

DIAMOND JUBILEE COMMEMORATION NUMBER

THE  
**THEOSOPHIST**



1875—NOVEMBER 17th—1935



# THE THEOSOPHICAL SOCIETY

INTERNATIONAL HEADQUARTERS :

**ADYAR, MADRAS, INDIA**

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FOUNDED, BY ORDER OF THE MASTERS,

BY

H. P. BLAVATSKY AND H. S. OLCOTT

AT NEW YORK, U.S.A.,

ON

NOVEMBER 17th, 1875

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## OBJECTS

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate unexplained laws of Nature and the powers latent in man.

## MOTTO

**" THERE IS NO RELIGION HIGHER THAN TRUTH "**

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## PAST PRESIDENTS:

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COLONEL H. S. OLCOTT, *President-Founder*  
DR. ANNIE BESANT, D.Litt.

1875—1907  
1907—1933

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VOL. LVII

# THE THEOSOPHICAL SOCIETY

A MAGAZINE OF BROTHERHOOD, ORIENTAL FOLKWAYS AND THE SCIENCE OF THE SPIRIT

Founded by H. P. BLAVATSKY  
and Edited by ANNIE BESANT

(WITH WHICH IS INCORPORATED LUCIFER)

Editor: GEORGE ARTHUR COLE

The Theosophical Society, as  
declared in this Journal, by which  
it is an official document.

## CONTENTS

### SUPPLEMENT

ON THE WATCH-TOWER. By the THEOSOPHY—THE ETERNAL WORLD	0
A THEOSOPHIC VIEW OF EVOLUTION	15
LET THE UNIVERSE ENTER! BY HOW AND WHY I BECAME A SIXTY YEARS OF THEOSOPHY.	57
STOCK-TAKING. By Fritz Kunz	68
WHAT THEOSOPHY HAS BEEN	177
H. P. BLAVATSKY: AN UNPUBLISHED THEOSOPHIE VIVANTE. Part I	182
SIXTY YEARS OF THEOSOPHY	191
THEOSOPHY, THE SOCIETY, AND THE Theosophy Applied. By G. S. ...	198
THE CAUSAL AND THE KARMIC WORLDS CONTRASTED. By A. J. ...	200
THEOSOPHY AND RELIGION. By Dr. Anna Kamensky	202
DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES	
WHAT IS THEOSOPHY? A Symposium	
A DIAMOND JUBILEE MESSAGE. By the President	
CONTRIBUTORS TO THIS DIAMOND JUBILEE NUMBER.	
DIAMOND JUBILEE CONVENTION. Information for Oversea Delegates	

### ILLUSTRATIONS

THE LORD BUDDHA AS MENDICANT, Frontispiece	facing	93
HELENA PETROVNA BLAVATSKY	"	104
HENRY STEELE OLCOTT	"	113
ANNIE BESANT	"	120
CHARLES WEBSTER LEADBEATER	"	128

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

EDITORIAL NOTE

*It is to be regretted that certain contributions reached us too late for insertion in this Diamond Jubilee issue and must therefore be published subsequently.*

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# THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY in 1879  
and Edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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.

