



# THE THEOSOPHIST

ADYAR

AUGUST 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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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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## CONTENTS, AUGUST 1941

	PAGE
ON THE WATCH-TOWER. The Editor . . . . .	339
THE EUROPEAN CONGRESS. Adelaide Gardner . . . . .	352
THE WORK OF H. P. BLAVATSKY. C. Jinarājādāsa . . . . .	355
NINE LAMPS OF THEOSOPHICAL LIGHT. M. Krishnaswami Sastri . . . . .	359
ART AND EDUCATION AT ADYAR. Rukmini Devi . . . . .	362
ASTROLOGICAL AUSPICES ON 21 JUNE 1941. Helen Veale . . . . .	364
THE GREAT PLAN AND THE CHANGING WORLD. D. H. Steward . . . . .	365
THE GERMAN PEOPLE. C. Jinarājādāsa . . . . .	370
THOMAS VAUGHAN ON THE NATURE OF MAN. Jeffrey Williams . . . . .	372
THE OCCULT CHRONOLOGY OF THE FOURTH ROUND. Arya Asanga . . . . .	381
PRAYER: QUESTIONS OF MY HEART. Saratchandra M. Mehta . . . . .	388
THE TRUE WISDOM AND GREAT STORIES: VI. SINDBAD THE SAILOR: VOYAGE SIX. W. E. Marsh . . . . .	389
OUR HIGH PURPOSES. George S. Arundale . . . . .	395
CORRESPONDENCE . . . . .	404
THE PASSING OF PROMINENT THEOSOPHISTS . . . . .	406
THE SOCIETY'S MEMBERSHIP . . . . .	408
THE ROSE AND THE THORN ( <i>Poem</i> ). M. Beddow Bayly . . . . .	410
BOOK REVIEWS . . . . .	411
INTERNATIONAL DIRECTORY . . . . .	415

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### ENTHUSIASM

Enthusiasm is a thing of priceless value. Somebody has defined it as the power of God made manifest in a human being. Whatever else it may be it is certainly a great motor power, a force that carries one forward and upward.

The difference between a person filled with enthusiasm about occultism and another who is not is the difference between life and death. One is asleep to everything but his material surroundings. The other awake, aroused, in touch with the life-currents of the universe. The chief work of the Theosophical lecturer is to arouse such enthusiasm—so to present spiritual facts to the minds that can receive them that the recognition of universal truth kindles the divine fire within.

With those who have reached a certain point in evolution this flame of enthusiasm will burn steadily, however feebly, and they may fortunately walk in the light for the remainder of this incarnation. With many others it will slowly subside, leaving them more susceptible to future stimuli. Happy indeed is that truth-seeker who resolves upon a programme of daily study and, while the flame of his new enthusiasm still burns, gets settled into the fixed habit that will carry him safely to the point where his temporary interest has become permanent.

L. W. ROGERS





## ON THE WATCH-TOWER

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

### THE RE-ELECTION<sup>1</sup>

"TO those who have bidden me work for another seven years as President, I give my pledge that I will do my best to serve The Society. More I cannot say" (*Extract from Dr. Besant's Presidential Address, 1914*).

MY DEAR BRETHREN: You have done me the great honour to elect me for a second term as President of The Theosophical Society, and I do indeed thank you for the privilege you thus bestow upon me.

But the privilege is accompanied by a very great responsibility, as I know full well from the experience gained during my first term, and

<sup>1</sup> Address delivered at Adyar, 21 June 1911.

although I certainly look forward with happiness to another seven years as President of our Society, I also know how great a burden there lies upon my shoulders and how difficult it will be for me to do my duty. I shall need from you all constant help and understanding and constructive criticism, and I beg of you to give these to me in ample measure, so that in these very difficult times I may become more worthy of the office you have re-conferred upon me.

### *The Power of the Vote*

I could have wished that more members had taken advantage of the democratic Constitution of our Society whereby every seven years a President is to be selected by the



suffrages of the individual members. Many, I am afraid, did not vote because, while they were in favour of my re-election, there was no opposing candidate, so that it did not seem worth while, still less necessary, to record a vote in my favour. And there must have been some who did not vote because they felt it was useless to record a vote against me, perhaps for the simple reason that there was no one for whom they could vote in preference to myself. For my part, I think that the vote is an important power vested in every individual member, and should be exercised as a solemn duty whenever the occasion arises, thereby to release the force inherently residing in the vote and in its exercise. I think the vote should be recorded either *for* or *against* a candidate, even if there be only one, so that not only may the candidate himself know exactly how he stands *vis-à-vis* to the electorate, but also so that there may be a very proper and needed release of force both for and against his policies and general Theosophical attitude. Every member should, I think, regard it as an obligation to sit in judgment every seven years upon candidates for the office of President, and not refrain from judgment simply because there may happen to be only one.

However, on the occasions on which our late President stood for re-election the power of the vote

was generally most sparsely exercised, so there are many precedents for such abstentions as there have been on the occasion of the present election, though I am thankful to note that in the case of some Sections the voting was definitely heavy. I am very glad also that some of our members had no hesitation in voting against me. I think that our Society thereby gains in strength and in that freedom without which it could not even begin to fulfil the purposes for which it was brought into existence by our Elders.

#### *Re-dedication*

My prayer is, Brethren, that during this second term of office I may win the blessing of our Elder Brethren upon the work I shall strive to do in Their name and for Them. I also pray that when the time comes for me to lay down my office you may be, on the whole, satisfied with my services.

As I look back upon my first term of office, I feel much regret that I was unable to achieve more and to serve our Masters and Their Society and yourselves more faithfully and efficiently. I do not want to make any excuses. But perhaps I may be allowed to say that it has been difficult to follow a personage of such eminence as Dr. Besant, and that the times themselves have been very difficult, both for the world in general and for our Society



in particular. I think I may say that I have worked enthusiastically, and that throughout the last seven years the wellbeing of our Society and the spread of Theosophy have been my all-absorbing objective.

How much I deplore the fact that the beginning of my second term of office synchronizes with the terrible and increasing, though purging, devastation marked by the mighty clash between the accumulation of Good and the accumulation of evil—a clash rendered inevitable by the fact that the last Great War from 1914 to 1918 and the subsequent years substantially failed to achieve the dissolution of evil, the accumulation of Good being inadequate to its purpose!

But this synchronization is a tremendous opportunity for us all. I wonder if there has been any incarnation for any of us in which the opportunities have been greater than they are in this stupendous cataclysm. It is of the happiest augury for our future that we have been born into the kingdom of the world at such a time as this, and that the power of Theosophy and of our membership of The Theosophical Society has been placed in our hands wherewith to help the world to safety.

Every member of The Theosophical Society throughout the world is thus dedicated once more and in fuller measure to the service of a great Cause and, if he is able

to some substantial extent to fulfil his dedication, there may surely be predicted for him a call to nobler dedication still, whereby he shall rise high indeed in the service of the Inner Government of the world. His dedication may result either in success or in failure from the standpoint of the outer world, but if it be whole-hearted and as Theosophical as he can make it, from the standpoint of the Masters he has triumphed, and this is all that matters. If he lives his Theosophy and his membership of The Theosophical Society ardently, if they are to him the most wonderful circumstances in his life, if he constantly gives to them the fullest possible expression in the service of his surroundings, if he is ever seeking to shed upon every darkness everywhere the pure Light of his Theosophy and the potent graciousness of his membership of The Theosophical Society: then is he fulfilling his dedication, will have deserved well of his Elders, and will have won the supreme satisfaction of service—the power to serve more richly and more wisely.

### *The Coming Victory*

It may seem that our invincible Cause of Universal Brotherhood is repeating today the eclipse it suffered a quarter of a century ago. Evil is indeed again abroad throughout the world in one form or in



another, but in more sinister form than ever. Yet in the midst of all this horrid darkness the Light is steadily gathering great momentum wherewith to show the way to a New World Order. In Europe, Section after Section of our Society has been crucified as the hosts of evil have their temporary dominance. But each crucifixion is part of the victory of the Light, the more so as in no Section has there been any sign whatever of a single member ceasing to cherish either his membership of our Society or his devotion to Theosophy. On the contrary, whenever I am able to hear of our members in these temporary abodes of desolation, I always hear of unwavering loyalty, even though it may only be able to be a fire in the heart with no opportunity for outward expression. But where could it be better situate, where more hopefully for the future?

Thus shall it be that out of every crucifixion Section after Section shall arise into a splendid Resurrection, and that Theosophy and our Society shall therefore flourish in a New World as perhaps they have never flourished in the old.

And I say thank God for Britain, the safe refuge of the destitute and the invincible rallying-ground for all that is Good against all that is evil. I ask: Where today would the world be, where would India be, but for Britain and her heroic people?

Let us ceaselessly remember that all is well, however ill it may temporarily appear. Our ever-victorious Elders have the whole world in Their holy and most safe keeping, and whatever we may think we perceive, in the blindness of our half-seeing eyes, ever is the Light advancing, ever is darkness receding.

### *Building a New World*

But we must look forward into the future, endeavouring so to build today that tomorrow may be sure of resting on secure foundations. Just as we members of the present Theosophical Society have always belonged—or at least for many a century—to a Theosophical movement, of whatever name or form, so that we might learn to become a constant and trained channel for the irrigation of the world with Truth, so are we in these days once more fashioned to be such a channel at this most critical juncture in the world's history. And the waters of what today is called Theosophy flow into the world in no small stream through us and our movement—released by Those who are the Guardians of that imperishable Well of Truth which is Eternal Life. Theosophy is the Life, and The Theosophical Society is the form in which the Life is incarnated today, for the strengthening of the world to a great period of safety in peace and prosperity.



To this end sixty-six years ago yet another migration of Truth from its Central Source was thus sent forth into the world to prepare it for what was to come, and we, servers by dedication and experience from long ago, have become wave upon wave of its messengers, led by generals whom we all have followed and trusted in many a fight, whether in victory or in seeming defeat.

In this way, during these sixty-six years has the world been gradually stiffened with Truth for its resistance to the evil that was to surge through it twenty-five years ago and now again today. Today the battle is at its highest, and we who are servants of Truth are at this very moment called to make our greatest efforts to help to save the world—efforts which we have made before on many a battlefield but which have never been made on an Armageddon such as this. The world is now in ruins as the result of the clash between Good and evil, as indeed was the purpose of the clash; and just as many of the great cities of Europe will have to be entirely rebuilt out of their present devastation, so will the whole world have to be rebuilt in terms of peace, prosperity and happiness.

We Theosophists are called to be among the builders—we with our splendid bricks of Theosophy, with our wonderful cement of mem-

bership of The Theosophical Society, and with the Divine Plan of the Elder Brethren to guide us in the building. How blessed indeed we are! May we be faithful to the trust the Master Builders so generously repose in us!

#### *With Our Character*

What is essentially the material for the building? Of what are our bricks, our cement, composed? What does the Plan reveal to us? A single word describes the nature of the bricks, of the cement, and of the very Plan itself: *Character*. Our late President told us in emphatic language that behind all economic and other systems

. . . lie the characters of the citizens, the power and ability of the men and of the women. You cannot build a happy nation out of ignorant and poverty-stricken men and women; you cannot make a happy State out of men and women who are uneducated and who do not understand, because untrained, the conditions amid which they live. Nobility of character, readiness to co-operate, lives led with thought for others—these are necessary conditions of happiness and prosperity, no matter what economic conditions you may have. And you must remember that character lies behind economics, and that unless you build your characters, unless you make your bricks, you can no more build a nation without citizens of character than you can build a house without bricks.

Be your economic plans what they may, your educational plans what they



may, your political plans what they may, your religious plans what they may, your international plans what they may, the acid test of their wisdom and therefore of their true practicability lies in the character of those who are to plan and administer them, and in the development of the characters of those who are to be helped by them.

This means that we members of The Theosophical Society must first of all offer Character as our own individual contributions to the great work of Reconstruction. We must contribute to the building of the New World our own individual characters, vivified, illumined and purified by a fiery eagerness. We must incarnate in our own characters the splendid truths of Theosophy and that power of Brotherhood which our membership of The Theosophical Society, the greatest brotherhood in the outer world, should evoke in us.

### *With Our Truths*

For many a year we Theosophists have known that there can be no solution to the problems of life, there can be no cessation of strife, there can be no diminution of hatred, of cruelty, of selfish pride, of ugliness, until the goal of a Universal Brotherhood be recognized by peoples and faiths and individuals, both as the immediate goal of humanity and as the very goal itself of all life.

We Theosophists have known this for years, and we have entered into the spirit and power of the knowledge with the aid of Theosophy—that eternal and marvellous Science so wondrously revealed to us by those messengers of the Great White Lodge who have been sent from time to time into our midst. Already we should all be afire with the glories of Theosophy and with the incomparable vistas opened before our eyes in the First Object of our Society with its corollaries in the Second and Third Objects. But if heretofore we may have been placid and may have taken life comparatively easily, as if Theosophy and The Theosophical Society were largely, though of course not by any means exclusively, for our own individual advantage, surely the condition of the world today must make us realize that we are Theosophists and members of our Society not at all for ourselves alone, but for our better equipment to help the world in its present desolation and most urgent need.

There is no time to lose. Perhaps we should have been more active and helpful in the years that have gone by, but it is never too late to mend. The world has urgent need for us as never before, and can be saved by us and by those like us throughout the world if we will only remember with intense ardour that each one of



us is a divinely appointed healing messenger to the world in its dire distress, and that the world's disease can only be permanently cured by the truths which Theosophy reveals, and by the healing power of that Universal Brotherhood to intensify which The Theosophical Society was sent out into the world sixty-six years ago.

I wish I had the power of our late President to set every single member of our Society afire with the sense of the world's need of him with his own particular outlook through Theosophy and with his own particular type of membership of The Theosophical Society. We may be but about 30,000 strong at the present time, but if every member could know no peace, no satisfaction, no contentment, unless and until he was certain he was expending every ounce of his energy to permeate the world in which he lives with those truths which alone make life worth living, and with the Brotherhood which is the mighty Truth of Truths, if he were ever moved to subordinate and harness all his individual circumstances to these glorious objectives, then would our Society be invincible as with the strength of millions. We should be irresistible. We should be as the great reformers of old. Nothing could be too much for us to attempt. Nothing could be too much for us to sacrifice. Nothing could be too much

for us to endure. For our sacred and glorious refuge would ever be our Truth and its incarnation in Brotherhood, and from this refuge we should ever go forth, sure of victory even though at times destined to defeat in the very cause of victory itself.

Today we may attempt to build with inferior materials. But our buildings must necessarily be as constantly demolished by war or otherwise as we thus jerry-build them. Sooner or later all materials must come from Theosophy, must come from the spirit of The Theosophical Society. Thus and thus alone can the whole world become peaceful, prosperous and happy.

In any case, in whatever departments of reconstruction we may engage, to whatever systems of reconstruction we may feel disposed to commit ourselves, first and foremost we must plan, as I have already said, the Reconstruction of Character, for we are particularly well equipped so to do. And the Reconstruction of Character, like that of every other virtue, begins at home.

#### *A Challenge to Us All*

As I write these words, in June 1941, I clearly see that the Zenith of the Day of Judgment is upon us and all the world. I see that the whole world and every one of us is being weighed in the balance. Shall the world live or die? Shall the



world go down into a long period of darkness, or shall it rise from the darkness into the Light? Shall we Theosophists go down into a period of darkness because we have not used to our utmost the great pharmacopœia of Truth entrusted to us for the healing of the world? Or shall we be among the saviours of the world because we have strained every nerve to help when help is vital?

I see that we Theosophists, we members of The Theosophical Society, are being judged as to our fitness, in these times of greatest stress, for our membership of the great Band of Servers to which we have belonged for centuries. What are we doing with our Theosophy? What are we doing with our membership of The Theosophical Society? What are we *doing*? Are we proving equal to the honour which has been conferred upon us? Are we fit to go forward into the future as members of a Band of Servers each one of which has stood all tests, all strains, and has ever been one-pointed and whole-hearted in his devotion to his Elders and to Their Cause? Now is our examination. Do we pass or do we fail? Sections, Lodges, individual members must feel that the Great Moment of their present incarnation is now upon them, and that their studies of Theosophy and their membership of our Society have been to the great end that

they shall rise equal to their Moment, each in his own way and as splendidly as he can.

Remember that it is not how much we do, nor even whether we do wisely or ill. It is whether we do all we can, as wisely as we can. Perfection is not asked from us. But ardour is asked. Are we giving it?

This is a time of insistent challenge to us all: The world is sick unto death in every cell of its being. What are you *doing* with your Theosophy and your membership of The Theosophical Society to help to heal it, to help it to health and vigour? Wherever you may dwell there is sickness. What are you *doing* to heal it with the aid of the healing balm of Theosophy and of The Theosophical Society?

### *The Great Moment*

Again I say: There is no time to lose, and no member is exempt from the duty of helping, whoever he may be, however he may be situated. What are we all *doing* with our Theosophy and our membership of The Theosophical Society? How are we helping, each in his own way, to prescribe out of the great pharmacopœia of Truth which is Theosophy, a prescription of healing which may help the world, or at least our part of it—our town, our nation, our faith—to recover from a universal sickness? There is no official prescription.



The world needs many prescriptions, though supremely the prescription of Brotherhood. Neither Theosophy nor The Theosophical Society declares any particular solution to the world's problems to be the only right solution. Neither Theosophy, nor The Theosophical Society is committed to any particular scheme of Reconstruction. No particular panacea for the world's ills is officially endorsed by either. Each member must be free to choose, that is to say, to discover for himself, his own solution, to select *this* solution, and to reject *that*, according to his own understanding illumined by his Theosophy and his membership of The Theosophical Society. But each member must be busy about applying his understanding ardently, for the Great Moment of his present incarnation is now upon him, the Great Moment has arrived for Sections and Federations and Lodges throughout the world.

For some Sections and Lodges and members the Great Moment is a Moment of Crucifixion, preparatory to those Resurrections from which Crucifixions are inseparable. Our hearts are with them in deepest understanding. In their desolation our loving comradeship is theirs. And when the time comes we shall strive to help them to the utmost once again to fan into a fire the still-glowing embers of Theosophy and The Theosophical Society.

But for all other Sections and Lodges and members the Great Moment is a Moment of Endeavour, of Striving, of Healing, of a pouring forth of Life such as they have never poured forth before. Throughout our Society there is at hand a Great Moment of Awakening, in which we all must participate.

Heralds of the dawning of a New World, we must incarnate the dawning in the very Moment of the world's greatest darkness. We must be ardent with our Theosophy and our membership of The Theosophical Society. These must be our most precious jewels, and there must be no delight more cherished than the delight of shining with them and of thus helping the world to realize these are its own jewels too, for the neglect of which, for indifference to which, all ugliness comes to make so many characters worthless, to cause wars and hatreds and cruelties, to spread unhappiness abroad.

