details, the ocean-source rather than the rivers.

Active defence of Right. He, as was his great predecessor, is "Warrior."

Understanding Brotherhood—Freedom and Friendship—Together Differently—Brotherhood matters more; all his slogans.

Insistence on Experience of One's own Truth.

Preoccupation with world affairs and the affairs of the World-Heart—India.

His power through brooding to become a channel for the life of our Elders.

He is a crusader from the land of the Present to the Glory of the Future.

HIGHLIGHTS OF THE PRESIDENT'S FIRST TERM OF OFFICE ¹

(The whole Cycle: Keynote: Together Differently!)

1934

Key-note: Forward All!

21 June 1934, Dr. George S. Arundale was elected President of The Theosophical Society.

A hundred-day tour by the President and Rukmini Devi of Europe and America.

¹ The celebration of the great Theosophical Festivals and the Easter Conference at Adyar though omitted here are also highlights.

A visit of Dr. Rabindranath Tagore to Adyar.

The founding of the Theosophical Research Centre in London.

The inauguration of the Besant Scout Camping Centre at Adyar.

The opening of the Besant Theosophical School.

The introduction of the Seven-Year Plan by the President at Convention.

*Books of the Year*¹*Life! More Life!**Did Madame Blavatsky Forge the Mahatma Letters?*

Abul Fazl and Akbar,

by C. Jinarājadāsa ;

*My Work as President of The Theosophical Society,**A Seven-Year Plan,**The Spirit of Youth,*

by G. S. Arundale ;

Ancient vs. Modern Scientific Socialism, by Bhagavan Das ;*The Men beyond Mankind,* by Fritz Kunz.

1935

Key-note : Freedom and Friendship.

A tour by Mr. Jinarājadāsa of Australia, Java, America, England and Europe, arriving back in Adyar in November.

A tour by the President and Rukmini Devi of Northern India.

The Silver Jubilee of the King-Emperor celebrated in Adyar.

The opening of the Adyar Post Office.

The dedication of the Garden of Remembrance, Adyar, on September 20.

The inauguration of the *Straight Theosophy* Campaign by Mrs. Barbara Sellon, Publicity Officer.

The formation of the European Federation of Young Theosophists.

The Diamond Jubilee Convention, 1,500 attending.

Subba Row Medal awarded to Dr. George S. Arundale.

*Books of the Year*¹The trilogy: *You, Freedom and Friendship*, and *Gods in the Becoming*, by G. S. Arundale ;*The Occult Teachings of the Christ,* by Mrs. Josephine Ransom ;*Old Diary Leaves*, Vol. 6 ;*A Guide to Adyar*, by Mary K. Neff ;*Theosophy*, by Annie Besant ;*The Purpose of Theosophy*, by Mrs. Sinnett ;New editions of *Dreams* ; *Clairvoyance*, etc.

1936

Key-note : Beauty and Art, a new expression of Theosophy.

International Academy of the Arts [now Kalākshetra] inaugurated by Rukmini Devi during Diamond Jubilee Convention.

Adyar Library Association formed.

Rukmini Devi lays foundation-stone of International Headquarters of Young Theosophists at Adyar.

First number of *The International Theosophical Year Book*.

The President and Rukmini Devi tour Europe, presiding at

Fourth World Congress held at Geneva in Council Hall of League of Nations. A Summer School dedicated to Art and Beauty immediately followed the Congress.

Golden Jubilee of Adyar Library.

There is a Plan Campaign.

First Convention, Benares, since 1930.

Subba Row Medal awarded to Prof. J. Emile Marcault.

*Books of the Year*¹*The Web of the Universe*, by E. L. Gardner ;*Old Memories and Letters of Annie Besant*, by Esther Bright ;

The Philosophy of the Yoga Vasishta, by Dr. Atreya ;

Self-Realization through Yoga and Mysticism, by J. Ransom ;

Theosophy as Beauty, by Rukmini Devi and others.

1937

Key-note : Understanding.

Beautification of Adyar—concrete roads are laid throughout the Estate, the Headquarters Hall is renovated, the Muhammadan Mosque is built, the Liberal Catholic Chapel is rebuilt, the Youth International Headquarters is completed and dedicated.

Rukmini Devi lays the foundation-stone of the Weaving Factory of the International Arts Centre, which was opened by the Hon. V. V. Giri.

The South African Sections unite.