## CONTENTS, NOVEMBER 1935

	PAGE
SUPPLEMENT . . . . .	viii b-x
ON THE WATCH-TOWER. By the Editor . . . . .	93
THEOSOPHY—THE ETERNAL WORD. By G. S. Arundale . . . . .	105
A THEOSOPHIC VIEW OF EVOLUTION. By Hirendra Nath Datta . . . . .	111
LET THE UNIVERSE ENTER! By C. Jinarajadasa . . . . .	118
HOW AND WHY I BECAME A THEOSOPHIST. By Claude Bragdon . . . . .	120
SIXTY YEARS OF THEOSOPHY. By Pieter K. Roest . . . . .	124
STOCK-TAKING. By Fritz Kunz . . . . .	132
WHAT THEOSOPHY HAS BEEN AND IS TO ME. By Ernest Wood . . . . .	139
H. P. BLAVATSKY: AN UNPUBLISHED LETTER. By J. L. Davidge . . . . .	145
THEOSOPHIE VIVANTE. Par G. E. Monod-Herzen . . . . .	150
SIXTY YEARS OF THEOSOPHY AND WORLD THOUGHT. By Barbara Sellon . . . . .	155
THEOSOPHY, THE SOCIETY, AND THE WORLD: A Suggested Campaign for Theosophy Applied. By G. S. Arundale . . . . .	157
THE CAUSAL AND THE KARMIC WORLDS CONTRASTED. By A. J. Hamerster. . . . .	168
THEOSOPHY AND RELIGION. By Dr. Anna Kamensky . . . . .	177
DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES . . . . .	182
WHAT IS THEOSOPHY? A Symposium . . . . .	191
A DIAMOND JUBILEE MESSAGE. By the President . . . . .	198
CONTRIBUTORS TO THIS DIAMOND JUBILEE NUMBER. . . . .	200
DIAMOND JUBILEE CONVENTION. Information for Oversea Delegates . . . . .	202

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THE LORD BUDDHA AS MENDICANT, Frontispiece . . . . .	<i>facing</i> 93
HELENA PETROVNA BLAVATSKY . . . . .	104
HENRY STEELE OLCOTT . . . . .	113
ANNIE BESANT . . . . .	120
CHARLES WEBSTER LEADBEATER . . . . .	128

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

## THE THEOSOPHICAL SOCIETY

**T**HE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th 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 or 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.

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Keep your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

## THE THEOSOPHIST

Editorial communications should be addressed to The Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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THE LORD BUDDHA AS MENDICANT  
Abanindro Nāth Tagore



## ON THE WATCH-TOWER

By THE EDITOR

[On this great sixtieth birthday of *The Theosophical Society*, I offer the *Watch-Tower* in reverent gratitude to Those who restored Theosophy, and gave *The Theosophical Society*, to the world, and to some who, having established *The Society in Wisdom and in Power, in Freedom and in Friendship, in Strength and in Service*, have now gone before us to prepare for the *Masters' Society* its further Way in the years to come. Let the utterances of the *Masters* and of Their faithful servants rather than mine occupy this place of honour in the *Diamond Jubilee Commemoration Issue* of *THE THEOSOPHIST*, so that our sixtieth birthday may the more fittingly be celebrated.—  
G. S. A.]

### THE CORNER-STONE

THE Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations.

Rather perish *The Theosophical Society* with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.—*THE MAHA-CHOHAN, Letters from the Masters of the Wisdom*, 1st series, pp. 5, 10.

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### OUR MISSION OF BROTHERHOOD

Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes

for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which we dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as we have in every one of you, for there is not one single member of The Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and we shall be with you throughout the ages.—*Message from an Elder Brother, 1925.*

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**THE FIRST DIRECT MESSAGE FROM THE MASTERS THROUGH  
H. S. OLCOTT TO THE SOCIETY AS A WHOLE**

Let those who believe in Our existence, and that We are behind the Theosophical Movement, also that We shall continue to employ it as an agency for the uplifting of mankind, know that We are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for Our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid Us, instead of impeding Our work.

We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the karma of individual members; but you can aid Us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your brother's sins your own? Peace! Trust in Us.

*January, 1907.*

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**OUR SHEET ANCHOR**

You have still to learn that so long as there are three men worthy of our Lord's blessing in The Theosophical Society, it can never be destroyed.—THE MASTER MORYA, *Letters from the Masters of the Wisdom*, p. 109.

### THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations, Theosophy must be made practical, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk . . . Theosophy, through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . . The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.—FROM A MASTER'S LETTER, *Lucifer*, January 1888.