The mighty Jewel of Universal Brotherhood has been placed in our hands by the Inner Brotherhood of the world that we may illumine the world to its destiny and rejoice in it. Now is the time for us with noble wills, with understanding minds, with pure hearts, with dedicated hands, to hold aloft this Jewel and help to heal the world in its sunshine, variegated with the radiance of the many colours of its constituent Jewel-Truths.



*I Stand for . . .*

I think you ought to know for what I at present stand in my individual capacity, not officially, of course, in addition to all I have just been enunciating. You must know your President's mind and activities as an individual, apart from his general policies in his more or less official capacity.

As a matter of fact you have been seeing him as a person during these last seven years. You have seen for what he stands as an individual. And he presumes you tolerate him in his individual capacity with all his ideas, whether you agree with them or not, because you do not regard him as having so far exceeded his rights as the individual member of The Society that he is.

As at present advised you will not see any change in his personal outlook.

He still stands first and foremost for Theosophy and for The Theosophical Society, to each of which his supreme allegiance is most enthusiastically offered, and to each of which is subordinate all that he may individually be.

He stands for strenuous and ardent activity on the part of every member in the service of Theosophy and The Theosophical Society, so that by more and more permeating the world, peace and happiness may replace war and misery. His challenge to himself

and to all his fellow-members is—  
WHAT ARE YOU *doing* TO STRENGTHEN THEOSOPHY AND THE THEOSOPHICAL SOCIETY EVERYWHERE YOU CAN?

He stands for the triumph of the Allies in the present Armageddon. They *must* win, or the world will die for a long period.

He stands no less for India's release into freedom, partly for her own sake and partly that she may help to win the war. He is sure that without the co-operation of a free India the war will not be won, nor without the co-operation of a United States of America, fully entering into the war.

He therefore stands for Britain's immediate recognition of India's right to freedom without delay. He infinitely regrets the British die-hards in Britain and in India, and the Indian die-hards in India. He is convinced that the harder they die the harder will the war itself die.

He stands for a happy Indo-British partnership in a great Commonwealth of Nations—India and Britain together in equal comradeship, mutual understanding and common endeavour.

He stands for the due and honourable, and therefore cruelty-free, citizenship of animals and all other living creatures, including the members of the vegetable and mineral kingdoms, in every land. He holds that there is but one



citizenship, national from one standpoint but universal from another, to which every living creature belongs and to the rights of which every living creature is entitled.

He stands for Reverence, Goodwill and Compassion as three great pillars of living and growing, and he holds that Theosophy and The Theosophical Society have been given or re-given to the world that they may stimulate these three ingredients of brotherhood.

As for himself very personally, after forty-six years of membership of The Theosophical Society, and of over fifty years of contact from childhood with some of The Society's greatest personages, he finds that he cherishes more ardently than ever :

1. His humble membership of His Master's Family.
2. His certainty as to the unbreakable continuity of growth and of the pathway to Perfection.
3. His certainty as to the ceaseless enfoldment of all within the protecting Love of God.
4. His certainty as to the deathlessness of affection and friendship.
5. His certainty that all parting is an illusion of ignorance, which Time, the Servant of Truth, will gradually dissipate.
6. His ceaseless gratitude for the almost unbelievable inspiration and solace of his knowledge, such as it is, of Theosophy and of his membership, so far as he is able to realize

its wonderful significance, of The Theosophical Society.

7. His devotion to those who have so wonderfully guided him on his way of this incarnation, and his grateful friendship for good friends throughout the world.

#### *In a Word . . .*

As I re-read that which I have been writing, I find I have been using a great many words to express the single thought dominating the whole of my being: IN SUCH TREMENDOUS TIMES AS THESE WHAT IS EACH ONE OF US *Doing* WITH HIS THEOSOPHY AND HIS MEMBERSHIP OF THE THEOSOPHICAL SOCIETY TO HELP THE WORLD? WHAT ARE WE ALL *Doing*?

It is not for me to tell each member what he should do. This would not only be an impertinence, it would also be a hindrance to the duty to the performance of which each of us stands dedicated. Each of us must give his own best self, his own truest Theosophy, his own most virile membership of The Theosophical Society, to the helping of the world in the midst of which he lives. There must be no dictation from without. There must be an ever-increasing welling forth from within. The truest Theosophy we can possibly know lies within us, never outside us either in persons or in books or scriptures. Our truest membership of The Theosophical Society lies



within us, and can never be subject to outer traditions or conventions. We may well say that God created man to be immortal in the spirit of his own immortality, and made him to be the image of his own—not God's own, though in fact they may be one and the same—eternity.

The purpose of Theosophy is in part to help us to make our own Light more splendid. The purpose of The Theosophical Society is in part to help us to become more brotherly within ourselves. And the finest service we can give to the world in its present darkness is ourselves to shine more brightly and to live in a spirit of noble brotherhood—thus being at peace ourselves and therefore being able to help the world to peace.

My word to us all, dear Brethren, is that each one of us should be DOING all in his power to be a messenger of Theosophy and The Theosophical Society to the world. We must make action far more prominent in our lives than study or talk. This is a time for action. Let us engage in action, and thereby bring great honour to Theosophy and to The Theosophical Society.

Therefore fight, O Arjuna, said the Mighty Theosophist of *The Bhagavad Gītā*, the supreme Theosophist of all Theosophists.

The Call goes forth to us Arjunas of today. Each one of us is called to be a fighter, be his mode of fighting what it may.

Are we not all fighters in reality, even though we may not fight as fighting is generally understood? Are we not among the advance-guard of the world showing it the way to peace and happiness out of the darkness into the Light?

Therefore fight, O Theosophists, for the peace and happiness of all!

George S. Arundale

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#### FURTHER THOUGHTS ON MY RE-ELECTION

Every truth in Theosophy is directly character-building, and is, therefore, sooner or later needed in all Reconstruction, in all growth.

Therefore do I say that in whatever departments of Reconstruction we may engage, to whatever systems of Reconstruction we may feel disposed to commit ourselves, we must first and foremost concentrate on the Reconstruction of Character, for we are particularly well equipped so to do.

Each of us, in the light of Theosophy, must seek to determine what are the existing diseases of character—those which have led to war by reason of their disintegrating influences. For my part, I see three diseases :

1. Cruelty ;
2. Greed ;
3. Selfish Pride ;



these constituting that Ugliness of living which breeds all evil things, including war.

I am of opinion that we (The Theosophical Society and its members), as an Advance Guard in the evolutionary process, must make fundamental in our Charter of the world's new Liberties the steady diminution of Cruelty, Greed and Selfish Pride, and thus of Ugliness, for there can be no true liberty without character.

Cruelty must go in all its aspects.

Greed must go in all its aspects.

Selfish Pride must go in all its aspects.

Ugliness must go in all its aspects.

They must depart from ourselves individually.

They must depart from our surroundings.

We must speed their parting, successfully or unsuccessfully as the Law may dictate. Servers as we have been for centuries we have become indifferent to success or to failure. We have learned to be content with effort. Results we leave to our Generals and to the Law. But there can be no compromise. We must be ceaselessly afire for the Reconstruction of Character.

These three diseases as I conceive them to exist, with their resultant Ugliness in all departments of living, must go in all their aspects—in their religious

aspects, in their caste and communal aspects, in their national and international aspects, in their commercial and industrial aspects, in their family and individual aspects.

Thus shall all Reconstruction be dominated and directed by Character.

Thus shall Character, moulded and inspired by Righteousness, become the pure and active instrument of Brotherhood.

I ask you: What kind of nucleus of Universal Brotherhood can our Society ever be save to the extent to which the character of each member is a character through which the spirit of Brotherhood is able to shine in warmth and increasing universality?

We may be deeply learned in the truths of Theosophy. We may know much about them within the limitations of our minds. We may be assiduous in our attendance at Lodge meetings. And these superficialities may cause our minds to be crammed and our mouths to be filled with judgments, declarations and exhortations.

But the insistent challenge to us all, a piercing challenge in such times as these, is as to whether our characters have become profoundly influenced both by Theosophy and by our membership of The Theosophical Society, so that there is more of Brotherhood in us where-with to will, to know, to feel, to



speak, to act. Are we very obviously brotherly people, within our own ranks and outside them?

Are we ourselves happy, and do we infect those around us with happiness?

Do we know how to meet and solve our own troubles, and how to help others to meet and solve theirs?

Are we at peace in ourselves, and are we peace-bringers? Does

our Theosophy and our membership of The Theosophical Society begin with ourselves, permeate ourselves, but by no means end with ourselves?

If so, we can proceed to our work of Reconstruction, that work the successful issue of which so entirely depends upon its foundations in ourselves.

G. S. A.

## THE EUROPEAN CONGRESS

BY ADELAIDE GARDNER

[A Review of the 18th Congress of The Theosophical Society in Europe, held at Cardiff, Wales, Easter 1941.]

ONCE more the European Federation held a Congress at the moment when two peace-loving nations were being overrun by the German army. Cardiff itself was free from alarm, although the sirens sounded each night and the devastation caused by previous raids was evident in almost every street: for the Easter week-end there was no actual attack made and the meetings were held undisturbed. Yet in our hearts there lay the thought of brave Yugoslavia and Greece, the latter fighting her rear-guard actions bravely with the Anzacs beside her army, disputing foot by foot her historic soil. Just so a year ago we had held our meetings

as Holland and Belgium fell. Was this only coincidence, or is there at such moments a special work to be done in holding stable the things that really pertain to the world's peace, in reaffirming the eternal verities, even when they are most denied?

The Welsh Section acted as a most delightful host for the Congress, and the beauty of the Civic Centre, with its superb public buildings, in two of which meetings were held, added to the dignity of the proceedings. Special music also delighted the members, chamber music by professionals, duets and solos by talented young people, and a delightful finale of harp



music by a harpist in Welsh costume, all gave great pleasure. The social arrangements were admirable, and the cordiality and care shown by the Welsh members, led by their General Secretary, Mr. Peter Freeman, will not be forgotten.

Mr. Christopher Gale, as President of the Congress, opened the meetings formally on Friday, April 11, and said that humanity, having made the world what it is, must proceed to remake it into something better. Education is the key to the future, but we must know ourselves as spiritual beings, not as personalities. We are not here for the edification of the personality, but to unfold the very life of God Himself. If we do not measure the future by the past, but on the contrary think ideally, then into the moulds of our thought will flow the very Life of the Creator.

The General Secretary of the Federation, Mr. J. E. van Dissel, was able to give news and greetings from many of the Sections whose work is no longer permitted to be carried on in public. Members sent fraternal words of courage and steadfastness, and all were glad to know that—whatever happens in the outer life—the devoted idealism of these selfless workers remains gloriously alive and active for the good of the world. One hundred and fourteen delegates registered, and nine countries were actually re-

presented at the opening meetings, Wales, England, Scotland, Holland, Switzerland, France, Austria and Poland; the last two by refugee members now living in England, Holland by its General Secretary, Mr. Kruisheer, also a refugee, and France and Greece by members of the English Section who have special links with those countries. Mr. Kennedy of Ireland was unable to come owing to a refusal of permit by the Irish authorities. As greetings and messages were given in person or read by the Federation Secretary, one sensed once more the unity of Europe as a spiritual fact, and the strands of light that run back and forth between all the European Sections of our movement, active or passive at this time.

It was in such a spirit of vision and international good feeling that the meetings continued. Mr. Lyn Harris, the Principal of S. Christopher School, Letchworth, gave a searching and most illumined address on "Education for World Citizenship"; Mr. Ivan Hawliczek spoke on "Intuition and the New Order"; and Mrs. Adelaide Gardner on "Karma and Social reorganization." There were several discussions, with various speakers, and meetings of the Theosophical Order of Service, and of the Young Theosophists. Dr. Haden-Guest being prevented by war duties from lecturing, Mr. Jeffrey Williams



gave a carefully considered presentation of the Colonial situation as it affected our many dependent peoples, the Mayor of Cardiff presiding and making very complimentary remarks about The Theosophical Society.

The most remarkable meeting was held at the Temple of Peace, an austere and very beautiful new building in Cathays Park, the Civic Centre. It is used for religious purposes only, and has a very fine organ. Here, under the Chairmanship of Mr. Gale, the Prayers of the Religions of the world were said as they are said in India, with representatives of the different faiths each chanting the suitable portion. Cardiff has a very large cosmopolitan population, and it was therefore possible to secure the necessary participants. Several fine hymns were sung, emphasizing the unity of religions, and Mr. J. Kruisheer spoke on the "Religious Basis of the New Order." The afternoon sunlight streamed through long windows, the gold-embossed ceiling glittered and shone, while the venerable representatives of many different ways of worshipping God joined in a common act of praise. A ceremonial meeting of the Mystic Star which followed immediately

afterwards at the Lodge Rooms carried the idea, and the experience, of the unity of all faiths still further.

Another special meeting was organized by the Young Theosophists at a Lecture Theatre in the University Building—another very noble piece of architecture. Here six speakers joined in a symposium on the general title of the Congress, "Towards a Better World." The President of the Cardiff Young Men's Christian Association, a Baptist Minister, the Secretary of the Workers' Educational Association, a headmistress of a well-known Girls' School, and two of our own speakers, gave their views upon the building of the future and how the world could be made a happier place to live in. The short speeches were of a very high order, and the whole meeting went with zest and vigour.

The Congress closed officially on Monday night, when Mr. Gale sent the delegates away with a very beautiful blessing, and the task of spreading around the country the assurance of a certain victory, together with the will to sacrifice all we have and are for the achievement of the next stage in the Great Plan of our Elders.



# THE WORK OF H. P. BLAVATSKY

BY C. JINARAJADASA

THE personality of H. P. Blavatsky is so outstanding in its fascination, that at the moment interest is concentrated on her rather than on her work. Already many books have been written describing her personality, and as time passes more will be added to the list. For there was in H.P.B. an unusual dynamic quality which all who came in contact with her never forgot. She was in very truth a citizen of both worlds—that is, of the higher spiritual world, and at the same time of this very mundane world of ours. Side by side with an intense and unchanging realization of the highest spiritual truths, and a contact every moment with her occult leaders, especially her Master, there also existed in her what can well be described as rank blasphemy and profanity. So great was her rebellion against the conventions of society that her utter scorn of them expressed itself in this latter way. Yet at the same time she had each instant a realization of eternal spiritual values, and these dominated her every thought and feeling. I have tried to give in a short sketch of her life, *The Personality of H. P. Blavatsky*, a glimpse of this aspect of H.P.B.

But the second and the more lasting aspect of H.P.B. is the contribution which she made to the history of human progress. We are still too near her work, which is embodied in The Theosophical Society in its many ramifications of movements, to estimate correctly the significance of her contribution to the world's thought. It will only be as, little by little, future historians survey the changes produced in the world's thought, since 1875 when the Theosophical Movement began, that H. P. B.'s work will be seen in true perspective. To evaluate correctly her work, it is necessary first to glance at certain epochs in civilization, because her greatest contribution to the world's thought was to restore to the world a conception which it is difficult to describe, but which may be termed a unified view of knowledge, or a unitary philosophy, or a vision of the Whole.

We find two civilizations which have attempted to present a view of life which may be termed as "from the Centre." Indian thought bases itself on the proclamation of an underlying Unity. All forms of manifestation in the universe are to it the revelations of this Oneness. Indian thought however



probes only in one direction, that of Philosophy and Religion, which to the Indian mind are one and the same thing. There is little attempt to develop what today we term Science; and while Art exists in artistic creations, there is no clear realization of the message of the Divine, through Art as its revealer.

In spite of certain limitations characteristic of the Indian temperament, there is throughout a unitary conception; therefore no form of human activity is considered as merely "secular." Every topic in the realms of knowledge, in which the Hindu thinkers are interested, is considered divine, that is to say, as having an inner framework of Divine Thought. All branches of knowledge (except child welfare and the education of children) are examined in the old books, not even excluding the manifestation of sex impulses. Each such exposition begins with the proclamation that it is a revelation of the Eternal Wisdom. Mathematics, Law, Grammar, Medicine, Astrology, Music, Dancing, and so on, are all "Scriptures" which tell men of God. Throughout all Indian thought, the conception of a Whole, within which all exists, stands out clearly and brilliantly.

The other civilization that achieved a similar realization of a unified knowledge was Greece. Throughout all the various developments of Greek thought, the idea of

a unity composed of parts, which cannot be separated one from the other, persisted. While Greek thought did not plunge into the inspiring depths of religion to the same measure as in India, and mysticism was foreign to the Greek mind, its survey of philosophy was profound and comprehensive. In addition, all Greek thinkers were fully conscious of the indivisible unity of the Whole, which they termed the Good, the True and the Beautiful.

The dominant thought in all expressions of Greek life—political, dramatic, poetical, artistic, scientific, athletic—was that the world of Matter was the clearest and nearest revelation to the human mind of the world of the Spirit. The Greek idea, that man's highest beatitude comes from a harmonious development of his nature expressing itself in manifold creations of Goodness, Truth and Beauty, still remains in western thought like as the blinding beams of a lighthouse which cut through the night's darkness.

After the passing of Greece and, in the domain of thought, of Rome her handmaid, Europe develops a profoundly spiritual conception which is represented by Christian thought. Within that thought there lies the assertion of a Unity, who is God; but it is a unity existent only in the supernal realms, never in the earthly manifestations here below. The conception both



in India and Greece of the unity of Spirit and Matter is discarded; Christian thought makes a violent contrast between the two, emphasizing the supreme nature of God and the valuelessness of matter. Christian thinkers emphasize at the same time the valuelessness of earthly actions to reveal the Spirit. Not only are Spirit and Matter eternally two, God and man also are an unbridgeable duality.

As a consequence, the only knowledge which is to be treasured as helpful to man is the knowledge of divine things as expounded in religion only. It is only after much struggle that philosophy enters timidly into Christian thought. As is natural, the powerful forces of devotion released in the devout Christian's life become embodied in religious painting, architecture and music. But Art is considered only an adornment to religion; it is not regarded as having any message of its own to reveal divine things.

This emphasis on religion denies the value of such knowledge as we term science today. The mind of man becomes therefore shackled by the bonds of Christian Theology; any attempt to enquire into the nature of things, scientifically and freed from ecclesiastical traditions, is sternly repressed. Roger Bacon, Bruno, Galileo, and a host of others who are the advance-guard of modern science, were per-

secuted ruthlessly. Their successors, the myriads of workers in the many fields of science, have certainly triumphed in the end. Yet though, after a thousand years of the Dark Ages in Europe, science has become at last a dominating influence in western thought, nevertheless a prejudice against science still remains, especially in religious minds.

Philosophy continues still in the universities, but only as an independent topic purely for the mind, divorced from any religious background. Art has now completely separated itself from its old attachments to religion. In another field also is there the dissolution of bonds; once upon a time the man of business was at heart the man of religion also; but today there is a tacit admission among most Christians that religion and business must remain in two separate worlds. That unitary standpoint which Greece gave to Europe was scattered into parts by Christianity.

