



# THE THEOSOPHIST

ADYAR

NOVEMBER 1940



## 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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## THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

*(Unofficial—July 1940)*

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a Peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.





## ON THE WATCH-TOWER

BY THE EDITOR

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

### PLANNING THE NEW PEACE

IT is appropriate, in the month of the revealing of Theosophy once more to a world in need, and of the fashioning of the channel—The Theosophical Society—whereby the world was to be irrigated with Brotherhood, outward and visible sign of Theosophy, the Science of Life, that we should turn our thoughts to Peace.

For the purpose both of Theosophy and of The Theosophical Society is Peace, since without Peace there can be no Brotherhood, just as without Brotherhood there can be no Peace.

The last war of 1914-1918 was a war for Peace and Brotherhood, and it ended largely in the defeat of these, whoever won the victory on the physical plane.

Hence the need for the present war, that the defeat might be retrieved and become a victory for that Peace and Brotherhood upon the firm establishment of which the future of the world depends.

There is no doubt that the present war will be won as was the last war, but the supreme question still remains as to whether Peace and Brotherhood will again largely be defeated as they were a quarter of a century ago.



Twenty-five years ago the war went on after it was officially over, even though a paper peace was triumphantly signed by the combatants at the command of the victors. Shall it be the same when the time for peace comes once more? Will there be a paper peace again to gloss over the physical war, but in truth to leave untouched and unredeemed those moral and spiritual issues to determine which the war was released by the high Gods?

The signing of Peace will not mean the end of the war unless these moral and spiritual issues become the determining factors in the fashioning of the Peace. If they do not, we shall only have another war as in fact we had from 1918. We shall but end one kind of war to begin another.

#### ALL MUST PLAN AND FROM NOW

Is the real war for Peace, between greatness and nobility on the one hand and pettiness and greed on the other, to begin again when the physical-plane war is over? This is what happened in 1918, to the despair and desolation of that great man, President Wilson of the United States.

Will this happen again? It will unless from now men and women and youth of goodwill prepare to guard the Peace-to-be from the dangers of war.

I say "men and women and youth," for I know well that men

alone will not suffice to establish a lasting Peace, honourable to all alike. I know that there must be women and young men and young women to make the Peace real. If age is going to dominate, if men are going to dominate, then the Peace will not be worth much. It was not worth much when old men fashioned it in 1918. It will be worth less today if they are allowed to try to fashion it once more.

Now is the time for the women of the world to begin a great planning for Peace. Now is the time for the youth of the world to begin a great planning for Peace.

Now is the time for all who are young in heart, and generous, and understanding, to begin a great planning for the Peace that shall be their peace, the peace of those who will inhabit the new world, not the peace of those who are passing away with the old world.

Not that age has no place in the planning for Peace. It has, and must have, a very honoured place, for age has its splendid worth no less than youth, and the two should plan together. But age tends to forget youth and to conceive that it alone is competent to construct a scientific Peace. The high resources of youth have not yet been tapped, nor have they been encouraged to develop upon their own lines.

Yet the women and the young have helped to win the war no less



than the men and the older statesmen.

Indeed, it is the young who will *have* won the war, whether in the air or upon the earth, and the women who will have been the background of their victory.

It is for them to decide the Peace which they have won.

### VITAL QUESTIONS

Some vital questions occur to me as I think of the Peace which is to be, when the Allies win the war, as win they must.

We declare we are fighting for Freedom and for Justice. Do we yet know what these really mean? I think we do not, save in the vaguest way. We must try to be clear for what we are really fighting in terms of Freedom and of Justice—Freedom and Justice for whom, for what, how?

Will vested interests once more prevail as they prevailed twenty-five years ago? Or have we at last learned the lessons war is designed to teach as war alone can teach them if they can be learned in no other way?

Will money dominate once more, and so bring war again?

Will national greeds dominate once more, and so bring war again?

Will vengeance dominate once more, and so bring war again?

Will the spirit of a world Brotherhood dominate as it has never dominated before, or will some

nation or a group of nations dominate once more, and so bring war again?

Today we are exploiting, and rightly, a high idealism. During the last war we exploited the same high idealism.

In 1918 this high idealism was largely swept aside in the ignoble political scuffle of Versailles, and was forgotten as life began to return to its old normality. While those who won the war, the young and all who suffered for Peace—they, too, were forgotten, even though it was so strenuously declared that the war was being fought to make the world a fit place for the dwelling of heroes!

Shall there be a no less ignoble political scuffle when Peace comes to be signed in Berlin?

Shall those whom we swear we shall ever remember in gratitude and thankfulness be again forgotten?

If so, God help the world!

God forbid that we should again barter the great idealism which now so wonderfully animates the war for just that mess of pottage which has covered nation after nation with shame and dishonour.

We must indeed hold fast to the ideals for which our airmen, our sailors and our soldiers have fought and suffered and died, to keep safe for the new world. At the supreme moment of Peace, when agreement has to be reached, it is these ideals



that must sway the whole assemblage, it is these ideals that must become the foundation of a new world.

#### INDIA'S COURSE IS CLEAR

But, as I have said, the whole world must plan for the Peace-to-be in the very midst of the war that is. Every nation, yes, and every faith, must establish within itself a new Peace for its new life. And all in nation or in faith who belong to the future must from now become busy in making their countries and their faiths anew.

For India this task is by no means difficult, for one of her greatest servants has already prepared for her in The Commonwealth of India Bill that Indian form of Freedom which she needs for the release of her age-old life. I have published the contents of this Bill in a handy booklet which should be read by all who are eager that India shall become an Indian India pulsating throughout her being with her own eternal life in the many aspects of its genius, and in its power to help the world.

Unfortunately, the majority of Indian leaders have allowed themselves to become hypnotized by the slave-mentality conception which feebly imagines that unless Britain gives, India cannot live. I have no doubt whatever that Britain has the duty to declare that India shall henceforth have the status of full

self-government, and I am always praying that His Majesty the King-Emperor will soon make an historic Declaration to this intent.

But India's course is clear. *She* must herself as a nation declare the nature of her own freedom and the nature of the channels through which the power of her freedom shall flow. She ought to be doing this now. But she is a house divided against herself. Her leaders are at cross purposes, and are poles apart so far as regards the possibility of agreement. So they were when Dr. Besant was with us out here on the physical plane, and so much so that despite all her most self-sacrificing endeavours they remained apart, to the inevitable postponement of that Home Rule which might have been achieved during her lifetime had she been heeded, instead of being ignored, in the welter of mutual quarrelling which slowed down the progress of India as barnacles impede the movement of a ship.

Is there nothing that can be done to stop these quarrellings? Is there nothing that can be done to unite the various parties and sects in a common service of the Motherland? India! The world hath need of Thee, and Thou hast sore need of Thy Self!

#### EVERY COUNTRY MUST PLAN

But not only has India urgent need to plan her own Peace, and



thus to help to add to the Peace of the world. Every country, belligerent or neutral, should be planning a new Peace for herself, and her foremost citizens should be at work now in such planning—men and women, young and old.

Britain must begin to shape herself anew. The United States must begin to shape themselves anew. And so must every land throughout the world. And those who plan must plan fearlessly and without favour. They must perceive clearly, and without prejudice, the nature of their country's assets and liabilities, her credits and her debits. They must discover ways and means of planning that she shall pay her debts with all convenient speed, and they must see if they cannot also plan to make her assets finer and nobler and intimately accessible to every one of her citizens.

For unless each country comes to the Table of Peace, round which must sit at the end of the war neutrals and belligerents alike, with its own life in process of renewal, with some clear conception as to the nature of the new life it must in future lead, how shall there be possible a common and an harmonious planning for the new life which the whole world must lead?

Only as each country is slowly but surely setting its own room in order can it hope effectively to help to set the world house in order, for,

after all, the fundamental principles are the same for the house as a whole and for every room in it.

#### EVERY THEOSOPHIST MUST HELP

And faiths must be busy about their renewing no less than the nations, for the antagonisms between faiths and between sects within faiths, and that intolerable sense of superiority which is the root of the all-too-mischievous proselytization—all these antagonisms are part of the cause of war, and must pass away from the new world of a fuller Brotherhood.

Who better, I ask, to help in all these plannings than Theosophists, than members of The Theosophical Society? So do I call upon Theosophists everywhere throughout the world to get to work to plan the new Peace, that it may be a better, a truer, a more brotherly Peace than any Peace that has gone before it.

What right have we to our Theosophy and to our membership of The Theosophical Society if we do not share with others the light these so plenteously bestow on us?

So do I call upon Theosophists everywhere to work with all movements which are planning a Peace, whether for nations or faiths or for the whole world, which shall bring freedom and justice and contentment to all.



## AN ACT OF REVERENCE

I cannot help constantly thinking of the anxiety and suffering thousands upon thousands of people are enduring throughout Europe as the direct result of the war.

Every time, and everywhere, that there is a leave-taking, there is grief—all the more poignant because it is often so heroically concealed. And I think of each such leave-taking as being preceded by almost heart-rending anticipations, these becoming, as they must, more and more oppressive as the moment for departure draws nearer. I can well imagine the scenes at railway stations as the departing warrior is torn from his family, his fiancée, his comrades and friends. I can well imagine the loneliness in the home as the gap comes which no one can fill save he who has gone away. I can well imagine the terrible anxiety as to whether he will return at all, or, if he returns, how he will return.

How much harder it is for those who are left behind even than for those who are plunged into the awful horrors of actual fighting. To wait is so much harder than to act. To wonder what is happening is so much harder than to be in the midst of the happening itself.

I pay my reverent tribute to all those who are offering their lives for the mighty cause of Peace and Justice and Freedom. I pay my

reverent tribute to the heroic way in which their offering goes on day after day, night after night, without interruption however terrible the conditions in the midst of which they stand so firmly and with such marvellous endurance.

But I feel, if possible, even more reverent to the women who are left at home, who bear, I am certain, the still greater burden of waiting in fear and in hope, in harrowing doubt, and in grim determination to show at all times the magnificent example of cheerfulness and of stirring encouragement towards those who, as they know full well, need all the cheerfulness, all the encouragement, they can get. For the latter the strife itself may deaden the pain. There is not often something available to deaden the pain of those who are left behind, unless they can find a measure of forgetfulness, too, in some service they can give in war work.

And then I think of all the splendid young men of the Fleet Air Arm and of the Royal Air Force—the flower of British and French and of other youth—who literally without cessation day and night, with the bare minimum of time necessary for food and for a sleep liable to be interrupted at any moment, are in the air fighting as never men have fought before. Young sons they all of them are of fathers and mothers who must be yearning after them with a veritable



passion of tenderness and anxiety and hope. These young people have been the light and life of their homes. They have in thrilling delight found companions who shall become the partners of their future. And in the midst of little companies of relatives and friends they have been planning their future, and perhaps have already begun preparing for it.

And now . . . everything changed. The future has become a dream far off. The present has become a tremendous, concentrated reality: a grim reality from one point of view, grim indeed as parents and friends and lovers look at it, yet from the point of view of the young airmen an adventure such as they had never imagined would be theirs. Dangerous, of course, and heart-rending if one allows oneself to brood upon what one may lose. But never so heart-rending as to blot out the immense exhilaration of the adventure, or the sense that thus to help to defend the Motherland is a joyous privilege beyond all price.

But there is anxiety and sorrow for those who can but watch and pray, and heavy loss for the nation of young lives it can ill spare, for they will have given their youth that their land may live, whether actually they live on earth or enter a heaven for their renewing.

I know how marvellously one and all bear their burdens, of what-

ever nature these may be. I know the fortitude and sparkling cheerfulness of the partings. I know how heroism makes fragrant the lives of a whole people. But I cannot also help knowing that in the privacy of the home, when none are about, when there are none to see, the will yields awhile to the emotions, as it also yields awhile when soldier or sailor or airman is alone just, perhaps, for one brief moment, alone with the peaceful, happy life he has so splendidly renounced.

My reverence and honour are with this heroism, too, all the more sacred because it is so right and is so beautifully concealed lest it weaken those who at all costs must be strengthened.

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### THE WORLD IS MY COUNTRY

I am sometimes upbraided for declaring that neutrality is a crime in these days of a world-wide war to save freedom from force, and I am reproved for saying that the United States, among other neutrals, ought to throw herself into the war. It is said to me: Pass judgment upon your own country, but leave other countries alone to mind their own business.

But I do pass judgment upon the land of my birth, Britain, as I also pass judgment upon the land



of my adoption, India. A quarter of a century ago Dr. Besant, Mr. Wadia and I were interned for passing judgment upon Britain. Surely we cannot be expected to do more than pass judgment upon our own countries and to suffer for our temerity.

Are those who assail me for passing judgment outside my jurisdiction, as they would deem it, themselves passing judgment upon their countries, and have they had to suffer for their temerity?

It is often forgotten that there are many more citizens of the world than there used to be, and I am one of these, as is almost every Theosophist. The world is our country, and this world-country of ours is as dear to us as is the land of our birth or of our adoption.

We feel, therefore, that we have the right to pass judgment upon any part of the world, because we pass it in a spirit of intense goodwill and appreciation of the great worth of the section of the world concerned. So is it that I feel free to pass my judgments wherever the spirit moves me, for I feel myself to be as much a citizen of one country as of another, even though I may have special responsibilities in regard to a particular country.

I want to help every country, and if I pass a judgment it is in no sense of some fancied superiority of wisdom, but rather with a most eager desire to help.

I do think the United States ought to enter the war with all her strength. I do not say I am right in so thinking. But I do say that I am honest in so thinking, and that it is out of my love for the American people, for their great past, and for the great future that I hope is in store for them, that I dare to say, even at the risk of misunderstanding and abuse, perhaps ignorantly, what comes from my heart and appeals to my own best judgment.

I have often said, and I say again, that it was a crime for Britain not to declare war against Japan when Japan began her terrible invasion of China. Britain is an Asiatic power, and nothing that happens in Asia can for a moment be a matter of indifference to her.

The invasion of China was a major event in Asia, and Britain ought to have intervened from the very outset. She remained neutral, and I hold that such neutrality was a crime the effects of which we are now beginning to feel in a severity which I can only hope will not grow more intense.

It may, of course, be that Britain was unprepared, and could not have intervened effectively. But then this unpreparedness itself was a crime, as has been that unpreparedness which prevented Britain from checking Hitler's madness when it began to show signs of breaking out.



The United States is now, perhaps, making the same mistake as Britain made, and these mistakes are liable to be of a very disastrous nature. At least, this is how I judge both Britain for her recklessness with regard to preparedness, for her abstention from crying halt to Japan, for her most dangerous neglect of India's rightful aspirations, and as I also regard the United States for her seeming neglect of a stupendous opportunity to make herself and the world safe for freedom and justice. I believe she will remedy this neglect, and I do not hesitate to admit that I may be quite wrong in my estimate of her duty. But if I estimate at all, it is out of my deep affection for the American people, as I have already said, and in gratitude for the most generous reception I have always had when I have been privileged to visit their country. I do indeed apologize to any friends who feel distressed at what may occur to them to be my impertinence. But I have no intention to be impertinent, but only as true as possible to a great country.

I know well, of course, that the United States is substantially helping Britain in the matter of war material of all kinds. But she must ask herself the question: What sacrifices am I making for the cause of Freedom and Justice to which I have already committed myself up to a certain point?

It is only sacrifice and heroism that can ensure the victory of Right, and if the United States desires to participate in such victory she must rise to those heights of sacrifice and heroism whence alone she can take her flight to triumph.

Britain is now rising to these heights, but cannot yet reach the summit because she has not yet learned to do her bounden duty to India. She hesitates and vacillates, largely through lack of imagination and of vision. Whenever she does great things she tends to do them slowly and as often as not almost, but not quite, too late. She knows that India must have her freedom. She has said so. But she must act towards India in fulfilment of her declarations, and by a great and well-deserved gesture show her complete trust in the people of a country that is indeed her brother-nation.

Britain asks for help. She needs help. And she deserves all the help India can give her. But in her turn she must make it possible for India to give that help with a full and happy heart.

She must give her trust to India whole-heartedly. Only on the basis of mutual trust can there arise the common strength vital to the victory of the Right. If she trusts without reserve, and proves her trustfulness, then will India arise as an unleashed tiger to stand



beside the British lion against a whole world of evil.

Britain and the United States have each a sublime opportunity to rise to heights of noble nationhood. Each has the sublime opportunity to help to give to the new world a Peace, a Freedom and a Justice which together doubtless with other nation-comrades they will guard against all attack.

Britain must free India. The United States must help, with all her resources of men, money and material, to free the world.

Then indeed will the darkness be over, and the Light of God will make happy the paths of all His creatures.

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### NOVEMBER 17

I most earnestly hope that as far as possible November 17th, the anniversary of the foundation of our Society, will be celebrated with special fervour in the midst of the present conflict between Light and darkness. It is wonderful how in Britain the work of the various Sections continues despite the immense obstacles in the way, and I am sure that partly because of this devotion on the part of our members there is a spiritual quality in the resistance of the British people and their many Allies which augurs well indeed for the ultimate triumph of the Right.

I should like to hear from all over the world of gatherings in honour of November 17th unprecedented in enthusiasm and in constructive purpose, so that the power available for the coming year may be commensurate in its increase to the needs of the whole world. In some countries, of course, there can be no overt celebrations, for they are crushed under the brutal tyranny of the German conquerors. But even in these countries there will, I am sure, be a celebration in the heart of every member, and the celebration will be all the more potent for that very reason.

On November 17th we shall be thinking of our brethren in the devastated countries. We shall be sending them our most brotherly wishes. We shall be feeling for them in the great sacrifices they have been called upon to endure. And we shall be waiting with them the time when freedom will once again envelop every land, so that Theosophy and The Theosophical Society may be able to give their precious gifts without let or hindrance. When the war is over we must have a great Theosophical reunion in Europe. And what a joyous gathering of brethren it will be. Already I am looking forward to it with delight, for I shall hope to be there, whether as President or as a private individual.

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## THE YOUNG CITIZEN

I shall be very glad if Theosophists all over the world will give a generously helping hand to the younger brother of THE THEOSOPHIST, now called *The Young Citizen* (formerly *The Young Theosophist*) and edited by Rukmini Devi. This bright young journal—I was almost writing “this bright young thing”—has a hard struggle to maintain its existence, since most of its subscribers are young Theosophists not particularly endowed with the necessary financial resources to help their own special journal along.

But a journal for young Theosophists, edited by a young Theosophist and with young Theosophists as its principal contributors, is vital to the spread of Theosophy and of membership of The Theosophical Society among those who in the near future will become the mainstay of both. We older Theosophists have our own great work to do, for we must needs be the mainstay of the work today. But we must prepare for the future by strengthening in every possible way the youth movement in our Society. Attached to every Lodge throughout the world there should be youth activity in one form or in another. Every Lodge and every Section should be constantly preoccupied by thoughts as to how to bring home to the young the immense

value to them of Theosophy and of membership of The Theosophical Society, so that when the time comes there may be ready for The Society and its work a strong body of successors to ourselves of the older generation.

*The Young Citizen* is published monthly at the Headquarters of The Theosophical Society, Adyar, Madras, and the annual subscription is two rupees for India and Ceylon, and five shillings or \$1.25 for other countries—post free.

I shall be so glad if members everywhere will send in subscriptions to the Manager at Adyar, not only for themselves but also for their fellow-members and for distribution among young Theosophists and young people generally.

Every young Theosophist ought to have a copy, and every older Theosophist too, so that he may be constantly in touch with what is going on in the world of young Theosophists.