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#### "A BROTHERHOOD OF HUMANITY"

You must be aware that the chief object of The Theosophical Society is not so much to gratify individual aspirations as to serve our fellow men. Yet, you have ever discussed but to put down the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel The Theosophical Society on the principle of a college for the special study of occultism. This my respected and esteemed friend and Brother—will never do!

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.—THE MASTER K. H., *The Mahatma Letters*, pp. 7, 8, 17, 23, 24.

### THE SOCIETY'S CHIEF AIM

Its chief aim is to extirpate current superstitions and scepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if only he wills, and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.—THE MASTER K. H., *The Occult World*, p. 117.

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### THE SUN OF THEOSOPHY

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of The Theosophical Society is linked in with similar work that is secretly going on in all parts of the world.—THE MASTER MORYA, *The Mahatma Letters*, p. 271.

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### THE LINK BETWEEN TWO WORLDS

Tho' separated from your world of action we are not yet entirely severed from it so long as The Theosophical Society exists.—THE MASTER K. H., *The Mahatma Letters*, p. 378.

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### WHAT A THEOSOPHIST IS NOT

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is not a Theosophist.—A MASTER, *Lucifer*, Vol. I, p. 169.

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### WHAT A THEOSOPHIST IS

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.—H. P. BLAVATSKY, *Practical Occultism*, pp. 1, 2.

### THE GOLDEN STAIRS

Behold the truth before you : a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.—H. P. BLAVATSKY, *The Theosophist*, Vol. LII, p. 557.

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### THE GREAT RECONCILER

The Neo-Platonic school of Ammonius aimed, as we do, at the reconciliation of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.—H. P. BLAVATSKY, *The Secret Doctrine*, Vol. III, 308.

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### THE ESSENCE OF THEOSOPHY

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of The Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.—H. P. BLAVATSKY in a Message to the American Convention, 1888.

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### UNIVERSAL BROTHERHOOD

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old *In hoc signo vinces* which should be our watchword, for it is under its sacred flag that we shall conquer.—H. P. BLAVATSKY, to the American Convention, 1889.

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### THE POWER BEHIND US

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will

but *unite and work* as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers . . . Each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.—H. P. BLAVATSKY, to the American Convention, 1890.

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### "BE THEOSOPHISTS, WORK FOR THEOSOPHY"

Every wish and thought I can utter are summed up in this one sentence (the never-dormant wish of my heart): "Be Theosophists, work for Theosophy!" Theosophy first and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social consideration that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.—H. P. BLAVATSKY, in her final Message to American Theosophists, 15 April 1891; three weeks before she died on May 8.

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### THE SECRET GATEWAY

There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling; the power to bless and save humanity. For those who fail, there are other lives in which success may come.—H. P. BLAVATSKY.

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### A PROTEST AGAINST MATERIALISM

Being Secretary of a Society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no "superstition" in the world which has not truth as its origin. Our Theosophical Society should really have called itself—in the name of this Truth—"Society of Those Dissatisfied with Contemporary Materialistic Sciences." We are the living protest against

the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality; the belief in the "spirits" of the dead and the direct communication between the Beyond and our world.—H. P. BLAVATSKY, (1883), *The People of the Blue Mountains*, pp. 209, 210.

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### THE TREE OF LIFE

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.—H. P. BLAVATSKY, *The Key to Theosophy*, p. 40.

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### THEOSOPHY IS RELIGION

Theosophy is not *a* religion, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.—H. P. BLAVATSKY, *Lucifer*, November, 1888.

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### THE SECRET DOCTRINE

The Secret Doctrine is the accumulated Wisdom of the Ages. It is the uninterrupted record covering thousands of generations of Seers whose experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.—H. P. BLAVATSKY, *The Secret Doctrine*, I, 273.

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### THE ESSENCE OF RELIGION

The teachings, however fragmentary and incomplete, contained in these volumes [*The Secret Doctrine*], belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.—H. P. BLAVATSKY, *The Secret Doctrine*, I, viii.