H. P. Blavatsky restores to the world the unitary standpoint, that of one indivisible Whole of knowledge. In doing so she brings into the problem not only those factors examined by India and Greece, but also all possible elements which constitute the achievements of civilization today. Her philosophy offers to the world the conception of one vast Cosmic Process, which embraces every possible aspect of



manifestation in the domains of religion, mysticism, science, art, philosophy, statecraft, law, medicine, sociology, commerce, politics and international relations. Heaven and earth are welded into one scheme, and the past history of the universe is linked to the present, as both within one plan of Divine Manifestation.

The geological periods of the earth's history, the migrations of peoples, the relation between man and the lower orders of creation, the transformation and evolution of religion, the cultures of the peoples of the world, and the intricate and mysterious nature of man, in other words, all conceivable forms of knowledge relating to God, Man and Nature, are passed in review in the Theosophical philosophy, and welded into one Whole. To the Theosophist of today, who has understood well the contributions to knowledge of H.P.B., and of those who have come after her, there is no longer possible any separation of religion from science, or both from art, or all three from the urgent problems which confront us today in politics, commerce and international life. The unitary standpoint to all that is knowable characterizes the true Theosophist.

From the time that H.P.B. began her work, a new conception of life has been offered to the world. So far, it is only partially realized in its true significance, and only

by a few. Nevertheless, since the forces of evolution work on mankind, little by little the many forms of men's activities in the world's development are being co-ordinated, and all placed within one framework of thought and action by scientists and mystics, by travellers and artists, by industrialists and statesmen. The creation of the League of Nations is indicative of this fundamental unity of the peoples of the world, irrespective of race or creed or colour. Within that League there has already begun a unification of the many problems which confront the world of industrialism and labour. And already there is born within it the idea of bridges, which are to link the various cultures of the world. But all this planning, begun in 1922, for a unified world, is the very centre from which H.P.B. set out in 1875 to create the Theosophical Movement and its philosophy.

In brief, H.P.B. has fused all the worlds of every possible thought and of every possible action into one Whole. Mankind is being forced towards this Whole by the very necessities of civilization today; H.P.B.'s task has been to give to all thinkers a vision of that cosmic skeleton-framework which underlies all the processes which we term Evolution.

That God and Evolution are the obverse and reverse of one inseparable Unity is the Wisdom which



H.P.B. has restored to the world. From now onwards, the Theosophist who has accepted that wisdom, wherever he may go, takes the Universe with him. This is the miracle which H. P. Blavatsky has performed for us who follow her; little by little the whole world will discover what a miracle it was indeed.

## NINE LAMPS OF THEOSOPHICAL LIGHT

BY M. KRISHNASWAMI SASTRI

IN the latter part of the nineteenth century, Europe had come to be the vanguard of civilization. The sky of human thought and life was darkened by heavy clouds of materialism. With the rapid advance of scientific discovery, some of the best minds of the human race were becoming blind to the spiritual life; and their influence was corroding the inborn faith of the human race. What was perceptible to the senses was the only reality. The human brain with its faculty of reason was the sole hope of humanity evolving from savagery into order. There was no unseen beneficent God; and if there existed one it was better to act as if there were none, for His existence could not be proved by the methods of scientific knowledge. Religion was a delusion of the primitive mind. Such was the

gloomy atmosphere into which The Theosophical Society was born, lest humanity by the conceit of its clever brains should be effectively barred from all further progress and sink into dark oblivion.

Madame Helena Petrovna Blavatsky delivered the first attack on these gathering forces of darkness. In her *Isis Unveiled* she pointed out to the western world that the hosts of authentic phenomena which could not be explained by science, could be clearly understood in the light of spiritual life and the powers of the spiritual consciousness. Her remarkable natural powers of clairvoyance, her vast fund of occult experience and spiritual knowledge, her marvellous powers of conversation, and her powerful personality made her a magnet for building up the nucleus of the Theosophical Movement. And before she passed



away her gigantic brain provided her followers with the scripture of modern times in the monumental volumes of *The Secret Doctrine*. In truth this mystic Russian had planted the undying torch of Theosophy in the midst of the crowded world of men.

The Theosophical Society, however, with its central doctrine of Universal Brotherhood based on the spiritual oneness of all men and things, owes its existence primarily to the organizing genius of a great American, Colonel Henry Steel Olcott. If today under this Tree of Life are gathered men and women of all nations and creeds as of one family, if the task of spreading the knowledge given by Madame Blavatsky over all parts of the world is an accomplished fact, it is largely due to the great self-sacrifice, the disciplined business talent, the large-hearted tolerance, the personal energy, tact and humour, and, above all, the unwavering faithfulness of that great man to his spiritual Elders.

The great task of opening the Anglo-Saxon mind to Theosophical thought was in a special sense the contribution of Mr. A. P. Sinnett. Through *The Occult World* and *Esoteric Buddhism*, the first-rate brains of this pioneer secured the western world for the eastern knowledge. And his work bore fruit in attracting some of the best minds of the West to the light of

Theosophy, the late Bishop (then Mr.) Leadbeater being the most precious of them all.

A similar contribution in India was made by Swami T. Subba Rao. The great Advaiti Sanskrit scholar, his orthodox Brahmanic associations notwithstanding, saw the true light in Theosophy. With the characteristic vigour of mind and erudition obvious in every line of his all too few writings, within the short space of time in which he flashed across the Theosophical horizon, he had effectively secured for the Theosophical Movement the whole-hearted allegiance of some of the best elements of India.

The brightest star in the Theosophical firmament was Dr. Annie Besant. She shone there for nearly half a century with ever-growing brilliance. With her magnificent eloquence, with her tireless touring all over the world, with the unceasing stream of literature from her fertile pen, and above all, with the inspiring ritualism of her daily life, she became synonymous with Theosophy in the minds of two generations of men. The extent of her influence for good over persons and movements in diverse fields, is incalculable. She brought Theosophy into the field of action, and made the word "Theosophist" mean a worker for all good causes.

The work done by Mr. Charles Webster Leadbeater for Theosophy



is unique. For the first time in the known history of the world, this unrivalled clairvoyant, this born teacher, with prodigious industry, scientific thoroughness and trained vision, has mapped out with crystal clarity the astral world for all to read who care, and has given first-hand knowledge of the bridge across to the invisible and of the conditions beyond. Great as has been his contribution to the renaissance of ritualism, and great as has been his work in various departments of occultism, his greatest gift to the world is a systematized account of the astral world, and the possibilities of work therein.

Mr. C. Jinarājadāsa who is loved by many as a worthy heir to the great tradition and knowledge of the esteemed Bishop, has effectively brought into the Theosophical consciousness the Greek culture of the True, the Good and the Beautiful, the approach to the Divine associated with the honoured names of Pythagoras, Plato, Iamblichus and Plotinus. His "forte" is the philosophy of the intuition, the hall-mark of the New Civilization. His occultism is a blend of the culture of ancient Greece with the wisdom of the hoary Upanishads.

The present President of The Theosophical Society, Dr. George Sydney Arundale, has with flaming enthusiasm made the culture of Youth his special line. As one looking into the future his vision finds the hope and salvation of mankind in the regeneration of the youth of the world, and in the reorientation of their education for dispelling the universal miasma in modern civilization.

Shrimati Rukmini Devi has dedicated her talents to Art. In season and out of season, with the persistence of genius, she emphasizes by precept and example the value of art for the spiritualization of life. To her, art is the revelation of the real, and her contribution to Theosophy is of universal and eternal value.

May we not hope that under the guidance of the three living leaders of the Theosophical Movement, standing for Occultism, Youth and Art, with the magnificent many-sided literature which has brought the wisdom of the Rishis to the very doors of the earnest aspirant, the Theosophical Movement is bound to spread till indeed the whole human family becomes a Universal Brotherhood, making of this sorry earth a glorious heaven?

8 May 1941



# ART AND EDUCATION AT ADYAR

BY RUKMINI DEVI

“I SHOULD very much like to have a school near our Headquarters, and I earnestly hope the necessary funds may be forthcoming. I will do all I can to help, as I think a school is necessary.”

These are Dr. Besant's words. Sadly enough she passed away before she was able to give this help. But can you wonder that we to whom she spoke, without waiting for much financial support, brought this School into existence shortly before her passing, for we realized that there could be no more enduring memorial to India's beloved servant.

This Besant Theosophical School is already having its effect upon the young; all of us are working hard to bring the Besant Spirit amongst them, and I have combined with it my own special contribution in the field of Art Culture of which she very heartily approved.

There can be no true education without culture, nor true culture without education. For which reason the International Arts Centre, Kalākshetra, which I have founded, though a separate body with its own individual and public work, is contributing towards the cultural

education of the Besant Theosophical School one of the essential fundamentals of a “Besant” education. I feel that in Kalākshetra I am carrying on her spirit. I feel that my work in life is to help to restore to India a spiritual culture which is the very heart and essence of the soil of this land. Because of my own work as head of Kalākshetra, and because of my interest in education, I am doing what I can to help both institutions, and I am sure when right education and culture are combined, there will come into existence a true education worthy of her in whose name we have started this work. And it also reflects what seems almost a prophecy made by Dr. Besant thirty-three years ago:

“Not until the great spiritual impulse, now sweeping over the earth, that we call the Divine Wisdom. . . gives birth to a new ideal and conception of beauty, will the Art of the future be seen among us, the Art which shall be the expression of Beauty for our age.

“If you would preserve what is left of Indian Art, if you would create the Indian Art of the future, you must revive the religious spirit



which is the mother of Art, you must welcome the latest—and the most ancient—expression of that spirit. . . . Then, and then only, will Indian ideals of Beauty draw again the hearts of mankind and give, through the most spiritual of religions, the highest expression of Art.”

We are working now under difficulties and our funds are diminishing. Could there be a greater tragedy than the closing down of that which is a living memorial to her? At present we are working in unsuitable buildings and in rented cottages which, in itself, is an added financial burden. I myself give to this work all that I earn through my art, but this is little for the building up of that which one day shall be as great an influence in India and the world as was Athens to the Western Hemisphere.

Since last March I have been given the complete direction and control of the School, and I have taken on this added responsibility, for I feel that, as her daughter, I must do my utmost to perpetuate the work of my spiritual Mother.

I am also responsible for the future of this Art Centre which must grow and expand. This, too, out of my devotion I began with no funds but a small cottage and two pupils. More and more is Kalākshetra, with the other cultural activities in which I am now en-

gaged, growing as a centre of interest for the public. Kalākshetra is not only training artists in the dance, music, sculpture, painting and fine craftsmanship, but has the unique function of revivifying the South Indian artistic tradition. It is well known that in South India there is the basis of a truly Indian art, unspoiled by the admixture of other civilizations. Rabindranath Tagore and many other artists have derived inspiration from South Indian Art, particularly the dance, and are introducing into their institutions the South Indian dances of Bhārata Nāṭya and Kathākali. Therefore should there not be, in the very home of these arts, the soil of which is potent with possibilities, a centre which will nurture and give life to that creative genius? We have also the work of helping the public to understand true art, and we endeavour to educate and awaken artistic appreciation and discrimination by lectures, exhibitions, dramatic performances, art education courses, dance recitals, tours, etc., throughout India.

It is to combine my efforts for both these institutions, Kalākshetra and the Besant Theosophical School, that I have started “The Besant Educational and Cultural Endowment Fund” to make safe our School and Cultural Centre by a permanent endowment that will guarantee their continued existence and expansion.



I dream not only that this School shall flourish, this Cultural Centre shall expand, but that in due course there will be a College, and eventually a University, in itself a great Centre of Art, as were our ancient Indian universities. In the early days of National Education in India Dr. Besant founded through the Society for the Promotion of National Education a National University at Adyar, of which Dr. Rabindranath Tagore was Chancellor and Dr. George S. Arundale

was Principal. Some of the lectures then delivered by Dr. Besant on Political Science have become for all time a classic basis for education in Statecraft. But to her great disappointment public support was lacking, and so she was compelled to close down this most valuable institution.

I dream even of that World University for which Dr. Besant worked so many years which could have as its centre no more fitting a home than India—the Heart of the World.

### ASTROLOGICAL AUSPICES ON 21 JUNE 1941

The Announcement by the Recording Secretary of the result of the Presidential Election was at 8.15 a.m. by Standard Time, at Adyar, on 21 June 1941. It would seem by the rules of The Society that the term of office starts precisely with that Announcement, so a chart of the heavenly positions at that time and place has been consulted. It shows the 3rd degree of Leo, the Kingly Oriflamme, on the Ascendant, in conjunction with the lately discovered planet Pluto, a somewhat darkly mysterious power. The Moon is exalted in a very strong position in the 10th house, or mid-heaven, in conjunction with Saturn and Uranus, in the sign Taurus (the Builder), and approaching conjunction in due time with Jupiter. The Sun, which rules the horoscope, is less fortunately placed, being square to Mars and Neptune. But the Sun is in the last degree of Gemini, and by progression will soon pass into the Cardinal sign Cancer, where the strain will be

less. At present it seems likely that the Art and Cultural side of The Society's work may meet with more success than purely Theosophical propaganda.

It may be noted that during the seven-year period the wheel will revolve, perhaps at a faster rate than is allowed in progressing for a life-period of 70 years. In that case the Sun and other rising planets will come to culmination. On the occult side there is much power in the chart, with Pluto on the Ascendant in Leo, and Mercury and Venus in conjunction in the 12th house in Cancer, where the Sun soon will join them. The Society will have much to do in the reshaping of the world, sounding the new note for which Uranus in Taurus stands, amid the opposing clash of war and conflicting interests. It goes forth to its task under Royal auspices, and is confident of Victory.

HELEN VEALE



# THE GREAT PLAN AND THE CHANGING WORLD

BY D. H. STEWARD

THE idea has for some time been growing in my mind that the events we are witnessing in the world today represent a definite postponement or putting back of "The Plan." We all know that the Elder Brethren who guide evolution have as Their aim a steady forward movement in certain definite directions, though there can never be a precise *time programme* in regard to it. There are certain immediate goals that They are working towards, and which They seek to attain as speedily as possible; but since They are always working with human material, and since human free will and human freedom of action can never be interfered with, Their plans are always subject to delay and hindrance; and there can even take place a definite side-tracking, or movement in a direction that is not at all to be desired. Hence there can be in a definite sense a "holding-up" of the Plan, a halting of the forward movement, together with a banking-up of the forces of opposition and reaction.

Now we have been told of certain definite points in regard to the

Plan for the immediate future—the commencement or "birth" of the sixth sub-race, and the coming of a Great Teacher to give that spiritual impulse which will do so much to mould the ideas of the New Race. And we were told also that the establishment of peace in Europe, and in the civilized world generally, was closely tied up with the coming of the Teacher. In *The Inner Life*, Vol. I, as long ago as 1910, the late C. W. Leadbeater, speaking of the coming of a Great Teacher said: "But before this can come about we must have got rid of the incubus of war, which at present is always hanging over our heads like a great spectre. . . . One essential towards carrying out the scheme is a period of universal peace." (*Op. cit.*, section on Brotherhood, 1910 ed. p. 231.)

Then in *Man: Whence, How and Whither* it is made clear that the actual organizing of Europe as one great confederacy "is largely made possible by the manifestation and preaching of the World-Teacher." Clearly therefore these two things are mutually interdependent. First, there must be a period of peace;



one might express it as a state of reasonable security against any immediate danger of war; and then the coming of the Teacher would produce such a change of attitude and outlook, such a "change of heart," in people generally, that the union of the nations could be established on a really secure basis, so that wars would become virtually impossible, probably for several millennia, at least. But first the *relative* security against any immediate danger of War is a *pre-requisite to the coming of the Teacher*.

Now it seems probable that the last War of 1914-18, or some similar great catastrophe, was, in a relative sense, necessary and unavoidable, in order to clear away the great forces of evil which had accumulated. That War was the means by which the force of accumulated evil Karma was discharged. In that sense therefore one may consider that War "inevitable." I think one may reasonably assume that once those Karmic forces were discharged, the Elder Brethren hoped and planned that humanity would be able to take certain definite steps forward in the right direction, namely, in the direction of a greater realization of brotherhood in the material sphere. We can see that the rise of Dictators, the rise of the Totalitarian idea, the entire conception of a narrowly National ambition, is the immediate cause of the present tremen-

dous set-back for the world. But may not the root-cause of the trouble go deeper than that? May it not really lie in the social and economic field, and most of all in the vast indifference, the horribly callous indifference, which the more fortunate everywhere have for so long cultivated towards the lot of the less fortunate? Think how the people of Britain tolerated for so long her terrible "distressed areas" with their almost unimaginable aggregate of human misery. Think how the richest countries in the world tolerated the existence for so long of their millions of unemployed. The reason why those things continued to exist was because of the indifference, the apathy, the callousness and the cowardice of those nations as a whole; and because of the selfishness of the more fortunate who tried their best to shut their eyes to the misery of the less fortunate. I believe that such a system as that of the Nazis could only have come to birth in the first place where conditions of social and economic insecurity for the mass of the people pre-existed, where there was unrest, dissatisfaction and above all an ever-present fear and sense of insecurity at the back of millions of minds.

I suggest, therefore, that the real failure which is the cause of the present set-back, of the present delay and postponement in the



Great Plan, is humanity's collective failure, in the years between the last War and the present War, to take any real step forward in the direction of a great practical realization of brotherhood in the social and economic sphere. Everywhere there has been insecurity, poverty, hardship, insufficiency, inhumanly low standards of living for many millions of people, in fact for a *majority* of the people everywhere. It is only a minority in any country that has enjoyed sufficiency and comfort. It is the combination of the selfishness of "vested interests," the callous indifference of many of the more fortunate, together with the ignorance as to the causes, and the "defeatism" of the masses, that has led to this collective failure. It was much the same attitude and collective outlook that led also to non-intervention against aggressor nations in the sphere of international affairs. The Karmic consequences of all this are seen in the present War, the set-back in the Plan, and the postponement of the coming of the World-Teacher.

I suggest also that, although one cannot say that the last War was *in an absolute sense* inevitable and unavoidable and that the present War was *not* so, it is nevertheless, *in a relative sense*, true that the last War could *not* have been avoided, whereas this present War *could* have been avoided. I believe

that humanity has collectively brought this present War upon itself by its failure to move forward in the direction of Brotherhood, by its failure to take those opportunities to advance which it was possible for it to take in the period intervening between the last War and the present one. So far as I know, too, this present War was not foreseen or anticipated by our two great leaders, Annie Besant and C. W. Leadbeater, who, one can safely say, had more knowledge of the Great Plan for the immediate future than anyone else. I believe they did not anticipate it *because it need not have happened*.