Theosophy is represented at the Paris International Exhibition.

Adyar celebrates the Coronation of King George VI and Queen Elizabeth.

The Ministers of the first Congress Government, Madras, were entertained at Adyar.

Mr. Jinarājadāsa returns to Adyar, 19th September, and on 31st December leaves as Presidential Travelling Agent for an extended tour in South America. The Colombian Section is chartered.

The *Understanding* Campaign.

In Autumn of 1937 the President commences his studies in Symbolic Yoga.

*Books of the Year*¹

Education for Happiness,

Booklets on Understanding, and a poem, *Understanding Godlike*, by G. S. Arundale ;

New edition of *The Masters and the Path* ;

The Evolution of Man, by J. Emile Marcault and Iwan A. Hawliczek ;

Meditations on the Occult Life, and *Destiny*, by G. Hodson ;

Saundarya Laharī, edited by Pandit Subrahmanya Sastry ;

Theosophical Socialism, by Rohit Mehta ;

Personal Memoirs of H. P. Blavatsky, by Mary K. Neff.

1938

Key-note : Venturesome Enterprise, or the Adventure of the Will.

The President, with Rukmini Devi, tours Europe and America, presiding at the Zagreb Conference. On tour the President gives a full outline of his new studies in Symbolic Yoga.

A portion of the Ashes of Dr. Besant was on May 17 ceremonially deposited in a Garden of Remembrance prepared at Huizen Centre.

A Better Citizenship Association was formed in America.

Through the Scottish Section, Theosophy was represented at the Empire Exhibition in Glasgow.

Mr. Jinarājadāsa spent the whole of 1938 in Europe and South and Central America.

A Workers' gathering at Huizen during the international crisis.

Convention at Benares. Adumbration of Besant Theosophical School, Benares.

Subba Row Medal awarded to Mrs. J. Ransom.

*Books of the Year*¹

Golden Jubilee celebration of the publication of *The Secret Doctrine* by the issuance of an Adyar Edition ;

Kundalini,

The Warrior Theosophist,

by G. S. Arundale ;

Where Theosophy and Science Meet,

edited by D. D. Kanga, Vols. I, II ;

The New Humanity of Intuition,

Occult Investigations,

A new and revised edition of *First Principles of Theosophy,*

by C. Jinarājadāsa ;

Theosophical Gleanings, by Hirendra Nath Datta ;

Vol. I of *The Besant Spirit* (a new compilation of the stirring writings of Annie Besant) ;

India's Living Traditions, compilation from Dr. Besant's writings ;

The Eternal Wisdom : A Theosophical Treasury of 1,000 quotations.

New editions of *A Study in Consciousness* (first Adyar edition), *The Chakras,* *What Theosophists Believe,* etc.

1939

Key-note : Jai, Manave Jai, Victory to the Manu ! A year of Tapas in a world of conflict.

An emphasis is made on the Besant Spirit with the production of a series of small volumes in which her writings reveal the Besant tradition. On Dr. Besant's birthday was published a revised and enlarged edition of her *Autobiography* with an extensive introduction by the President.

Adyar Groups were formed to strengthen Adyar.

Conscience, a fortnightly [now weekly] journal was inaugurated to stir the consciences of the world to unite as a World Conscience to oppose evil on every front.

A series of *Open Letters to Lodges,* the first ever written by a President

of The Theosophical Society to his brethren.

Theosophy Is the Next Step Campaign.

The opening of the Besant Theosophical School, Benares.

The founding by Mr. Jinarājadāsa of a new Theosophical Centre in London for work in the British Isles. Mr. Jinarājadāsa also visits America.

An Appeal to Temples, Mosques and Churches of India to help in the world crisis.

The formation of a New India League to work for a completely free India within an Indo-British Commonwealth of Free Nations.

Restoration of H.P.B.'s rooms at Adyar.

As Madras Provincial Chief Commissioner, work in Indian Scouting.

The publication on Vaisākh Day of *The Lotus Fire.*

Rukmini Devi dedicates her work for *Indian Cultural Renaissance* at the Temple of Natarāja in Chidambaram. Tours follow over South India from July to November.

The inauguration of a world-wide nightly meditation on various countries in danger, entitled "The Comradeship of the Peoples."

The Call to Theosophists everywhere to help a world at war.

The New India League actively enters the political field in October, contacting through a series of lectures and weekly meetings the Madras public.