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## THE LIFE OF AMERICA

A number of articles have been sent to me from the United States in response to my request for material wherewith to publish a booklet to be entitled *This Is America*. These articles are excellent, but evidently I did not make myself clear, for what I want as regards the booklet is a series of



thrilling extracts from the writings of the great men and women of America, partly setting forth America's ideals in every department of her life, and partly describing in great language the highlights of American history both from the point of view of events, movements and persons.

I wanted the material to be from the great of the land, so that from their testimony a picture might come into existence of the real America, the great America, the America with a mission to herself and to the world.

The articles I have received do not, of course because of my lack of clarity, give me what I want for this purpose. But they are so in-

forming, and so excellent from another point of view, that I feel it a privilege to publish them one after another in *THE THEOSOPHIST*, and I am sure they will be widely appreciated, both for their intrinsic value and for their literary form.

I am still hoping to receive material as I have described it above. In the meantime we have just published a booklet under the title *America's Noblest Speak to America and to the World*, the first of a series "The Clarion Call of the Great." This particular booklet contains only short extracts from the utterances of the great of America. *This Is America* would survey America's greatness in more detail and more richly.

George S. Arundale

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### MADAME BLAVATSKY: AN OFFERING

It has not been our honour to have lived when you lived but your life is the light of our present.

It has not been our joy to have heard when you spoke but your speech is the utterance of our present.

Only the shadow of your face in the pictures that we see.

Only the echo of your voice in the books that we read.

But we know what we know.

Only your shadow guides us and we hail its darkness as light.

Only your echo calls us and we answer its summons to service.

Only the shadow of a life that was lived.

Only the echo of a song that was sung.

BENITO F. REYES



# PEACE PLANNING: THE WILL TO CEASELESS CHANGE TO MORE-NESS

BY EDITH F. PINCHIN

THE Peace Planning Committee recently formed at Adyar has been organizing its ideas and suggestions with the aid of certain diagrams and symbols given by the President of The Theosophical Society. One of these symbols is the five-pointed Star of Life, the points denoting :

Universality of Life

Universality of Unity



Universality of Purpose

Universality of Brotherhood

Universality of Individuality

Such symbols can be considered in their wholeness and can also be analysed, different aspects of them being developed by students according to their individual approach to the question. The following notes only touch a very small area of the work, but the ideas put forward in them presented themselves to the writer in such a definite and insistent manner that they may be of some use to others.

There is, to my mind, a dual task in this Peace Planning, two differing but connected aspects, and both these aspects must be attended to if the planning is to succeed.

## FIRST: A NEW ATTITUDE

First and foremost, a *new attitude* must be both the heart and

basis of all the work—a living, pulsing, fiery attitude, such a pulsing that grows from more to more. It is indeed a new attitude that has never been infused before, its secret being in that quality of *more-ness*. All our plans must have the quality in their very nature so that *those plans themselves are capable of being more and more every day, every month, every year*; they must by their very nature be bound to be ever going to a more-ness. The failure of plans so often is that they lack this; they may be drawn up on a magnificent, vigorous, wide and lofty scale, which perhaps it may take many years ultimately to reach in fine attainment. In all those years there will be growth, and



therefore life organizing itself splendidly, but when at last the ultimate is reached there is a stop. That is not Theosophy or Evolution—there is no ultimate in Theosophy. If I may give an explanatory comparison in Nature I would suggest that we consider the snake which outgrows its skin. It is true that it has already prepared another finer one underneath and can at the right moment slough off the old skin; but that sloughing brings a little pause until it is completed, and previous to it there must have been some feeling of constraint. The animals and humanity have a far better method; our skin renews itself and enlarges itself necessary for the growing surface without any visible pause or sloughing off—it has the *quality of ceaseless change into more-ness and freshness* but according to an ordered plan. That is just the difference we—as Theosophists—must make in our Peace Plans from those of the world. I feel this is of paramount importance before everything—once we have *that quality of ceaseless perpetual change to more-ness* in the very blood and sinews of our Peace Schemes, it will be like having sought the Kingdom of Heaven “all things else shall be added unto us.” It is not so easy nor yet so difficult, but it is decidedly different; it is a question of shaking ourselves free of all old methods of approach and of making an approach from Life not

from form; Life will organize its own forms, it always does. Let us not be bound by consideration only of what is immediately necessary or immediately possible and practical now; do we ever reach the limits of possibility in any case? Rather than looking for a standard of either possible or ultimate achievement, let us find *the line of ordered growth to more-ness*; so shall we meet the immediately possible on our way but all the time our eyes will be on that surer possibility of a plan that shall *of itself* ever develop itself—perhaps out of all recognition as life is lived and growth becomes rapid.

I believe this quality of perpetual more-ness that we have to infuse into every bit of the plans to be so true that I am stressing it almost to the point of weariness perhaps. It has never been realized or done before in any planning. It is not intellectual capacity or width of vision that is needed only—other thinkers will help us to that—but this “more-ness” spirit which is a more-ness *will* and *pulsation* that the Theosophist—and he only—can and *must* give; indeed it is the only reason why he should be already in the field of Peace Planning, most of the other things could probably be as well done by others. And all can help if we all think and *will* rightly; we need not be Committee members to do that.



## LESSONS FROM "THE LOTUS FIRE"

Dr. Arundale has sometimes deplored the fact that he must leave his Yoga work awhile; but I think he should rejoice that he has been able to give us first "*The Lotus Fire*" before he left that investigation. For it is a Yoga that we Theosophists have to perform for the Peace Plan—a high Yoga—and *The Lotus Fire* is the textbook for us. I say this deliberately, not with poetic license. If only we will get what we can of the more-ness, the ceaseless ever-changing order of *The Lotus Fire* into our deliberations we shall have done much. Those of us who have perhaps found the book difficult and beyond us when studied abstractedly, can study it in the light of this Peace work, or rather to give us light in the work; get the atmosphere of it for ourselves—*inside ourselves*—for that is *real fiery Peace*. That atmosphere we must infuse into our plans; details of practical working out will march along to keep pace with the stirring inner life. I am speaking from personal efforts; *The Lotus Fire* is the most practical book for getting a true understanding of the nature of real, pulsating, active, ordered Peace.

This then is our foremost task: infusing the right spirit; not a second-hand trite-phrased "Theosophic" spirit, but this "more-ness" spirit which is the real Theosophic

spirit: THE QUALITY OF CEASELESS CHANGE INTO MORE-NESS.

## SECOND: INDIVIDUALITY AND PURPOSE

The second aspect is connected with this same pulsing more-ness as it should express itself in practical working out. We have to see that this Peace is not merely a Magna Carta of fine conditions only—no matter how magnificent the conditions—but that it ensures the inspiration, education and progressive growth of the humanity which will use those conditions.

It is on this question that two of the points of the Star of Life seemed to stand out for me in immediate importance; they are Individuality and Purpose. I felt somehow that their opposite numbers, Brotherhood and Unity, were *from one point of view* dependent on them;—Individuality and Purpose were the understanding of two great powers and Brotherhood and Unity the crowning of those powers, so to speak. I feel so strongly that if we really understood inside ourselves what Individuality and Purpose actually are, we should change everything and that it is the Theosophists who should understand them.

For years we have organized the conditions of life: we have organized mechanical powers; we have organized natural forces; we have even done something towards



organizing conditions of labour (and let us not forget to give credit to the International Labour Office of that much criticized League of Nations for splendid work in that direction); but we have not helped the individual to organize himself to live in those conditions, so that *he can control them* and not be under their control as the large majority of mankind is at present. When we organized the mechanism of labour—then many men were thrown out of work; when we organized human conditions of labour—then some men did not know how to use their spare time; we have today a rush and tear in one part of the world balanced by a slack, hesitant, red-tape dilatoriness elsewhere, all because we are the slaves of the conditions and machinery we have so brilliantly organized. Forgetting to organize ourselves we have been swept off our feet.

#### GODLIKENESS

We must understand what we mean by organizing ourselves, what we mean by Individuality, before and while we are making our plans or none of them will be alive. To me Individuality is Godlikeness—a reflection down here perhaps of the Gods we really are—certainly a Kingship. (If these two words are not the same then they are closely related.) So I should have to plan my schemes for Godlikeness; freedom must be for God-

likeness and Kingship; the Purpose of everything is Godlikeness and Kingship; other people may have other conceptions. Here I would like to raise an interesting point. Dr. Arundale has used a wonderful title for one of his books, *Gods in the Becoming*. So often I feel we cheapen that title by putting a time value on it. Ask most people *when* is the "Becoming" and they will give you some answer about evolution in time and various lives. It is true that our President has also said "God has bestowed on us the gift of Time"; but I think he means it for our helping not for a crutch or hindrance, and we are unfortunately very much inclined to make it a crutch. "Becoming" is not so much a question of Time; it is a question of *Will*. If I could *will* finely enough I could become a God now. There is Time certainly in which we grow from more-ness to more-ness in our Godlikeness, but there is much more of the Eternal Now in Time than we know. We must break away from the too narrow influence of Past, Present and Future. The Fifth Race is always inclined to think of the Future; the Fourth Race found all its glory in the Past, in the Ancestors. The Fifth thinks of the Future, its religions for the most part bid us live now so as to condition our *future* life, so we think of "Becoming" as the Future instead of thinking of it as



Will. Because of that we do not *inspire* Godlikeness—and it can only be inspired, it can't be taught. To inspire we must be *willing* our own Godlikeness more and more—we must *be* becoming now, not *going to* become sometime, and then our children and our people generally will be inspired by our now-becoming-Godlikeness to their own now-becoming-Godlikeness which will be quite different from ours. This is Individuality and Purpose; it is also education and freedom, and most of it will be accomplished by just BEING, certainly NOT BY TALKING, no matter how high the talking.

When I speak of education, I do not mean education for the young only, but education in the widest sense; education for the better expression of life everywhere. But to make things a little concrete and practical in explanation, may I refer to the education of the young for a space?

#### THE CHILD: A SPIRITUAL FORCE

The totalitarian States in the last few years have paid much attention to the child; not in school subjects where indeed they have often put distorted facts, but in giving full value to the child himself—considering his importance even while he is a child.

Education is really *in essence* giving the *full value*, to the indi-

viduality of each one. In 1936 and before, Dr. Montessori had stated that the Democracies were lagging behind in what she called "valorizing the personality" of the child. They had his welfare at heart, but they were sheltering him, guarding him, rather than calling out the value of him. The totalitarian States were already realizing that the child was an as yet untapped *force*—that no nation had really considered the spiritual force that the child was. These States recognized this now and honoured the children as worth-while citizens of personal and individual value and power even while still children. That they surmounted their work for the child, and intended perhaps from the beginning to do so, by the incredibly wicked exploitation of putting arms into their hands for aggressive purposes, and then gradually giving arms at an increasingly younger age, is undeniable. This is perhaps the most evil thing they could have done; it is the sin against the Holy Ghost indeed; for they have by various magnificent schemes on which they have spent money and energy and used the finest thinkers in the world—they have by these means really called into activity the *Holy Ghost* (the God-activity aspect) *in each child*. They have put a true value on him or her even from tiny infancy, not a sentimental value but



that which led them to adopt educational and social methods which enabled the tiny one to be master in his own realm, and as the children grew older the State developed its recognition of the child according to the laws of development in the children themselves. And then just at the peak when the inner urge was awake and active, full of the spirit of inspiration and hero-worship, vigour and high sacrifice—when they were therefore, *each child* of them, in themselves an *organized psychic and spiritual force* such as had not been realized in such large numbers before—at this moment when they could be inspired to constructive peace or fired to mad destruction, these States deliberately chose to use these energies for destruction, deliberately betrayed and ravaged all that spiritual force, violated it, prostituted it to wickedness and armed aggressiveness. (It is significant to notice that the result is that their plans have gradually deteriorated; their fine helpers they have gotten rid of, and though they still exploit the ideas of these helpers, it is only exploitation and the real value of the child is lost in the manipulation of them for aggressiveness.) But they undoubtedly did do a great deal to “valorize the personality” of the child; hence the greatness of their crime of exploiting it for evil ends.

But the Democracies—what have they done? Somehow because they

had no evil intentions of using any such force to their own ends, they have remained blind to a large extent as to the existence of that force, as to what the value of Individuality means in actual fact. They have talked of, and tried to establish freedom for the individual, self-expression for the individual, and have made some isolated experiments which are the most magnificent of all, but these are isolated and *the Democracies have not grown clearer and clearer in their understanding of their terms*; they have not gone on to a continual “more-ness” in their understanding, and so *they have not succeeded in calling out the “Holy Ghost” actively in child and adult to be a splendid force for Peace and Construction*, or at least they have not done this *in a national way* as they should have done. They have wanted this, they have desired this, but they have not cleared their own understanding and *willed* this.

They have laid a great emphasis on Freedom, they have had a vision of Freedom, but they have forgotten, or never really understood, Individuality. *Freedom is a condition* for expression of true Individuality—*it is not an aim in itself*, yet constantly we have made it the aim consciously or unconsciously. It is of no use working for freedom in our schools and social institutions unless we have an understanding of the Purpose of the Individual



who is to be growing constructively in that atmosphere. So often our children and schools are free to do NOTHING—and they do nothing. It is the Individual and Purpose of Life which should be the dominant partners; the freedom is a necessary condition like water or oil are necessary conditions for a bath. But unless you know how to bathe, water and oil are worse than useless; so with freedom, for any necessary conditions wrongly used give at best a certain waste and at worst a serious *malusage, sometimes dangerous in its effects*. We do not remember that enough when we talk unthinkingly of freedom. If we study the Individual and his Purpose as well as the Purpose of Life, we shall be bound to give him the right freedom, a relative freedom suited to his needs, which will change from age to age as it changes from one person to another.

There is of course some wonderful work done in the Democracies and because Democracies *are* free such work is very fine, much more so than any totalitarian enforced scheme, but these examples of right understanding are too often the exception than the rule. The Democracies must wake up even more to the Purpose and real meaning of Freedom and Individuality because there is still so much more they can do to create a real spiritual *force*—there is not enough virile, spiritual force in their work

or in their institutions, civil or religious, youthful or adult.

The Christmas Lectures on Science that are given for children in London by some of the most eminent scientists—(being English I speak only of English schemes)—are wonderful examples of right freedom and *real value* given to the individuality of the child; just as Ruskin's *Ethics of the Dust* talks were, for we must remember those too were first given to children and young people. They are *not* play in the narrow sense of the word; they are serious study albeit they are put in assimilable form, and the children *rise* to them in deep joy and happiness. We do not need to bother about *happy* education; if we are valuing the worth of the child he will be happy of himself, because we shall be providing him with the environment in which he can be his own happiness. The Children's Concerts of glorious classical music in which the children make a real and serious study as they listen to all the best in western music, are also real education, and again it is the eminent musicians who consider it an honour to conduct and to sing and play for these. They show a real valuation of the worth of the child, and the children are supremely happy, young, natural and full of sunshine there. Compare this serious joyous work with the so-called play of much of the



B.B.C. Children's Hour. Some of it is good, but much is, to me, what the President calls Micky-Mushy-Mouse talk—*childish* education not child education; *childish* amusement, for undeveloped grown-ups, not child amusement. *That is a crime against children*; it is belittling their value, preventing them from living at their real height, and *it makes for war* not Peace because it is non-constructive and wasteful. No one would of course be opposed to some periods of real definitely-planned silly fun; there is a definite place for such amusement and we all enjoy it as we properly and rightly should. But amusement that is just empty-clever mind-stuff, that neither relaxes the emotions nor uplifts them but just toys with them and tickles them, has no place in education or social life.

There is work here to be done—solid work in consideration of methods and schemes, not in detail always of course, but in big views and with that “more-ness” spirit behind all the time; it is necessary that our social, religious and educational life shall have this “more-ness” spirit if we are to have a *live* Peace; all plans will die of infantile decline otherwise.

“MORE-NESS” WILL AND  
“NOW” SPIRIT

For this *live* Peace, I would also urge our Peace Planning Committee

to get rid of such phrases as “The Citizens of Tomorrow” when talking of Youth. Certainly they are citizens of tomorrow, but no less are they Citizens of Today with responsibilities even as children which they can fulfil and are yearning to fulfil *today*, because today they can do those better than tomorrow. Nature plans that three generations at least live together, and all are therefore equally citizens of today. True the aged were also Citizens of Yesterday, but they still have a value and a special work as citizens of today which the other two generations cannot do. The man in the prime of life we recognize as a citizen; the child is also a citizen *of today* with value *today*—do not let us think of him and educate him *only* as a potential citizen of tomorrow. Let us give him the education—social education—in which he can be and is valued by us as a citizen of today, giving service which he can only give now, tomorrow he must give other service. If we think seriously and strenuously on this matter of the value of the individuality of the child we can leave the morrow to look after itself; he cannot help being a good citizen tomorrow if he is one today. One of our mistakes has been perhaps that we have prepared our children for their *future* good citizenship, and then have been disappointed because the young



people "do not rise to the occasion" on reaching early manhood and womanhood. But sometimes they *do* rise when, as in this war, other bad conditions which we in our solicitude would not have thrust on them, nevertheless come to them; which shows that the will to rise was there in the young people. Perhaps it is our fault that they disappoint us because we *prepared* them for tomorrow instead of *valuing* them today as responsible assets even as children and not simply as liabilities that had to be guarded only. Perhaps in youth we gave them authority unsuited to them after having refrained from giving them authority *suited* to them even in babyhood.

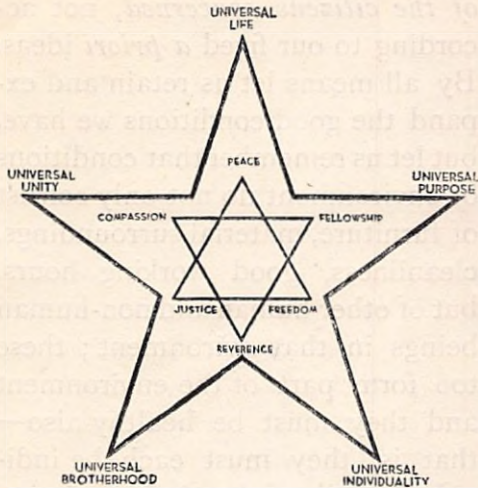
This recognition of Individuality and the real value and Purpose of each citizen must be applied also to other social elements and lives; to adults as well as to youth; to work-people, to all citizens, to religious organizations and to the younger kingdoms of nature also. Even the animals are citizens of the State albeit unconscious perhaps of the honour as we understand it; they also have to be accorded their own real value, not our selfish commercial nor sentimental value. They have to grow to a "more-ness" side by side with us. Into each aspect of life we must take this More-ness Will and this Now Spirit, this value of Individuality and Purpose, and relate

it practically *according to the life of the citizens concerned*, not according to our fixed *a priori* ideas. By all means let us retain and expand the good conditions we have, but let us remember that conditions or environment do not only consist of furniture, material surroundings, cleanliness, good working hours, but of other human and non-human beings in that environment; these too form part of the environment and they must be healthy also—that is, they must each be individuals full of the glorious changing to more-ness as far as their capability allows. Many have that capability stunted among men and animals—yes, and trees and vegetation—because of wrong education; not always severe education, sometimes indeed kindly but thwarting, careful but joyless, or happy but uncontrolled. Even so it is not too late to begin anew now but it is dangerous to delay till tomorrow, or even plan only for tomorrow and ignore today and its value; tomorrow is of no use except by virtue of what *is* today which tomorrow can grow to "more-ness."