### A PHENOMENON

For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and hourly growth, its indestructibility in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that The Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor; but a great power rests with it.—H. P. BLAVATSKY, in a letter to her sister, Mme. Jelihovsky, in 1886.

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### MAGNA EST VERITAS

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. It is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age. What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.—H. S. OLCOTT, *Inaugural Address*, 17 November 1875.

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### THEOSOPHY THE INFORMING LIFE

Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and

Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world.—H. S. OLCOTT, *The Theosophist*, Vol. LIII, pp. 643-4.

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### THE LAMP OF THEOSOPHY

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks.—H. S. OLCOTT, *The Theosophist*, Vol. LIII, p. 643.

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### THE ALTAR OF HUMANITY

Knowing but of one really divine manifestation on earth—*Humanity* as taken collectively, Humanity with its god-like intellect, its latent promises and spiritual hopes, hidden away under a thick crust of materialism and selfishness—we know of no better form of worship, no higher cultus to the divine principle, than that whose oblations are laid on the altar of Humanity. With our hands upon that altar we must all strive to call out these divine, deep, hidden intuitions of mutual Help, Tolerance and Love. By “divine” then I mean that which the common intuition of mankind conceives to be the opposite of all that is animal, material, brutish. The knowledge one gains by the help of the physical senses is physical science. It is the orderly classification of the objective phenomena of the visible world. Theosophy, on the contrary, is the discovery of the law and order of the inner world of force or spirit, by the aid of another set of faculties that lie within the human being. What creed the spiritual searcher may outwardly hold to, matters as little as the colour or shape of his turban or scarf; provided only that he does not let the acid of his creed eat out the precious substance of his nobler nature.—H. S. OLCOTT, *Theosophy, Religion and Occult Science*, p. 177.

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### THE DANGER OF DOGMA

The life of The Theosophical Society depends very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble.

As our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which

is not really a living expression of our own thought, and thus let ideas grow into dogmas.

The growth of The Theosophical Society very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief.—ANNIE BESANT, *The Future of The Theosophical Society*, pp. 4-7.

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### THE FUTURE OF THE THEOSOPHICAL SOCIETY

This is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.—ANNIE BESANT, *A Message to Theosophists*, October 1, 1932.

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### THE MASTER-BUILDERS

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they may be enclosed within husks of error. The Society will never be destroyed by varieties of thought if only we practise perfect tolerance and put no barrier in the way of freedom of expression. . . . Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.—ANNIE BESANT, *The Theosophist*, Vol. XXXI, p. 374.

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### THE NEW CYCLE

The immediate future will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual, and free. . . . I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society—to labour with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world.—ANNIE BESANT, *Convention Address*, 1908.

### THEOSOPHY, A BRIDGE

This Theosophy of ours is a system—of philosophy if you like, and one of its great specialities is that it is a bridge—a bridge, for example, between religion and science, because it explains that religion may be founded on an absolutely scientific basis, and that is something which I do not think has been done in the same way by any other system than this . . . Today science is in line with religious thought, and the reconciliation is in no small measure due to the influence of Theosophy in bridging the gulf between them.

Then, not only is it a bridge between religion and science, but it is a bridge between religion and religion, between the known and the unknown, the seen and the unseen, between men and angels, between nation and nation, between East and West, and between all the kingdoms of Nature, veritably a bridge far more wonderful than the mighty and beautiful bridge which spans this harbour of yours.—C. W. LEADBEATER, in a Radio Talk from 2GB Sydney, at the opening of the Sydney Bridge 1932, *The Australian Theosophist*, Vol. x, pp. 37-38.

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### THE IMPORTANCE OF THE SOCIETY

I do not think we can over-rate the importance of The Theosophical Society. It is one of the most important movements that the world has ever seen. To the outer world, the rulers and statesmen, it looks like any other Society—a mere handful of people. Yet it was founded by the two Masters who will be the heads of the sixth root-race, and They are choosing from among us the people who are fit to take part in that race in its early development. But we can very easily overrate our own personal share in the work of The Society. No one is indispensable, as we have had occasion to find out in the course of The Society's history. Even our great leaders, Madame Blavatsky and Colonel Olcott, have departed, but The Society has survived their loss, and gone on spreading its ideals and permeating the world with them, because the Masters remain.—C. W. LEADBEATER, *Talks on the Path of Occultism*, p. 525.