The East Tamil Federation starts a No-Dues Plan.

Mme. Montessori holds her first Indian Teachers' Training Course in

Adyar, and Kalākshetra holds concurrently an Arts Course.

A Scout village held in Adyar in December.

Convention at Adyar: A Kurukshetra Convention, with an emphasis on appreciation and gladness. The Objects are challenged as to the possibility of their wider interpretation and expansion.

Subba Row Medal awarded to Prof. D. D. Kanga.

*Books of the Year*¹

The Lotus Fire,

A Guardian Wall of Will,

by G. S. Arundale;

The Besant Spirit, Vols. II, III, IV;

An Autobiography of Annie Besant, with a new introduction by G. S. Arundale, and biographical notes;

The Play of Consciousness, by E. L. Gardner;

Some Unrecognized Factors in Medicine, by some members of the Theosophical Research Centre, London;

Gem-Stones of the Seven Rays, by C. Nelson Stewart;

Theosophy Is the Next Step (22 booklets);

The Besant Spirit, Vol. V.

New editions of *The Ancient Wisdom* (first Adyar edition), *The Bhagavad-Gītā*, *Sanatana Dharma*, etc.

1940

Key-note: Bridge-Building.

Our Marching Orders: Adyar, Benares together; Straight Theosophy, Hindu-Muslim Unity.

Reception in Adyar to delegates of the Science Congress.

The presentation of *Bhīshma* by Kalākshetra.

As a Political Creed for India the President sees:

1. Individual Dedication,
2. Communal Solidarity,
3. An Indian Constitution,
4. Dominion Status,
5. Preparedness for Dominion Status.

Diamond Jubilee of the Blavatsky Lodge, Bombay.

Work in Scouting as Provincial Chief Commissioner of Madras.

Nandi Hills, Mysore State, a place of adjustment, and of planning for future work both in The Society and the Besant Theosophical School. A Peace and Reconstruction Department was decided upon by the President and later inaugurated when he returned to Adyar.

Meanwhile a Workers' Conference and Camp in Adyar.

The President and Rukmini Devi attended the Birthday Celebrations of His Highness the Maharaja of Mysore, and the President gave a war lecture and Rukmini Devi a dance recital in Bangalore.

A Victory Drive was inaugurated to make the Indian people Victory-conscious and the War committees conscious of the value of enlisting India's Soul-Force in the war effort.

The Clarion Call Series: The Noblest of America, of India, and among Theosophists speak their message to their fellows and to the world.

Celebration of the birthdays of the Queen of Holland and Mme. Montessori.

The Young Theosophist becomes *The Young Citizen*.

The Light of Asia given as a Radio production by Kalākshetra.

A Week of Remembrance at Adyar, 23rd to 30th October 1941.

A protest against Satyagraha on the one hand, and the severity of Jawaharlal Nehru's sentence on the other.

Tour of Northern India from 5 November 1940 to 28 January 1941—Bombay, Ahmedabad, Bikaner, Delhi, Benares, Allahabad, Calcutta, Kalimpong, Shantiniketan. Rukmini Devi's dance recitals acclaimed throughout the tour. In Bombay a New India League tea to prominent political leaders. War lectures in Bombay, Ahmedabad, Bikaner, Delhi, and a full programme of Theosophical lectures and talks to members in all centres visited.

Mr. Jinarājadāsa returns for the 1940 Convention in Benares.

Convention Key-note: To Arms for Brotherhood! but to arms with the spiritual weapons fashioned in the flaming force of the Love and the Justice of God!

Subba Row Medal awarded to Mr. E. L. Gardner.

*Books of the Year (1940-41)*¹

The Night Bell,

A Fragment of Autobiography,

Several Booklets,

by G. S. Arundale;

Collected Poems, by J. H. Cousins;

Annie Besant as Woman and as Leader, by Sri Prakasa;

Is and Is-to-Be,

The War and After,

by C. Jinarājadāsa;

Adyar, by leading Theosophists;

Human Nature, by Arthur Robson;

A Royal Romance, by James Arther;

¹ The Lists are not complete.

The Clarion Call Series—3 booklets;
The Besant Spirit, Vol. VI.

New editions of *The Voice of the Silence*, *The Bhagavad Gītā*, *Elementary Textbook* and *Advanced Textbook of Hindu Religion and Ethics*, *The Masters and the Path*, *Thought-Forms*, *The Smaller Buddhist Catechism*, *Gods in Exile*, etc.