Now may it not also be true that Theosophists collectively, and The Theosophical Society, have also largely shared in this same apathetic indifference to the greatest evils and the greatest causes of human misery of our times? Have *we* spoken out clearly and strongly about these great social and economic evils of our time? Have we collectively and as a Society proclaimed insistently that poverty, unemployment, the social and economic insecurity of millions everywhere, slums, "distressed areas," and the universal exploitation of the economically weak by the economically strong, were *not irremediable* evils, that they could and should be remedied, that if humanity collectively had the



will they could be wiped from the face of the earth in a relatively short time? Have not we too shared in the widespread, the almost universal defeatism?

Today we all realize that we are living in a time of one of the greatest world-crises since the days of Atlantis. It is a crisis, a struggle, that is above all things concerned with material things, with the affairs of this physical world. Might one not say that fundamentally the question at issue is the right of the mass of the people everywhere, the right of the small man in every country in the world, to a reasonable standard of living in a reasonable degree of freedom, without being enslaved or exploited, as he has hitherto been, in large measure, in every country in the world? It is not only to destroy Nazism that we are fighting. It is not only in Germany that the masses of the people have been gulled, deceived, kept in ignorance of vital facts, in order that they may be the more consistently and easily exploited and kept in economic subjection. That has taken place everywhere, in every country in the world.

This War has, I believe, already brought about one good thing, and that is an altogether unprecedented awakening in regard to social and economic evils. People of all schools of thought everywhere have *almost suddenly* awakened to the

intolerableness of our worst social evils. The very general attitude now is: "We can never again tolerate those old conditions; once this War is over all those things have *got to be changed.*" And there is a clearly realized goal, expressed in words that are a great deal more than a mere phrase: "SOCIAL SECURITY FOR ALL"; for with it goes the realization that "social security" is synonymous with "economic security"—the right to a decent standard of living for every one, at all times and under all circumstances.

The following quotations from Annie Besant's 1924 and 1921 lectures, *Civilization's Deadlocks and the Keys* and *Britain's Place in the Great Plan*, seem to me valuable pointers as to the direction in which future progress for the world has to be made. She states outright that she herself is a Socialist and that "the next type of civilization which is to be builded will be what many of you call Socialism." She lays it down that "the production of those things which are necessary for all should be controlled by all." "The system of individual struggle to get wealthy at the cost of the nation works badly and makes the extremes of wealth and poverty that you have at present." She speaks of "the injustice of private ownership." "The various conveniences of civilized life . . . ought not to be a



means of profit to the individual." She points out that "the land-laws of England are . . . absolutely the worst in the world"; and refers to the obvious injustice of owners of land in which mines are located drawing royalties indefinitely on every ton of coal or mineral produced. "The land of the Nation is the gift of Nature to the Nation that lives on that land, and not to individuals." She also states that "privilege, going with an individual life that has no duties imposed on it by the State is . . . a source of decay in a civilization." Privilege must be "counterbalanced by duty." And to sum up, "You must go onward into a life in which the motive is a common motive, and in which work is for the common good, in which we want to help each other, and not to trample each other down. . . . That . . . is the next stage in evolution, and if it is not accepted willingly it will come by destruction."

A book of value to Theosophists in this connection is Sir Richard Acland's *Unser Kampf* (Our Struggle) which has had a very wide circulation in the "Pelican Series" published at sixpence in England. It gives, from an idealistic standpoint, an Englishman's idea of "Common Ownership" as applied to the production of all the neces-

saries of life as a practical alternative to Capitalism, with its increasingly monopolistic trend. (Common Ownership is of course by no means the same thing as "Communism" as generally understood.) In broad principle this author's ideas are entirely at one with Dr. Besant's ideas.

Another valuable book from a different standpoint is E.T. Brown's *Bread and Power*, which shows conclusively that the existing machinery of democracy, as represented by the constitutions and constitutional practice of the principal democratic states of the world, does not, and is not in fact designed to, serve the presumed end and purpose of democracy, *viz.*, government according to the will of the people, or of a majority of the people. He also deals ably with the problem of interested propaganda in all its forms, the Press, the Radio, etc.

I believe it is above all things imperatively necessary that Theosophists, with their wider knowledge of the Great Plan, should make a real effort to understand the trend of affairs in the world today, the direction in which true progress lies, and the ends for which the great Hierarchy are working in terms of this physical plane and of material conditions.



# THE GERMAN PEOPLE

BY C. JINARAJADASA

[Letter in reply to an English correspondent.]

THE question which you state : "Is it ever possible to pardon the Germans who have committed such horrible and incredible cruelties on the Poles and others who have stood up against them?" does not really arise, if the matter is seen from another angle. There is no question of the loathsomeness of what they have done. It is similar to the loathsomeness (from our normal human standpoint) of certain malignant tumours which confront the surgeon. The normal sensitive human being would be repelled by the horrible things that come to the operating table. The surgeon is not less sensitive, but he is trained to concentrate on the method of cure, and only incidentally on the causes of the disease. He has to perform his operation according to a technique and without the slightest resentment towards the putridness of what he has to excise.

The Germans are, I think, as a race an incarnation of the Carthaginians.<sup>1</sup> The Carthaginians lived under the influence of certain blood-

<sup>1</sup> I suggested this hypothesis in 1914, at a Convention Lecture.

thirsty gods and had a quality of cruelty which we cannot understand today. For instance, if one of their generals was defeated and returned home as the vanquished, they crucified him as they did their prisoners. The ancient Romans told tales of such horrors which, no doubt, were somewhat exaggerated but had a true foundation. The Romans too were brutal, but never in a loathsome way. The root of all this goes back to those *wrong ways* of Individualization which were discovered in the occult investigations.

I have been reading again the story of the struggle between Rome and Carthage. Perhaps the most salient fact is the steadiness of the Roman people; in spite of being defeated again and again, they planned after each defeat to go on to victory. Their will never cracked during the years 263 to 202 B.C. in their struggle with Carthage.

I gather from reading the stories of the past lives of various persons that the way to deal with masses who are given to some horrible vice collectively is to take advantage of certain factors. First, to scatter



them into various parts of the world, because of the varying periods of their physical life and the differences of length in the heaven world. The scattering has to be arranged so that for a few lives the evil qualities become dormant while balancing good qualities are evolved. Secondly, because of the collective Karma of them all together, they must come once again as a people; but in the intermediate period attempts will be made to tone them down in their vices. Obviously there can be no reform except after dozens of lives; the old era of vice will manifest again collectively, but in less virulent form on each succeeding manifestation. In the meantime other nations will be strengthened, so that, when the old struggle is resumed, little by little these difficult gentry are found steadily in an increasing minority.

During this whole process all idea of punishment is of course absent. It is a surgical operation and a convalescence to follow with a view to a cure. It is the putting into practice of Shakespeare's words: "Condemn the fault and not the actor of it."

I quote from Liddell's *History of Rome* the following which will be specially vivid to all at the moment:

Few things, probably, could mark the public feeling more than a law which was passed about the same time at the instance of the Tribune Oppius, by which it was forbidden that any woman should wear a parti-coloured dress, or should have more than half an ounce of gold to ornament her person, or should approach within a mile of any city or town in a car drawn by horses. Public need must be very urgent before it is possible to restrain private expenditure by enactments so rigid as those of the Oppian Law.

Of course it is the duty of all sane people to do everything to resist the onslaught of the evil forces; while we have to resist as a matter of principle, it must be without resentment or hatred.

As I contemplate these horrors, but also plenty of others which have taken place in past civilizations, I comfort myself with the thought: "After all we are only at the middle of the Fourth Round. What better can you expect of humanity in such *very* early days of its journey to Deification?"

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Le roi  
De toutes joies  
C'est d'avoir foi  
En SOI.

MARY W. BROOK



# THOMAS VAUGHAN ON THE NATURE OF MAN

COMPILED BY JEFFREY WILLIAMS

## INTRODUCTORY NOTE

GIORDANO BRUNO was Theosophy's apostle in the sixteenth century, according to Dr. Besant. Thomas Vaughan, who was born about thirty years after Bruno was burned at the stake, was Theosophy's witness in the seventeenth century. The one carried a fiery torch throughout Europe, the other was unknown outside a very small circle in the British Isles.

The twin-brothers, Henry and Thomas Vaughan, were born in the parish of Llansantffraid among the Brecon Beacons in Wales, on 17 April 1622, three years before the death of James I, and four years before Bacon died. The Vaughans came, it is claimed, from "an ancient and honourable Welsh family"—the Vaughans of Tretower Castle, in Brecknockshire. (It is of interest to note, by the way, that Tretower Castle was very largely restored some years ago with the aid of a fund subscribed for this purpose in Wales, and the building is now registered as "ancient monument" under the care of H. M.

Office of Works.) It is said that the family descended from Sir Roger Vaughan, who fell at Agincourt. The boys' mother, whose family name was Denys Gwillims, was the heiress of Newton.

It was said of Henry that he "conversed with angels and spirits." He was one of that small band of mystical poets of the seventeenth century in England whose position is not only high, but is in many respects unique. A few of Henry Vaughan's poems are among the finest in the English language, among them "The Retreat," "Friends Departed," and the unforgettable "I Saw Eternity the Other Night." Henry Vaughan is supposed to have been influenced by that other great religious poet—a compatriot, and perhaps a relative—George Herbert. *The Dictionary of National Biography* suggests, however, that "Herbert visits the spiritual world as a pious pilgrim, but Vaughan is never out of it." Henry's grave may still be seen in the church-yard of the newly built S. Bridget's Church where his brother Thomas for some years



officiated as Rector.<sup>1</sup> (About three or four years ago a mural tablet was unveiled to the memory of Henry in the little church of Llan-santffraid which overlooks the Usk towards the village of Talybont.)

Thomas took part in the Civil War of 1642 (as did his brother Henry). He was a Royalist, as were all the clergy in Wales at that time. It appears that the fact that Thomas had fought on the side of the King resulted in his being turned out of his living in 1649 by a Parliamentary Commission, under an Act for the Propagation of the Gospel. Thereafter, Vaughan sought the quiet and repose of Oxford to pursue his studies, and it is said that he lived there under the protection and patronage of Sir Thomas Murray, Secretary of State for Scotland, in the days of the Commonwealth. He seems to have published his more important books between 1650 and 1652, before he was thirty years of age—when, as he himself says, his years were “few and green.” Vaughan is supposed to have died as a result of an explosion in the course of some chemical experiments in 1665, but a letter by his brother Henry merely says that he died “upon an employment for His Majesty.”

<sup>1</sup> Thomas Vaughan “was presented to the living of Llansantffraid by his kinsman Sir George Vaughan,” on his return from Jesus College, Oxford. (See *The Works of Thomas Vaughan*, edited by A. E. Waite.)

Vaughan refers to his age as one of “intellectual slaveries.” “It is in nature as it is in religion: we are still hammering . . . old elements, but seek not the America that lies beyond them.” That remark was meant to apply to philosophical and religious matters, but it is one that seems natural to a writer living in the afterglow, as it were, of that great period of discoveries, the Elizabethan Age. As to the burning issues of his day, Vaughan’s position may be gathered from his remark that he was “neither papist or sectary, but a true, resolute protestant in the best sense of the Church of England.”

In the Foreword to *The Works of Thomas Vaughan* it is said that the “mantle of Robert Fludd may be said to have fallen upon the shoulders of Vaughan, who in his time and generation continued the apostolate of the Secret Tradition, as this is represented by the secret and more spiritual side of alchemical philosophy.” Vaughan, however, only refers to Fludd once or twice throughout his writings, and himself says: “I follow the principles of Cornelius Agrippa . . . He is indeed my author, and next to God I owe all that I have unto him.” In some verses, in which Vaughan salutes Agrippa’s memory, he says:

How am I rapt when I contemplate  
thee  
And wind myself above all that I see.



The spirits of thy lines infuse a fire—  
Like the world's soul—which make  
me thus aspire.

I am embodied by thy books and thee  
And in thy papers find my ecstasy.

Now a new East beyond the stars  
I see,  
Where breaks the day of thy Divinity.

Vaughan wrote in English, and he was the first to write on mystical and occult subjects in the vernacular. At the end of the first of his tracts, *Anthroposophia Theomagica*, he says that he would not have the reader "look here for the paint and trim of rhetoric, and the rather because English is a language the author was not born to." When allowance is made for what we may call his "period" English, Vaughan employs English with a charm and piquancy that is only equal to his clarity—when he wishes to be clear! Vaughan had a great deal of knowledge that he could not give out in his time, and frankly says as much over and over again. Vaughan was first and foremost an occult philosopher. Alchemy as ordinarily understood was, to Vaughan, "a torture of metals." In alchemy, he says, "I never did believe: much less did I study it." Again, he says that he pities "the distractions of our modern alchemists," and turns to the study of Nature and Nature's mysteries. (It should be added, to end this introductory note, that

the compiler is responsible for the cross-headings above the following extracts taken from Vaughan's writings, and also for all the footnotes.)

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The following quotations from *Anthroposophia Theomagica* will give some idea of Vaughan's view of the spiritual and occult nature of man. In a prefatory note to the reader he begins, without ado, as follows:

"I look upon this life as the progress of an Essence Royal. The Soul but quits her Court to see the country. Heaven hath in it a scene of earth, and had she been contented with Ideas she had (would have?) not travelled beyond the map.<sup>1</sup> But excellent Patterns commend their mimes.<sup>2</sup> Nature that was so fair in the Type could not be a slut in the anaglyph. . . . Thus her descent speaks (of) her original. God in love with His own beauty frames a glass<sup>3</sup> to view it by reflection. But (because of) the frailty of . . . matter excluding eternity,<sup>4</sup> the composure was subject to dissolution. . ."

#### MAN A BRANCH ROOTED IN GOD

"When I found out this truth," says Vaughan, beginning his *Anthroposophia Theomagica*, "that

<sup>1</sup> There would have been no "descent" or involution into matter.

<sup>2</sup> "Mimes" here may be regarded as material or shadowy representations of the Eternal "Patterns."

<sup>3</sup> Manifestation: Beauty "made manifest."

<sup>4</sup> Matter that is subject to Time.



man in his original was a branch rooted in God, and that there was a continual influx from the stock to the scion, I was much troubled at his corruptions." The problem of man's imperfect nature, despite his divine origin, puzzled Vaughan, and, he says, "in this perplexity I studied several arts and rambled over all those inventions which the folly of man called sciences. . . ." In Vaughan's view, "man had at the first—and so have all souls before their entrance into the body—an explicit methodical knowledge,<sup>1</sup> but they are no sooner vested but that liberty is lost and nothing remains but a vast confused notion. . . ."

Vaughan explains that he resolved to "quit this book business" and thought it a "better course to study Nature than opinion." He came apparently to the conclusion that "man was not the primitive, immediate work of God, but the world out of which he was made." He came, later, to the view that the "world in the beginning was no such thing as it is, but some other seed or matter out of which that fabric which I now behold did arise . . . but what that matter should be I could not guess."

#### THE FIRST EMANATION

"You are to understand that God—before His work of creation—

<sup>1</sup> This phrase sounds like a technical term current in some mystical schools, and reminds us of knowledge of "measure," "number," "geometry," etc.

was wrapped up and contracted in Himself.<sup>2</sup> In this state the Egyptians style Him the Solitary Monad and the Kabalists Dark Aleph; but when the decreed instant of creation came, then appeared Bright Aleph, and the first emanation was that of the Holy Ghost into the bosom of the matter. . . . No sooner had the Divine Light pierced the bosom of matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass. . . . But the Idea I speak of here is the true, primitive, exemplar, one and a pure influence of the Almighty. This Idea, before the coagulation of the seminal principles to a gross outer fabric—which is the end of generation—impresseth in the vital, ethereal principles a model or pattern after which the body is to be framed."

Vaughan then proceeds to deal with "the separation of several substances from the same mass," and to "examine that limbus or huddle of Matter<sup>3</sup> wherein all things were so strangely contained." What we may perhaps call the process of involution is roughly hinted at under a general description that may be summarized by the phrase that the "darkness was thrust downwards."

#### LIGHT AS MANIFESTATION

A passage from *Alua Lucis* is inserted here because it throws

<sup>2</sup> The Point within the circle—the Unmanifested.

<sup>3</sup> *Mula-prakriti*—"root-matter."



some more light upon the process of what we today call involution into matter.

"Light originally has no other birth than manifestation, for it was not made but discovered.<sup>1</sup> It is properly the life of everything, and it is that which acts in all particulars. . . . Trismegistus, in his vision of creation, did first see a pleasing, gladsome light, but interminated.<sup>2</sup> Afterwards appeared a horrible sad darkness, and this moved downwards, descending from the Eye of Light . . . This darkness . . . was condensed into a certain water, but not without a mournful, inexpressible voice or sound . . . After this . . . the Holy Word came out of the light and did get upon the water, and out of the water he made things . . . This is the physical and famous Pythagorean cube, which surpriseth<sup>3</sup> all forms, and retains them prisoners . . . The consequences of this prison<sup>4</sup> which sometimes are sad, and the steps which lead into it are most elegantly expressed in the oracles: 'A steep descent extends beneath the Earth<sup>5</sup> leading seven ways by stages, beneath which is the throne of a horrible necessity.'<sup>6</sup> In a word,

<sup>1</sup> Revealed, manifested.

<sup>2</sup> Boundless, infinite.

<sup>3</sup> Which "catches hold" of or includes all forms.

<sup>4</sup> Prison of matter.

<sup>5</sup> Root-Matter; "sophic, spiritual Earth." Vaughan writes about a "threefold Earth" (1) "elementary," (2) "celestial" and (3) "spiritual."

<sup>6</sup> The "Circle of Necessity"; world of material evolution.

all things in the world—as well as events and substances—flow out of this Well. Hence come our fortunes and our misfortunes, our riches and our poverty, and this according to the scales of the Supreme Agent . . ."

#### MAN'S "INNOCENCE" AND "FALL"

As to man, he was "in the beginning—I mean the substantial, inward man—both in and after his creation, for some short time, a pure intellectual essence . . . In this state, the *anima* or sensitive<sup>7</sup> nature did not prevail over the spiritual, as it doth now in us. For the superior mental part of man was united to God by an essential contact. . . . (This was the 'state of innocence.') . . . Man, as long as he continued in his union to God, knew the good only—that is, the things that were of God. But as soon as he stretched forth his hand and did eat of the forbidden fruit, that is, the middle soul or spirit of the greater world . . . his union to the Divine Nature was dissolved; and his spirit being united to the spirit of the world, he knew the evil only, that is, the things that were of the world . . ."

. . . "The perfection of innocence was lost upon his Fall from the Divine Light". . . Quoting Iamblicus concerning the "fall," it appeared that "it came about . . ."

<sup>7</sup> "Sensual"; sensation, feeling; "desire-nature."



that another soul entered into possession, intermixed with the form of man,<sup>1</sup> and for this cause he is saddled with the yoke of necessity and fate."