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### THE GREAT WHITE BROTHERHOOD

What has to be thoroughly realized by all of us, is that the Hierarchy, from its sublime crown to the latest addition to its strength, forms but a chain for the expression of the Law of Love by absolute impersonal service in the promotion of evolutionary work. One who, by study and reflection, succeeds in convincing himself of the existence of the Hierarchy, its constitution, function and work, cannot but be thereby profoundly influenced in his own conduct and life, and feel that the humanity to which he belongs is not an unprotected orphan, but is being guided by its Guardians with supreme wisdom

to the goal to be attained.—S. SUBRAMANIA AIYAR (late Vice-President, The Theosophical Society), *The Great White Brotherhood*, p. 16.

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### THEOSOPHICAL ESSENTIALS

Theosophy is a universal, all-comprehensive scheme, being a universal science, a universal philosophy, and a universal religion . . .

Theosophy differs from all other studies in this longitude, inasmuch as it insists upon the predominant value of the unseen, upon the essentiality of a knowledge thereof to any adequate conception of the universe, and upon the fact that as yet such knowledge must be communicated to most of mankind by the few who have acquired it themselves.

Theosophy is a system which is radically and at every point wholly different from the conventional theory of the world of men and things.

There is in Theosophy the most earnest, the most urgent, the most insistent doctrine that no man is to accept as true what he does not believe to be true, that he is not to substitute authority for conviction, and that he can never be expected or even allowed to force his own convictions or suppress his own doubts.—ALEXANDER FULLERTON, *The Theosophist*, February, 1901.

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### THE HIDDEN FORCE

It is claimed that The Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of The Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of The Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.—W. Q. JUDGE, *Echoes from the Orient*.

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### AN INVOCATION

MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL,  
BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO  
THEIR WILL ON EARTH. MAY THEY EVER GUARD IT BY THEIR  
POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH  
THEIR ACTIVITY.

ANNIE BESANT



MADAME BLAVATSKY

# THEOSOPHY—THE ETERNAL WORD

By G. S. ARUNDALE

I DOUBT if any among our membership are likely to be more aware than those of us who are privileged to live awhile at The Society's Headquarters at Adyar of the special proximity to Their Society of the Members of its First Section, perhaps in special benediction during this great year of the Diamond Jubilee. We sometimes forget that occultly there are three Sections constituting The Theosophical Society. The third Section comprises the general membership, the democratic, autonomous Society as we know it in the outer world, with its General Council, its officers, its Memorandum of Association, its Rules and Regulations, its incorporation, and its three great Objects.

## WORLD HELPERS

The second Section was established by H. P. Blavatsky in the very early years of The Society's existence. It is known as the Esoteric School of Theosophy, and consists of members who desire, through special study, meditation and practice in self-control, to fit themselves to become recognized pupils of one or another of the Masters, thus becoming apprentices in the service of the Inner Government of the world. This Esoteric School of Theosophy was given official recognition and abode at Adyar by the President-

Founder himself in 1888, as a natural outcome, for some members of The Society, of their deeper studies in Theosophy and of their application of such studies in the service of their fellow-men.

This second Section at first consisted exclusively of H. P. Blavatsky's personal pupils, but soon admitted others to its ranks, and became, under the headship of Madame Blavatsky's successor, Dr. Annie Besant, a School with a world-wide membership. This School has, of course, no official connection whatever with The Theosophical Society, though it has been declared to be the real heart of The Society, since it consists of members who, recognizing the origin of The Society in the Elder Brethren of mankind, seek to fit themselves to share with Them, however humbly, Their sweet but heavy burden of helping the world.