1941

Key-note: Building a New World.

The President in the first part of the year was deeply preoccupied with the subject of *real* education and the framing of "An Eternal Time-Table of Education."

Rukmini Devi took over the active responsibility of the Besant Theosophical School.

Youth Day, 16th February—Madras young people visit Adyar.

The Madanapalle Theosophical College Silver Jubilee.

Completion of the Rishi Valley settlement.

Building the New World—Theme of the Easter Conference. The President asks that the whole of the Indian Section work to this end.

* * *

"The third period of The Society's Life—a period of recognition of the universality of Truth . . . May every colour of the rainbow clearly be expressed, with the result that a White Light becomes beautifully manifested in all its exquisite whiteness by very reason of its constituent colours."

—G.S.A.

CORRESPONDENCE

THE WILL TO MORE-NESS

A COPY of the November 1940 THEOSOPHIST (because of my article in it) has reached me only today—a long interval indeed! And I have read Miss Pinchin's article finding in it at long last a twin-melody to what I have for ten years been trying in many books to sing: "the will to more-ness."

In such modernized terms is Miss Pinchin now teaching what was at the heart of the message of Gautama Sakyamuni. Albeit no Buddhist has recognized this. Depreciated by long monastic teaching, the Buddhists have been taught rather the virtue of an ever-growing "less-ness"—the "putting off" far more than the making to become.

In Gautama's day the teaching of youth was the realizing: man *is* That. Gautama began by saying: Man as body and mind is *not* That since as they (with their limitations) he cannot say: I will to be God. He has to become That. The deva-message inspiring him to teach said: "Men are perishing, teach them and they will become."

Bad translating and monk-editing have hindered the very marrow here from being apprehended. But a striking illustration, quite overlooked, is that of Cavesin the Seeker who at every stage of progress won, said to his followers: "We're now all in a same; well, I'm for the More"; and taught a further—*anfuttarim*. "Ask yourselves what further it is you have to do," is another refrain. "Make become the More," is another.

And in man as willing to become and not as static "being" we have the guarantee to ultimate consummation.

Alas! that we have dropped our strong Middle English term for "become"—the German *werden*.

I am probably very much older than Miss Pinchin, but if she feels moved to suggest anything we could "sing a duet about" in this matter, my hands are stretched out to her.

C. A. F. RHYS DAVIDS

THE KING OF BELGIUM

The letter from Mlle. Serge Brisly which you quoted in the October THEOSOPHIST touched me greatly, and I ask for the courtesy of a little space in the hope that in this way a reply may reach her.

I have given much thought and study to the case of King Leopold and am able to assure Mlle. Brisly, who may not yet have been able to learn it, that the first ill-informed reports of his behaviour have turned out to be complete misrepresentations. The new Belgian newspaper *Vers l'Avenir*, states this clearly:

"During hostilities the enemy stopped at nothing. After the capitulation false news sprang up in all quarters, so intrinsically mixed with truth that for some little time even those best informed could not see clearly. The enemy's game was to deceive the Belgians about the will of their King. The 'news' which the occupying power

allowed to be disseminated was the belief that the King was working with the adversary to form a new State. This with the intention of persuading the Belgians that the fight was over.

"As a matter of fact, the Sovereign had signed no treaty, not even a military one. He is a voluntary Prisoner of War and desires to be treated as one, and, to avoid any misunderstanding, he receives no one. Only the Ambassador of the United States and the Archbishop of Malines have been able to approach him, the latter of whom immediately caused a Letter to be read in the Belgian Churches which answered the calumnies and accusations brought against the King. But if from loyalty the King-Prisoner refuses to speak, he shows by his attitude that the War continues."

So far he is holding up German plans for the future in Belgium and the Netherlands by consistent refusal to co-operate in any way with the enemy.

The Belgian Cabinet, at first condemnatory, have now affirmed their complete loyalty and fidelity. In a recent able defence, the Foreign Minister, M. Gutt, says: "It is today widely recognized that the total collapse of the French Armies in the South brought about the encirclement of the Belgian Army and made the surrender unavoidable. Documents showing that situation in an indisputable light have already been circulated."