"You see now," says Vaughan, "if you be not men of a most dense head, how man fell, and, by consequence, you may guess by what means he is to rise. He must be united to the Divine Light, from whence by disobedience he was separated . . . The soul of man, while she is in a body, is like a candle shut up in a dark lanthorn, or a fire that is stifled for want of air . . ." The souls of men "here below, 'in the circle of generation,' they mourn because of the darkness and solitude, like people locked up in a pesthouse. This it is makes the soul subject to many passions, to such a Proteus of humours. Now she flourishes, now she withers—now a smile, now a tear; and when she hath played out her stock, then comes a repetition of the same fancies, till at last she cries out with Seneca: 'How long this self-same round?' This is occasioned by her vast and infinite capacity, which is satisfied with nothing but God, from whom at first she descended . . . In her are patterns and notions of all things in the world . . . She makes an invisible voyage from one place to another and presents to herself things

absent as if they were present. The dead live to her: there is no grave can hide them from her thoughts. Now she is here in dirt and mire, and in a trice above the moon . . ."

#### THE "SOUL STANDING"

"But this is nothing. If she were once out of the body she could act all that she imagined. 'In a moment,' saith Agrippa, 'whatever she desires, that shall follow . . .' In this state . . . she can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thought to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with all the actions of all places whatsoever . . . Finally—(in a quotation from Agrippa's *De Occulta Philosophia*) 'there is no work in the whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its Divinity—which the Magi term the soul standing and not falling'<sup>2</sup>—cannot accomplish by its own power and apart from any external help . . .' He (God) it is to whom we must be united by 'an essential contact,' and then we shall know

<sup>1</sup> Man became a separate individual being, and selfish "desire" naturally emerged as part of his nature.

<sup>2</sup> Is the soul "falling" on the "path of forth-going," and the soul "standing" on the "path of return"?



all things 'shewn forth openly by clear Vision in the Divine Light.' . . . For He made man—as it were—for His playfellow, that he might survey and examine His works."

#### DEATH, A RECESSION

"Thus far, Reader, I have handled the composition and Royalty of Man. I shall now speak something of his dissolution, and close up my discourse—as he doth his life—with death. Death is 'a recession of life into the hiddenness,' a retreat of hidden natures to the same state they were in before they were manifested. Thus the earthly parts . . . return to the earth, the celestial to a superior heavenly limbus, and the spirit to God that gave it."

"This vanish or ascent of the inward, ethereal principles doth not presently follow their separation; for that part of man which Paracelsus calls the 'sidereal man' . . . but Agrippa calls the 'spectre' . . . this part, I say, which is the astral man, hovers sometimes about the dormitories of the dead . . . In this 'spectre' is the seat of the imagination, and it retains after death an impress of those passions and affections to which it was subject in the body. This makes him haunt those places where the whole man has been most conversant, and imitate the actions and gestures of life."

"I conceive there are—besides the empyreal heaven—two inferior mansions or receptacles of spirits. The one is what our Saviour calls 'the outer darkness,' a place 'whence souls may never come forth' as the divine Plato hath it. The other, I suppose, is somewhat answerable to the Elysian fields . . . the suburbs of heaven, as it were . . ."

Vaughan mentions also the view of Stellatus that there is "a successive, gradual ascent of the soul, according to the process of expiation."

#### "TRUE KNOWLEDGE"

The following two passages are from *Anima Magica Ascendila* and are quotations from "one whom the Brothers of the R. C. (Rosy Cross) call Sapiens."

"True knowledge begins when, after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of that which is eternal—doth elect to be made one with the higher soul. The mind emerges from that knowledge and, as a beginning, chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and, on the other, the everlasting splendour and felicity of the higher soul. Being moved thereto by the divine inbreathing . . . it yearns to be connected with the soul. . . ."



"Learn from within thyself to know whatsoever is in heaven and on earth that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but One Substance and were separated one from another by divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity."

#### "THY GUEST"

Vaughan continues in the same work: "Thou must prepare thyself till thou art comfortable to Him whom thou wouldst entertain, and that in every respect. . . . Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast set thy house in order, do not think thy Guest will come without invitation. Thou must tire him out with pious importunities,

Perpetual knockings at His door,  
Tears sullyng His transparent rooms,  
Sighs upon sighs: weep more and  
more—

He comes."

#### "THE WAY THOU MUST WALK"

"This is the way thou must walk in, which if thou dost, thou shalt perceive a sudden illustration, 'and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity

of sober mind.' This is the chain that qualifiēs a Magician. For saith Agrippa: 'To make search into things future and at hand, or into other hidden things, and those which are foreshewn to men divinely . . . . as also to perform works exceeding the common course of the powers of Nature, is not possible apart from a profound and perfect doctrine, an uncorrupted life and faith, and is not to be performed by light-minded and uninstructed men.' And in another place: 'No man can give that which he himself hath not. But no man hath save he who having suspended the elementary forces, having overcome nature, having compelled heaven, having reached the angels, hath ascended to the Archetype Itself, as coadjutor whereof he can accomplish all things. This is the place where if thou canst but once ascend and then descend,

Then oft the Archetypal World attain  
And oft recur thereto and, face to  
face,  
Unhinder'd gaze upon the Father's  
grace."

"Have therefore a charitable, seraphic soul: charitable at home in not being destructive to thyself . . . ; charitable abroad in a diffusive goodness to the poor. . . . Settle not then in the lees and puddle<sup>1</sup> of the world; have thy

<sup>1</sup> Do not remain content with the baser, material things of the world.



heart in Heaven and thy hands on earth. Ascend in piety and descend in charity, for this is the nature of Light, and the way of the children of it. Above all things avoid the guilt of innocent blood, for it utterly separates from God in this life and requires a timely and serious repentance if thou wouldst find Him in the next."

"I would have thee know that every day is a year contracted, that every year is a day extended. Anticipate the year in the day and lose not a day in the year. Make use of indeterminate agents till thou canst find a determinate one. . . Circumferences spread but centres contract: so superiors dissolve and inferiors coagulate. . . . Learn from thy errors to be infallible, from thy misfortunes to be constant. There is nothing stronger than perseverance, for it ends in miracles."

#### THE DRAGON OF WISDOM

"Separate therefore the thick from the thin<sup>1</sup> artificially, unless

thou dost delight in extreme poverty. I give thee faculties both male and female, and the powers both of heaven and earth. The mysteries of My art are to be performed magnanimously and with great courage, if thou wouldst have Me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the Egg of Nature known only to the wise, such as are pious and modest, who make of Me a little world.<sup>2</sup> Ordained I was by the Almighty for men, but—though many desire Me—I am given only to few, that they may relieve the poor with My treasures and not set their mind on gold that perisheth. . . . I am the old Dragon that is everywhere present on the face of the earth." (*Cælum Terræ*)

<sup>1</sup> "Thick" (matter) "thin" (spirit), appear to be technical terms among mystics of certain schools. We are adjured to align ourselves with the spiritual as a result of conscious choice.

<sup>2</sup> A "microcosm," an incarnation, or embodiment. (Another technical term among mystics.)

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#### DEDICATION

My life is a silver lamp,  
 Burnished for Thee;  
 Its oil, the distillation  
 Of weary hours  
 And sudden glory.  
 Mine, the silver lamp,  
 O Lord,  
 Thine, the lighting!

EVELYN B. BULL



# THE OCCULT CHRONOLOGY OF THE FOURTH ROUND

BY ARYA ASANGA

## 1. THE GEOLOGICAL ERAS

OCCULT chronology is a tricky thing to trifle with, especially in connection with scientific chronology. Like a steel spring or a piece of rubber, it may easily be stretched or compressed. But when stressed too far either way, it is apt to play a trick, suddenly jumping out of our control, and leaving nothing but thin air for our hands to grasp, if not a scathe. The reason is, of course, that we know yet so little of it, only a few of the largest milestones with enormous gaps in between, and faint hints where others might be.

In H.P.B.'s time there was an enormous gulf gaping between "the chronology of the Secret Doctrine" (II 450) and the figures of science, seemingly unbridgeable. But time is a master-builder, and since last century the progress science has made, expanding exactly a million times the four thousand years allotted to the Earth's creation by the Biblical time-table, has been very satisfying for the occult chronologer.

A notable attempt to bring the ancient occult and the modern

scientific figures in alignment was made by Miss E. W. Preston, M.Sc., in her book *The Earth and Its Cycles*, which appeared in 1931. Her work has perhaps not received the recognition it deserves. But it has two shortcomings from the Theosophist's point of view. First—some of the "alignment" has been obtained at the cost of or by suppressing the occult figures in favour of the scientific data. Second—where the older teachings (*Secret Doctrine*) differ from the younger (*Man: Whence, How and Whither*), the book "sides" with the latter, and ignores the former. Examples of these shortcomings will be cited in the course of this article.

The basis of our chronology and the starting-point of all our calculations must necessarily be two great time-tables, found in *The Secret Doctrine*. These, combined with a third table in H. G. Wells's *The Science of Life*, make up the following time-schedule of the geological eras and periods, with the place in them of the four stages in the evolution of life—mineral, vegetable, animal and human.



TABLE I

ERAS		PERIODS	FIGURES IN MILLION YEARS				STATE OF THE EARTH	STAGES OF THE EVOLUTION OF LIFE	TIME B.C.
MODERN NAMES	OLD NAMES OF H.P.B.'s TIME		SCIENCE		OCCULTISM				
			PERIODS	ERAS	PERIODS	ERAS			
1	2	3	4	5	6	7	8	9	
Archæan	Primordial	Laurentian	150		76		Translucid	Mineral	—320
		Cambrian	124	300	64	171	Opaque	Vegetable	—244 —210
Silurian		26		31		Throes of Adolescence	Animal	—180	
Devonian		70		41			—149		
Carbon		77	175	46	103		—120 —108		
Palæozoic		Primary	Permian	28		16		Periodical convulsions : cool, hard and settled	Human
	Triassic		48		16		—46		
	Jurassic		24	125	8	42½	—30		
Mesozoic	Secondary	Cretaceous	53		18½		—22		
		Eocene	20		1½		—18 —3½		
		Miocene	20	50	1½	3	—2½		
Cenozoic	Tertiary	Pliocene	10		½		—1		
		Pleistocene	½	½	½	½	—½		
		Totals	650½	650½	320	320			

Columns 1 and 4-5. are from Wells' book (1931, p. 198), columns 2-3 and 6-7 from SD II 710, and columns 8-9 from SD II 312. Column 10 is added to show the continuous flow of time from 320 million B.C. up to the present day. All the figures indicate millions of years, and have been generally rounded off.



The Laurentian Period is not mentioned in Wells's table. It consists of the oldest schists and granitoid rocks in the Precambrian or Archæan Era, the younger part of which is also called the Proterozoic, and the oldest, the Archæozoic. For the sake of fixing a definite time-limit for this period, I have added an entirely speculative 150 million years to Wells's figures (top of column 4).

H.P.B. does not give any figures for the periods (column 6), only totals for the eras (column 7). These have therefore been subdivided in proportion to the scientific figures for the periods.

A comparison of the occult with the scientific data shows that the latter are far in excess of the former, in fact twice as large, generally speaking. I cannot attempt to reconcile the two. I have only the suggestion to offer that science somehow or other has entangled itself with and is therefore embracing in her figures some previous Round or Rounds. The occult figures, as we shall see hereafter, are concerned only with our present Fourth Round. We shall recur to this problem of Rounds later.

It is here the place to give an example of the first shortcoming of *The Earth and Its Cycles* noted above. Miss Preston seems to think that the names given by H.P.B. in *The Secret Doctrine* or by the Masters in *The Mahatma Letters*

to the Eras and Periods, have no significance at all; that, for example, when H.P.B. assigns the beginning of the Primary Era and the Devonian Period to 150 million years ago, she does not really mean the "old red sandstone," but the "Rhætic, Keuper, Muschelkalk and Bunter" formations of the Triassic Period and the Secondary Era. This is of course unacceptable. As if the Masters, speaking on their own account or through their mouthpiece, H.P.B., did not know what kinds of material things they were really talking about, as if they were uttering hollow sounds! Their "dates and names are quite out of agreement with modern thought," we are told (p. 50). That is very unfortunate for modern thought, but it may leave us quite serene. At all events, the rejection by science of the occult data justifies least of all the submission of the latter to a procrustean treatment to suit the former, but rather the reverse.

To give a concrete example of such a treatment, in the table on page 43 of her book, Miss Preston lets it appear as if the "occult statements" make allowance for the "first sedimentary rocks" to reach back to 600 million B.C., in conformity with the scientific figures. H.P.B. however is emphatic that "in the Esoteric doctrine sedimentation began in *this* [fourth] *Round* approximately over 320 million years ago" (SD II 715).



This figure, 320 or 300 and odd million years, is the first of those great milestones referred to in the opening paragraph of this paper. Again and again H.P.B. recurs to it: SD II 52, 66, 68, 149, 251, 308, 312, 710, 712, 715. It apparently marks the beginning of this our Fourth Round. It is up to that very beginning that the materialization, solidification, sedimentation, crystallization, or stratification—all terms used by H.P.B.; we shall meet each in turn—of the Earth's crust reaches back. Says H.P.B.: "Humanity has existed upon it [the Earth] for the last 18 million [and odd] years. This period was preceded by 300 million years of the mineral and vegetable [and animal] development" (SD II 149).

This epoch of 320 million years is subdivided by the occult commentaries as follows: "During the first seven crores of the Kalpa (70 million years) the Earth and its two Kingdoms (mineral and vegetable), one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent. In the eleventh crore [110 million] the mother (Earth) grows opaque, and in the fourteenth [140 million] the throes of adolescence take place. These convulsions of nature (geological changes) last till her twentieth crore of years [200 million], un-

interruptedly, after which they become periodical, and at long intervals. The last change took place nearly twelve crores of years ago (120 million). But the Earth with everything on her face had become cool, hard and settled ages earlier" (SD II 312).

It is on the strength of the last sentence, that the Earth had become "cool, hard and settled *ages earlier*" than 120 million years ago, and also because of the assertion immediately following, that "even before that time the Earth was ready to receive her human stock" (SD II 312), that I have divided the epoch from the 14th to the 20th crore into two, and drawn the second half into the human evolution, bringing this therefore further back, from 120 million to 150 million B.C., as shown in column 9 of our Table.

We are assured by H.P.B. that the totals for the geological eras given by her and shown in column 7, "harmonize with the statements of Esoteric Ethnology in almost every particular" (SD II 710). It is only with regard to the relatively small figures for the Quaternary and Tertiary Eras that she notes their being "probably in excess."<sup>1</sup> Let us see if we can find out how much.

<sup>1</sup> It is therefore misleading when it is said in *The Earth, etc.*, (p.50), speaking of all her figures indiscriminately, that "H.P.B. says herself that they are too long." On the contrary, she definitely asserts the correctness of all the figures amounting to 311 million years, and only allows an excess for the comparatively insignificant figures of the last 9 million years.



In one place H.P.B. tells us that "the last of the lands of Lemuria perished about 700,000 years before the beginning of the Tertiary Period" (SD II 433),<sup>1</sup> which according to her unrevised figure would be 9,700,000 B.C. I assume that the last land of Lemuria will not have perished much before or after the last sub-race of the Third Race had run its course, so that, roughly speaking, we may take the end of the Continent and of the Race as coinciding. In another place she writes that "the third Earth went down into the lower Deep (the Ocean) 4,242,352 years ago" (SD I 439). If we deduct 700,000 years from this last figure, the remainder, 3,242,352 years, will represent the lifetime of the Quaternary and Tertiary Eras together. This  $3\frac{1}{2}$ , instead of 9 millions, seems indeed a rather drastic reduction. I would not have thought that the words "probably in excess" could ever mean an excess of nearly two-thirds. However, we have to stick to H.P.B.'s figures. They are the only things we are sure of in occult chronology. Dividing these  $3\frac{1}{2}$  million years between the four periods involved, from the Eocene to the Pleistocene, in the same proportion as the scientific figures, and assigning to the Pleistocene the  $\frac{1}{2}$  million years of science, gives us the revised figures as shown in

columns 6-7 of our Table I. The remaining  $5\frac{1}{2}$  million in excess I have added to the preceding era, thereby bringing its total from 37 to  $42\frac{1}{2}$  million, also divided proportionately over the periods.

There is another date given by H.P.B. which broadly confirms these revised estimates. "The Secret Doctrine," we are told, "assigns from 4 to 5 million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents" (SD II 10). The last remnant of Atlantis, Poseidonis, was destroyed in very recent times, only 9,564 B.C.<sup>2</sup> We may accept this date also as roughly marking the end of the Fourth Race. The 5 millions (to take the highest estimate) of its lifetime would therefore not reach into the Secondary Era or into the Lemurian race if we followed H.P.B.'s unrevised figures, but according to the revised estimates they would be respectively  $1\frac{1}{2}$  million within the lower boundary of the Secondary Era, and  $\frac{3}{4}$  million within the limits of the Third Race and Continent. Says H.P.B.: "This [Secondary Era] is the age of the Third Race, in which the origin of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture as no definite data are yet given out by the Initiates" (SD II 713). The above revised

<sup>1</sup> See also ML 151.

<sup>2</sup> ML 151.



figures however make the "perhaps" into a certainty, and the "conjecture" into a fact. That may be counted a fortunate result indeed.

We must now turn to the problem of Rounds, and the relation of our figures to these evolutionary cycles. In these later years we have come definitely to identify the Hindu cycle known as a Manvantara, of about 310 million years, with what Theosophy calls a Round.<sup>1</sup> And I think in a general way this assumption—for it is only that; there is no recognized occult authority for it in our literature—may be more or less correct. Still, in some ways our later conceptions regarding the Rounds must be somewhat modified.

For example, it is generally accepted that our present Fourth Round has already run a little more than half its course, so that from the beginning of this Round up to the present moment some 160 million years should have passed. Yet, as we have seen, H.P.B. definitely says that "in the Esoteric Doctrine sedimentation began in *this Round*<sup>2</sup> approximately over 320 million years ago" (SD II 715). Again, this "process of materialization or crystallization took place *at the beginning of the Fourth Round*<sup>3</sup> and reached its maximum after the appearance of man" (SD

II 68). Now, if indeed the beginning of our Round was 320 million years ago, then it would appear as if the whole Fourth Round, according to our later conceptions, was already finished; or as if H.P.B. calls a Round something else than we at present do. Each Round in our later conception is followed by a Pralaya of equal duration, but it is as if H.P.B. starts our Fourth Round from a point situated halfway in what we are wont now to call the Pralaya of the previous Third Round. This difference in counting Rounds between *The Secret Doctrine* and our later literature is shown in Table II on the next page.

Undoubtedly H.P.B.'s method of counting these Rounds is more logical.<sup>4</sup> A manvantara is a time of outgoing energy in the first half of its cycle, when it follows the Pravritti Marga and Dharma. In its second half the energy returns or turns inward again, the Nivritti Marga. With the pralaya it is just the other way round. Its first half is as it were a continuation, a further deepening of the inturning movement, while its second half is the re-awakening to the outward call, continued and strengthened in the first half of the next manvantara. From this re-awakening (second half pralaya) to the turning

<sup>1</sup> See *The Earth*, p. 19 ff.