The First Section consists of these Elder Brethren Themselves, the Inner Founders of The Theosophical Society and Their Fellow-Members in the Company of Just Men made Perfect, the Inner Government of the world. These, in 1875, "restored" Theosophy to the world, and constituted The Theosophical Society as the new channel for its distribution. During a certain period of The Society's history this First Section was compelled to withdraw from all active association with The Society.

But in 1907, as Dr. Besant has told us, "the First Section reconstituted itself" as such.

Thus, occultly, there are the three Sections of our great Movement—The Elder Brethren; those who are Aspirants to Their service in which is perfect Freedom; the general membership of The Society, the outer world movement.

It is a fine testimony to the spirit of Freedom which is The Theosophical Society's very life's blood that the outer world movement stands on its own feet, has its own complete independence, and asks from its membership no belief whatever as regards either the First or second Sections. Yet, the Ladder which brings down our Elder Brethren to us is no less a means whereby those of us who so choose may ascend to Them. And there must ever be some among our members who are ascending this Ladder and who, therefore, are able to testify to their personal acquaintance with Those who descend to meet them half-way, and who not infrequently descend to the very foot of the Ladder to cause Their glory to shine in our very midst.

In 1900 The Society celebrated its Silver Jubilee, in 1925 its Golden Jubilee, and now in 1935 celebrates its Diamond Jubilee. Each celebration is an occasion for rejoicing, markedly the Golden Jubilee, and no less markedly this Diamond Jubilee. But, as President of The Theosophical Society, I am in a special position to realize how closely Heaven draws near to earth, kisses earth, on the occasion of The Society's greater landmarks.

There is, especially during such times as these, for those who are able in the midst of the noise and hurry of modern life to hear singing through it all the nightingale of Life's eternal meaning, a sense of splendours and majesties and noble purposes—the immanence of Eternity in time—such as must needs be absent from ordinary years, but make fragrant with their greatness all years which are consecrated cradles for the beginnings of new endeavour.

### THE NEW ORDER

From time to time in its age-old history the world stands on the threshold of a rebirth, and when so it stands the eyes of those of its inhabitants who have evolved the power to see are directed towards the Hills whence cometh all help, that they may ascend the Hills and bring down to earth the gifts they find thereon—gifts for the use of the world on its new way. Thus heartened and strengthened, the world wends its way through Valleys of Adjustment to Hills of Deliverance, ascending and ascending.

In the last quarter of the nineteenth century the world so stood on the threshold of rebirth. The old order was to change, and a new order was to take its place; and during the half century which followed the world has been in its birth-pangs. Devastating indeed have been the changes. Even now are we in their midst, still far away from those calmer regions which shall mark the world's definite establishment in the rhythm of its new adventurings.



During the course of the dying of the old world, the Masters gathered together some of those who for ages had been giving Them faithful service that these might form a band of workers to ascend the eternal Hills and to return with the gifts destined for the world's new age. Chief among such servants was H. P. Blavatsky, who was sent in 1873 to the United States of America to form a group of workers on inner planes, and who in 1875 received orders from her Master to establish the nucleus of a Society in the outer world which should become a channel for the gifts of which she, and later on Colonel Olcott with her, would be the bearers.

Hence Theosophy. Hence The Theosophical Society. Hence sixty years of uninterrupted service to the world, to a world changing in no small degree because of gifts which do not cease to bless even while they are being despised and rejected. Hence the great spiritual Centre at Adyar, The Society's International Headquarters from the year 1882, sacred and historic ground, scene of visits from the Masters, home of the two outer founders and of their principal successors.