I have had the privilege of examining these documents, one of which is the King's own memorandum, and another the report of the finding of three eminent legal advisers. They reveal, beside the inevitability of the surrender:

(1) That the King made no less than six attempts to acquaint the allied generals with his intentions besides sending daily communications to London; (2) That, torn between two conflicting loyalties, he took the harder way and voluntarily shared the fate of his army.

The real cause of tragedy can be put in a nutshell:

His government's fatal and obstinate policy of independence since 1937; and their unwise requirement that the Sovereign should also be the Army's Commander-in-Chief.

CHARLOTTE E. WOODS

DR. ARUNDALE AND PEACE PLANS

DEAR PRESIDENT,

It may appear strange that a detached member of the Blavatsky Lodge, T.S., should have the temerity to write to you and express disapproval of your policy—the policy which I take it is embodied in the seven points under the heading "Looking Forward" (*Theosophy in Australia*, page 2, Jan.-Feb. 1941). On the same page is the information that the Blavatsky Lodge [Sydney] approves of your general policy.

For approval by that Lodge to be mentioned it must surely have been a majority approval, whereas, though I have not spoken to or communicated with any other Theosophist on the subject, I am confidently certain that a very substantial minority are of the same mind as myself and will have nothing to do with sponsoring any form or semblance of external compulsion—economic, political, religious or other—preferring to remain true to God's own

good and wise scheme of things, in which the internal initiative of the individual is the only true guide to the attainment of any desired end.

To seek to impose a PLAN on any set of individuals, let alone the WHOLE WORLD, is to seek to establish yet another dictatorship, and in the case of the world a super-dictatorship—the very thing which the powers of evil have planned, having most successfully established minor dictatorship in Russia, Italy, Germany and other countries prior to the present war; and with the introduction of almost complete bureaucracy have achieved, to the extent of possibly 90 per cent, a practically similar state of affairs in England, Australia and other countries since the war commenced.

Were the super-dictatorship to come about it would mean the end of The Theosophical Society and all other institutions which are attempting to serve the world and help humanity towards that general enlightenment which will enable the peoples of the world, as free individuals, to so associate as to produce the conditions of security in freedom which all desire.

It is impossible to impose (IMPOSE) *freedom* on any individual—only the opposite can be imposed; freedom is an attribute of the Ego and only manifests when a number of Egos possess like attributes.

Much of what I would say is far better put by John Mitchell in a book entitled *Tax Bonds or Bondage and the Answer to Federal Union*.

I beg of you for the sake of The Society and the world to read the book with all the understanding at your com-

mand—not from the financial or economic point of view—but for the sake of the manner in which it throws such searching light on the danger of that ensnaring ideal, “Federal Union,” “A United States of Europe”—call it what one may—and the general fallacy of centralization of power to give freedom to the individual! The domination of the individual by the institution.

I pray that the Masters may work through you so that you will expose the danger and fallacy of centralization instead of sponsoring it.

N. S. KELLIE MCCALLUM

THE NEEDS OF THE SOCIETY

In the October THEOSOPHIST which I have just read you urge us to renewed efforts for the strengthening of Theosophy. This is a matter that lies very close to my own heart and the manner of that strengthening is a problem over which I have pondered long. You are emphatic in urging us to drop neutrality and along the same lines you want us to range ourselves on the side of Right and to oppose wrong everywhere. Inspired by your leadership some of us want to follow through and want to do it within our Theosophical groups or rather through them.

Here we are hindered by the fact that these groups or Lodges are not organized for purposes other than propaganda or study. The will to be active for causes on behalf of Right cannot express itself within the Lodge organization. We are left to flounder by ourselves or to go into the T. O. S. and leave our Lodge brethren for an

entirely different group. Meanwhile the Lodges continue to pursue their sleepy course, educating us in passivity as audiences for those who can lecture. Some of us who can lecture have come to the point where we no longer enjoy that position and feel that the Lodge programme of study, listen and talk has become stodgy and crystallized. We want to DO something—we want to become active on behalf of Right in any of the many causes that cry for assistance from such enlightened people as Theosophists should be.

Our Teachers have from the beginning urged us to be active on behalf of the helpless, the exploited and the oppressed. By such activity we become fulfilled as Theosophists. Study and teaching and lecturing are indispensable. But the circle is not complete without action. How valuable it would be to learn the lessons of action in our Lodge groups and to carry out the wisdom we acquire in co-operative activity on behalf of some worthy cause with our Lodge brethren.