Individuality and Purpose; the Will to Ceaseless Changing to More-ness; these we have to recognize, inspire, infuse into individual, nation and race so that we have a Magna Carta of living positive value to every soul, single, national, racial and one that is drawn up in the spirit of Now.



# THE STAR OF PEACE



AMONG all the stars and triangles, single and double, which are symbolic of evolution, is not the Star of Peace the encompassing figure, for in truth it is the macrocosmic figure, holding within itself, seed-like, the double triangles expressive of the microcosm which in its unfolding shall eventually reach outward in all directions to become the Star?

Not only does the Star in its five points embrace macrocosmic Universality; it is symbol of The King under whom we, *all* evolving kingdoms of earth (the six-pointed star of spirit-matter), must serve to the fulfilment of our double triangle into its perfect coincidence with the Star.

Then, Peace is seen as the top-most point of the interlaced triangles with Compassion and Fel-

lowship adjacent, for those three seem more expressive of the spiritual man. Partaking of the abstract in a sense, they belong to the "life" side of manifestation, while Reverence, Freedom and Justice might be said to show forth the "form" side, the more material and concrete aspects of man.

Yet are not the lower three points reflections of the higher three? Reverence in its fullest expression by man is the highest Peace, the most beautiful concord with all, that evolving man can conceive. Finding first his own Freedom, man must grow into appreciation of and effort towards others' Freedom, which is Fellowship. Having realized the individual Justice which is his need, he reaches upward through his realization to Compassion which extends to others their measure of Justice in all things.

Reverence is the motivating power by which man attains to the Fellowship and Compassion of his fuller life; just as his growth in Freedom and Justice points upward to his highest Peace.

And finally, do not the lower points of the interlaced triangle, by and through Reverence, spread outward to Universal Individuality and Universal Brotherhood, even as Compassion and Fellowship—these, too, nurtured by Reverence



—grow into Universal Unity and Universal Purpose?

The glowing point of Peace which man reaches at his spiritual perfection *must* be something infinitely more glorious than the keenest intellect, the greatest intuition can perceive. The Teacher who said:

“My Peace I leave with you,” must surely have spoken of that inconceivable Peace which grows ever outward and upward to the highest Star-point of Universal Life, the Supreme Life which in its shining is the Eternal Star of Peace.

E. N.

## THE PEACE OF THEOSOPHY

*“That which is most Real is most True, and therefore most practical.”*

**I**N order that we may make our Peace Department effective, and therefore useful, we have to bring into closest association the fundamental principles of Theosophy with the practical needs of the world as the world is at the present time.

To do this, it seems to me that there are three stages to be observed:

*First*, we must endeavour to determine what are the fundamentals of Peace from the standpoint of the Science of Theosophy. For the time being, each student must determine these according to his own understanding of Theosophy. But he should try to arrive at conclusions which are short and sharp and arresting.

*Second*, we should apply the principles we have discovered to the great departments of human life, so that we may endeavour to establish the principles which should govern activity in these depart-

ments. What is, for example, the Peace of Theosophy in terms of the races of the world, in terms of the nations of the world, in terms of the faiths of the world, in terms of the sub-human kingdoms and their relations with the human kingdom, and in terms of any other organism of human life which forms part of that evolutionary process which we call humanity?

*Third*, we must then apply the principles which we have discovered for the above stages to the various situations in the world as they actually exist at the present time. At this third stage we must take the world practically and as it is, and seek to determine what is the next step that it can take in the direction of Peace.

These second and third stages must equally be determined, preliminarily, by the individual student. He may as a member of a particular race or nation or faith know of other departments, of which the



above-listed are only, of course, partial enumerations. He should apply the principles of a Theosophical Peace, as he may have determined these, to all departments of life of which he has cognizance. Here again, he must make his statement as pithy, as sharp and as arresting as possible.

The final stage will, I think, have to consist in various committees in various countries as far as possible resolving into their greatest common measure of agreement the different statements provided by the many students who have been engaged in this research work. From every country it will be desirable to have what might be called a Charter of Peace which will concern itself not only with the world situation, as naturally it must, but also with the situation in the country from which the Charter emanates. Such a Charter should particularly emphasize both the Rights and the Duties of the country concerned.

These various Charters will, I am sure, be of very great significance. But I am hoping that some central committee will in its turn establish a World Charter of Peace comprising the greatest common measure of the various constituent charters which will have brought it into being.

Naturally, in such times as these, a world committee will be unable to meet together physically. But

at Headquarters our Peace Department might act as a receiving station and prepare a tentative World Charter for circulation among representative students in every country that can be reached.

I am assuming that our students will be Theosophists, even though not necessarily members of The Theosophical Society. Otherwise, how will they be able to initiate the first step—the establishment of Theosophical principles of Peace? But they will do well to invite whatever help they can gain from other students; and especially when the third step is reached they should take advantage of practical knowledge which movements and individuals possess alike as to what is the matter with the world and what is the way out.

For the third step there must be an exceedingly practical and up-to-date outlook upon life as life is actually lived. Our Theosophy may dwell in the sunlight but it must also be abroad upon the earth. Is it necessary to say to Theosophists that the fulfilment of the First Object of The Society—the establishment of a nucleus of the Universal Brotherhood of humanity—depends upon the establishment of a Peace which at least the greater portion of the world can understand, can appreciate and can practise? G. S. A.

(This article has been printed in leaflet-form by the Peace Department at Adyar.)



# WINNING THE PEACE<sup>1</sup>

BY ARTHUR MEE

WE shall pass through dark shadows and deep waters before the end of the things that have come upon us, but it is not too soon for those of us who are not fighting with ships or planes or guns to remember that we are soldiers too. We fight for a kingdom that is not of this world.

It is the Prime Minister who has told us that vision and will are needed if we are to win the Peace. We need not doubt that we shall win the War: nothing can defeat us there. *But shall we win the Peace?*

We won the war in 1918 after four long years of immeasurable anguish, and after 21 long years of bitterness we have lost the Peace.

It is not in ships and guns, not in principalities and powers, that the strength to win Peace lies. It is in the hearts of men. We must put our hands not only to the task of resisting unclean things, but to the task of removing from ourselves the things that stand in the way of the building up of the Kingdom of Heaven on earth. We must organize our heritage (our wealth, our health, our all we have) for the

service of humanity. We must realize that the alternative to the Kingdom of God on earth is chaos and destruction.

The war is won by armies and navies and our gallant forces of the air. It is impossible for us to measure the weight of material forces, the millions of money, the economic pressure, which in the end will prove victorious in the fighting field. But what shall we say of the forces that win the Peace?

They are not beyond us; they are not incalculable things. They are the powers within ourselves, the powers that daily and hourly control our lives.

War is won by material powers sustained by the undefeatable spirit of man. Peace is won by the quiet working of the human heart and the human mind. If we hate our brother there is no Peace.

The faith that will remove a mountain is the faith in God that nothing can break. We have only to believe. We have only to believe that the things that matter in this world are not the things we possess, but the things that possess us. Are we possessed by riches, by a sense of power and pride, by a feeling of mastery over others, or are

<sup>1</sup> From the *Children's Newspaper*, 23 December 1939.



we possessed by a great simplicity and a deep humility and a grave sense of our responsibility in the world? Unto whom much is given, of him shall much be required. . .

If, when Peace shall come again, we have in our hearts the hate of those who have suffered defeat, there can be no true Peace. We must seek justice with mercy though all the heavens about us fall. We must end the power of evil things and set up freedom on the earth, but we must forgive those who trespass against us as we hope ourselves to be forgiven.

It is hard but it is the spirit of hate that war lives on, and we must cherish the spirit of love that Peace lives on.

So it is that we should in the midst of war prepare for Peace. Let us hate the evil thing and pity the evil-doer. The most powerful influence in the world today is the spirit of the Sermon on the Mount. Behind all the turmoil of events it is working in the hearts of men. It is in the hearts of those who die to prevent evil possessing the earth; it is in the hearts of those

who suffer and wait for the end. If we will listen in our quiet hours we shall hear the still small Voice of Galilee and be lifted above the misery of these times.

We shall see then the vision of which the Prime Minister speaks when he thinks of the future that is coming, with a new Europe in which none shall be afraid because no man's hand is against his neighbour. It is in our hearts we must re-arm when we disarm our armies and disband our fighting powers. Old ideas of selfishness, the prejudice that would not surrender this or that, envy and pride and all uncharity must go. We must create within ourselves a clean heart, and without ourselves must seek the Kingdom of God and His righteousness. Patriotism is not enough, Victory is not enough, Power is not enough, the Empire that covers the earth is not enough, Liberty itself is not enough.

The love of God and the love of a man for his brother is enough, and when the tumult and the shouting dies it will bring us an eternal Peace.

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At a time like the overwhelming present, when our existence is at stake, it behoves those of us who cannot actively share in the great upheaval to take stock of our position among the nations of the civilized world. It is our duty, without morbid regret for the past, or craven fear of the future, to think of our own aims, and to reflect upon the aims of our adversaries as far as we are able to understand them. We should be unworthy of our heritage could we not, even at this desperate moment, take a dispassionate view of events, and preserve a well-balanced and rational attitude towards our contemporaries of German nationality.

—SIR WILLIAM CROOKES, 1914



# THE NIGHT-BELL

## XIV. A Visit to China

A few nights ago—this is now July 28—I remember that we had the opportunity of paying a visit to what at first sight looked like a castle, but was afterwards perceived to be a monastery, in which dwells one of the greater Elder Brethren of China, together with a number of His disciples.

### THE JOURNEY

I remember very clearly the scenery on the way: it had a very peculiar, and to me unusual, certainly unique, beauty of its own, with all the ruggedness of hills and snow-clad mountains, but also with the delicacies of streams and rivers and gorgeous flowers and trees of all kinds.

Travelling light and superphysically, it was, of course, possible to make very rapid progress into the interior of China where the monastery is situated, and at the same time to pause here and there to marvel both at splendid distances and also at nearby glories.

The atmosphere must have been distinctly Chinese in its constituent elements, for it was an atmosphere I do not remember having encountered elsewhere. Each country has, of course, its own atmosphere dis-

tingent from the atmospheres of all other countries. So it was that I entered into this atmosphere as into an entirely new, and certainly very wonderful, experience.

Unpolluted as the whole of this part of the country is by western contacts, one moved in an animal, a vegetable and a mineral kingdom, each of which had preserved its nature unchanged, I should imagine, for thousands of years. There was an antiquity about the scenery which reminded me of the flora of Australia, but the two antiquities are widely different.

I do not know how to describe the impressions made upon our little travelling party as we wended our way unerringly over hills and dales, and sometimes over mountains, to the appointed destination. For my own part I felt myself to be in another world. It was a world in which the other kingdoms of nature were obviously, to the very eye itself, as Chinese as the denizens of the human kingdom therein. I might be looking at a tree, counterparts of which may be seen throughout the world. Yet I was looking at a Chinese tree, with all the characteristics which constitute and so vividly mark the



ancient and very splendid Chinese civilization. I was looking at Chinese flowers, at Chinese earth, at Chinese grass, at Chinese hills and mountains; and I was breathing a Chinese atmosphere.

All this changed me and prepared me the more suitably to enter the monastery which we were given the opportunity of visiting. And very specially the sight of Chinese villages and of Chinese people working in them, and of Chinese animals round about them, intensified the change, so that I felt I had assumed, for the time being, a Chinese garb and had linked myself to Chinese traditions and to the Chinese outlook upon life. How unique both of these are, and how much more dignified and freely harmonizing with the laws of evolution than the western phase of living of which I am, for the moment, and in the physical body, an integral part.

I do not think I have had many Chinese incarnations to facilitate this most inspiring adjustment. But another member of our party was evidently in fortunate possession of a Chinese past, and accordingly he revelled in conditions which he was remembering with what I can only call an insatiable avidity. He, certainly, fitted into the landscape as only one other among our party did fit in, who had very special associations. As for the rest of us—there were only

one or two others—we had constantly to be making adjustments of which these two stood in no need, for the more the latter penetrated into the interior of China, the more did they become one with it, even to the extent of a changing of features, of stature, and, of course, of garments.

I was fascinated by these growing metamorphoses. In the beginning I was looking at people I knew in this particular incarnation, just as they happen to be today, but as we moved on and on they remembered, and in remembrance brought down into the present the spirit of lives lived before; under the influence of the surroundings, chameleon-like, seeming to change their very natures. This was indeed an unforgettable experience. I do not think I have known anything quite like it before. Others of us, too, were able to change, but it was by no means the same thing.

#### THE MONASTERY

At last the monastery, which looked so much like a castle, was to be seen on the side of a great hill, almost a mountain. It was of an architecture I have never seen before. For one moment I thought of the great buildings of Lhasa in Tibet, but it was not like these. These seemed comparatively flat while the monastery had its up-pointing roofs and towers.

A path wended its way up to the great doors from the bottom of the



hill where there were clusters of little Chinese villages with here and there a dominating building. These doors did not need to be opened for us, and I am afraid I hardly noticed their splendour, for I was thinking exclusively of that which I should see within. But as I try to look back a little, I see that they are made of a very beautiful wood highly lacquered, and are very solid in construction.

Within, we are at once met by an elderly Chinese gentleman who sees us as clearly in our inner vehicles as he could see us were we in our usual physical forms. Of course, he knew we were coming and knew when we should arrive, and perfectly fulfilled that most gracious Chinese hospitality which perhaps is to be seen in its perfection only in these as yet unassaulted and I hope unassailable regions. He was dressed in dark blue Chinese silk garments with what looked like a small conical cap on his head. He wore the traditional tail of hair and presumably had certain ornaments proclaiming his rank, but these did not arrest my consciousness in any way. I looked at him thinking of his great post in this monastery and of his close relationship with the Great One within as a senior disciple.

He saluted us all in the traditional Chinese way, bowing most graciously to each of us, and then led us, one can only say upstairs, into

one of the great apartments situated on the topmost storey.

#### A ROOM OF SURPASSING BEAUTY

The room into which he ushered us was one of the most beautiful rooms I have ever seen, partly because of the glorious view over the mountains and hills and valleys round about, partly because of the tremendous distances into which one could look, partly because of the wonderful examples of Chinese culture through the ages in vases and pottery of all kinds, in wood carvings, in exquisite gems of ivory, in gorgeous woven materials; and partly because of the magnificent wall, as I first thought it to be, but afterwards knew to be a partition, between the room in which we were and a room beyond. This partition was of wood magnificently lacquered in a red tint of surpassing beauty and with beautiful Chinese designs in various colours, including gold, apparently in relief. I do not think I have ever seen so wonderful a piece of woodwork. If I took my eyes away from it at all, it was only to fasten them upon the glories of Chinese art in the room itself, each with its own special and rightful place, and each so obviously sending forth its own peculiar message to the world. The room was, therefore, not just a room. It was a heaven on the physical plane, embodying perfectly the whole of



the greatness of China—past, present and to come. In this room we knew ourselves to be dwelling awhile in eternal China, and while we could not help fastening our gaze upon the various constituent jewels, there was a sense of wholeness, of unity, of a fusion of all the notes of time into the one Sound of the Eternal.

#### A CHINESE GONG

At the end of the room in the West, but facing East, there was a seat or small throne, and near it a gong of great size.

After a little conversation, in the course of which our revered guide introduced us more deeply still into the spirit of China, he said we should soon have the opportunity of meeting the Great One who had permitted a visit which certainly could not have been made save under His authority. Being on the physical plane, our guide went towards this splendid partition and moved part of it as one might move a sliding door, but in perfect silence. He closed the door behind him. Soon he returned and told us to take our places, to be seated, as it were, facing the rising Sun, looking out through those windows of the room which faced East. As we were doing this, a number of people who were obviously disciples came and took their places with us. I do not know how far they could see us.

There was a period of silence during which our guide sounded the great gong. I do not think I could describe its note, so pure it was, so unphysical, so pulsating through the atmosphere as if its notes went right round the world and returned to the place whence they were released. Indeed, I think this is what happened. I do not know how he sounded that gong because it was behind us as was also the seat or throne which I have already mentioned.

#### MEETING THE GREAT ONE

Another period of silence, and then all of a sudden the atmosphere becomes electric, for as we could "see," a great tall Figure, obviously of tremendous age, though of scintillating virility, attired in magnificent Chinese silk robes, soft and falling in beautiful folds to His feet, came into the room and took His seat on the throne. He summed up in Himself all the perfections of the Chinese body, and gave forth a fragrance the like of which I have not so far known. I think He was barefooted and bareheaded. I did notice—I hope there was no irreverence in it—that while He appeared clean-shaven, He had, in fact, a very light beard and moustache. He embodied the whole dignity of the race, with all the philosophy it has ever given to the world, with all that exquisite culture, and with all that perfect



adjustment which the sages of China have ever fulfilled to the great Laws of the Evolutionary Process. His complexion was of the colour of old ivory, and carved out of ivory seemed to be His features, beautifully Chinese, chiselled so perfectly, and showing forth such overwhelming power, serenity, and inflexible purpose. A mighty First Ray Figure He was, perfect embodiment of the Will of God.

His presence was no mere benediction. This indeed it was. No less did it stir in each of us an insight into those great profundities of Being into which we could not otherwise have penetrated at all. Himself so marvellously Real, so perfectly Eternal, by the very magic of His presence we became changed.

In the spirit of that change we sat, if I may say so, with Him, and the silence became stupendously vocal, though not a sound was to be heard. How long that silence lasted I do not know. We all were lost in it, or rather became blended into it. But in due course the meditation, the act of yoga, ceased, and the Great One, after making a magnificent obeisance to our Lord the Rising Sun, retired, attended by our guide, into what was, I suppose, an inner apartment, doubtless another Heaven.

#### THE END: WONDERFUL FRAGRANCE

Only after the sliding door had closed upon Them did the disci-

ples, and we with them, also make obeisance to the Royal Sun. Then the disciples slowly, as it were taking their silence with them, retired, presumably to perform whatever might be their duties. We waited awhile, and drank in the wonderful fragrance with which the room remained permeated. I cannot describe the fragrance with any accuracy, but it seemed to me to be composed of a number of beautiful scents from a variety of wonderful flowers. It was a combination of scents blending perfectly into one compelling fragrance with its extraordinary power of influencing not only those who were permitted immediately to be bathed in it, but also the surrounding country and the whole world. As in the case of the sounding of the gong, so no less in the case of this fragrance—it became world-wide in helping the world onwards by causing each recipient, each individual life in every kingdom of nature, to become a little more truly his Eternal Self.

Our guide returned and we bowed gratefully and reverently before him. He said nothing more to us. We spoke no words to him. The Great One had taught us in His Silence. In its exaltation we withdrew and wended our way bodywards, to try, at least in some small measure, to give as we had so gloriously received.



# AN APOLOGIST IN BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS, D. Litt., M.A.

AT the Society for the Study of Religions, now in its eleventh year, we were recently meeting in memory of one of our original and influential members, George R. S. Mead, a name familiar to readers of *THE THEOSOPHIST*. A lecture with the appropriate title "On the present position of the comparative study of religion," was delivered by Professor E. O. James. And by request, as one of the presidents of Mead's defunct society, *The Quest*, and contributor to its Journal, I made brief allusion to his work and lofty ideal for the subject of the lecture.