#### THE POWER OF ADYAR

Here at Adyar, great receiving station for Life from the inner worlds, and great transmitting station for the sending forth of this Life throughout the world, we are specially conscious during this Diamond Jubilee Year of the close proximity of The Society's First Section to the Sections below and

to the outer world. So far as our intuitions serve, this proximity, so noticeable day by day, is in the shape of inspiration to establish ourselves once more upon the imperishable foundations of the Theosophy which the First Section restored to the world sixty years ago, to perceive this Theosophy with growing clarity and understanding as the passing years give us wider and more impersonal vision, and to direct its pure Fire at least to a partial burning away of the ignorance which is the cause of every single problem with which the world is faced.

#### THE WELL OF THEOSOPHY

We feel constantly urged to impress upon our fellow-members that this Theosophy, let each study and understand the Science as he will, should be the keynote of their thoughts, of their aspirations and of their activities. The teaching the First Section has given to the world through H. P. Blavatsky, and through those who have come after her, should be studied in the spirit of a Call to know—each for himself—less the teaching as it is formed and shaped in our Theosophical literature, and more as each individual member is able to draw it from the Eternal Well whence it is derived. "Thus have we drawn," declare H. P. Blavatsky and her pupils, "Go you to the Well and draw your Truth therefrom." "Thus have we found. Seek and ye shall find no less." To know does not consist in drinking from the vessels of others, but in taking our own vessels to the Well whence they have drawn the waters of

Truth and ourselves drawing the water which shall both slake our thirst and give us thirst for more.

At Adyar many of us feel that we are very near to that Well whence our elders have been drawing the Waters of Life. We wish we could describe in words its nature, its wonder. We perceive that even the great teachings as we have them in our literature are but the pale reflections of what must be to us but unfathomable Mysteries. The teaching, as we have it, of reincarnation, or of karma, or of the states of consciousness, or of the hierarchical order of Life, is but a shadow of an indescribable *Substans*, a poor trickle from a mighty Ocean of Life filling all Heavens and all Worlds. Gaze into this Well of Eternity from the near distance of Adyar, and the Truth of Theosophy becomes self-evident, less as to the details set down in our books, far more as to great principles which might no less truly be described in details different from those to which we are accustomed.

If, for example, we think of reincarnation in the light of the Pregnant and Vocal Silence which pervades the Well, we seem to perceive it as one of the modes of working of the Law of Adjustment, that it is adjustment which is the essence of reincarnation, and not by any means necessarily successive lives, even though the adjustment may in this evolutionary process take the form of successive lives as we have them in these worlds of manifestation. Adjustment does not involve rebirth, even though rebirth may be a mode of its expression. Thus do

we penetrate behind the reincarnation as we know it in the details given in our Theosophical literature to a Law seen to be independent of such details, a Law which such details only imperfectly describe. Similarly, if we think of karma in the Light of the Silence which pervades the Well, we seem to perceive it as another mode of the working of the Law of Adjustment, and certainly by no means necessarily to be described in terms of Cause and Effect, however true up to a certain point such description may be.

#### THEOSOPHY INFINITE

Similarly, if we think of individuality, of universality, of the hierarchical order of Life, we seem to perceive that the Theosophy we know is but a narrow fringe of the infinite Theosophy remaining to be known, and that as we know the more we must needs be constantly modifying our rendering of the less.

Thus we begin to regard the Theosophy restored to us, unveiled to us, as substantially an indication of certain great Principles of Life, on the nature of which we would do well to concentrate, discovering them for ourselves and understanding them for ourselves: but on no account feeling compelled to discover them as other seekers after Truth may have discovered them, or to understand them as others have understood them and described them. There is often much more Theosophy in Theosophy far different from the Theosophy-forms with which we are familiar than we are sometimes

inclined to believe. There is too great a tendency among some of us to make the Theosophical forms we know an acid test for the title of other forms to be Theosophy. Such and such is Theosophy. If some other such and such is like our such and such, then it too may be called Theosophy. But if it is not like, then in all probability it is at least far less than our Theosophy.

The nearer we are to the Well of Theosophy, the farther we are from any forms of Theosophy we may know in these outer worlds. And sometimes it is unfortunately true that the nearer we are to certain forms of Theosophy the farther away we are from the actual Well of Theosophy. Always is there death in rigid conformity to the letter. Life is where the letter is perceived to be no less subject to the Law of Constant Adjustment than all other forms which are the temporary homes of Life.