What sort of action do we now have in some Lodges? Not joint efforts to support the side of Good against evil. Our work is in and for ourselves and we bend our efforts to build our Lodges, beautify our Lodges, attract attention to the lectures, bazaars and exhibitions of our Lodges. For action to be healthful it should be turned outwards toward some retarded area in the evolving universe. In the Sections the emphasis is sometimes on the side of self-development, also. As I see it the Sections should be concerned with helping the Lodges achieve the greatest effectiveness in their Lodge programmes

on behalf of Right. And also in that part of the programme that has to do with teaching, study and the propaganda of ideas. The cause of humanity should be the Section's concern and the Lodges are the means whereby the National Society achieves its purpose. Unhappily, we know that National Societies lose perspective and become concentrated on their own growth and importance.

It is so easy to reason that if we are to do our work we must be strong, and thus to rationalize undue expenditures for impressive buildings and all the other things that are obstacles rather than aids to our work for suffering humanity.

The matter of neutrality is one on which our thinking is not clear. Being somewhat intellectual people and somewhat peaceable, we hide behind a mistaken neutrality to keep from the rough contacts and healthy shocks that beset the man who is not afraid to be active in causes for Right against wrong. Yes, our foes will malign us, will jeopardize our jobs and our position in the society in which we live and may even injure us physically. So we find it expedient to be neutral.

Of course The Theosophical Society in its world-wide aspect must be neutral as a Society. But the members need not be, and even the leaders need not be, even though they mislead the unthinking masses to believe that the Causes for which they fight are the platform of The Society. And it is my contention that the Lodges need not be neutral. The action of a Lodge need not commit The Society and it is conceivable that Lodges might take opposite

sides of a public question. What is wrong in that? Nothing is wrong if we are developed to the point where we are not afraid of differences of opinion.

This would seem to be an elementary point in a group that is pledged to a belief in Universal Brotherhood. Surely by this time we realize that Brotherhood implies a sense of unity amidst the most divergent opinions. Most surprising is it to discover that in The Theosophical Society quite another conception of Brotherhood is current. Some of our oldest and most prominent members believe Brotherhood a state to be reached in some distant future and picture it as the point where we will all see the same thing in the same way! With that fundamental misconception what wonder is it that we shun differences of opinion and look upon their expression as "destructive to the harmony of the Lodge." The expression of differences is destructive to harmony only as long as there is not within the individual that sense of unity. And the suppression of differences, which passes itself off as "harmony" or "peacefulness" is negativity. The peace is that of a vacuum.

So long as our members feel that Brotherhood is in the future they will allow nothing to happen now to disturb them. We will be static as we are now for the most part. But Life abhors the vacuum that we create and a crisis occurs with all its attendant suffering. The crisis is only a symptom of our own need to be stirred into some semblance of life. There is one way to prevent recurrent crises. That is to create such a lively, active, benevolent Society that the forces which attack

inertia and passivity are not evoked. The individual member must be made to realize that Brotherhood rests with him alone. The illusion of the eventual disappearance of differences must be dispelled.

We say we must discourage controversial issues because they spoil "the harmony of our meetings." What they spoil is the illusion of similitude which passes for harmony. Controversial issues arouse thoughts and feelings that make us aware we are not yet brotherly and we struggle to achieve a group harmony by suppression.

It seems to follow that before we can take a definite stand for Right as you would have us we must be people who dare express ourselves and dare allow others the same privilege. This is full of danger unless we know what Brotherhood is and can feel it ourselves.

These are the needs of The Society as I see them :

1. An understanding of what Brotherhood really is and the removal of those false conceptions which prevent its fulfilment.

2. The ceasing of emphasis upon our own growth as Lodges, (or as individual Theosophists) and as National Societies ; with renewed emphasis on work for the betterment of the communities in which we are.

3. A determination to work for the world about us in the areas where darkness lies most heavily.

4. Creation of the machinery for such work within Lodges so that members may participate for the uplift of their own communities in co-operative activity with their fellow-members in a definite programme.

—B.H.

BOOK REVIEWS

The Foundation of Motherhood is a very valuable contribution to the world by a specialist with over 20 years' experience in his subject, Cyril V. Pink, M.R.C.S., L.R.C.P., of the Stonefield Maternity Home, Blackheath, London.

He succeeds in taking the reader hand in hand, showing him what are the very foundations of Motherhood; the right mental attitude, side by side with the natural enjoyment of the wonderful thing that it is.