Incidentally, and as critic rather than eulogist, I showed Mead as relatively less discerning when abroad in a less familiar field than what he termed "the Life of Jesus Study." Namely, when he inquired into canonically emphasized dogmas of early Buddhism, he accepted them without question as pronouncements of its Founder. The canon, it is true, puts them into his mouth, but to what extent was such a putting the work of editors, building up their "tradition of the elders" (as Jesus is recorded saying). And such dogmas are just what, had they been not Buddhist

but Christian institutional utterances, he would have queried, weighed and perhaps rejected. We have only to watch him at work in his *Quest* article, "The Life of Jesus Study" (April 1924). But if we turn to him at work on "The Buddhist Dogma of the Three Marks,"<sup>1</sup> "All is impermanent, suffering, selfless," whereas he is not uncritical, he is not being guided by what he would in his own field have used: the historic sense. Thus, the dogma represents the belief of the actual compilers of the Canon—and that only: now was it the teaching of the Founder 300 years earlier? No, the utmost he ventures to say is: "Doubtless when the Buddha enunciated them with all the authority of his spiritual presence, he carried conviction to the majority of his hearers." It is true that, in this one article, we find the expressions (concerning the same dogma): "the Buddha said it"; . . . "the Buddha is said to have (discerned)"; . . . "what the gospel of the Buddha taught"; . . . "Buddhism said"; . . . "the Buddhist theory said"; but the indiscriminate use of such variants, all applied to the one topic, are at the opposite poles to his methods

<sup>1</sup> *The Quest*, October 1924.



in more familiar pastures. In these he asks at every step what is more or is less likely, historically speaking, to have been the authentic teaching of the Founder; in the former, less familiar field, he weighs the dogma on its own (if modernized) merits, unconcerned with the source and history of its coming, at a certain stage, into authentic teaching.

I do not forget that at the time Mead wrote, he was but following the procedure of the pioneer experts on Buddhism. No one was discerning a definite earlier and later in *any one* thesaurus of Buddhist literature.<sup>1</sup> In Christianity "higher criticism" was, relative to classical studies, very young; in Buddhism it was practically unborn. Thus Oldenberg accepted unquestioningly the "four truths" as the very marrow of the original gospel of Buddhism; and Dr. Grimm, with less excuse, has echoed this. Rhys Davids discerned none of the accepted Immanence of the day of the birth of Buddhism in the injunction to take "the Self" as lamp and refuge, but equated it (implicitly) with Henley's (for us) contemporary vaunt: "I am the captain of my soul!" And Winteritz, yet more recently, has nothing to indicate of changing monastic and other values in his selections of passages deemed cardinal to the

whole teaching. Here were men who knew their Pali Canon at first-hand as Mead, no Pali scholar, could not, yet who did not, by any weighing of their own, appeal to his historic sense. My own doubts I was beginning to utter just when Mead published the essay now cited, namely, in 1924. Reprinting, through purchase of Messrs. Bell and Son's permanent type, my little *Buddhist Psychology*, published at Mead's request in his Quest Series, in 1911, I added in the supplementary chapters one on "The Anti-Soul Attitude." In this an interval of 13 years had brought me to write thus:

Let the reader bear in mind these typical cases of what we may call the more-wording of a simpler, older pioneer teaching, when he comes across such sweeping assertions as, that Gotama taught we have no souls, no "I." We have rather to consider, unfortunately, not what did he say?, but what is he made to say?, and by whom, and how long after him, was his teaching with the "more-wording" of his church set down?

Since then, in getting an ever less scanty acquaintance with the Pali canon, I have in many books striven to suggest, for more competent successors, how sorely "higher criticism" is called for about it. If Mead and many others found this worth while applied to the Christian canon, committed to writing when writing had long been practised, about two to four generations

<sup>1</sup> Save only perhaps that the third Pitaka is later.



after the presumptive date of the Founder, how much more was it not needed for a canon, only committed to the new art of book-writing, perhaps at a period *from four to six times longer* after the date of that other Founder's life?

To the best of my knowledge, no one, since the publication of Mead's article of 1924, has made comment on its unquestioning ascription of those "three marks" to the Founder's own teaching, I certainly did not; I was but beginning to grope where the pioneers' blazed trail ceased. And, let me be candid, I recollect feeling a little hurt, he had so utterly refrained from letting me in with what he was about to lecture on and then publish. He too shared in that tendency, shown by Indologists and by other research-workers, *viz.*, to maintain the apartness of the Hebrew "prophet," against which Renan, nearly a century ago, so earnestly protested, enjoining that scholars, of all men, should seek to join hands of collaboration in their work of exploration.<sup>1</sup> And so, after this long interval, our memorial meeting has brought me to realize that the delayed comment on this side-tracking essay has yet to be spoken. Not so much because it was Mead who wrote, but because the need for comment still exists. It is but recently, that I have noticed my-

<sup>1</sup> *Avenir de la Science*, Esp. Ch. XIII. E.g. "It travaille trop souvent pour lui seul, ou pour sa coterie."

self stigmatized as she who calls the great non-self teacher the teacher of the self. And this, as I have said, concerns the third of the three marks dealt with by Mead, which is, by some South Asian Buddhists, considered to be the very centre of their religion.

This however is, of necessity, but a brief article and not an essay, and I am here for brevity confining myself mainly to the psychological aspect of the "mark" of the non-self. As a dogma come into early Buddhism, it cannot adequately be treated of, if the subject of the Immanence accepted at the birth of Buddhism be ignored. I have treated of this elsewhere, and confine myself here to that later extension of the dogma, which, after rejection of Immanence, *i.e.*, of the divine nature of the human spirit, went on to see, in the man or person, merely a label for a complex, or swift succession of mental phenomena or *dhammas*, regarded either under fifty and more titles, or under the convenient notion of "heaps" (*khandhas*) bodily and mental. With this too I have dealt elsewhere, but I am here concerned (as there I was not) with Mead's treatment.

He first guards the dogma against what is not in it, namely denial of immortality; only reality is denied. This may have brought comfort to him. For me the latter denial involves denial of the former. About



the latter as denied he goes on in Humian vein to state the Buddhist case: no search reveals any self as permanent reality.

Search for the searcher reveals an ever-changing Proteus, not to be apprehended in itself. The notions "I" and "mine," *my* body, *my* mind, "keep the world ego-centric, vitiating all our judgments and valuations." You will never seize the "I," but only an increasing series of images and notions and states erroneously labelled as yours. The "I"-notion is but an habitual attitude towards an ever-changing flux . . . leading to megalomania rather than liberation.

In such graphic phrases does this bad cause find able championship. There is in it nothing so far unfamiliar to the modern psychologist, heir of the dragon's crop sown by David Hume, albeit Mead does not acknowledge this. Neither, it is true, does he acknowledge that champion of a more honest psychology, James Ward, for whom the *first step* in psychology lies in seeing all mental phenomena as "presentations to a self"—a truth from which language does not let us get away, whether we deride it as the "common sense" sneered at in the opponents to Hume,<sup>1</sup> or forbid it as dragging metaphysic into psychology. Nor, I might add, does he acknowledge what Ward made perhaps too little of: that the referee of presentations is equally a

fact in our *efferent* nature: the going out to meet the presentation, as well as to react upon it, over and above *afferent* reception.

But here I am more concerned with what Mead does champion in this dogma of institutional Buddhism, namely, how he apologizes so much more ably than do the champions who confess to the dogma. What can we show in the Pitakas, or in exegesis: in (to take only the apologists-in-Pali) Buddhaghosa, Dhammapāla or Buddha datta, omitting later ones, to equal Mead's presentation? Starting Buddhist studies as I did in sympathy with the dogma, I had to confess that in their apology I found nothing better than one of two things: iteration of the dogma—I have likened this to the asserting bogies in the dark to children—or reasoning by false, or at best materialistic premises. Namely that, since all is in flux, and hence decay follows growth, therefore not-self means: no self so called is permanent. Here, be it noted, the very permanence denied to the self, was conceded to those "heaps": body and the four mental phenomena; these were real, of indefinite duration; only the self, or "man," was non-existent.<sup>2</sup> Moreover one and all of them, for all their scriptural citations, invariably overlook the analogy wherewith the Founder

<sup>1</sup> The "British" School.

<sup>2</sup> Cf. *Compendium of Philosophy* (Abhidhammatthasangaha) P.T.S. trs. part VII, §14.



met the assumption, that man is nothing more than a complex of the "heaps."<sup>1</sup> "Do we not, in our judge-ruler, admit one who is *more* than the subjects, over whom he disposes? That if we reduce him to subject-level, there is left no judge, no disposer, no arbiter to keep the subjects in order?" Mead will have known nothing of this context, even in translation (then only in a German one), so is it man-handled by the old Buddhist editors, getting past an awkward query to their dogma.

Moreover one and all of them agree in making (so far as I have followed them) no effort to explain the dogma's denial as does Mead. Namely, by considering the denial as implying in some way "a perfecting of personality from the restrictions of 'I'-ness into a super-personal potency of consciousness and being, that is life itself as a whole, and has all life's potentialities freely open before it." Brave words these, and admittedly put forward as a compromise to reconcile modern protest at the dogma's bleak "No, no!" And modern Buddhists near and far tend now to lisp in terms of an All, a One transcending the intensive force of seeing the very man in the "I." But modern it is, and no such apology was felt as needed by a Church which was out to

trample on the tremendous implications of Indian Immanence. Its conclusions were and remained just negation:

There is here truly name and form  
Wherein exists no being or man.

All states (of mind) are seen clearly  
as not a self.

A way there is but no goer.<sup>2</sup>

These are but a few of Buddhaghosa's asseverations. Beside this institutional complacency there is something pathetic in our well-meant and wider-hearted will to apologize, and if it may be find truth, where the earlier man has been content to ward off what he has held to be error.

For myself it were wiser to look to weaknesses in our own view, whereby we are not immune from sharing those in Indian thought, both Buddhist and non-Buddhist. Take the still living infection from Hume's (not atheistic, but) sceptical standpoint. One of his two sceptical departures was, a century later, met by Höffding, who, in his *Outlines of Psychology*, contends, not (as contradicting Hume) that we *cannot* really know things as causes and effects, but that we really *only know them as such*. I have yet to meet anyone who has contended similarly that, so far from "stumbling upon" a particular activity of the self when we try to "catch" *him*, we have no knowledge of that

<sup>1</sup> "An Overlooked Buddhist Simile," *J.R.A.S.*, 1937, pp. 259 ff.

<sup>2</sup> *Visuddhi-magga*, pt. III.



or any activity *save by our real presence as "catcher,"* as searcher, as knower. Just as, to quote a famous Buddhist simile ever misinterpreted, we only truly apprehend and comprehend the parts of a chariot—wheels, pole and the rest—if we see them as the work, the activity of the chariot-maker and driver. Else are they idiotic output. Hume as seeker seeks to catch the seeker. Everywhere is he in all intelligent effort. Searching, doubting, failing to find, affirming, denying, understanding: what sense is there in any of these verbal forms where the corresponding agent-term is not there, preceding their use, their claim to be used? To label this claim as mere common sense is to brand metaphysic with confining itself not to realities, not to the very man, but to things secondary and derivatives of him.

Again, take the Indian view that the true is not phenomenal but persistent, not fleeting but static, unchanging, imperishable: a notion claimed for all that is at once immaterial and not illusory. That, of such, true vision consists in cleaning off error from him who sees, as when the moon emerges from clouds. In this way, if there be a real essence or entity called "man" or self or spirit, he is this persistently static, not to be perfected being. If, with the new light in Indian thought fostered by

original Buddhism, we see the self or man as a growing, becoming entity, then, it was contended, since all that grows or becomes enters sooner or later on decay, he cannot be permanent, essentially eternal.<sup>1</sup>

That there was here argument possibly from wrong premises was passed over. A culture already decadent had decided that the word *bhava* or *bhavya*, once of such happy import of the promise of more and finer life, was to be shunned as applicable only to conditions wherein man was encased in transitory *nāma* and *rūpa*, or body and mind. That the owner, the user, the encased one, was as a very babe, faring onwards in evolution from the potential to the supreme Actual: this was rejected, and therewith the word "becoming" came to mean, as it were, a symbol of the non-reality of the very man. Was not everything impermanent?

Had Mead used his fine talents of sympathetic consideration and expression thereof to weigh such shallow oversights in Buddhist scholastics, he would have proved a nobler apologist, since he might, through such, have "stumbled upon" the real New Word in Buddhism, instead of bolstering up doctrinaire myopia with non-Buddhist width of view. For he was and remained a worthy seeker of truth. I testified to this at our recent meeting,

<sup>1</sup> *Kathāvattu*, §§ 228, trs. in *Points of Controversy*, P.T.S., page 56.



quoting from the peroration of the other article herein alluded to. Similar and not less moving is here his final word, and that is that however we conceive and name "the Supreme Good which orders the way of going of all things," whether as Law, Love, Life, Light, we shall ultimately come face to face with the smiling face of Truth. For me, in some yet inconceivable form, this will be the smiling face of the True Man by whom and from whom proceed all such concepts.

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### HERMES

Up and down the narrow paths of day,  
 With hurrying steps my feet  
 Now slow, now fleet,  
 With countless hurrying steps my feet  
 Brush through the thickets of the narrow way.  
 Oft, often when my urge is to be fleet  
 My feet must plod and plod through heavy clay,  
 Or they must climb a bleak and stony pass  
 Where no flowers are, and sparse the upland grass.

Yet ever on and on I go  
 For I do surely feel and know  
 The winged heel is mine! O Wings  
 That shall unfold a speed that brings  
 Me to an airy way on flying feet,  
 Winged and fleet.  
 Above the narrow paths where I did break  
 With weary steps through thickets, I will make  
 Bright pathways on the air and leave a wake  
 Behind each day, a shining wake.

Countless the thoughts that pace and pace  
 Behind my set and intent face.  
 So small a mask! how can it hide  
 Those vast regions wild and wide  
 Where countless thoughts so swiftly ride?  
 Or where they faint in desert heat,  
 Or where they gasp, in steep ascent,  
 Or where they ever seem to beat  
 In dreadful circles, weary, spent?

Smiling I watch these endless thoughts that go  
 On and on, for I most surely know  
 That winged as the Bird of Life am I! O Wings  
 That bear my thoughts on light and airy ways,  
 And leave a fiery brightness on the days  
 That surge into my wake, and my heart sings.

S. GRAHAME HOYER





The sculptor Einar Jónsson and one of his works, entitled "Rest," whose message is: Beauty and perfection do exist and have always existed in some invisible sphere of existence. The work of the artist and the reformer consists in reality of nothing but the unveiling of such beauty and perfection as have always existed—he hews away the crude material from the divine image concealed in his medium.





# A POET IN STONE

## THE SCULPTOR EINAR JONSSON

BY GRETAR FELLS

General Secretary of The Theosophical Society in Iceland

### INTRODUCTION

**E**INAR JONSSON, the greatest artist of Iceland, was born on the 11th of May 1874. He is what might be called a poet in stone. He is the most symbolic of all Icelandic artists, and Theosophical and metaphysical ideas may be found in many of his works. In the Diamond-Jubilee-Year of The Theosophical Society he gave to The Society in Iceland a relief-portrait of Dr. Annie Besant as a young woman. It is his ideal of this great soul. He shows her standing by a table as if lecturing—dignified, poised, yet vibrant with silent strength and vitality as an Eternal Youth—looking *forward*. For the main part Einar Jónsson received his artistic training in Copenhagen in Denmark, but he is a far-travelled man and has studied art in Deutschland, Hungary, Italy, England, Holland and America. The State of Iceland has built a Museum for his works, where he also has his studio and his home. The Museum is visited by foreigners from many lands every year, and the name of Einar Jónsson is there-

fore known and honoured in many parts of the world. For many years the Parliament of Iceland has granted him a salary of honour. The following is an extract from a lecture, given by me on the Radio of Iceland some time ago, about Einar Jónsson and his art :

### THE SCULPTOR AND HIS WORKS OF ART

Einar Jónsson is the most symbolic of all Icelandic artists and enjoys in many respects a unique position among them. The whole of his art might be characterized by one word : RE-CREATION.

All artists, at least all those who deserve to be called by that name, are as a matter of course *creators* ; but they are not all re-creators ; and the less artists they are the less there is of actual new *creation* in their work, and more of repetitions, reflections, echoes. Einar Jónsson is such a great re-creator that he can hardly deal with any problem without taking it to the transforming mountain of his creative genius, where he makes it shine with new rays of glory. It is indeed not everybody who can



follow him on to the height of this transforming mountain, because, for one thing, he is so symbolic. But those who can reach there are rewarded with a wide and marvellous view of human life and deeper insight as to the hidden laws of nature.

Wherever we have to deal with true art, and very much so where Einar Jónsson's art is concerned, words are of little use. Sculptors, and Einar Jónsson in particular, shape their works so that they have a silent message and convey ideas which cannot be expressed in words. Einar Jónsson's art teaches more *indirectly* than *directly*, it indicates, suggests, and is even in some ways like a half-quoted verse. It is the truth spoken "under the rose."

Even those artists who believe in art for art's sake, and for this reason put their chief emphasis on form—even they have some message to deliver and it appears in their work, as long as all the visible world is an eternal symbol of the invisible, the outer eternal symbol of some inner truth. Even that art which is in reality little other than imitation, has its message—the message of that which it imitates. That which makes Einar Jónsson so unique among Icelandic artists—and I would venture to say among all artists—is the unusually great and sublime message he brings and the original and independent manner in which he conveys it.

Einar Jónsson makes spiritual facts appear in the festive dress of allegory and march in procession, if one may say so, through the spiritual worlds of those who understand his message. His art is transcendental, beyond understanding, symbolic. He succeeds in dealing with form in such a way that it seems to whisper: "Onwards, farther! I am only here to direct, to point out the way to your destination." Almost every one of Einar Jónsson's works points away from itself and opens up a vista over unsettled lands. And even those of his works which are most difficult to understand have a stimulating effect on the imagination, like beautiful wordless music or an unwritten poem which lingers in the consciousness as an impulse of poetry.

I mentioned before that one word might be used to characterize the whole of Einar Jónsson's art, and this word was

#### RE-CREATION

Einar Jónsson's message as an artist is contained in this one word. Therefore his works are so *fresh*; there is a kind of morning brightness over them, because the re-creation in question here is a *positive* re-creation—an *evolution*.

Einar Jónsson's message is one of resurrection. Many of his works are like hymns and one can almost hear the cold stone sing:

"Nearer my God to Thee!"



# KALI YUGA—IRON AGE

BY T. SREE RAM JHA

## THE "REAL YUGA" THEORY

DILIGENT students of *The Secret Doctrine* will be aware of the "additional note" appended to the first volume of the latest—Adyar—edition (p. 340), regarding the date of Kali Yuga, our present "historical" era. At the request of the Vice-President of The Society, the note was provided by Probohd Chandra Sen Gupta. The writer distinguishes between an "unreal," meaning a "false" Kali Yuga, obtained through a late "astronomical calculation backwards" by Āryabhatta (4th or 5th century A.D.), and the "real," meaning the "true" Kali Yuga according to the *Mahābhārata* and *Purānas*. The former, adopted as correct by H.P.B., places the beginning of Kali Yuga at 17-18 February 3102 B.C., the latter nearly six and a half centuries later, at 7 January 2454 B.C., when the full moon at winter-solstice day stood near the star Regulus.

What I cannot gather from the note is how the pretended "true" epoch has been ascertained otherwise than, partially at least, by a similar method of "astronomical calculation backwards," based upon historical tradition as in the case

of the supposed "false" epoch. I have not heard of the existence of unbroken historical records<sup>1</sup> for the last 5,000 years. I am therefore inclined to think that the chances for Āryabhatta's figure being more correct than any more modern calculation, are just so much greater as his time is 15 to 16 centuries nearer to the beginning of the cycle.

## THE "NEW CYCLE" THEORY

But what is even of greater importance, is the end of Kali Yuga, that is to say, of its first cycle of 5,000 years, which must bring with it great changes in the world of man.