<sup>2</sup> Her own italics.

<sup>3</sup> My italics

<sup>4</sup> And probably more in conformity also with Hindu teachings which, for example, let every manvantaric yuga both be preceded and followed by a Sandhya (SD II 308).



TABLE II

EARLIER TEACHING	PRALAYAS AND MANVANTARAS	LATER TEACHINGS
First Round	Second half pralaya	First Round
	First manvantara	
Second Round	First half pralaya	Second Round
	Second half pralaya	
	Second manvantara	
Third Round	First half pralaya	Third Round
	Second half pralaya	
	Third manvantara	
Fourth Round	First half pralaya	Fourth Round
	Second half pralaya	
	Fourth manvantara	
	Second half pralaya	

ing inward (second half manvantara) is therefore logically the real complete Pravritta Marga, while the other half, from second half manvantara to second half pralaya, is the real complete Nivritti Marga. And these two together, from re-awakening to reawakening, or from second half pralaya to the next second half pralaya, form one complete Round.

That there may not be any misunderstanding as it were concerning the starting-point of the Fourth Round, H.P.B. further remarks: "With regard to the 320 million of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*"

(SD II 715).<sup>1</sup> By this preparation of even a longer duration, must be understood the three manvantaras and 2½ or 3 pralayas previous to the Fourth Round, and embracing a period of six times 310 million or 1860 million years, just about the age of the Earth, recognized by modern science.

When therefore the figures of science for the duration of the geological periods assign an age from 600 to 650 million years to the oldest rocks in the crust of the Earth, there is no doubt that they are embracing, according to H.P.B.'s counting, pre-Fourth-Round times up to half-way the previous third manvantara. The explanation of this confusion is that in the Fourth

<sup>1</sup> H.P.B.'s italics.



Round only the real physical materialization of the Earth's strata began, but that their organization and differentiation into the various kinds of rocks and minerals started, of course, from the beginning in the First Round, when matter was still in subtler, etheric, super-etheric, and perhaps astral, states, and only gradually condensed, becoming what matter is now.<sup>1</sup>

(Next instalment: "The Human Races.")

<sup>1</sup> Cf. SD II 68, 157, 712-3.

## A PRAYER: QUESTIONS OF MY HEART

[Translated from the Gujerati. The writer of the original song, Saratchandra M. Mehta, was a young poet of Surat who died at the age of 18, when attending college and preparing for his B. A. examination. The song was sung by four little girls in Gujerati at the beginning of Mr. Jinarājadāsa's lecture meeting in Surat, 29 March 1941.]

Speak, speak only a little—O King of Yoga, O Knower of mysteries !

Will you solve my inner problems,  
Deep inner mysteries of my heart ?

Stars are ever playing hide-and-seek in the skies ;  
So many suns and moons like ours are shining.  
Tell me how this intricate knitting was knit ?  
Solve these inner mysteries,  
Deep inner mysteries of my heart !

Tell me with what object was this Universe created ;  
After creating why did the Creator choose to remain in hiding ?  
Will you tell me the hidden secret of it, O King of Yoga ?  
Solve this inner mystery,  
Deep inner mystery of my heart !

Some say this Universe is the sanctuary of saints ;  
Some say it is the prison-house of Māyā.  
Will you tell me then what the Universe is, O King of Yoga ?  
Solve this inner mystery,  
Deep inner mystery of my heart !

The Creator of the Universe is One and Indivisible ;  
Then why do we find no Unity but diversity ?  
Will you tell me the reason why it is so, O King of Yoga ?  
Solve this inner mystery,  
Deep inner mystery of my heart !

What is the object of life ? What of this Universe ?  
If there is any hidden meaning in it all, please, I beseech you,  
Show it.

Tell me this much only, O King of Yoga ;  
Solve this inner problem,  
This deep innermost problem !



# THE TRUE WISDOM AND GREAT STORIES: VI. Sindbad the Sailor: Voyage Six

BY W. E. MARSH

## A LONG HEAVEN-LIFE

**H**ITHERTO, as readers will remember, Sindbad has started the story of each of his Voyages with the words "in a short time" or "it was not long"; now, however, he says "after a year's rest," thus indicating a much longer period of heaven-life.

By the struggles and experiences through which the personality passes the Ego obtains the pabulum by which he grows, and the richer the personal life the more nourishment is obtained, and so the longer time necessary for the building of it into his being.

There is another point one should mention, the nearer the approach to Freedom the more do some wish to sacrifice in order to serve, but this does not seem to be the way of the Ego symbolized by Sindbad, who appears to leave the heaven world only when the thirst for sentient existence arises, and not from an inner urge to consecrate, for the benefit of others, any of the bliss of heaven-life he has earned for himself.

There are many ideas held by Theosophists not illustrated in

these Voyages. Our Theosophy teaches such a full and rich philosophy of life that no story or set of stories could illustrate all its points. Contrariwise we must not conclude that the idea of sacrifice was unknown to, or not valued by, these more ancient people merely because it is not mentioned here. But this is by the way.

## SEVERE TESTING ON EARTH

Again Sindbad travels overland to the port of embarkation, and after sailing for some time the captain loses his way, the ship is caught by a current and dashed to pieces at the foot of an inaccessible mountain. This time all are saved, with some food and their cargo. They divide the food equally amongst themselves. Unable to escape they gradually die of starvation, as their portions become exhausted. Sindbad survives and buries the dead. The mountain is composed of crystals, rubies and other precious stones. There is a fountain of pitch which runs into the sea, the fish eat of it and throw it up again as ambergris. On this spot trees are growing, and there is a



further very strange phenomenon, a river of fresh water runs from the sea into a great, dark cavern. Sindbad, after burying the body of the last man who died, builds a raft, loads it with rich merchandise, and being very careful to get the balance right, sets off into the darkness with the assistance of two oars.

To *lose one's way* is to adopt ideas and theories put forward by the lower mind with regard to spiritual matters, to attempt to explain divine things solely in physical-plane terms, and to believe them literally: as full spiritual truth cannot be comprehended by the physical brain alone, this attempt will always lead one astray and to disaster. The *inaccessible mountain* represents those divine truths to the full understanding of which the lower mind cannot attain or climb up. The food they save from the wreck are those truths they are able to grasp (understand). Each has his share, but they are found to be inadequate to the new conditions. The hunger (starvation) from which they suffer is that desire for external things which can never bring lasting satisfaction (eternal life). *Dying* is the indication of changing conditions, the ending of one cycle and the commencement of another; not of necessity for the one who dies, quite often, as in this case, for the one who is left. Usually this symbol is used when the change

is slow and gradual rather than abrupt and quick.

The *burying of the dead* by Sindbad is a symbol of the Ego ridding himself of old and useless habits of thought, and not until this is completely done is there room for fresh and living ideas. Only when he has buried the last body does he think of building a raft. The precious stones in the mountain represent the virtues which need the presence of plenty of people and a free life and trade, for them to be valuable. We met the same idea in the Valley of Diamonds in the first Voyage. A *fountain* is something that wells or springs up into one's conscious life from below, and can be helpful or harmful. In this story it is a *fountain of pitch*. *Pitch* symbolizes the lusts of the flesh, and the *fish* which eat it are the sensual affections, and they return it as ambergris. A curious symbol, and one which indicates that purified and rightly used these lusts and sensual affections can produce much happiness and satisfaction for the higher nature. For *ambergris* is a very valuable and highly esteemed ingredient of many a perfume, which brings delight to the senses.

There being no streams of water, and trees which bear no fruit (not actually mentioned, but a natural inference, as they die for want of these things), indicates the absence of those channels through which



truth and love (the pabulum of the spiritual man) are poured into the world (see Voyage Five).

#### ONE PASSES THE TEST

Under such sad spiritual conditions they are flung upon their own inner resources for sustenance, and in this very severe test all fail (die) except Sindbad. The river which flows into the dark cavern from the sea is the river of life confined in the lower quaternary (dark cavern). Its nature is there changed (salt to fresh), and it bears or supports a different form of life, not so much in shape as in inner adaptation. The *salt of the sea* is Wisdom and Truth, its absence from the river of life indicates that these virtues must be sought for on other planes of existence.

The building of the raft and the loading of it with merchandise is the collecting and depending upon the qualities which go to make up one's character, and that they should be properly balanced is very important, as an over-developed virtue can become a vice and possibly wreck one's life. The *raft* is now the causal body in which the Ego resides on the river of life; the *oars*, the emotions and desires of the higher nature which both impel and assist in directing one's courses along this river.

The stream carries him into the cavern, and he is soon in perfect darkness. He eats the food he has brought with him, becomes insensi-

ble for an unknown period, and revives to find himself lying by the side of the river on an extensive plain surrounded by Negroes, his raft moored alongside. They are surprised to see him and beg for his story. He asks for food first, and many sorts are given him. He eats and then narrates his adventures. The men are astonished at what he tells them. They give him a horse and take him to their King with his raft and goods. He is well received and cared for. He offers all his merchandise as a gift, but the King will not accept it, saying that he will instead augment it liberally. The country is very wealthy, rubies and minerals abound, rare plants and trees grow, especially cedars and coco-nuts. There is a pearl fishery and a valley of diamonds. He makes a pilgrimage to the spot at the top of a mountain where Adam lived after being turned out of paradise.

The "darkness" of the cavern is the condition of the soul banished from the heaven world and confined within the limits of the flesh. It also stands for that period during Initiation when the soul has to remain poised and equable though feeling utterly alone. No panic must supervene but a steady and persistent determination to see the trial through. That Sindbad is able to do this is portrayed by his eating of the food he has brought with him; this represents support



and sustenance for the soul as we have frequently seen before. The insensibility which follows is allied to the three days and nights when the initiate lay unconscious in the chamber of Initiation during the performance of the Greater Mysteries. Sindbad wins through, conquers all the dangers, and awakens to find himself in a fair country surrounded by Negroes. These, unlike those of the fourth Voyage, were friendly, they fed him and cared for him.

The Negroes whom he sees around him on awakening are black men, that is, those who are ignorant of the higher things of life, unspiritual but not evil: this we know because they are kindly in their actions. They feed him with various kinds of food. The lower can always serve the higher; perhaps it would be better to say that the higher can always learn from the lower, receive sustenance which assists growth. He tells his adventures, that is, the higher instructs the lower. Their being very astonished at what he tells them means that they cannot take in or understand all his teachings, but they can and do recognize something of his worth and originality and deem him fit to be presented to their leader.

The Negroes present him with a horse, that is, they acknowledge his superiority as regards the higher aspect of both intellect and intelligence (horse).

#### MEETING A GREAT ONE

The King all through acts in a different way to that of any character we have yet met in these stories. He refuses Sindbad's offer of a gift although he is offered ALL, but says that he will himself augment Sindbad's store liberally.

This King is an Adept, as we shall see more clearly when we study the gifts he sends to Alraschid. He is not Sindbad's Master, so can receive nothing from him. But he recognizes him as the pupil of a Brother and assists him as he is able.

The wealth of the surrounding country represents the spiritual attainments of the Ruler. We have dealt with most of these symbols before, but perhaps it would be proper to repeat them again and so complete the picture here. *Rubies* are the Higher Mind. *Minerals* are the truths pertaining to this world, scientific knowledge, the facts of life. *Cedars* stand for the Spiritual Man. *Coco-nuts* for Wisdom and Love. *Rare plants* are the spiritualized human instincts and feelings. *Trees*, the complete human being with all his bodies. The *pearl fishery* stands for the transmutation of knowledge into wisdom; while *diamonds* are the Divine Light of Truth. It would hardly be possible to find a better set of symbols to show forth the high spirituality and wisdom



of a ruler, and his wise rule is reflected in the contentment and happiness of the young souls (Negroes) around him.

Next the visit paid to the spot where Adam lived after his banishment. *Adam* has two meanings, a higher and a lower. The higher refers to the Archetypal Man on the three higher planes. The going to the *top of a mountain* is entering into meditation, *Samādhi*, so this tells us that Sindbad fell into a deep trance during which he reached the Archetypal World and saw or was given a glimpse of the plan of the future.

After this he begs to be allowed to return to his own country. The King of Serendib grants permission, gives him a rich present for himself, and a letter and a very handsome gift for his Caliph.

This latter consisted of a ruby cut into the shape of a cup standing six inches high, filled with large pearls; the skin of a serpent whose scales were as bright as gold, and which preserved from sickness all those who lay upon it; 50,000 drachms of wood of aloes and 30 grains of camphire; and lastly, a female slave of great beauty whose robe was covered with jewels. Sindbad arrived home safely and presented himself to the Caliph Haroun Alraschid, who was very pleased with the gift from the King of Serendib and sent Sindbad away well rewarded.

From a study of the nature of the offerings from the King to the Caliph, we become certain that he was an Adept and was sending gifts to an equal. First there is the cup made from a ruby and filled with large pearls. The *cup* or *chalice* is the causal body. A ruby of such great size is a rare and precious gem, and symbolizes the highest qualities of the mind; the great care and labour bestowed on this jewel in cutting it to shape speaks of the perfection to which these qualities have been brought through a long period of effort (many lives). The *pearls of great price* with which it is filled signify the deep experience and knowledge of spiritual things which, gathered during these many lives, those awake on the Higher Planes are able to exchange with each other.

Next the *serpent's skin* with its healing power. This reminds us of the Brazen Serpent of Moses in the Wilderness, and stands for the Buddhic forces which, when they are allowed free play through all the vehicles, are able to heal every sickness both of mind and body. Being bright and shining as gold represents the full and perfect splendour, which nought can tarnish, of the Buddhic body itself.

Then there are 50,000 drachms of wood of aloes and the 30 grains of camphire. First there are the numbers to consider. The *50,000* is five multiplied by ten thousand.



*Five* stands for the planes of manifestation but being raised to such a high power shows us that the reference is to the highest spiritual planes. The *30* is three multiplied by ten. *Three* is the number showing completeness of a state or condition, and is the perfect number when referring to the higher planes, which, being multiplied by ten, as it is here (30), shows that the reference is to these higher planes. Combined, these symbols speak of the completeness and perfection of the lives lived by those who have attained to full consciousness on these planes.

With regard to the materials. *Wood of aloes* has a twofold meaning; one we considered when studying the fifth Voyage; the other arises from the fact that it was largely used in torches to give light or dispel darkness, which here refers to the scattering of ignorance and evil. *Camphire*, which is an old-time name for camphor, was also highly esteemed because of the bright light with which it burned, and so was added to the material of which the torches were made. These two materials then symbolize the Spiritual Light which is in the possession of Those who have developed the higher bodies as vehicles of consciousness.

Lastly there is the female slave of great beauty whose robe is

covered with jewels. Being *female* indicates that the feminine side of nature is under consideration: the passive, receptive, emotional and Wisdom aspect. Being of *great beauty* shows that this side has been raised or sublimated to the greatest perfection. Being a *slave* is that this aspect has now been completely overcome and rendered entirely submissive or obedient to the Ego. The *robe covered with jewels* is the Robe of Glory, the most perfect of all our spiritual vestures.

#### THE BEARER OF GIFTS

These offerings, with their deep spiritual meaning, show us something of what the King thinks of the Caliph, and to be able to appreciate such attainments means that he must have them himself. They are a wonderful tribute and convey a great compliment from one great Adept to another.

In being the bearer of these presents Sindbad is sufficiently rewarded. Except for the gifts made to him by the King and the Caliph, he won nothing for himself from this Voyage (life). This means that he has now advanced far enough along the Path to be able to receive direct illumination or teaching from his own and other Masters.



# OUR HIGH PURPOSES<sup>1</sup>

BY GEORGE S. ARUNDALE

**I**N *A Guardian Wall of Will* I have given the various general qualifications for those who want to be helpers. I want to make clear that, of course, the Guardian Wall still stands, even though here and there it has had to recede or be pierced, even as an army may have to fall back in the face of the enemy. In such cases it is a matter of *reculer pour mieux sauter*—to move backwards in order the better to leap forwards.

If you are still to be constituent units of the Guardian Wall, you must become clear as to the weapons with which you are fighting. I do beg of you most earnestly to disentangle yourselves from all your usual viewpoints, ideas, conceptions, convictions. I cannot stress sufficiently that those who wish to serve the Masters at such a time as this must have the capacity for greatness, which might also be termed the power to let go those things which ordinarily seem to them so absolutely vital and about which they feel so tremendously convinced. I also am on the watch to try to give up anything that is not directly serving the Will of the Elder Brethren. It does not in

the least degree matter to me what people may think of me or how much I may have to change, if by changing I can draw a little nearer to the reflection of the Will of the Elder Brethren. I am constantly challenging myself, for fundamentally I have no other will than Theirs, and I do not want my own personal views to interfere (as if they could!) with the due execution of Their Will.

## OUR WEAPONS

Now let us be sure with what weapons we are fighting, first, of course, when we can disentangle ourselves from ourselves.

1. *With the Will of the Hierarchy as an Oriflamme before us, and it is an Oriflamme that has never suffered defeat.*

So our first concern must be that we are exponents, as best we can be, of the Will of the Elder Brethren. You have no idea what a difference it makes if you do not talk from yourselves but you try to talk from Them. If instead of allowing your own thoughts to drift through your mind you endeavour to become a channel for Their Thought. I am so especially anxious that in the Peace and Reconstruction

<sup>1</sup> A Talk to the Vigilance Group at Adyar.



Department no one comes to give his own particular views, saying: "I have *always* thought this or that." What does it matter what one has always thought. What matters now is what *ought* to be thought, what will help most in the unfoldment of the Plan as the Plan is before our eyes at the present moment. The Will of the Hierarchy comes first.

2. *With the sword of Righteousness and in the armour of Sacrifice.*

There must be in us a sense of righteousness and a spirit of sacrifice, so that we give up for the sake of Their work, so that our righteousness penetrates all that is opposed to it. Even if, as is almost inevitable, we should sometimes make mistakes, the spirit in us of sacrifice and the eagerness to righteousness will minimize the mistakes and make our work effective in the service of the Hierarchy.

First we have the Will of the Hierarchy, and then we have that Will coming down into our very beings, vitalizing in us the sense of Righteousness and giving us the eagerness to sacrifice.

3. *With the clear realization of our purposes—of our "war aims" as they might indeed be called.*

What are our war aims?

First, obviously, the relief of the whole world from tyranny and injustice. That must go without saying.

Second, the building up of an Indo-British Commonwealth, or of

a wider Commonwealth still, of which the Indo-British Commonwealth shall become an integral part to ensure to the world Peace, Freedom, Justice and Contentment.

I should add that the Indo-British Commonwealth has to be the heart of any World Commonwealth, with the conception of the Crown as the symbol of the solidarity of the various constituent nations.