It unfortunately happens that most cases, either through faulty upbringing or faulty living, are hindered by some kind of fear, some moral or even economical inhibition. But from "The Outset," the title of the first chapter, Dr. Pink puts before us the positive right attitude towards Motherhood. He assures us that "fundamentally, pregnancy is a time of regeneration and refreshment." And with the aid of some examples to prove the point he goes on to say: "The natural power of improvement works with added power at this time." We begin to understand that the peculiar condition of woman when she is blessed with an added life, a life greater than what she was before when she stood alone, places her in a receptive state of mind above the usual, and makes her able to do and achieve greater things.

In the second chapter entitled "The Need for Reform," he writes: "Experience shows that any woman whose productive power is high enough to allow of conception can produce a healthy baby, provided she manages

her pregnancy in the right way." Our physician, philosopher and friend has by this time gained our confidence that he will show us the right way.

In the next three chapters he imparts to us a knowledge of right Diet, Exercise, and Rest and Sleep. The enthusiasm he arouses for reform in habits of living, and the inspiration he awakens in the possibilities of Motherhood if we will only work in harmony with Nature, would make any woman feel a secret wish to know Motherhood in its fullness, and would make any man feel in his heart a deep respect for Womanhood. But his invitation to reform in our habits of living, in matters of diet, exercise, clothing and sleep, is available to all, and the enlightenment he gives us with respect to details will prove of priceless value.

But as far as the treatment of the subject goes we are as yet only midway; from this point our interest is drawn to a biological view of the subject in the chapter on "The Stages of Development." After having given the layman or the mother-to-be a general grasp of the natural workings of nature, he then dispels the usual unfounded fears in the minds of most people by analysing, in the chapter, "Fables," the common superstitions and foolish beliefs. Next he treats of "The Prevention of the Common Ailments of Pregnancy"; and with a full knowledge of his patients and thinking abreast of the times, he realizes that his book would not be complete without a few words upon the

harmful effects of illegal operations, and even attempted abortions and frequently their irremediable effects upon the psychology of women.

In the chapter, "The Birth," he again deals with the essential fact that it is our attitude towards child-birth which must first be normal, before we can hope to attain normality in the actual birth itself. Fear gives pain, and pain gives fear; here we are confronted with a vicious circle. Dr. Pink helps us, parent, man or woman, to make an effort to root out fear. He says: "If all the stages of reproduction, courtship, marriage, intercourse, pregnancy, child-birth, lactation, and the care of the child, are introduced as normal stages in human life and integral parts of one great process, then the child will be equipped to make a success of each one of them. . . This divorce of the act of procreation from its normal setting in family life and the association of guilt which is bound to follow seems to be an important cause of abnormality in child-birth."

He next describes the process of the birth itself, explaining in every detail the natural reason for each ensuing phenomena; and gives valuable information upon the subject "If Baby Arrives before the Doctor and Nurse." The last chapter and by no means the least interesting, entitled "Anæsthetics," he devotes to the possibility of overcoming pain by right feeling and right attitude, although he by no means rejects the use of anæsthetics. In the Appendix some delectable Food Reform dishes are given and much information regarding preparations for the baby's layette and nursery requirements.

One realizes that throughout the book one is in touch with the mind of a man of deep understanding and rich experience, and this inevitably inspires one with confidence. —P. B.-C.

Bhagavad-Gītā: The Lord's Song.
Text in Devanagari and translation by Annie Besant.

The Theosophical Publishing House, Adyar, has brought out a new edition of this classic, this great translation of the most precious gem of Hinduism.

Hundreds of thousands of copies have been sent out into the world since Annie Besant dedicated the book to "all aspirants in East and West." Dr. Besant's wish, "in adding this translation to those already before the public, was to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit." And how many thousands of East and West, Theosophist and non-Theosophist, have appreciated this, and found the book even more.

The burden of the book is beautifully outlined by Dr. Besant herself in the Preface. (Dr. Besant's Forewords and Prefaces are among the best of her gifted writings).

The publisher explains in a note how the present new edition has been improved in details of form—the improvements being intended to make the book more readable and so more popular than ever before. The very low price of 4 annas (wrappers) just covers the cost. The book is also available in bindings of boards (8 as.), cloth (12 as.), silk (Re. 1). The size is $2\frac{3}{4}'' \times 4\frac{1}{2}''$. —D.

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