Perhaps better known than Mr. Sen Gupta's theory, at least in India, and certainly most insistent, is the protest raised against it by C. Panigrahi Bharadwaz in a series of articles in *The Observer*,<sup>2</sup> not to mention a number of letters to the President and the Vice-President. The writer styles himself a "New Cycle Theosophist," and believes that "Kali Yuga ends on 1st August 1943," so that there is little time left to prepare ourselves for the

<sup>1</sup> See hereafter sub *Asuramaya*.

<sup>2</sup> College Lane, Cuttack. The seventh and last paper of the series appeared in the issue of 1 April 1940.



impending fateful changes. H.P.B. also attached the greatest importance to the closing of the first 5,000 years of Kali Yuga. Only, according to her, that closure had already taken place some 42 or 43 years ago, namely in 1897-98.

### TRANSITION CENTURY

It may well be however, and it seems even most likely, that the change from the old to the new cycle may not be effected in one short year, but will rather take more of a century than less to accomplish. And if that is so, this our twentieth century must be the fatal period of transition. Even when taking into consideration only the wars fought in our times, and the enormous changes effected in the ways and means of warfare, in the ways and means of dealing out death at will to hundreds of thousands of living human beings at once, it will be evident that this cannot but deeply effect all other issues of life.

Some aspects, of a more intellectual and moral nature, of the transition from the old to the new cycle, were considered by me eight years ago in an article, entitled "H.P.B.'s Foresight for the Year 1897."<sup>1</sup> In the plight in which the world is today, it is only natural now to stress the political aspects of that transition—the rela-

tion between the nations and races. In this connection I will draw special attention to H.P.B.'s declaration that in this transition period, that is, "at the end of the dawn of the new cycle, not a few accounts will be settled and squared between the races."<sup>2</sup> Also to that other prophecy of hers, already cited by me at the beginning of the present war, but well worth repeating in the crisis at which we at present stand.

### "THE TERROR"

Speaking of the Count de Saint Germain, "the greatest Oriental Adept Europe has seen during the last centuries," H.P.B. added the significant remark: "But Europe knew him not [as such in the eighteenth century]. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone,"<sup>3</sup> as it did France alone at the time of the Revolution. This was written shortly before her death, 1891, and could therefore—her own century being very near its close—only refer to our own twentieth century.

The *Terror* is now threatening to carry everything before it. The struggle may be a long one. It may take many years and decades of years to square the karmas of nations. But

<sup>2</sup> See hereafter sub I.

<sup>1</sup> THE THEOSOPHIST, Dec. 1932, Jan. 1933, pp. 384, 415.

<sup>3</sup> *The Theosophical Glossary*, p. 309. THE THEOSOPHIST, Dec. 1939, p. 239.



the *Good* will in the end prevail, if not now then tomorrow, if not tomorrow then surely at its appointed end. With assurance we may look forward to the close of the transitional period, when the war-ridden and power-mad old centuries will give place to a new time and a more peaceful world, because more united and federated—a change, upon the accomplishment of which may well be put the seal of the Brotherhood, when their next Messenger to the world makes his appearance in the last quarter of this our much afflicted twentieth century.<sup>1</sup>

#### SUN, MOON AND JUPITER

After this digression, necessary to show the importance of our subject, let us return to Mr. Panigrahi's calculation of the year 1943 as the end of the old cycle. He bases his conclusion exclusively on one passage of *The Secret Doctrine*, with complete negation of all other texts.

And that one passage even is not from H.P.B.'s own pen, but cited by her from the *Vishnu Purāna* which in its turn derives it apparently from a still older source. The problem turns therefore entirely on the latter and its interpretation. H.P.B. offers no comment of her own. The sentence runs thus: "When the sun and moon and the lunar asterism Tishya [or

Pushya] and the planet Jupiter are in one mansion, [the Kali Yuga shall have an end, and] the Krita (or Satya) Age shall return."<sup>2</sup> Now, according to our writer such a conjunction of Sun, Moon and Jupiter in Pushya will take place 1st August 1943 at 12.44 p.m.

I have been assured by astronomer friends here that the astronomical calculation giving this exact point in time is correct.<sup>3</sup> Still, counting from A.D. 1943 backwards 5,000 years—the duration of the first sub-cycle of the Kali Yuga—gives B.C. 3057. And I have nowhere found any mention of this year as the astronomical or historical beginning of the Black or Iron Age.<sup>4</sup>

Furthermore, it is generally accepted, or at least so by H.P.B., that Kali Yuga will last 432,000 years, of which only the first small sub-cycle of *circa* 5,000 years has passed up till now. The literal

<sup>2</sup> SD<sup>1</sup>, I, 378. Fitzedward Hall's *Vishnu Purāna*, IV, 229, "The chief star of Tishya is in the constellation Cancer."

<sup>3</sup> I am further informed by the same friends that the conjunction of Sun, Moon and Jupiter in Tishya occurs once in every 25,000 years and more. In that case, it coincides probably with a "sidereal year," that is, a complete circuit of the precession of the equinoxes, a period of about 25,868 years. For the importance of this cycle in *The Secret Doctrine*, see f. i. SD<sup>1</sup>, II, 550 ff.

<sup>4</sup> Some derive the word Kali from *Kala* (f. *Kali*) = dark, black, dark-blue, blue-black; others from *Kali* = strife, war, dissension, contention. The two Sanskrit words are of course nearly related, having come from the same root. The name Iron Age is obtained by comparison of the Hindu Krita or Satya, Treta, Dvapara and Kali Yuga with the western tradition of the Golden, Silver, Bronze and Iron Age. Our present time seems one of the high-spots of this Dark, Iron, or War-age.

<sup>1</sup> See sub VIII hereafter.



interpretation of the text therefore should lead to the conclusion that it has no bearing upon the close of the first sub-cycle, but only upon the close of the great cycle itself, lakhs of years hence.

So far for the divergent views of the "Real Yuga" and the "New Cycle" theories. Not being an astronomer myself I have no views of my own to offer regarding their merits or demerits. My task will further be to state the case of Theosophy as laid down by H.P.B., leaving it to the respective votaries of the two theories to "disprove" its truth if they feel so inclined.

#### 3102 B.C.—A.D. 1898

Whether a real or an unreal yuga, whether false or true, there is no doubt that in *The Secret Doctrine* and in sundry other places, H. P. B. keeps doggedly to Āryabhatta's calculation of 3102 B.C. as the actual beginning of Kali Yuga. How deeply during the latter part of her life, starting from 1884 when she began to write *The Secret Doctrine* up to her death in 1891, she was preoccupied with this cycle, and what signal importance she attached to the close of its first sub-cycle of 5,000 years, the following chronological survey<sup>1</sup> of relevant passages may testify.

<sup>1</sup> This list is much fuller than the one given in my former article. Even so I dare not say that it is complete, though I believe that not much may be lacking.

I. *From the First Draft of "The Secret Doctrine," MS, p. 31.*

"The ['very'] 'old Book' ['from which the many volumes of *Kiu-te*<sup>2</sup> were compiled'] having described Cosmic Evolution, and explained the origin of everything on earth including man, and given the true history of the Races, from the 1st down to the 5th Race, goes no further. It stops short at the beginning of Kali Yuga, just 4,986 years ago at the death of Krishna—the bright *Sun-god* and the once living hero and reformer.

"But there exists another book. None of its possessors regard it as very ancient as it was born with, and is only as old as, the Black Age, namely about 5,000 years ago. In about 13 to 14 years hence, the first cycle of the first five millenniums that began with the great Cycle of the *Kali Yuga* will end. And then the last prophecy contained in that Book, Volume I of the prophetic Record for the Black Age, will be accomplished. We have not long to wait and many of us will witness *the dawn of the new Cycle, at the end of which*

<sup>2</sup> These "secret folios of *Kiu-ti*," thirty-five volumes of which "for exoteric purposes and the use of laymen may be found in the library of any monastery" in Tibet, are so to speak "The Popularized Version of *The Secret Doctrine*" (*SD*<sup>1</sup>, V, 389). According to the Master, H.P.B. knew at least parts of them "by rote" (*The Mahatma Letters*, 285). Some fragments and notes from them, no doubt given out by her, and originally in the possession of A. P. Sinnett, and circulated among the older members in the early days of The Theosophical Society, were published by C. Jinarājadāsa in *The Early Teachings of the Masters*, p. 184 ff. See also Francesca Arundale, *My Guest, H.P.B.*, p. 14.



*not a few accounts will be settled and squared between the races.*"<sup>1</sup>

Incidentally from this passage can be ascertained when the identical text must have been written. If we deduct 3102 from 4986 we obtain the year 1884 as the date of the written text. And if we add to this 13 or 14 years, we have the year 1897-98 as the end of the first sub-cycle of 5,000 years.

II. The above text was published in 1888 in the first edition of *The Secret Doctrine*<sup>2</sup> with only slight alterations, except the two notable ones which change the figure 4986 into 4989, and the numbers 13 and 14 into 9. This gives us for the date of revision of the text of the first draft the year 4989—3102 = 1887 (see hereafter sub V). The figure 9 is obviously a mistake and should be 10 or 11.

III. *From the SD<sup>1</sup>, I, 369 ; SD<sup>4</sup>, II, 85.*

"Yudhisthira—the first King of the *Sacea* [Shākyā?], who opens the Kali Yuga era, which has to last 432,000 years—[was] 'an actual King and man who lived 3,102 years B.C.'"

IV. *From the SD<sup>1</sup>, I, 612 ; SD<sup>4</sup>, II, 337.*

"We are at the very close of the cycle of 5,000 years of the present Aryan Kali Yuga ; and between this time [1887-88] and 1897 there

will be a large rent made in the Veil of Nature, and *materialistic science will receive a death-blow.*"<sup>3</sup>

V. *From the SD<sup>1</sup>, II, 69 ; SD<sup>4</sup>, III, 79.*

"The year 1887 is from the commencement of Kali Yuga 4,989 years."

VI. *From the SD<sup>1</sup>, II, 435 ; SD<sup>4</sup>, III, 433.*

"The year of the *Kali Yuga* is said to have begun between the 17th and 18th February in the year 3102 B.C."

VII. *From "Le Lotus," December 1887, p. 161.*

"Ce sont les enseignements et le dogme de l'Esotérisme Oriental, qui nous montrent le *Kalki Avatar* à la fin du *Kali Yug*, alors que nous ne sommes qu'au commencement. Le *Kali Yug* doit durer 432,000 ans, et les premières 5,000 années ne seront écoulées qu'en 1827." The last figure is an obvious misprint for 1897.

VIII. *From The Esoteric Section of The Theosophical Society, Preliminary Memorandum, 1888 (The Theosophist, August 1931, pp. 597-97).*

"Let every member know that the time for such priceless acquisition ['to become white Adepts'] is limited. The writer of the present is old ; her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance

<sup>1</sup> My italics.

<sup>2</sup> *SD<sup>1</sup>, I, xlili-xliv ; SD<sup>4</sup>, I, 65.*

<sup>3</sup> My italics.



by another worthier and more learned than herself [Annie Besant!], still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (*given to the world in every last quarter of a century*),<sup>1</sup> those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.”

IX. From “*Lucifer*,” November 1889, p. 173.

“The great psychic and spiritual change now taking place in the realm of human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century [1875], and will end—so says a mystic prophecy—either for

the weal or the woe of civilized humanity, with the present cycle which will close in 1897.”

X. From the “*Vahan*,” December 1890, p. 2.

“We say today to all: If you would really help the noble cause—you must do so now: for, *a few years more and your, as well as our efforts, will be in vain.* . . . We are in the very midst of the Egyptian darkness of Kali Yuga, the Black Age, the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.”

XI. From one of H.P.B.'s last letters, April 15th, 1891 (*Five Messages to the American Theosophists*, p. 27).

“Let me remind you all once more that such work [‘for the common cause so dear to us all’] is now more than ever needed. The period

<sup>1</sup>My italics. See SD<sup>4</sup>, V, 396; *The Key to Theosophy*, 306; *The Mahatma Letters*, 51, 362.



which we have now reached in the cycle that will close between 1897-98 is, and will continue to be, one of great conflict and continued strain. If the T.S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body.”

XII. *From H.P.B.'s posthumous work, "The Theosophical Glossary," published in 1892, p. 170.*

“The fourth, the *black* or iron age, [is] our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It [the last one] began 3102 years B.C. at the moment of Krishna's death, and the first cycle of 5,000 years will end between the years 1897 and 1898.”

#### ASURAMAYA

We have already heard from where H.P.B. obtained her knowledge regarding the different cycles of cosmic and human evolution *in general*—from that “very old book, from which the many volumes of *Kiu-ti* were compiled.” The question is now where her knowledge of the Kali Yuga cycle *in particular* was derived from. The passage part of which is quoted above, sub V, gives the answer. From a Tamil calendar, the *Tirukkanda Panch-*

*anga* for *Kali Yuga* 4986(1884-85) “compiled by two very learned Brahmins, Chintamany Raghannaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.”<sup>1</sup> It was compiled “from fragments of immensely old works attributed to the Atlantean astronomer, Asuramaya, and found in Southern India,” H.P.B. informs us, adding further: “The work is proclaimed by the best Pandits as faultless—from the Brahmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in ‘Isis Unveiled,’ with the fragmentary teachings published by the same Theosophists, and with the present data derived from the Secret Books of Occultism [*Kiu Ti*], *the whole will be found to agree perfectly, save in some details which may not be explained*;<sup>2</sup> for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done*.”<sup>3</sup>

#### THE DEATH-BLOW TO MATERIALISM

In my older article I have given diverse illustrations of the truly critical nature of the closing years

<sup>1</sup> The Adyar Library is not in possession of a copy, and I have not yet been able to secure one. If anybody is the fortunate possessor of, or can lay his hand on, a copy, it would be greatly appreciated if he would make the Adyar Library the happy recipient of it.

<sup>2</sup> My italics.

<sup>3</sup> SD<sup>1</sup>, II, 51; SD<sup>4</sup>, III, 67.



of the last century. Among these is the death-blow given to materialistic science (see above, sub IV) round about the year 1897, as testified to by men of science themselves. For example, Mr. Dampier-Whetham tells us: "From 1895 onwards, there came *the new revelation in physics*. The new physics may be said to have begun in 1895 with the discovery of X-rays by Prof. Wilhelm Konrad Röntgen of Munich. Röntgen's discovery led to another field of research, that of radio-activity. In this search, the first success fell to Henri Becquerel, who in February 1896 found that uranium and all its compounds emit rays. The next year, 1897, was marked by the great discovery of ultra-atomic corpuscles. The new era in physics had begun. *The old materialism is dead.*"<sup>1</sup>

So much for physical science. To this I may now add the not less striking case of the science of psychology. It is "Psycho-Analysis" which has caused the greatest revolution in this field, and we are told that "the beginnings of psycho-analysis are marked by two dates: 1895 which saw the publication of Breuer and Freud's *Studien über Hysterie*, and 1900 which saw that of Freud's *Traumdeutung*."<sup>2</sup>

Was there ever a greater and truer prophetic than H.P.B. when

she wrote that "between this [her] time [1888] and 1897 materialistic science will receive a death-blow"?

#### BROTHERHOOD AND PATRIOTISM

The above texts from H.P.B.'s works show an increasing emphasis and a growing anxiety, as their author felt her last days close in upon her. The approaching end of Kali Yuga's first sub-cycle was more than an interesting theoretical or even hypothetical proposition. For her it was a real thing. She saw it coming with all its immediate implications. The critical moment was drawing fearfully near. Critical not only for the future spiritual state of humanity in general, but also and specially for her particular life-work—Theosophy and The Theosophical Society. Under the stress of the last efforts she even became more pessimistic than is warrantable. Her forecast that after the fatal hour, 1897-98, no Eastern Adept or even a pupil of one would anymore visit the West until the New Dispensation in 1975 seems too dark a vision.

As to the possibility of the failure of The Theosophical Society and its "perishing ingloriously," she herself has given us the magic formula to prevent such a disaster, namely to be true to "the beautiful dream of a *Universal Brotherhood of Man*," with the stress laid on the "Universal."

<sup>1</sup> *History of Science*, Cambridge University Press, 1930, p. 470.

<sup>2</sup> *Enc. Britt.*, vol. 18, p. 674.



# ANCIENT HINDU CHRONOLOGY

BY K. RANGARAJAM

*(Concluded from page 500 of September issue)*

I HAVE so far discussed the three myths in Indian history and shall now pass on to Ancient Hindu Chronology. The pivot on which oriental scholars built up their histories of Ancient India is the myth of an Aryan invasion from the North-west, and while accepting the list of kings and dynasties as found in the Puranas, they adjusted and drastically curtailed the periods of their individual reigns to accord with their theory that the antiquity of the Hindus could not be taken back beyond about 1000 B.C.; in other words, the fact that they had taken for granted that there was an Aryan invasion of India at a particular period, necessitated their adjusting the development of Hindu civilization, culture and religion to a period subsequent to the date assigned for that invasion. If this theory is exploded, the whole structure of their made-up histories of Ancient India falls like a house of cards. For example, the question of the time when the Vedas were composed does not certainly arise. It may for our purpose be taken that the Vedas appeared when man appear-

ed in India and hence the statement in the Vedas themselves that they originated at the beginning of creation is correct. It does not matter whether this statement is taken in its literal sense, or to the time when the Hindus emerged from their savage state; but one thing is certain and that is that the representations of western anthropologists that the condition of the human race was one of hopeless savagery to a comparatively modern date is an unwarranted assumption in support of an unproved and unprovable theory of man's origin. The Hindus might not have developed the so-called historic sense as understood by westerners, who give too much importance to particular dates, for their conception of time is radically different. This is instanced by our adoption of the cycle of sixty years. Time is compared to an eternal wheel in perpetual motion. Man's memory is short and a thousand years appear long in comparison to his short span of life. If instead of the year, a generation is taken as the unit, a hundred persons, an insignificant number will easily cover a period



of three to four thousand years. A bare twenty centenarians, one born at the time of the death of the preceding one, will more than bridge the gulf from the time Jesus Christ preached and our present time. It is impossible to understand why we consider a person talking of six or sixty thousand B.C. as unscientific; common sense tells us that one man could have originated only from another man, and there must have been an endless chain of generations before and still more to come, and we of the present generation are merely connecting links in the endless causation and absorption of life. We see within our own lifetime several generations of the lower orders of life, and the units of time of many of them are probably seconds and minutes, but there is absolutely no reason whatever to doubt that each of these humble creatures, however short their span of life according to our conception of time, considers its own as long as our hundred years. A hundred years of man's life may look like a hundred thousand in the eyes of a worm whose lifetime might be counted in hours. Therefore what appears very long and unbelievable in the eyes of a worm is a negligibly short period in the eyes of man, and what appears a long period to us may be an equally insignificant period in the eyes of any higher beings whose existence we are not

physically aware of. There is absolutely nothing extraordinary in any nation claiming an antiquity of a few thousand years, and in the absence of proofs to the contrary it must be accepted. In the present nature of the structure of the earth where constant physical and chemical changes are going on, it is vain to expect solid proofs from archaeological findings and excavations. An inspection of the books in our modern libraries will easily convince anyone that even in our days of advanced material civilization, printed books rot away in less than a century and cannot be handled or read. The highest credit is due to our ancestors for being able to transmit to us so much, as, from the extremely perishable nature of the writing materials which we are now using, our distant descendants do not stand the least chance of getting anything whatever from us. Two or three centuries of simple neglect alone are sufficient to wipe out every trace of our present literature, as time and insects do more havoc now than what fire did in the case of the library at Alexandria.