If you were to ask me what is my Instrument of Instructions, to use a phrase more properly applied in connection with the Instrument of Instructions received by a Viceroy when assuming office, I should say that it certainly consists of an Indo-British Commonwealth, with Britain and India as equal partners, and it consists too in the bringing forward of the idea of the Crown as the symbol of the solidarity of them all. I had to write about this Crown-Symbol,<sup>1</sup> for it is an extremely important consideration which must be clearly brought before the public.

Third, the building up of an Indo-British Commonwealth which involves the freeing of India to become an equal partner in such a Commonwealth. But we must not forget China. The freeing of China is vital, as is the freeing, the release of every land enslaved by Germany, together with Abyssinia and Albania. We must make a clean

<sup>1</sup> See Watch-Tower, January 1940.



sweep of all aggression, whether within or without the British Empire.

There must be the abolition of dictatorships, and of all that coerces, and the establishment of a righteous Peace, made by the people for the people, and not by the tycoons for vested interests.

These are the high purposes for which we are fighting. We can add others, if we are quite sure that they come within the purview of the Hierarchy. We may have some special knowledge of factors which should be included. If we have that special knowledge, we should endeavour to place that knowledge in touch with the Elder Brethren, without, of course, any wish that They will see it as we do, but rather to see whether we are thinking along the higher lines.

Thus, as we become quite clear with regard to our high purposes, we shall make them part of our very natures, and become fighters for them. But also always should we endeavour to unify ourselves with the Higher Will, and the more we are able to do that, the easier and more effective do our lives become.

It is in this way by right willing, right thinking, right feeling, and especially by right activity, that we shall be able to form a substantial part of the Guardian Wall of the Will of God.

One need never feel that one is not forming a substantial part of

that Guardian Wall if one is doing one's utmost to commune with the Will of God and to fulfil it. There is a blessing that those receive who are impersonally sacrificing, eager to become part of this Guardian Wall, and that blessing gives them a sense of strength and power, of clarity, of freedom, which enables them to fight all the more effectively.

It is with that clarity in our natures, with our natures bereft of doubt and indecision, not merely thinking by ourselves and for ourselves, not merely hoping for the best, that thus equipped, we can give wise assistance to all who are in trouble and distress. It is thus we become most effective as invisible helpers.

#### WORKERS BY NIGHT AND BY DAY

We are particularly needed as invisible helpers in these days. Not only do we work at night but we work equally during the day as invisible helpers. If we have the eyes to see, we might very well see an individual going about his ordinary everyday business in the waking consciousness on this side of sleep, and yet being surrounded by the importunities of people who need help, even apart entirely from the preoccupations on the physical plane. We have yet to learn that we can be many people. If we are invisible helpers, whether on this side or the other, we need never say that we have no



time to attend to this, that or the other. We always have time, for there are multiple personalities within each one of us, and one of those personalities can attend even when another is preoccupied. Though there is a limit to our capacity on the physical plane in our outer waking consciousness, it is apart from that that there is so much help we can give to those people who come all the way to India to get help, because they have clearly seen little lighthouses from afar in their darkness. All of us who are members of the Vigilance Group are *de facto* lighthouses and attract the unfortunate and miserable from all over the world.

The principal obstacle to work whether it is when we are absolutely asleep, or when the waking consciousness merely does not function, or when we are awake, is the lack of clarity as to what are our purposes, and the accompanying lack of self-control, because if one is not clear, then self-control tends to slacken.

#### QUALIFICATIONS REQUIRED

There are one or two points that are of very great importance in inner-plane work.

First, *Only the peaceful can give Peace.*

One of our first objectives is to help these unfortunate people to have a peace which too often is far away from them and apparently

unattainable. If you and I are to give peace, we must be peaceful. We must be peaceful in the waking consciousness here. Otherwise we are not likely to be peaceful in that other consciousness there. There is not such a tremendous distinction between the type of consciousness that there is here and there. If one has irritability and nervous disturbances of various kinds, those will be there on the other side and will prove as great an obstacle there as here. We cannot give to others that which we do not possess ourselves. Only the peaceful can give peace.

Similarly with Courage. *Only those who have Courage can give Courage.*

There is nothing more vital to the hundreds of thousands of unfortunates scattered throughout Europe and the millions scattered throughout China than courage. They want courage urgently, but the world is so fear-ridden that unless we ourselves have courage we cannot hope to arouse it in others. We must be sure that we have courage in the particular sufferings in which we live and move and have our being. Peace is so vital, and out of peace can come courage, but only the courageous can give courage.

*Only the serene can give Serenity.*

Serenity is ever a dominant characteristic of the Elder Brethren. They are *par excellence*



perfect embodiments of Serenity. We cannot, of course, achieve Their Serenity, but we can gain a measure of it and then we can give of that measure we already have.

So we have Peace, Courage and Serenity as qualifications for the invisible helper.

*Only the beautifully impersonal can be all things to all who are in need.*

One of the principal duties of an invisible helper is to be able to help anyone where that individual is, just according to his own particular need. Unless we are, comparatively speaking, impersonal, we cannot change frequently, and there is often such a great need for frequency of change. We must be a Hindu to the Hindus, a Muslim to the Muslims, a Buddhist to the Buddhists, a Christian to the Christians, a Parsi to the Parsis, a Jain to the Jains, a Jew to the Jews. We must be able to be to anyone as of his own particular faith, by no means necessarily because in this waking consciousness we are very familiar with the faith.

Or the need may not be one of faith; it may be a national need, or a need for someone who understands a particular type of opinion. We may not have all the equipment, but we must have mutability, we must have the spirit of fellowship with all faiths, with all nations, with all modes of opinions. It must be an inherent fellowship, so that

we can take on the garb of any particular type.

I have seen so many of our senior workers so extraordinarily versatile in that respect. So-and-so wants an angel. They become the angel. So-and-so wants a person of a certain type of nationality. They produce that type for him. So-and-so wants understanding in the views he holds. Though those views may not at all be his views, such a helper enters into the spirit of those views. He knows that everybody is a child of God, and it is that which is for him his point of contact.

If you have ever heard audiences given by the Lord Maitreya Himself, you will then remember how He is so perfectly all things to all men. It is wonderful, when a Hindu, a Buddhist, a Parsi, or a member of any faith or nation or type of opinion comes before Him, how He is the Glorification of that person's ideal visible to the eyes of the individual who has the immense privilege of approaching Him, of standing before Him, and receiving His Blessing. There is nothing more wonderful than such an experience, which gives one a sense of what one ought to aim at, though, of course, with difficulty.

We must therefore learn down here, if we want to be strong bricks in the Guardian Wall of Will, to be all things to all people. That means never to allow ourselves to be



irritated, to be flustered, to be offended by anyone. All such things are a matter of conceit—nothing more or less—and conceit does not go well with us as we pass from this side of sleep to the other. So we lay great stress on being beautifully impersonal here in the waking consciousness, as far as is possible, so that we can learn to be all things to those who are in need, whatever is the need.

That does not mean that if we have a mission we should not perform it, or that if we have some particular policy entrusted to us by the Elder Brethren we must not try to drive that policy home. But we do it impersonally without any desire that we may see the fruits of it or that the policy should succeed. We do it because we are channels, and endeavour to cause the necessary power to flow through us as little impeded as possible. But however much we may have a special mission, we never allow it to destroy the vital impersonality that must be ours.

*Only those who know how to heal themselves can help to heal others.*

We must have the capacity for self-healing. Not that if one has a severe illness he says: "I do not want the doctor. I shall heal myself." I am thinking not so much of the particular ailments on the physical plane, as of those difficul-

ties and troubles which one must learn to solve for oneself. It is only as one is able to heal oneself in the midst of difficulties and crucifixions that one gains the power from those troubles and difficulties and crucifixions to heal others who are not able yet to heal themselves.

*Only those who have had operations performed upon them can know how to perform operations upon others in all gentleness yet firmness, when an operation is the only way out.*

When an illness reaches such a state of complication that it is necessary to be severe, it is sometimes essential in the spiritual world to take a knife in hand, just as a surgeon has to take it in the physical world. We must not be afraid to hurt in order to heal, or to blast an individual if by the blasting he gets reduced to innumerable pieces so that he may bring them together again in a new form of picture more beautiful than the old.

We must sometimes be able to tell the truth to an individual even though he does not want the truth to be told to him, though we have to be cautious and discerning to see if telling him the truth is the best way out for him. If with our hands on our hearts we feel that it is, then we must have the courage to go ahead. Sometimes a person needs a straight talk, as the Elder



Brethren also give straight talks to those who can stand them. They are very tender with the shorn lamb, but when the lamb has grown a little more and has his coat, then it is very vital that he should sometimes be told the truth, with a severity that has no sting but which nonetheless is constructively shattering.

*Only those who are wells of purity can dare to enter into cesspools of iniquity.*

Purity of thought, of feeling, is very vital. You can go anywhere only if you are comparatively immune to attack or to penetration by the black and inky darkness of cesspool filth.

*Is it not written that only the pure in heart shall see God? Only the pure in heart shall see God in the utter darkness as well as in the brilliant light.*

If you want to be able to go anywhere, be anywhere, do anything, stand anything, you must be sure that there are not anywhere in your armour little holes through which there might be a penetration and a great disturbance of your being.

*Only those can look evil in the face and rout it, in whom evil can find no dwelling-place.*

When you go to France or Germany or any other place, you must look evil in the face, because there is evil abroad. But because evil cannot find a lodgment in you, you

may be able to look evil in the face and shatter it. The sense of being able to do that gives you exhilaration, exaltation, light-heartedness, rhythm, purpose and power.

We cannot reach perfection in all these things. But we can set ourselves in the direction of perfection, we can bear them in mind. That is quite enough. We can hope for them in the far distances of time, and we can make tiny beginnings now with constant failures, as is inevitable for us all. But if we can bear our needs constantly in mind day after day, we are beginning to equip ourselves for real work as constituent elements in the Guardian Wall of Will. Let us set ourselves on the Right Way, and we then can dare all storms and dangers, and defend all creatures from devastation, or lift them out of it.

#### AN EXHORTATION

I would make a twofold exhortation.

First, that we try to live carefully, deliberately, purposefully, in all the little details of life, whether in the home or in any other aspect of it. We can live purposefully in the bigger things, but the higher purposes are made up of the little purposes.

It is so very important that we establish in our normal rhythm of living, whatever its normalcy may be, an ordered method of



proceeding through it, so that, as far as is possible, in one's waking consciousness one becomes automatic. There must be in these days an abundance of determination, but wherever one can produce an effective automatism which has constructive value in it, it is a very good thing to do. As, for example, when you come upstairs to the roof for a Roof Talk at Adyar, get yourselves in the habit of coming in the same way, of walking around the chairs always from left to right in the same way, of taking as far as you can, the same seat, of moving to your appointed place for the Roof Talk automatically, so that everything is done as automatically as you can.

You must see that everything in the home has some meaning. It is not enough that it looks pretty. It must have purpose. Your pencil, your pen, your pins need not be necessarily in symmetrical order, that is, parallel or rectangular, but they should be purposeful. You should feel that everything in your room is individually singing its own note, and together with the other things is chanting a collective note. This is difficult but most important. A haphazard, higgledy-piggledy life here makes a haphazard, higgledy-piggledy life on the other side. Everything must be as purposeful as you can make it both in action and environment. Walk purposefully, act pur-

posefully. Have everything purposeful in your rooms and homes, nothing slipshod or careless.

Second, to quote from Rudyard Kipling's "Nurses" in *Land and Sea Tales for Scouts and Guides* : Always hold three-fifths of yourself in reserve. There are so many people who foolishly will tell you : "I am working terribly hard. I really cannot do one piece of work more than the work I am already doing." Those people are breathless, very tiresome, disturbing and distressing people. However much you may have to do, there must always be a reserve wherewith you can, when occasion occurs, do something more. A person who feels himself hard-pressed from morning to night in much-doing, on the other side will go about in this same breathless, hard-pressed manner. There is so much to do, of course, but we must do it with two-fifths of ourselves and never with the foot upon the accelerator. It is one of the most difficult lessons to learn. When people talk of working so very hard, they are probably working wrongly. There is no better rule than that we should hold three-fifths of ourselves in reserve.

Read this tale of Rudyard Kipling's and see what a delightful picture he makes of how the really effective person works.

Nobody ever believes I am lazy because I turn out a fair volume



of work, but I am, for I have always time to do the things I want to do. I may be at one particular moment hard-pressed, but to be hard-pressed all day is quite unthinkable. I have as much time as the average person. Having always three-fifths of myself in reserve, I have time for all the things I want to do, and have time to be ready to do more things should the occasion arise.

It is supposed to be a good sign of devotion that one is always working. But to me it is working wrongly, and sooner or later the effect of all that wrong working will express itself in some disease, or at least a growing inefficiency and need for long holidays for recovery and recreation, when one might not need any holiday at all if one knew how to take a holiday and recover every day.

Never go all out, even though you may be tremendously busy. Never be overworked. Always have time at your disposal. Stroll leisurely through your life. How to impress that on people I really do not know. A Master is never fussed. It would be a blasphemy to think of a Master as overworked. It is we little stupid people who get so fussed about work that we overwork, wrongly work, and have to suffer the consequences of it.

This does not mean that one should not stroll intensely through life, but rather that one should

stroll so that one can do things and at the same time have leisure for other things, adding, adding and adding to one's consciousness-content.

Breathlessness is a crime, especially for the inner worker, because he must be at ease. You have no idea what it is when there are hundreds of people surrounding you, importuning your help. If you get into a state of excitement you will not help anybody. Being tremendously at your ease, you have to say: "One by one, please!" and you impress them with peace and quietude. So instead of having hundreds shrieking about you, you are able to marshal them into an orderly queue.

If you have work to do in the waking consciousness, there must be order. It is the same thing on the other side of sleep. Otherwise your clientele will absolutely overwork you, for they are thinking only of what they want. Their needs, their troubles, are imminent and their griefs are immediate. Their feeling is, "First come, first served," so they are elbowing each other out of the way to get your attention. You stroll along, as it were, swinging a cane in your hand, knowing that that is the best attitude to take. It is very vital indeed.

Then you will have plenty of time for all the duties you have to perform on this side of sleep and



on the other. You have as much to do on the other side as on this. And there is quite as much to do for those invisible sufferers who come while you are still in the waking consciousness to importune help as for those you care for during sleep.

I am afraid it is too much the habit of the ordinary individual to live compartmentally, to slam the door when he goes from one side of sleep to the other. When he is in the waking consciousness he thinks of what he has to do out here, not on what he might do after he gets to sleep. To the enlightened

invisible helper the doors are open all the time, and he is helping in both consciousnesses all the time.

Let us not forget that during the war there is a tremendous pressure, and we must be relaxed in order to work effectively. There is plenty to do. We must equip ourselves to do it lightly, light-heartedly, easily, joyously, and with a perfect sense that we are on the side of victory. We must always be singing in our hearts the *Te Deum*, "We praise Thee, O Lord." So we go forward with the Oriflamme of Victory before us, and a vision of our High Purposes.

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## CORRESPONDENCE

### "THE THEOSOPHIST"

An English correspondent writes :

Dear Dr. Arundale : May I offer warm and sincere congratulations on the article, "A Visit to China," in the November 1940 issue ? Apart from the intrinsic and deep interest of the description of the monastery and especially of the Great One, there was an objective character of the writing itself, which was a brilliant piece of work, if one may say so. We crave more favours along these lines !

I know that THE THEOSOPHIST is the personal organ of the President and

that it is perhaps a vehicle of the Hierarchy in some way unknown to most of us, but will you suffer me to suggest that sometimes it tends to get a bit dull ? The fault may be mine, as a reader, as much as your own, as Editor. There is, shall I say, a rather sharp distinction between the extraordinarily fine objective writing in many of the articles of the Night Bell series and what I may call the "subjective" writing about political and mundane affairs. That is a curious fact, no doubt, but there is far more detachment in the description of superphysical things than appears in the longish exhortations to



save the soul of America by adjuring neutrality and all its works! There is also the President of the platform with his light touch, wisecracks, and gay and almost irresponsible asides, the President who can make us laugh and smile, but who in his articles in *THE THEOSOPHIST* is ever so solemn on all occasions! There are nearly 50 columns of solemn stuff in the January issue—almost one-third—and I should like to suggest that if you were I you would like to have the equivalent of a stimulant to read every word in such a big spread! Please do not let us become heavy and solemn over the Peace and Reconstruction work. It may require some hard thinking, but let us also think that the war will be won and be happy about our chances to build—or to help in the building in some small way—of a long-enduring peace.

*Dr. Arundale's Reply*

Dear Friend: Thank you for your excellent letter dated the 9th of February regarding *THE THEOSOPHIST*. I am so glad you have appreciated "A Visit to China." This was, like all other incidents of the "Night Bell" series, a very vivid reality to me. You will certainly have more of these, as others are appearing in issues subsequent to that of November.

I certainly dare not say that in any way *THE THEOSOPHIST* is the journal of the Hierarchy. I hope it sometimes has Their blessing, but I hardly dare

expect that my editorship can receive such a favour, for I know full well that in no issue am I able to give what I feel ought to be given. I do indeed agree with you that sometimes *THE THEOSOPHIST* tends to get a bit dull. I think this is partly due to my own inefficiency in these matters and also to the fact that *THE THEOSOPHIST* has to be produced like a machine every month.

I certainly wish I dared to let myself go to make my readers laugh or smile. But should I not lay myself open to the disapproval of those who would by no means regard *THE THEOSOPHIST* as a suitable vehicle for laughing and smiling? Still, I might have a try, and I might see if I can cease to deserve your judgment that my articles are "ever so solemn on all occasions." I feel horrified to think that there are "nearly 50 columns of solemn stuff in the January issue," and I am rather inclined to agree that if I were you I might very well write such a letter as you have written to me.

I quite agree, also, that we must not become heavy and solemn over the Peace and Reconstruction work. I will try to convey this to those who are in charge of this department. Many of us Theosophists are somewhat heavy people, evidently I among them. How fully I agree with you that the war will be won and that we must be happy about our chances to help to build a long-enduring peace.

21 June 1941



# THE PASSING OF PROMINENT THEOSOPHISTS

## MRS. KERR

ALL who knew Adyar well, about twenty-five years ago and after, will be interested to hear of the death of Mrs. Charles Kerr, at Matlock in England, in January of this year. Mrs. Kerr was a notable figure in Adyar circles, having intimate daily access to the late President, Dr. Annie Besant, for whom she edited *The Adyar Bulletin*; acted as hostess for Blavatsky Gardens, where short-term visitors and special guests were housed; organized theatrical performances and other entertainments; assisted Masonic and other subsidiary activities; and generally was an indispensable person whenever anything was to be done in an emergency.

She was a woman who was fitted to stand out in any environment, and was much regretted by Adyarites when the claims of the larger world drew her from her Indian home, back to London, from which the present war-perils recently drove her. Had she been younger she would surely have been in the thick of war-work with the best, as in the last World War; but the most indomitable must give way at last to advancing age, and she must have been glad to give up a body which would no longer adequately serve her.