It is a matter for sincere regret that our Indian historians imitate too much the so-called scientific basis on which foreign historians of the nineteenth century chose to write their histories of Ancient India, based mostly on dogmatic assertions



divorced from and directly antagonistic to all indigenous traditions and records. Until this myth of an Aryan invasion of India from outside is exploded, the writing of a natural history of Ancient India is impossible as this theory constantly sets a limit of time beyond which the historian could not transgress, however much he might be supported by indigenous records and traditions. These foreign scholars did not make any secret of their ultimate object which was to bring the antiquity of Hindu civilization and culture as near to the Christian era as possible. This myth of an Aryan invasion was invented by them, it would seem, with the sole object of depriving the Hindus of the credit of being the oldest civilized nation of the world. Some day the truth must prevail, and I can safely assert that it will be proved beyond all possibility of doubt that the Indus and possibly the Gangetic valleys were the centres from which civilization spread to all parts of the world. As the English of the present day are known to have colonized America, Australia, S. Africa and other countries, so the people of the Indus valley had farflung colonies from Peru to Great Britain, and the so-called Aryan civilization, culture and languages found in many parts of the world are nothing but remnants of a Hindu civilization which had its beginnings millenniums ago. How else

could it have been possible for Mr. Wilford to construct a map of the source of the Nile from the Puranas which helped Lt. J. H. Speke, decades later, to verify and acknowledge the substantial correctness of the Puranic accounts? And the discovery of the script of Mohenjodaro in the far-off Easter Islands west of Peru in South America? I quote the following from General Cunningham's *Ancient Geography* (Introduction):

Mr. Wilford collected an account of the source of the Nile and reconstructed a map out of the Puranas (*Asiatic Researches*, Vol. III). Many styled him as an injudicious writer, wild speculator, and victim of imposture, but Lt. J. H. Speke in his *Discovery of the Source of the Nile*, Chaps. I, V, X, unhesitatingly states that when planning his discovery of the source of the Nile, he secured his best information from Mr. Wilford's map and testifies to the substantial correctness of the Puranic account. Is it not enough to repay the labours of the Puranic writers that it is they (and not Ptolemy, the great geographer of Greek Egypt) who helped the nineteenth century explorer with their accurate knowledge of that part of the country?

Regarding the discovery of the script of Mohenjodaro in far-off Easter Islands, I extract the following from Mr. G. R. Hunter's *Script of Mohenjodaro and Harappa*:

Since Sir John Marshall's book was published, M. G. de Hevesy has



called attention to the script of the Easter Islands in 1933. There can be no doubt concerning the identity of the Indus and Easter Island scripts. Whether we are thus confronted by an astonishing historical accident or whether this ancient script had mysteriously travelled to the remote islands of the Pacific none can say. The age of the Easter Island tablets made of wood is totally unknown, and all knowledge of their writing has been lost. This same (Indian) script has been found on seals precisely similar to the Indian seals in various parts of Ancient Sumer and the borderland east of the Tigris. The signs of the Indian script bear a close resemblance to the Egyptian of the old and middle kingdoms.

I further extract from the same book :

One thing is certain and that is that there was much more travel and intercourse in archaic times than has been generally supposed. The history of navigation from the time the ocean-going ships of Tyre were succeeded by the coasting galleys of Athens, down to the days of the Northmen, seems one of decay rather than of progress. What was a daring voyage of discovery for Nearchus was perhaps a commonplace of normal trading for the sailors of Mohenjodaro. Indeed it is possible that the sailors of Mohenjodaro embarked upon voyages much longer than that from the Indus to the Euphrates.

I sincerely hope that some scholar more capable than an amateur research worker like myself, will take up this subject and have the courage to write a history of An-

cient India based entirely on indigenous records, however much they might be ridiculed by the so-called scientific historians. Vincent A. Smith writes in his *Early History of India* :

Modern European scholars have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and valuable historic tradition, for instance, the *Vishnu Purana* gives the outlines of the history of the Mauryan dynasty with a near approach to accuracy, and the Radcliffe Manuscript of the *Matsya* (Purana) is equally trustworthy for Andhra history. Proof of the surprising extent to which coins and inscriptions confirm the *Matsya* list of Andhra kings has been recently published.

Mr. F. E. Pargitter writes (*J. R. A. S.*, 1910) :

These old genealogies with their incidental stories are not to be looked upon as legends or fables devoid of basis or substance, but contain genuine historical tradition and may well be considered and dealt with from a commonsense point of view.

Professor Wilson in his introduction to his translation of the *Vishnu Purana* says :

The fourth book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals. It is a barren record of events. After the great (Mahabharata) war, the *Vishnu Purana*, in common with other Puranas which contain similar lists, specifies kings and dynasties with greater



precision and offers political and chronological particulars, to which on the score of probability there is nothing to object. In truth their general accuracy had been incontrovertibly established.

Almost all foreign historians and their Indian satellites do not believe that the Kaliyuga began about 3102 B.C. though this era had been in vogue in the kingdom of Nepal right from the beginning as also elsewhere. At least now, when the excavations at Mohenjodaro have revealed a unique civilization of at least the fourth millennium B.C., I sincerely hope that they will kindly see their way to revise their views. In the *Indica* of Arrian translated by Macrindle (*Indian Antiquary*, 1876) it is stated that from the time of Dyonysus to Sandracottus (known to the Greeks in 321 B.C.) the "Indians counted 153 kings and a period of 6,042 years and among these a republic was thrice established (the number of years of the first republic is probably lost) and another to 300 years and another to 120 years." There is nothing improbable in the information given by Arrian as an average reign of 30 to 35 years (deducting the periods when republics were established); it is quite possible in those

days when people led much simpler and more natural lives than what we are accustomed to at present. Many foreign travellers in those remote days have attested to the fact that the Hindus lived even up to the age of 130 years and there is no reason whatever to doubt the veracity of these statements. Tradition says that the Hindus in those days married very late in life, especially the Brahmins and the Kshatriyas, as they had to undergo a rigorous apprentice course in the religion lasting till about their 35th year of age; this explains the series of long reigns in the Barhadradha dynasty at the beginnings of Kaliyuga. In course of ages when there was more laxity in the matter of the number of years devoted to religious instruction, the kings married earlier and the average period per reign naturally decreased.

I give below a dynastic list for the kingdom of Magadha as collected and collated from the various Puranas and other records bearing upon them. I accept the year of the Mahabharata War as recorded in the *Mahabharata* itself at 3139 B.C. Sahadeva appears to have ruled till 3106 B.C.

#### BARHADRADHA DYNASTY

<i>Name of King</i>	<i>Period of Reign</i>	<i>From</i>	<i>To</i>
Marjari	... 58 years	3106 B.C.	3048 B.C.
Srutasrava	... 64 "	3048 "	2984 "
Ayutayush	... 36 "	2984 "	2948 "
Niramitra	... 40 "	2948 "	2908 "



Name of King	Period of Reign	From	To
Sukruta	... 58 years	2908 B.C.	2850 B.C.
Vrihatsena	... 23 "	2850 "	2827 "
Carmajit	... 50 "	2827 "	2777 "
Srutanjaya	... 40 "	2777 "	2737 "
Vipra	... 35 "	2737 "	2702 "
Suchi	... 58 "	2702 "	2644 "
Kshema	... 28 "	2644 "	2616 "
Anuvrata	... 64 "	2616 "	2552 "
Dharmanetra	... 35 "	2552 "	2517 "
Nirvritta	... 58 "	2517 "	2459 "
Suvratta	... 38 "	2459 "	2421 "
Dridhasena	... 58 "	2421 "	2363 "
Sumati	... 33 "	2363 "	2330 "
Subala	... 22 "	2330 "	2308 "
Sunita	... 40 "	2308 "	2268 "
Satyajit	... 83 "	2268 "	2185 "
Virajit	... 35 "	2185 "	2150 "
Puranjaya	... 50 "	2150 "	2100 "

22 kings ruled for 1,006 years. Average  $45\frac{3}{4}$  years per reign.

Puranjaya, the last king, was put to death by his minister Sunaca who placed his own son on the throne of his master; this revolution, Sir William Jones says (*Asiatic Researches*, Vol. III), constituted an epoch of the highest importance, for, according to his information it happened exactly two years before Buddha's appearance in the same kingdom. This meant that Buddha was born in 2098 B.C.

#### PRADYODA DYNASTY

Name of King	Period of Reign	From	To
Pradyoda	... 23 years	2100 B.C.	2077 B.C.
Palaca	... 24 "	2077 "	2053 "
Visachayupa	... 50 "	2053 "	2003 "
Rajaka or Janaka	... 21 "	2003 "	1982 "
Nandivardhana	... 20 "	1982 "	1962 "

5 kings ruled for 138 years. Average  $27\frac{1}{2}$  years per reign.

#### SISUNAGA DYNASTY

Sisunaga	... 40 years	1962 B.C.	1922 B.C.
Cacavarna	... 36 "	1922 "	1886 "
Kshemadharman	... 26 "	1886 "	1860 "
Kshetrajnaya	... 40 "	1860 "	1820 "
Vidisara	... 38 "	1820 "	1782 "
Ajatasatru (Buddha was born during the reign of this king according to Prof. Max Muller)	... 27 "	1782 "	1755 "
Dharbaca	... 35 "	1755 "	1720 "



Name of King	Period of Reign	From	To
Ajaya or Udayana	... 33 years	1720 B.C.	1687 B.C.
Nandivardhana	... 42 "	1687 "	1645 "
Mahanandi	... 43 "	1645 "	1602 "

*10 kings ruled for 360 years. Average 36 years per reign.*

Mahapadmananda, son of the last king by a woman slave of the Sudra caste, succeeded to the throne of Magadha and founded the Nanda dynasty. He was a just king, and though avaricious respected the property of his subjects. By the strength of his arms he subdued all the kings of the country, and like another Parasurama destroyed the remnants of the Kshatriyas. He had two wives, Ratnavati and Mura. By the first wife, he had nine sons called Sumalyadicas from the eldest son whose

name was Sumalya. By his second wife Mura, he had Chandragupta and several others who were known by the general name of Mauryas. After a long reign of about 88 years, he was thrown into a reservoir while out into the woods by his minister and was killed. One of the youngest sons of Nanda succeeded to the throne, but Chandragupta, the son of Mura, plotted against him and with the help of Parvateswars, the then king of Nepal, obtained possession of Magadha and founded the Mauryan dynasty.

#### NANDA DYNASTY

Name of King	Period of Reign	From	To
Mahapadmananda and his eight sons	... 100 years	1602 B.C.	1502 B.C.

#### MAURYAN DYNASTY

Chandragupta	... 34 years	1502 B.C.	1468 B.C.
Bindusara	... 28 "	1468 "	1440 "
Asokavardhana (ASOKA)	... 36 "	1440 "	1404 "
Suyasas	... 8 "	1404 "	1396 "
Dasaratha	... 8 "	1396 "	1388 "
Indrapalita	... 70 "	1388 "	1318 "
Harshavardhana	... 8 "	1318 "	1310 "
Sangata	... 9 "	1310 "	1301 "
Salisuka	... 13 "	1301 "	1288 "
Somasarma	... 7 "	1288 "	1281 "
Satadanvas	... 8 "	1281 "	1273 "
Vrihatdrita	... 87 "	1273 "	1186 "

*12 kings ruled for 316 years. Average 26½ years per reign.*

Some of the European scholars allow only 137 years for the Mauryan dynasty, but this must be wrong,

as Vincent A. Smith draws the attention of his readers in his *Early History of India* to an inscription



of Karavela, king of Kalinga, which is dated 164 years expired 165 current of the Mauryan era. If the Mauryan dynasty had lasted only for 137 years, there could not be a reference to a period longer than 137 years. On the death of the last Mauryan king, his place was assumed by his commander-in-chief, Pushyamitra of the Sunga dynasty.

#### SUNGA DYNASTY

<i>Name of King</i>	<i>Period of Reign</i>	<i>From</i>	<i>To</i>
Pushyamitra	... 60 years	1186 B.C.	1126 B.C.
Agnimitra	... 50 "	1126 "	1076 "
Vasumitra	... 36 "	1076 "	1040 "
Sujyesta	... 17 "	1040 "	1023 "
Abadraca	... 30 "	1023 "	993 "
Pulinda	... 33 "	993 "	960 "
Goshavasuva	... 3 "	960 "	957 "
Vajramitra	... 29 "	957 "	928 "
Bhagavata	... 32 "	928 "	896 "
Devabhuti	... 10 "	896 "	886 "

*10 kings ruled for 300 years. Average 30 years per reign.*

The last king of the Sunga dynasty was killed by his minister Vasudeva of the Kanva race, who usurped the throne of Magadha.

#### KANVA DYNASTY

Vasudeva	... 9 years	886 B.C.	877 B.C.
Bhumi Mitra	... 14 "	877 "	863 "
Narayana	... 12 "	863 "	851 "
Susarman	... 10 "	851 "	841 "

*4 kings ruled for 45 years. Average 11½ years per reign.*

Somuka, of the Andhra family, having murdered his master Susarman and seized the government, a new dynasty of Andhra kings was inaugurated. Three dynasties successively ruled over their widely extended territories. These were the Andhras proper, the Andhra Jatikas, the relatives of the Andhras, and Andhra Britiyas or the servants of the Andhras.

#### ANDHRA DYNASTY

Somuka, Sudraka or Sipraka.	23 years	841 B.C.	818 B.C.
Krishna (his brother)	... 18 "	818 "	800 "
Sri Satakarni	... 10 "	800 "	790 "
Purnothesanga	... 18 "	790 "	772 "
Sri Satakarni II	... 56 "	772 "	716 "
Skandasstambi	... 18 "	716 "	698 "
Lambodara	... 18 "	698 "	680 "
Apitaka	... 12 "	680 "	668 "
Megaswathi	... 18 "	668 "	650 "
Sataswathi	... 18 "	650 "	632 "



Name of King	Period of Reign	From	To
Skandaswathi	... 7 years	632 B.C.	625 B.C.
Mrigendra	... 3 "	625 "	622 "
Kuntala	... 8 "	622 "	614 "
Saumya	... 12 "	614 "	602 "
Sata Satakarni	... 1 "	602 "	601 "
Puloma	... 36 "	601 "	565 "
Mega Satakarni	... 38 "	565 "	527 "
Arista	... 25 "	527 "	502 "
Hala	... 5 "	502 "	497 "
Mundalaka	... 5 "	497 "	492 "
Prudrasena	... 21 "	492 "	471 "
Sundara	... 1 "	471 "	470 "
Chakora	... $\frac{1}{2}$ "		
Mahendra Satakarni	... $\frac{1}{4}$ "		469 "
Sivaswathi	... 28 "	469 "	441 "
Goutamiputra	... 25 "	441 "	416 "
Vasisthiputra	... 32 "	416 "	384 "
Sivasri	... 7 "	384 "	377 "
Sivaskanda Satakarni	... 7 "	377 "	370 "
Yagnasri Satakarni	... 19 "	370 "	351 "
Vijaya	... 6 "	351 "	345 "
Chandrasri Satakarni	... 3 "	345 "	342 "
Puloman	... (7) 14 "	342 "	328 "

33 kings ruled for 505 $\frac{3}{4}$  years. Average 15 $\frac{1}{2}$  years per reign.

Mr. Fergusson in his *Indian and Eastern Architecture*, page 717, reduces the period of the Andhra dynasty to about 467 years and gives 14 years as an alternative to the last king Puloman. There is nothing improbable in the list which I have given above, collected and collated from the various Puranas. The

successors to the Andhra dynasty were the Gupta dynasty of kings, who, it will be apparent, were the kings of Magadha at the time of the invasion of India by Alexander of Greece. The Guptas are reputed to belong to a low caste as the last dynasty of Andhra kings were the servants of the Andhras.

#### GUPTA DYNASTY

Chandragupta I (known to the Greeks as Sandracottus) ...	7 years	328 B.C.	321 B.C.
Samudra Gupta (known to the Greeks as Amitragutta)	51 "	321 "	270 "
Chandragupta II	36 "	270 "	234 "
Kumaragupta	42 "	234 "	192 "
Skandagupta	25 "	192 "	167 "
Sthiragupta	5 "	167 "	162 "
Narasimhagupta	35 "	162 "	127 "
Kumaragupta	44 "	127 "	83 "

8 kings ruled for 245 years. Average 30 $\frac{1}{2}$  years per reign.



I beg of our historians to carve out for themselves an independent path divorced from western influence and their so-called scientific method of treatment of history, which when boiled down is nothing more than an adjustment of facts to suit some preconceived notion. Thus Professor Max-Muller accepts the prophecy given in the Ceylonese chronicles that Buddhism would spread to that island 400 years after Buddha's death, because it suited him, but rejects a similar prophecy current among the Chinese that that religion would spread there a thousand years after Buddha's death, because it did not suit him. His acceptance of the latter prophecy would have seriously upset his whole chronology. It was he who was responsible for the myth that the art of writing was unknown in India before about 350 B.C.; and according to him, the script was brought from the West, probably to oblige Asoka who had to publish his rock edicts 80 or 85 years later. It is a matter for the greatest surprise that it did not occur to our own historians also that edicts are published to be read by the public, and if the script had been in existence in India for only 80 or 85 years at that time, it is inconceivable that it could have become popular throughout the length and breadth of India during that short period. The different scripts employed by Asoka in different areas directly militates against this gratuitous and absurd assumption. When Professor Max Muller wrote that "whatever may have been introduced into the earlier chronology of India, nothing will ever shake the date of Chandragupta, the illegitimate successor of the Nandas, the ally of Seleucus, the grandfather of Asoka," Indian historians became spell-bound and accepted this dogmatic assertion even though it ran counter to every indigenous record and tradition. Professor Max Muller himself had in his history of Sanscrit literature admitted that this identification of Mauryan Chandragupta with the Sandracottus of the Greeks was opposed to all Hindu, Jain and Buddhist records. Our historians, to our regret be it said, learnt to look at Indian history through western eyes and many of them simply repeated what western scholars had written. Few displayed courage enough to question the correctness of theories like the Aryan invasion of India or the assignment of the third instead of the fifteenth century to Asoka; few displayed sufficient patriotism or self-respect to take their stand by their own traditions and records. I sincerely hope that our historians will yet arise to assert their independence and free Indian history from such definite untruths which no self-respecting nation would consent to accept as our own historians have done so far.



# OUR POSITION AND WORK TODAY<sup>1</sup>

BY GEORGE S. ARUNDALE

I PROPOSE to put before you a particular aspect of the work of The Theosophical Society and especially of its President in such times as these.

## OUR ORIGINS

We all know the origins of The Society and of Theosophy. We all know these are great gifts from the Elder Brethren, initial gifts to the new world being born in the nineteenth century, so that we are all of us aware that our origins are with the Elder Brethren, so far as The Society is concerned, and with Eternal Truth, so far as Theosophy is concerned. Those are our foundations. Those are our eternal traditions.

## OUR DEMOCRACY AND FREEDOM

But in the utilization of these gifts our Society became, as I believe it was intended to become, a democracy. Our Society is a democracy even to the extent of every single individual member of The Society having a vote in the election of the President of The Society, being indeed required to exercise the voting power conferred upon him by the Constitution.

<sup>1</sup> From an informal talk given at Adyar, in sequence to the first Watch-Tower note, September issue.

The Society is one among many democratic movements in the world, but with a specific difference from other movements in that it offers a very happy welcome to all to become members no matter what their opinions, their faiths, and their sects within those faiths, whatever their race or nationalities, provided they accept the great principle of Universal Brotherhood and are sympathetic to the Second and Third Objects. We sometimes do not realize that acceptance of the First Object is not the only requirement for membership. It has been thought by many so to be, because our President-Mother once so stated. But the General Council has declared that there must be an acceptance of the Three Objects in order to entitle an individual to be a member.

Provided there is such acceptance, The Society is no longer concerned with an individual's opinions or activities. If it happens that such activities are directly subversive of the maintenance of that for which The Society stands above all differences, there is the question as to whether the President would have the right to withdraw from an individual whose activities he considers subversive the diploma he



has given him. In any event it would have to be of the very rarest occurrence and would require, I feel, the request of some component body of The Society, say a Lodge or a Section. I am inclined to believe that there is such a safeguard of the rights of The Society in the hands of the President. Since he confers the diploma upon every individual member and the charter upon all Lodges and Sections, given what he considers a very grave cause indeed, he would, I hold, have the right to withdraw that which is within his power to give.

Otherwise, The Society must be free and every member in The Society free to express his opinions in a brotherly spirit with all courtesy and graciousness, as emphatically as he chooses. In fact, it is necessary for the life of The Society that every individual should so be free.

The difficulty many individuals may have is to express their views graciously, appreciatively of the contrary views of others, understandingly of the views of those other members which are in diametric opposition to their own. With the best of intentions we do tend to become a little fierce in our expression of those opinions to which we cling so very closely. We do tend to be very certain of our views and to be sure we are right. No doubt we are right for ourselves, but we can only be right for our-

selves, we can never in general be right for everybody, for there are as many "rights" as there are individuals living in the world.

#### THE PRESIDENT'S WORK

Having paid testimony and homage to the worth and freedom of every member of The Theosophical Society, there still remain certain facts to be noticed. First the fact of our origins, and second the fact of the situation in which from time to time The Theosophical Society may find itself as a result of world conditions.

The fact of our origins can never be lost sight of, can never entirely be ignored or forgotten, if only for the sake of the continuance of the life which must flow, if The Society is to endure as the Masters' Society, through it from Them into the outer world.

Just as every Viceroy from the British Government has his Instrument of Instructions, so does every President have his own Instrument of Instructions which involves the continuance in The Society of the great Thread of Remembrance, as it may well be called. While the gifts are ever to be freely utilized to their fullest capacity, the Givers are ever to be remembered, and must be sought to be recognized, within the freedom of every member of The Theosophical Society, for what They really are—namely, the First Section of The Society, to



use the phrase employed in The Society itself.

It is, therefore, part of the duty of the President of The Theosophical Society to do his best, on the one hand to preserve the perfect democracy of The Theosophical Society and the perfect freedom of every member, so that every member feels free, happy, at ease in a family in which he can express himself without any restraint other than the restraint which courtesy demands; and on the other hand to try to ensure that to every member so far as may be, shall be available some impersonal memory at least of the Givers of the gifts.

Now the memory may be of many kinds. It need not be a remembrance of individual Masters, of Brethren who may be known to some of the older members of The Society. But probably among most members, though certainly not among all, there will be some general theory with regard to the existence of Superhuman Beings as far beyond the human as humanity is beyond the subhuman. There will be some general conception of a hierarchy, a ladder of evolution on every rung of which is a kingdom of nature. That is quite enough.

Yet even if there is no acceptance of such basic teachings, perhaps even denial, still an applicant is entitled to membership of The Theosophical Society, for

Brotherhood matters more than any idea, principle, or truth, however cherished by any individual. Brotherhood matters more.

On the other hand, unless the link between the Heaven of the Elder Brethren and the earth of ourselves is in some way maintained, The Theosophical Society must suffer, the light of Theosophy throughout the world must inevitably grow dim, and the Masters' gifts fall into desuetude. They must be known and revered as in the early days of The Theosophical Society. They were so wonderfully revered, as They must ever be revered by the few if The Society is to remain the vehicle of the Elder Brethren, and if the Shining Light of Theosophy is to grow more and more radiant.

#### A RAZOR-EDGED PATH

It is the duty of the President of The Theosophical Society to do all he can to maintain the democratic spirit on the one hand and the hierarchical spirit on the other. He must not allow the one to interfere with the other. This is exceedingly difficult. The President must almost certainly lay himself open to the charge of being either over-democratic or over-hierarchical. It may well be that sometimes he is too authoritative, that sometimes he wields the powers given him as President more in the spirit



of authoritarianism than of democracy. So far as a few are concerned, the opposite charge might be made against him.

The path of the President of The Theosophical Society is a razor-edged path, because, remember this, however responsible he certainly is to the membership of The Theosophical Society no less is he responsible to the Elder Brethren. And I know very well that on my death-bed I shall have to render a sharp and immediate account of the trust which has been reposed in me by the Elder Brethren, so far as regards my Presidentship of The Theosophical Society. Whether or not I am still President at the time of my passing makes no difference. At such a moment as that, when the incarnation is over, one must render an account of the trust reposed in one, and one renders the account not more to one's fellow-members than to the Elder Brethren to whom The Theosophical Society really belongs and who are the Great and Eternal Repositories of the Truths of Theosophy. Therefore upon a President of The Theosophical Society there falls this most difficult, twofold, onerous and burdensome responsibility that he can never forget, for he has his obligations both to his fellow-members and to the Elder Brethren.

For his fellow-members he must try so to preside that every duty to

every fellow-member is performed as the Elder Brethren would have it performed, and he must also see that his duty to Them is fulfilled to the utmost.

#### TODAY AUTHORITY MATTERS MORE

Now in such times as these the obligations of a President of The Theosophical Society are far greater from one point of view, for just now, if you will not misunderstand me, democracy matters less, authority matters more. Ignorant democracy matters less. Wise authority matters more, though we are truly fighting for the preservation of the democratic spirit throughout the world.

One is hoping that, so far as the outer world is concerned, the needs of democracy are safe in the hands of those nations in the world which stand for democracy, which are prepared to make immense sacrifices for democracy. One hopes that democracy is safe in the hands of India and of Britain and of Britain's little blood-family of nations. One hopes that democracy is safe in the hands of the United States. Perhaps we may say that, on the whole, whatever the outer world can do to safeguard democracy from the assaults upon it by the forces of evil, the outer world is doing. Whether I think of the outer world in terms of Britain, India, the United States, China, France, Holland, Belgium, Poland,



Finland, Norway, Denmark, or of any country alert or prostrate today, the spirit of democracy is there, and I think the outer world will see democracy through the terrible dangers to which it is being subjected in this supreme Kurukṣetra, in this Armageddon of Armageddons.

Yet The Theosophical Society almost as a Society, *though not necessarily formally*, must, somehow or other, stand for the Right. And I hold it is the duty of the President of The Theosophical Society not to consider what has been called The Society's policy of neutrality, but to consider the fact that The Society belongs to the Elder Brethren, that the Elder Brethren are ever on the side of Right, that for the moment Right is with Britain and her friends, and that therefore, even as President of The Theosophical Society, even without the formal and direct authority of the General Council, even without any declaration or resolution on the part of the highest authoritative body within The Society itself, I must declare where the Right is, and, perhaps if at all I can intuit it, I must declare no less where is the wrong.

Not that any member must for a moment be required to agree with me, to endorse what I say, still less to follow what I say, but I must say it, because I am one of the principal agents of the Elder

Brethren in the outer world in my office as President of The Theosophical Society.

#### DR. BESANT AND INDIA

I can do no less in honour of those highest and finest traditions which I have received from my great and beloved predecessor, Dr. Besant. She did not hesitate to declare what was right for India, President of The Theosophical Society though she was. Because she was President she had to declare what was inherently involved in the whole spirit of The Society, in the whole spirit of Theosophy, and fearlessly did she declare it. She lived, worked and died for India's freedom, which she knew to be a vital ingredient in the happiness, prosperity and peace of the new world.

India did not achieve her freedom. That has still to be achieved. It must be achieved. Unless it is achieved the world will go to pieces—of that there is not the slightest doubt. At the same time I feel immensely moved to say that, however gravely one may view Britain's neglect to do what is her obvious duty to India, still is the crisis so urgent, so serious, at the present time, that even if that duty be not performed, still it can wait, though it ought not to. Everything depends upon Britain for the hurling back into the darkness to which they belong of the



forces of the night, and I feel utterly convinced that, at whatever cost, the war must be prosecuted to a successful conclusion.

#### WHY THE WAR CONTINUES

There are many factors which are prolonging the war. One of those is Britain's continued failure to do her duty to India. Another of those is the blindness in some people in the United States as to what the war really is, and the tragic, but not irreparable, inaccuracy of Mr. Roosevelt whenever he says that this is a European war. There is not a single individual of any intelligence or intuition who does not know this is a world war. You do not need to be an occultist or a mystic to know what is its nature. You can easily know how an occultist of any stature regards the war. If you are an occultist or a mystic and have any connections whatever with the inner worlds, you know what Dr. Besant is doing, you know what Bishop Leadbeater is doing, what all our elder members of The Theosophical Society are doing at the present time. They are giving themselves utterly to the work of the Masters, which is so largely, I believe, the winning of the war. I should therefore regard myself as a traitor to the Elder Brethren were I not to say that the very light of the world depends on the winning of the war, that the continuance of the

light of Theosophy and The Theosophical Society depends upon the winning of the war. However other members may judge me, I must not, at such a time as this when it is so easy to be unfaithful to Them, for one single moment in my heart or mind be a traitor to what I believe in my soul to be the truth.

Of course I may be mistaken, what I believe may be a misjudgment. But I am perfectly certain for myself that this is no misjudgment. I am not wrong, I am not mistaken. But it is one of the tremendous freedoms of life that each one of us can feel strong, happy, eager, free to go his own way, however emphatic anyone else can be as to some other path that alone at any particular moment can be rightly trodden. I shall go on saying what is in my judgment our only path—entrance into, prosecution of, this world war. But if there be members who feel otherwise, they must be free to feel otherwise and be as much my friends as I shall wish to be their friends, though I emphatically disagree with their point of view. Friendship, Brotherhood, matters more than any differences of which one can conceive. No difference however great, no disagreement however permanent, matters, if we can still respect that Brotherhood which is the *raison d'être* for The Theosophical Society and the very life of Theosophy.



### THE SOCIETY MUST STAND FOR THE RIGHT

If I am right in declaring that the existence of The Theosophical Society is at stake, that the greater shining of Theosophy is at stake, then for the future of Theosophy and The Theosophical Society a majority of members must be in accord with me, or to put it with a little more humility, in truth there must be a majority of us together on this great issue, an issue which I do not think it is necessary or expedient in any way to put to the General Council for a declaration or formal resolution. The fact that the President of The Theosophical Society does it without formal authority makes it less binding on any individual member, for it is always possible to reject the President of The Theosophical Society, because of our very democracy. However the majority be disposed, in the spirit of that democracy of The Theosophical Society, I have the duty to bow before the decision of my fellow-members.

But at a time like this I must give the best lead I possibly can, I must be the best, the most impersonal, the purest, the truest channel I possibly can for Their Will, without minimizing, of course, the fact of the personal equation. In his own individuality the President must give to The Society what The Society demands from its

President—all that he is that is truest, all that he is that is in all purity a channel between those Elder Brethren whom he is bound to know and the brethren who are the family of those Elder Brethren. So must I give. So do I give. So shall I give without fear or without favour.

I shall possibly hurt the feelings of those members who care for a particular type or orthodoxy of opinion more than for the unshackled, unfettered honesty of their President. I shall possibly hurt the feelings of those members who still feel that The Theosophical Society can give no lead in world affairs even through its President personally, must be neutral even when neutrality is to condone wrong, must ever be afraid to compromise a neutrality which in truth is in no way the real universality to which The Society is ever pledged.

There can, I am clear, be no neutrality today. But while there is, I think, no occasion for any formal pronouncement by the authorities of The Theosophical Society, still might it be necessary for the General Council, if the President said nothing, to make some pronouncement, and the moment the General Council make a formal declaration, it tends to be more or less binding upon every individual member as an official pronouncement on the part of the most



authoritative body within The Theosophical Society.

As it is, I can say with a full heart in deep impersonality and with all which is truest in me, with my head bowed before the Elder Brethren and with, I hope and pray, Their Blessing upon me as I say it, that our Theosophical Society as a whole, I do not necessarily say as such, must stand for the Right, must stand for the winning of the war, each member helping towards the winning of the war in whatever ways may seem most expedient to him. Otherwise the gifts may disappear, become infructuous, and may have to wait for many a long year before they shall again shine with the light with which they shone when first they were given to the world, and with which they still are shining.

#### TRUSTEES WE ARE

In these dark days we throughout The Society in every part of the world are the trustees for the well-being of The Theosophical Society and Theosophy, so that both Theosophy and The Theosophical Society may pass through the darkness and bring light to those generations to come which will need the light so sorely.

We must be efficient, ardent, impersonal in our trusteeship, seeking—each in his own different way—to know the Will of the Elder Brethren and to fulfil that Will as

trustees of Their Society and Their Truth.

Everywhere throughout the world The Theosophical Society and Theosophy are in danger—not only, of course, in Europe, but everywhere else they are in danger, and it is the work, the privilege and the duty of every member, to whatever Section he belongs, to guard Theosophy, to guard The Theosophical Society, to make each Theosophical centre all the more luminous for the very darkness in which it finds itself imbedded.

#### THE CHALLENGE

There is not a single member, not a single Lodge, not a single Federation, not a single Section into the ears of which does not come the challenge: What are *you* doing to strengthen The Society wherever you may be, to strengthen Theosophy wherever you may be, and to guard them against those who would murder Theosophy, who would murder our Theosophical Society? What are *you* doing?—that is the challenge to every one of us.

It is a very special challenge to India and to the United States where for the most part life is comparatively easy, where we have none of the difficulties, the hardships, the terrors which so many of our brethren are enduring in Europe. We live lives of comparative ease. What are we doing with our



luxuries, our conveniences, our safety? What are we doing in India and in the United States to help and strengthen the two great countries to become more alive and alert?

To every member of the Indian and American Sections, to every member in those countries not stricken down by the enemy or now in bitter conflict, to every member who is living safely and easily, I say, what are you doing to help others elsewhere to live more safely and easily than is possible to them now?

Remember it is true to say of every member of The Theosophical Society that either he moves forward or backward. In these days of cataclysm and earthquake, no one stands still. Which are you doing?

I pray and believe that the majority of us are moving onwards and in moving onwards are moving upwards.

Each one of us must see to it that he becomes a loyal and fearless trustee of Theosophy and The Theosophical Society, a trustee honoured by the Elder Brethren, in that in his hands Their gifts are safe.

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## LIMELIGHT AND SUNLIGHT

There are many to crave for the limelight, and to make herculean efforts to satisfy the craving.

For my own part I crave, if I crave at all, for the sunlight.

To be in the limelight one must pander to public opinion or to those in high places.

To be in the sunlight one must be true to one's highest self and to that alone.

One can only be in the limelight at intervals, for both public opinion and authority are changeable, and it is impossible all the time to be abreast of their variabilities.

But so long as one is at peace with oneself, even though dissatisfied with oneself, one can bask in the sunshine.

One can be wonderfully alone in the sunlight, but one can only be in the limelight with a crowd.

In the sunlight one becomes vivified for service. In the limelight one becomes greedy for adulation and power.

In the sunlight there is peace. In the limelight there is the anxiety to remain there.

G. S. A.



# AMERICA'S INTERNATIONAL POLITICAL IDEALS

BY HERBERT STAGGS

FORTY-EIGHT self-governing states, containing among their citizens representatives of each Race of mankind, united in a democracy under one representative government! How could the international ideals of the United States fail to be broad and altruistic in their scope? Ever through the generations, since the birth of our nation, by its wisest Chief Executives—in whose general character the American people have been singularly blessed—as they boldly made the decisions necessitated by changing circumstances in international relationships, have the practical ideals of co-operation and brotherhood been sounded. Let us examine a few of them.

“Observe good faith and justice toward all nations, cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind a magnanimous and too novel example of a people always guided by an exalted justice and benevolence.”

So counselled General George Washington, first President, in his famed Farewell Address, upon leaving the high office to which his grateful countrymen had called him. And, if at the same time, he advised against political con-

nections with foreign nations—advice much quoted by present-day isolationists, who would prevent our mature nation from sharing actively in the communal life of the nations of the world—with clarity he immediately explained his motive for this then needed injunction by declaring that “a predominant motive has been to endeavour to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.”

These reasons, pertaining to a period which, in accordance with President Washington's highest hopes, ended with the maturity and present strength of our national institutions, need no longer be considered valid.

The Monroe Doctrine, enunciated by President James Monroe in his annual message to Congress in 1823, announced that no European power would in future be allowed to seize territory or set up a government on the American Continents. The seed of protection extended to the nations of this hemisphere has blossomed into the present Pan-American Union of twenty-one republics in peaceful relationship and harmonious weekly consultation with one another, forming a solidarity



of nations for the defence and general welfare of the entire hemisphere.

While steadily upholding the dignity and just claims of his embattled country, the great humanitarian, Abraham Lincoln, was no less quick to deal justly with reasonable claims of foreign governments and was ever happy in being able to record evidences of improved friendly relations with any other nation. In his famed Second Inaugural Address, carved in marble in the Lincoln Memorial National Shrine at Washington, his world-vision is seen in the oft-quoted paragraph: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Some fifty years later, leading a peace-loving people compelled by conscience and continued aggression, to intervene in the First World War, the great statesman and President, Woodrow Wilson, in his declaration of war against the German Empire, voiced the high motives in performing what one distinguished foreign commentator called "one of the most disinterested acts of history."

"We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind." History bears witness to the sincerity of this unselfish pledge.

Our present Chief Executive, Franklin D. Roosevelt, has repeatedly indicated the breadth of his world vision

and the depth of his sincere desire to aid in every possible way the preservation of democracy and the final establishment of World Peace. Recognizing attempted isolation as an illusion in his first Inaugural Address he denounced the use of force policies by dictators, saying:

"In the field of world policy I would dedicate this nation to the policy of the good neighbour, the neighbour who respects the rights of others, the neighbour who respects his obligations and respects the sanctity of his agreements in and with a world of neighbours." That this policy is one of strength and not weakness is clearly shown in his 1939 Pan-American Day speech before the Pan-American Union:

"The American peace which we celebrate today has no quality of weakness in it. We are prepared to maintain it and to defend it to the fullest extent of our strength, matching force to force, if any attempt is made to subvert our institutions or to impair the independence of any one of our group."

Persistently, by every right method, President Roosevelt ardently endeavoured to prevent the outbreak of the Second World War. His Annual Message to Congress of 1940 states clearly that the welfare of our citizens is deeply affected by the well-being or ill-being of citizens of other nations and emphasizes the leadership the United States can take for world peace when the time comes.

A member of the Department of State recently declared that the liberal thought of the world cleaves to the hope that following the present war, "America will still have the strength and power to help recreate our civilization



and heal a stricken world. That hope we believe will be fulfilled."

In the inevitable future reconstruction of international relationships, it would be as futile for the United States of America to accept a part in the outmoded nineteenth century system of European alliances as to attempt to continue an isolation rendered impossible by twentieth century scientific invention and social progress. The path of national creative self-expression and service, it is more and more clearly realized, with victory for democracy

achieved, lies in post-war reconstruction and in some manner aiding the unification of Europe, which cannot live in peace with itself or its neighbour continents until this is accomplished. Cannot and must not this unification be extended to include a well-organized World Federation, of which the League of Nations was a necessary prototype?