H. V.

## MR. WALTER G. GREENLEAF

Many friends, and especially Chicago Lodge, will miss one of its most genial and kindly members, Walter G. Greenleaf, who passed away on 27 December 1940. The summons of death released him to a life of freer activity than he had known for some time because of intermittent ill-health.

He would have been 85 years old on Valentine's Day and interestingly enough the spirit of S. Valentine's Day permeated Walter Greenleaf's personality in all his associations with members and friends. He saw and appreciated the humorous side of life, but his humour always radiated from a very warm-hearted and loving nature.

He joined The Theosophical Society in 1901 in Texas, where at the time he was managing a hotel at which the Countess Wachtmeister stopped during her last tour through U.S.A. It is believed that the Countess largely influenced his joining The Theosophical Society.

Early in the century he was very active in Chicago Lodge and became its president. Later he again took the presidency in a time of pressing need. He was a deep student of Theosophy and was invaluable as a teacher and lecturer.

Mr. Greenleaf was an accomplished musician and organist. And he was a great friend. MINA ROPP



**MRS. HERABAI TATA**

For over twenty-five years it has been my privilege to know our dear sister Herabai Tata of Bombay who recently passed away, and in placing on record in *THE THEOSOPHIST* some facts of her life-work I hope to carry on her influence so that it may inspire new workers and strengthen all servers of Good Causes.

First and foremost, she was a devoted and faithful member of The Theosophical Society, a regular visitor to each Annual Theosophical Convention, a generous donor to Theosophical Appeals, a loyal supporter of The Society in Bombay and all of its activities including its Colony and daughter Lodge in its suburb Juhu, where she lived in her later years. She wrote and published books in Gujerati, originals and translations, on Theosophical and social subjects. She was a devoted follower of Mrs. Besant, and among other things promptly translated her "Commonwealth of India Bill" into Gujerati—perhaps the only translation of the Bill.

It was at the Theosophical Convention of 1916 that I became acquainted with Mrs. Tata. Our kindred interest in striving to improve women's conditions and status drew us together. When Mrs. Jinarājadāsa started the Women's Indian Association at Adyar, May 1917, Mrs. Tata immediately became one of its most enthusiastic members and started the Bombay Branch which she conducted from that year to this. The afternoon classes which she organized for women in literary studies, arts and crafts, have made hundreds of

women, especially Parsi women, self-supporting, and increased their interest in life. Every year she sent a substantial donation from this Bombay Branch to the Headquarters of the W. I. A. She never failed to take the initiative in getting up public meetings to further movements connected with women's interests and advancement. She was one of the fourteen women who formed the only Deputation of Women which waited on the late Hon. E. S. Montagu and made the first request to Government for Votes for Indian Women (Madras, 18 December 1917). She did valuable work in interviewing the Joint Parliamentary Committee in the House of Commons during the Discussions on the Montford Reforms. After Woman Suffrage had been won she wrote a useful pamphlet of the History of the Women's Franchise movement in India.

She was one of the foundation members of the All-India Women's Conference, and attended its first session in Poona in 1927. She rarely missed one of its Annual Conferences. I met her at these Conferences in Trivandrum in 1935 and Delhi in 1938, always alert, interested, quiet, intuitional and practical.

She always considered Theosophy as her source of strength for the many new schemes she organized. Her presence will be greatly missed by Bombay social workers and Theosophists. Our sympathies go to her sister, Mrs. Pavri, and to her only child, Mrs. Mithan Lam, Bar-at-Law, who hopes to continue her Mother's activities.

MARGARET E. COUSINS



# THE SOCIETY'S MEMBERSHIP

## QUESTIONS

1. The most capable, intellectual and successful leave Theosophy and The Theosophical Society so much alone, and the response and following we get is necessarily very largely from among the less capable. Why is this so?

2. These can naturally grasp the teachings, visualize the work awaiting them and carry it out, or put forth right thought, all only within their very considerable limitations. The above, in addition to our being, all told, so inadequately few, makes one very much want some definite assurance that, contrary to appearances, there are definite and worthwhile effects on the world of those few not so very forceful but great-intentioned individuals, studying, thinking, pleading for and acting our Theosophical principles.

## ANSWER TO QUESTION 1

It has been explained by Dr. Besant that among the Egos at present in the forefront of evolution, there are types, each of which has its own specific function to perform. The geniuses of the race—the great Aryan Race, let us say, for our present purposes—have the duty of building up the civilization, which shall be the best expression of its type, and of carrying it forward to the heights of its possible achievement. That civilization will last long when it is stabilized, rendering a needed service to Egos in whom the mind-principle has to be developed, following in order

the growth of other principles which have had their special days for cultivation. These leaders, who are brilliant in intellect, have had, in the past, time to follow their special bent, and cultivate it in a measure that makes them outstanding now for their special qualities. So, too, the saints and devotees, who have been free to devote themselves to the pursuit of the line—or we might say the indulgence of an inclination—which afforded them the greatest happiness they could experience. There are other Egos who have been developing various capacities in the course of lives spent in the pursuit of personal ends.

The Theosophist of the modern days, as a typical example of his class, belongs not to those groups, but to yet another group of Egos who have shown in their personalities from the very beginning a strain of self-sacrifice, combined with certain other qualities of teachableness, enabling them to be used as pioneers for beginnings here, there and elsewhere, in the schemes of the Inner Government. They have had little opportunity, in the course of such employment, to perfect themselves along any line, but on the other hand have developed different sides of their nature, making progress all-round instead of along one or two specific directions. Their devotion to their leaders and sacrifices have given them a certain capacity for intuition, which enables them to discern what is



wanted in the interests of humanity, and not be tempted off the path of their dharma by the attractions of self-development or by the joys of participation in developed and luxurious cultures. Theosophy is too balanced a system, one may say, for any temperament that seeks to revel in the joys of a specialized appeal.

The ideals of the true Theosophist are always in advance of those which have received the hall-mark of the world's approval, based on its present comprehension. I should say that especially Theosophists are on the whole a better lot than they appear to be. For though they may be mediocre in many respects which the world has learnt to appreciate, they have hidden qualities now at a heavy discount, which will be appreciated greatly, as their intrinsic worth is generally realized. In *The Inner Life*, Volume II, Bishop Leadbeater points out that we Theosophists, with of course some great exceptions, cannot boast of either the brilliant intellect of the scientist or the devotional power of the saint; but we have something they do not have, namely, discrimination, which is a humble virtue, but which enables us to apply whatever faculties we have to the best possible advantage. This discrimination is the germ of a quality which will come to flower at a later date, as it is a quality which belongs not to the present stage of human evolution, but to the next great stage succeeding our intellectual accomplishments.

#### ANSWER TO QUESTION 2

It may be pointed out that while the number of human beings who can re-

lease forces calculated to affect humanity in the mass is exceedingly small, the forces themselves are far more powerful than the comparatively nondescript effects produced by the bulk of humanity. These forces operating on a plane elevated beyond the ordinary thoughts and feelings of mankind have not only a larger sweep but a definitely higher voltage, to use an electrical simile. In the book on *Thought-Forms* it is shown how thoughts which are, as it were, pointed definitely upwards and pure in their quality, evoke a downpour of force, beautiful to witness and potent in its effect. Such thoughts, emotions and aspirations are not impossible even for ordinarily developed individuals, that is, men with some intellectual or emotional capacity, but for the chronic self-centredness from which most of them habitually suffer. This cramping restriction of themselves prevents them from giving free rein to their innate capacities.

The Theosophist is not in reality an average person, for the average person is not a Theosophist. He belongs to the class of those whom the *Gītā* describes as having "rightly resolved." He has the invaluable aid of his Theosophy, and in many cases has subjected himself for some years (or lives perhaps) to some practice in unselfish conduct and thinking and feeling for causes connected with the evolutionary scheme. He can therefore give something of value, out of the germ of unselfishness which is undoubtedly embedded in all but is beginning to stir in him. "Ye are the salt of the earth," the Christ is said to have told His disciples. We too, in our humble measure, can supply



something, call it salt, leaven or anything else, which is needed by the world, and which obviously there are not many to give.

Further, it must not be forgotten that there is all the difference, that causes success or failure, between working with the forces of evolution and working against them. Even a little impetus given to these forces, as they flow naturally, causes an acceleration the effect of which is far more than we are apt to imagine. The nature of these forces

and their operation in the universe are as yet but slightly understood. But such knowledge as we possess of them seems to indicate that man's will, like the faith of the Proverbs, can move mountains of difficulties, having indeed a power of direct action upon the unseen mechanism of the universe; and also that this will can become a thousandfold more powerful when it becomes one—in so far as the unity is possible at the present stage—with the omnipotent Will.

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### THE ROSE AND THE THORN

I GATHERED a rose in the Garden of Life ;  
'Twas fairer than tongue can tell :  
And I brought it forth to a world in strife,  
Where my brothers in darkness dwell.

They did not know that this rose divine  
Had bloomed on a bough of thorn ;  
And I counted it nought that the pain was mine  
When I thought of their Joy re-born.

But many rejected my proffered flower,  
Whose beauty was God-revealed ;  
Nor knew that its tender yet mighty Power  
Could re-fashion them, free and healed.

Little they guessed—in my smile's despite  
I was standing alone and forlorn ;  
Nor saw that the Rose in my heart was bright  
Though the crown on my head was thorn.

M. B. B.



# BOOK REVIEWS

## ADYAR PUBLICATIONS

*Old Diary Leaves*, First Series, by H. S. Olcott. Second Edition. Price Rs. 3.

No apology is needed for this new edition of an old favourite, which should be still a "best-seller" on Theosophical book-stalls, if members of Lodges were properly guided to interesting literature. We owe an eternal debt of gratitude to the Colonel that he found time, in his fully occupied life of devotion to the Masters and Their Society, to set down these first-hand impressions of events and actors as they succeeded each other on the early stage of The Society's life. Most of all is this work an eternal monument to H.P.B., the human sphinx whom the poor Colonel often failed to read, but never to love and admire.

Has any Theosophist not read *Old Diary Leaves*? Then do it at once, alike for pleasure and profit. Especially let no library be without it, for it is as necessary in its way as *The Secret Doctrine* itself, and far more entertaining!

H. V.

*The Return of Julius Cæsar*, by C. Jinarājadāsa. Price 3 as.

Under this arresting title, Mr. Jinarājadāsa has compiled a most interesting booklet. First comes his explanatory note which begins with the following words of C. W. Leadbeater spoken in December 1906 :

"Julius Cæsar appeared but he died young by a fall. He is the boy mentioned in the story of 'The Two Brothers' in *Invisible Helpers*, where Cyril comes in. The dead boy's name was Reginald. The living brother is Arthur. They are Irish. Reginald (Julius Cæsar) is to come back presently to play some part in an Anglo-American Anglo-Saxon Federation of the future."

Then come two versions of the charming story of "The Two Brothers." Follows a prophecy on "The Federation of Nations" (to be achieved by Julius Cæsar), by C. W. Leadbeater.

Finally, Mr. Jinarājadāsa comments on it: "Only the future will show whether all this is pure phantasy, or mere brilliant guess-work, or an instance of that mysterious fact—that the future can be seen as here and now. But noting the radical changes in American policy since the war began in Sept. 1939, C. W. Leadbeater was at least a far-seeing statesman when he talked of an Anglo-American Anglo-Saxon Federation 35 years ago."

But the booklet is not just a vindication of C. W. Leadbeater as a far-seeing statesman; its purpose seems to be to arouse thoughts and hopes about a great Reconstruction of the world.

It may be noted that Dr. Arundale also suggested this idea of the return of Julius Cæsar to reconstruct the world, in the course of an address at Adyar two years ago.

D.



*The Band of Servers*, by C. W. Leadbeater. Price 4 as.

Mr. Jinarājadāsa has issued this pamphlet, being a reprint of the Introduction to *The Lives of Alcyone*. He explains, in a Foreword, how this book contributes wonderful material for the ideas of Karma and Reincarnation. His plan is to issue several series of these "Lives" (Alcyone's and others'), in a uniform edition.

Reading through this *Band of Servers*, one feels that it is opportune, for in these critical days we need reminders of the bond that holds us to the Masters' service, and Their Plan for human evolution. Developments take place around us so fast that we can actually see the wheels going round, cog fitting into cog, but we need to keep in mind always to what use all is wound up. A priceless treasure has been revealed to us that hitherto had been secret; now we have to use it rightly to save ourselves from being distracted among the cross-currents of alien forces.

H. V.

*Charles Bradlaugh*, A Character Sketch, by Annie Besant. Price 6 as.

The T.P.H. is to be congratulated on having dug up this wonderful character-sketch from *The Review of Reviews* of March 1891. Certainly it is too good to be left in forgotten files. Not only character, but the whole heroic life is here depicted, an outstanding example of what soul-force can achieve against all obstacles. Thanks to Bradlaugh, and this his biographer too in no small measure, conditions in England are much better today for the class in

which Bradlaugh was born; but he had to fight his way through life; and yet kept throughout his natural sweetness of disposition—the most chivalrous and non-violent of foes, yet inexorable against wrong wherever he saw it active.

Dr. Besant sums up her brilliant character-sketch of this really wonderful man thus:

"To us who loved him the loss is irremediable, and England will seek long ere she find a sturdier and more loyal son. Without faith in God, but full of love to man, he led a pure and noble life, and he has won the only immortality his strong soul craved, the memory of honest service, faithfully wrought, loyally rendered—deathless memory in a world made nobler by his living, richer by his sacrifices, poorer by his death."

H. V.

*The Glory of Sex*, by G. S. Arundale. Price 2 as.

With his usual courage the President attacks this very difficult subject, and throws new light on it. Avoiding the technical jargon of psycho-analysis, he yet agrees with modernists who want release from the inhibitions of an unhealthy prudishness. Sex is an expression of God-likeness, not a child of the devil. Its lower manifestations are to be sublimated into aspiration, exaltation and intuitive unity, and above all the education of the young is to be based essentially on Reverence and Service. The wise teacher knows how to guide those in whom the God-like power is stirring to some physical discomfort, into right channels for their abundant energy, that they may express



themselves in the doing of every trivial act of life, and become creative artists each in his or her own way, small or great. (First printed in THE THEOSOPHIST, August 1940; Booklet 1940, 2nd ed. 1941.) H. V.

*Buddhism*, Convention Lecture, 1896, by Annie Besant. Price 6 as.

Wondrous is the magic of the language of this marvellous discourse, recapturing for us by its spell the joy and certainty with which we listened to that golden voice of our teacher. Here she had a subject worthy of her highest eloquence. Printed alone without its companions in the series of lectures to which it belongs, (*Four Great Religions*), it gains in impressiveness and outstanding beauty. All should read it, however little he feels himself to need instruction in facts, for its gifts of the spirit are inexhaustible.

H. V.

*Christianity*, Convention Lecture, 1896, by Annie Besant. Price 6 as.

This is another address printed separately for the first time from Dr. Besant's great book, *Four Great Religions*. Here all the essential facts that are needed for a rational understanding of the great religion of the West, and how it may be separated from its modern distortions, are gathered together into an eminently readable booklet. It was intended for an eastern, un-Christian audience, but Christians will find in it much that is probably new to them, and nothing that can offend the most sensitive religious devotion. In every word it is attuned to Truth, but also to Reverence.

H. V.

*The Bhagavad-Gītā*, by Annie Besant and Bhagavan Das. Third Edition. Price Rs. 3.

This is one of the most valuable books in our Theosophical treasury of wisdom, and it is good that a new edition should appear now, to arouse fresh notice and interest. It will be of very special value for the western student who is capable of the intellectual effort needed for some understanding of the original Sanskrit, as here we have not only the text and its translation, but also a word-by-word construing, to ease the path of study.

Of special interest too is the long introduction, giving an insight into the philosophy of language. Arresting is the idea that modifications of language, vowel and consonant pronunciations and varieties, follow closely, are caused by and react upon physiological and psychological variations in the evolutionary course of men and races. "There is a correspondence between all parts of an organism, and the means and instruments of manifestation possessed by a race or nation, as by an individual, are, generally speaking, in correspondence with the 'ruling passion,' the 'main idea' which that race or nation embodies and has to express. . . . The various members of a race, which is the embodiment and exponent of any one such main idea, have to use means of communication with each other to intensify that exposition, to make their lives fuller and richer. This means, during the present cycle of evolution, is mainly sound-language. In other cycles it may well be sight-language, or touch-language or smell-language, etc. This sound-language is made up



of single sounds, which, as said before, are in accordance with the 'body,' the physical constitution, of the race, which again is in accordance with its 'spirit,' its ruling idea." H. V.

#### OTHER PUBLICATIONS

*Can We Comprehend God?* A Study of the Divine Name, by William Ralph Hall Caine. The C. W. Daniel Co. Ltd., London. Price 3s. 6d.

Can we comprehend God? In his conceit man has all through the ages tried to define, and thus to limit, God; the author has waded through encyclopedias galore, descriptions, theories, philological derivations, ontological and teleological meanings, more and ever more theories, words and more words, till in Goethe's *Faust* he finds the, for him, most elevated interpretation of the Deity: "When thou art lost in the consciousness of happiness . . . call it . . . God"; and, with Goethe, he comes to the conclusion that it is futile to attempt to comprehend the incomprehensible.

Up to this point his search has been negative; and then, in the very last paragraph the final, but this time positive, note is struck: "Let us cease searching for God in the Heavens. Let us look into our own hearts . . . here the Altar at which all may serve. Kindness! Happiness! Heart! Love! God!" The true bhakti answer.

A book which throws an interesting light on many theological and kindred points, leading, step by step, from the printed definition to the living God Ideal.

VAN DE POLL

*The Science of Hypnotism*, by Alexander Cannon, M.D., M.A., Ph.D., Ch.B., etc. Rider and Co., London. Price 3s. 6d.

A summing-up of various methods to hypnotize people. As this book was published five years ago, it may quite well be already dated and therefore of small scientific value. It would require a medical student with a knowledge of the subject to check up on the exactness of various statements.

But when the author starts calling himself "Master-the-Fifth," now "permitted" to make known to all "The Great White Lodge Psychic Lamp," I prefer to close the book with a shrug, even though the author has half the alphabet behind his name and a Harley Street address. . . My suggestion is: Hands off! VAN DE POLL

*Dreams: The Reality behind the Dream*, by Eleanor Webster, Stockwell, London. Price 6d.

A small brochure, in easy conversational manner; this will interest those who have themselves been puzzled by the apparent confusion, yet oft-times closeness to truth, of dream-life.

To the occult student a part of the value of the booklet will lie in the writer's realization of the place of dreams, with their symbols, in inner individual growth, quite apart from psycho-analytical reasons, although related to them in so far as they are based on actuality. Then too this realization gives the booklet another value, for it becomes a suitable way of introducing an inquirer on this subject into the true by-paths of occultism.

E. M. L.



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