To the great ideal of world service to which many already respond, may we devoutly hope that all the material and spiritual power and energy of this great nation will be whole-heartedly turned.

## CORRESPONDENCE

### UNE VOIX

UN silence que rien ne peut décrire. Une obscurité qu'aucun mot n'arrive à dépeindre. Un deuil plus lourd que la plus lourde dalle. Et rien autour de soi que la nuit. . .

Soudain, une Voix . . . une Voix qui fut chère, une Voix qui se fit entendre du monde entier autrefois, une Voix qui, pendant des années, régla les consciences humaines comme les pulsations des coeurs, une Voix triste infiniment, dont l'écho se prolonge très loin . . . une Voix aussi ferme que fière : —Peuple belge, ne crains pas. Ne doute pas. Je suis à tes côtés. Je veille sur la nation deux fois trahie et si atrocement crucifiée que le sang qui en jaillit émeut tous les peuples de la terre.

Ce sang n'est plus le sang glorieux des blessés et des morts seulement ; c'est celui de tous les coeurs, déchirés par une félonie qu'ils n'ont pas voulue.

Il s'écoule, goutte à goutte et sans arrêt sur l'or du drapeau, symbole de sa prospérité passée ; sur sa pourpre, symbole de cet amour de l'indépendance qui caractérise tous les enfants de Belgique ; sur le noir, symbole des deuils vaillamment supportés.

Peuple belge—ô soldats de l'Yser, mes compagnons d'armes—peuple de Flandre et de Wallonie, indissolublement uni dans la défense de nos libertés, je suis à tes côtés, je veille et je pleure avec toi.

On a recouvert mon effigie d'un voile de crêpe et, une fois encore, les gerbes ont enseveli mes membres et mon corps. Cependant, je secoue ce crêpe qui évoque les ténèbres car, tu le sens, le temps n'est plus aux larmes, mais à l'action.

Sèche tes yeux. Il faut que ton regard soit clair pour envisager l'avenir. Bande tes énergies. Il faut que ton pays renaisse, grandi par la souffrance.



Secoue la douleur qui s'agrippe à toi et te vampirise. Il faut que ton calme te conduise à la victoire avec ceux qui, trahis comme toi, eurent la générosité de te consoler et de te garder leur foi.

Ne doute pas. Ne crains pas. Je suis là toujours. Ayant perdu le Fils sur lequel reposaient mes espoirs—seul—sans famille, sans descendance, serrant autour de mon uniforme vieilli la loque d'un drapeau que mon honneur et le tien protègent meurtri comme toi, outragé comme toi dans mes fibres les plus profondes, j'en appelle à mes vrais enfants, à tous ceux qui comprennent la Droiture et sacrifient leur vie à la Cause de la Liberté.

Roi-Chevalier, fidèle à la parole donnée, je demande aux chevaliers du monde de sauver la civilisation et de terrasser la barbarie. J'unis mes efforts aux leurs. Je me relève du tombeau et dresse ma silhouette toujours vivante, aux pieds des statues que les peuples m'ont érigées et que les hommes saluent comme un symbole de l'Honneur.

Peuple belge, je veille. Ne crains pas. Lutte sans merci. Sois grand de ta propre grandeur. L'Histoire jugera cette période sanglante. Qu'elle dise alors, après avoir chanté l'immortalité de la France et de ses Alliés : En Belgique, il y eut un souverain félon, hélas ! mais avant tout, il y eut un Roi-Chevalier dont le souvenir marqua si profondément les coeurs, que chaque belge, consacré chevalier par sa douleur même, armé de son courage, couronné par sa foi, devint roi de son destin et rendit à la nation, indignement souillée :

SON DROIT—SA LOI—SA LIBERTE.

4 juin 1940

SERGE BRISY

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## THE NIGHT BELL NO. 11

In "The Night Bell" of the September issue it is said :

As for the dogs, and other creatures, alas that sometimes in their blind terror they should fail to distinguish between friend and foe, and that they should turn and try to rend even some of us who would soothe and calm them, and make poor amends for the inhumanity of German "humanity."

I was staying at the Stephens' Hotel at Chicago on 2 July 1939. It coincided with our Parsi day Beheman and month Beheman—a day sacred to animals, and Zoroastrians are enjoined to abstain from meat that day. The whole day my thoughts turned to the packing houses of Chicago, where hundreds of animals are killed and canned for distribution abroad. I wished I had the power at least for that day to prevent the slaughter of animals. (I remember that when I was a schoolboy the Parsis of Navsari did exercise such an influence, and all the butchers of the place had a compulsory holiday on this day.) That night during sleep I was drawn by sympathy into the vicinity of the abattoir, and a powerful white bull made a furious charge at me. I ran as fast as I could. I was so much frightened that my heart began to palpitate violently, and when I soon woke up even my bed was vibrating in unison with my heart. The next night I saw the same bull sitting quietly in a pensive mood, and did no harm to me although I passed close by him.

F. H. DASTUR

Nasik, India



## DR. ARUNDALE AND THE WAR

Mr. Gaurishanker Lal, F.T.S., Gaya Lodge, India, writes :

I was surprised to find in THE THEOSOPHIST for September 1940 a letter in which Mildred O. Smith, of U.S.A., writes that American Theosophists have no respect for the President of our Society, only because the President differs in his opinion from them. A Theosophist should express his opinion within the limits of courtesy and consideration for others, and I beg to draw M. O. Smith's attention to the following quotation from "An Elder Brother's message to the members of The Theosophical Society" read at the International Convention at Adyar in 1925, and if our friend is a member of our Society, I earnestly request her to withdraw her remark against our revered President.

From "An Elder Brother's Message": "We do not ask members of The Society as a whole to hold aught in common save the first great object upon which we receive them into this outer court of our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they

have to disagree, whose opinion they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kuruksetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash."

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Miss Marian Hall, President *pro tem* of the Northampton Lodge, England, writes to Dr. Arundale :

In the July number of THE THEOSOPHIST is published a letter from three members of our Lodge who are Pacifists, and members of the Peace Pledge Union. While feeling only kindly thoughts towards these brothers, the rest of us in the Lodge are strongly opposed to the views expressed in that letter. We have read your letters and pamphlets and have found them most inspiring and helpful. We know that you do not wish to become our authority, deciding for us what we ought to think. But to hear any expression of your thought is most important, and we are sure that it is an infinitesimal number in our great Society who do not find in your ideas concerning the War corroboration of their own, and help to further perception.

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## A CORRECTION

By an error, one of the illustrations in our October issue (facing p. 54) is printed as "Besant Hall"; this in reality is the Lecture Room at 50 Gloucester Place, London.



# INTERNATIONAL CONVENTION, BENARES

*The 65th International Convention of The Theosophical Society  
and the Golden-Diamond Jubilee of the Indian Section—to be held  
at Benares in December 1940.*

1. As we expect a large rush of members and visitors, please read these rules carefully and send in your registration fee, etc., to Benares, as soon as possible; even if unforeseen circumstances prevent your presence, you can have your badges and programme as absentee delegates.

2. Those desirous of special accommodation, kitchen and furniture, are also requested to send Rs. 10/- to ensure such accommodation, etc., as it appears *natural* to allot or provide such conveniences to those who register and remit the dues prior to other informations only. It avoids confusion and inconveniences to workers also.

3. Delegates will be received not earlier than 25th December, *i.e.*, the day before the official opening, and arrangements for accommodation and food will hold good from the 25th to 31st inclusive.

4. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation will help us greatly.

5. All Members of The Theosophical Society in good standing are eligible to be delegates and should register their names on payment of the required fee before 1st December. No accommoda-

tion can be guaranteed for those who fail to do so by that date.

6. The number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.

7. Non-members can join *with previous permission* on payment of Rs. 3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.

8. The fees and charges finally fixed are:

Registration for Delegates ...	Rs. 2 each
For Non-members with previous permission ...	Rs. 3
Bonafide members of Youth Lodges ...	Re. 1
General accommodation in addition to registration ...	Rs. 2
Special accommodation from ...	Rs. 7 to 12 per room. <sup>1</sup>
Cot ...	Rs. 2-8-0
Chair ...	Re. 0-8-0

<sup>1</sup> A certain number of separate rooms meant chiefly for families will be available and will be reserved on extra payment, decided in each case. No cooking is allowed in these rooms but an effort will be made to provide special kitchens on additional payment. In all cases let us know your requirements as early as possible.



Chowki	... Re. 1-0-0
Garage (for a few)	... Rs. 5-0-0
Kitchen for families	... Rs. 3-0-0
9. Meals :	
Single meal—Indian	... Re. 0-6
For all the five days 26th to 30th inclusive, ten meals —Indian	... Rs. 3-0
Five meals—European style	... Rs. 3-0 per day

There will be a separate Refreshment stall, and those delegates who stay with us, but feel that they can make their arrangements for meals outside the compound cheaper, are quite welcome to do so, if they will only kindly inform us of their intention to do so.

10. No accommodation can be guaranteed to those who do not register

and pay for the accommodations before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

11. All intending delegates are reminded that Benares is apt to be very cold during the Christmas week, and that they should bring plenty of warm clothing, and preferably mosquito-nets, towels, soap, drinking vessels, and a torch.

12. The detailed Programme will be published in the December issue of *THE THEOSOPHIST*, as well as in *The Indian Theosophist* which will be posted before 5th December.

G. N. GOKHALE  
General Secretary,  
Indian Section

## BOOK REVIEWS

### INDIA

*The Life Divine*, by Sri Aurobindo. Arya Publishing House, Calcutta. Price Rs. 6.

This is a work of profound wisdom, by India's great living sage, worthy descendant of her long line of sages, proof that she still holds in trust for mankind the key to the mysteries of life. What distinguishes it pre-eminently is that it is no mere interpretation of a traditional school of thought, but bears the stamp of authenticity, carrying philosophy forward to this twentieth century, synthesizing it with science and modern developments and outlook. Moreover its language is noble to match

the thought. Chapter after chapter leads the reader deeper into the understanding of truth, and it would be but a distortion of his reasoning to try to summarize it; but with signal success he bridges the gulf between the Absolute and limited consciousness, the Pure Existent and separate existences. "This mighty energy is an equal and impartial mother, Samam Brahma, in the great term of the *Gītā*, and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organization of the life of an ant-heap. It is the illusion of size, of quantity, that induces us to look on the one as great, the other as petty. If we look, on the



contrary, not at mass of quantity but force of quality, we shall say that the ant is greater than the solar system it inhabits, and man greater than all inanimate Nature put together. But this again is an illusion of quality. When we go behind and examine only the intensity of the movement of which quality and quantity are aspects, we realize that this Brahman dwells equally in all existences. Equally partaken of by all in its being, we are tempted to say, equally distributed to all in its energy. But this too is an illusion of quantity. Brahman dwells in all, indivisible, yet as if divided and distributed. . . . This infinite Energy is other than our mental consciousness, it is indivisible, and gives, not an equal part of itself, but its whole self, at one and the same time, to the solar system and to the ant-hill."

Later on, speaking of the mental self-sufficiency of man as preventing him from perceiving true values, he says: "There is a sense in which these pretensions of the human mind and ego repose on a truth, but this truth only emerges when the mind has learned its ignorance and the ego has submitted to the All, and lost in it its separate self-assertion. To recognize that we, or rather the results and appearances we call ourselves, are only a partial movement of this infinite Movement, and that it is that infinite which we have to *know*, to *be* consciously and to *fulfil* faithfully, is the commencement of true living. To recognize that, in our true selves, we are one with the total movement and not minor or subordinate, is the other side of the account, and its expression in the manner

of our being, thought, emotion and action is necessary to the culmination of a true or divine living."

In the chapter called "Reality Omnipresent," Sri Aurobindo gives his view of Buddhism. "We recognize, then, that it is possible for the consciousness in the individual to enter into a state in which relative existence appears to be dissolved, and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within, is yet consistent in practice with a desireless but effective action without. This possibility of an entire motionless impersonality and void Calm within, doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching, this superiority to ego and to the chain of personal workings, and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth. In any case, as the perfect man would combine in himself the silence and the activity, so also would the completely conscious soul reach back to the absolute freedom of the Non-Being, without therefore losing its hold on Existence and the universe."

One more quotation is irresistible: "The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. Universe is diffusion of the divine All in infinite



Space and Time, the individual its concentration within limits of Space and Time. Universe seeks in infinite extension the divine totality it feels itself to be but cannot entirely realize; for in extension existence drives at a pluralistic sum of itself which can be neither the primal nor the final unit, but only a recurring decimal without end or beginning. Therefore it creates in itself a self-conscious concentration of the All through which it can aspire. In the conscious individual Prakriti turns back to perceive Purusha, World seeks after Self; God having become Nature, Nature seeks to become progressively God."

These extracts may serve, however inadequately, to give a taste of the quality of this book, the second volume of which will be eagerly awaited by all to whom this great Seer has become known.

H.V.

*The Essential Unity of Religions*, by Bhagavan Das. Kashi Vidya-Pitha, Benares. Price Rs. 2-8.

Friends of the learned author all the world over will welcome another book, stamped with his inimitable seal of mellow wisdom, occasional gentle satire, and supreme sanity of common sense. As a compendium of apposite excerpts from world-famed scriptures and poems, this would be invaluable for any Theosophical lecturer who is trying to spread the healing message of which the stricken world is most in need just now, namely, knowledge of the unity and spiritual purpose of life, and its identity of expression in all great religions. It is pleasing to read that Dr. Bhagavan Das is not at one with Mr. Gandhi in

condemning all war as Himsa, but takes the more truly Hindu view that duties vary according to each man's circumstances and place in society, and that a righteous war in defence of the helpless and innocent against oppression and tyranny is in full accord with the highest religious teachings. —H.V.

*The Science of the Self*, by Bhagavan Das. Indian Book Shop, Benares.

Yet another scholarly work from the same pen, this is explained in its introductory Apologia to have originated from a request for a contribution to an encyclopædic volume on Contemporary Indian Philosophy, being published in England jointly by Sir S. Radhakrishnan and Prof. J. H. Muirhead. The contribution had to be somewhat cut down for inclusion in that volume, but the unabridged monograph is here. This is in line with a much earlier work, *The Science of the Emotions*, ranked as one of the classics of Theosophical literature. The author has not lived in philosophical seclusion during the intervening years, but has been drawn into the hurly-burly of political life and a national struggle; it says much for his philosophy that it has survived the experience and even been strengthened by it. An early chapter in this book is autobiographical, and one gets the impression of a sensitive mind moulded in youth by the influence of the philosophical traditions of hoary and holy Kashi. The dominant note throughout is the urgent need for the strengthening of true religion, not by emphasis on creeds and technical differences, but by recognition of the underlying unity, and by mystic realization of essential



truths. Principles that must underlie an enduring and equitable social order are outlined, as expounded more fully in a larger work, *The Science of Social Organization*. It is the authentic note which India has to contribute to the reconstruction that has to follow the victory we look for in the war. It is to be hoped that India will claim her place in the victors' counsels, and help lead to the establishment of that Indo-British Commonwealth of nations which will be so vital to World Peace.

H.V.

### CHINA

*Moment in Peking*, by Lin Yutang.  
John Day Co., New York.

"To the brave soldiers of China who are laying down their lives that our children and grandchildren shall be free men and women," Lin Yutang, China's foremost writer, humbly dedicates his human story of the struggle of his country, first for unity, and now for freedom from enslavement.

He calls his novel *hsiaoshuo*, a "little talk" or "a story of how men and women in the contemporary era grow up and learn to live with one another, how they love and hate and quarrel and forgive and suffer and enjoy, how certain habits of living and ways of thinking are formed, and how, above all, they adjust themselves to the circumstances in this earthly life where men strive, but the Gods rule."

The story is in three sections and opens in 1900 at the time of the Boxer rebellion and closes in 1939 during the height of the struggle against the invading Japanese hordes. Though this novel in future years will hold high

place for its historical value, the human interest of the story of the Yaos, the Tsengs, the News and their friends is not subordinated to events. In fact it is through the story of the lives and loves of these most interesting characters that one grows to know and love China itself as never before. Both old and new China seen through the understanding eyes of Lin Yutang have a meaning and purpose in the scheme of China's destiny.

Passages of sheer beauty reveal the Chinese love of Nature, and other passages their sympathetic understanding of the hidden consciousness in all life. For example, Lifu, the hero, if there is a hero in this "little talk" of many characters, "wrote also a short sketch on *Feeling in Plants*, which revised the conventional notion of 'feeling' and 'consciousness' and extended it to cover a sense of perception of the surroundings common to all animals and plants, such as the definite evidence that the ants feel a coming storm. Conscious life, he showed, certainly was not peculiar to the human being. He also broadened the definition of 'language' as merely an expression of feeling of whatever kind, so that he came to believe literally in the 'smile' of a flower and the 'bitter sigh' of an autumn forest. He spoke of the 'pain' of a tree when we break off its branches or strip its bark. The tree would feel the breaking off of a branch as an 'injury' and the stripping of its bark an 'insult,' a 'disgrace,' a 'slap in its face.' The tree sees, hears, touches, smells, eats digests, and discharges differently from human beings, but no less effectively for its biologic purposes; it feels the



movements of light, sound, warmth, and air and is 'happy' or 'unhappy' as it gets or fails to get sunshine or rain."

But out of the many interwoven themes in this "great novel of modern China" the great theme is undoubtedly the unification of a nation in a spirit of splendid patriotism. Even the poor unfortunate Suyun, "the white-flour queen," who stands for all that is decadent and who becomes an agent for the Japanese in debauching her people with drugs, turns back to her country and dies bravely for China after betraying the "dwarf" invaders.

While Mulan, who represents the perfect blend of the old and the new, is inspired with a mighty passion to save the children of China, to carry on the life of the eternal Chinese race.

"Below the temple tens of thousands of men, women and children were moving across the beautiful country on that glorious New Year morning, shouting and cheering as the army trucks passed," Lin Yutang concludes, as he describes the trek from the ruined coastal cities. "The soldiers' song rose once again :

*"Never to come back*

*Until our hills and rivers are returned  
to us.*

"Mulan, drawing near them, was seized with a new and strange emotion. A sense of happiness, a sense of glory, she thought it was. She was stirred as she had never been before, as one can be stirred only when losing oneself in a great movement. She remembered that she had felt the same inward stirring when she watched the funeral of Sun Yat-sen ; it was like this but not so powerful, not thus shaking her body

and soul. It was not only the soldiers, but this great moving column of which she was a part. She had a sense of her nation such as she had never had so vividly before, of a people united by a common loyalty and, though fleeing from a common enemy, still a people whose patience and strength were like the ten-thousand-*li* Great Wall, and as enduring. She had heard of the flight of whole populations in North and Middle China, and how forty millions of her brothers and sisters from the 'same womb' were marching westward in the greatest migration in the world's history, to build a new and modern state in the vast hinterland of China. She felt these forty million people moving in one fundamental rhythm. Amidst the stark privations and sufferings of the refugees, she had not heard one speak against the government for the policy of resistance to Japan. All these people, she saw, preferred war to slavery, . . . even though it was a war that had destroyed their homes, killed their relatives, and left them nothing but the barest personal belongings, their rice bowls and their chopsticks. Such was the triumph of the human spirit. . . .

"On the distant horizon rose the cloud-capped peaks of Mount Tientai, sacred in Taoist mythology . . . Before the temple the old monk still stood at his gate. For a while he could discern the figures of Mulan and Sunya and their daughter, and the children with them. Then gradually they became indistinguishable from the others and were lost in that dusty column of humanity moving toward the Sacred Mountain—and the great interior continent beyond."

—A.H.P.



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