This Diamond Jubilee Year seems to many of us residing at Adyar to be the herald from the First Section of The Society of an adjustment of understanding of Theosophy, so that each individual member, with the aid of the Theosophy given to us all, finds his way within to the Eternal Well and establishes for himself the Theosophy of his individual living.

#### THE MAGIC WORD

In the beginning was the WORD, and the Word was THEOSOPHY, the Divine and Eternal Wisdom.

And this Word is forever uttered in all living and in all growing.

Yet from time to time the hearing of the Word, by reason of

the deaf ignorance of man, grows faint, so that the very Word itself is as if lost.

Therefore, from time to time, as in religions, in teachings, in inspirations, in revelations, in ecstasies, the Word, through the magic Voices of the wise, is caused to be heard once more, penetrating the deafness of man. But in their ignorance men often think that for the first time is the Word being heard; for upon the One Theme of its Universal Being are rung numberless changes to satisfy the changing needs of changing man. Or shall I say that from the one Truth of its Universal Being proceed innumerable reflections to satisfy the changing needs of changing man? Hence, to ignorance, each change, each reflection, seems to be the whole Theme and the whole Truth. Any Word differing in its nature from that which is thus accepted as the whole Theme and the whole Truth cannot have come, insist the narrow-minded, from the Source from which the special and acknowledged Word is recognized to have emerged. One Word, one perfect manifestation alone, say the ignorant. And those who once have heard the Word in one of its manifestations are often unable to receive it again in any other.

One Light, many colours, says the Theosophist. And he rejoices in the many Words which have been spoken down the ages for man's remembrance.

Many there are, therefore, who have been unable to hear the Word as re-spoken through H. P. Blavatsky and her fellow-messengers in that which is in these days actually

called Theosophy, for Theosophy it is.

Again had the hearing of the Word grown faint because of the deaf ignorance of man. Again in the teachings of Theosophy, through the magic voices of the wise, the Word is heard—by some to be rejected because they have perchance heard the Word otherwise, by some to remain unheard for their time to hear has not yet come.

But the Word as it rings in our ears through Theosophy is an intimation of the Word Universal, the Word whence all reflections depend. In it may be heard the true Word of the Hindus, the true Word of the Buddhists, the true Word of the Zoroastrians, the true Word of the Jews, the true Word of the Christians, the true Word of the Mussalmans, the true Word of the Scientist, of the Philosopher, of the Agnostic, of the Artist. Once again has the Word come to us in a measure of its fulness, and it is for all, no longer for some special family in the great Kingdom of God.

And at Adyar we hear this Word again during our great festival of

the Diamond Jubilee Year. We hear it sounding in the ears of all, stirring each where he is to know and to unfold more quickly his Divinity.

The Theosophy that transcends all time and all persons, all religions, all philosophies, all sciences, that lives from Eternity to Eternity, that is Life universal, calls anew during this consecrated year of the Diamond Jubilee to its myriad reflected counterparts in our various faiths and conceptions of Life, in our divergent individualities, in our seemingly conflicting differences, to shine more and more unto a perfection of individual and different shining, yet to know themselves in their various image-Words as rays innumerable from the One Eternal Word outside which is naught.

We shall continue to make One Music as before, for Life is but one Music without beginning and without end. But let each one of us contribute to that One Music an individual music of ascending purity and majesty of volume, that the One Music may grow vaster unto the perfect unfoldment of its Eternal Song.

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## THE GOSPEL ACCORDING TO ST. JOHN

### CHAPTER I

IN the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.
3. All things were made by him; and without him was not anything made that was made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness comprehended it not.

# A THEOSOPHIC VIEW OF EVOLUTION

By HIRENDRA NATH DATTA

IN November 1859, Darwin released his epoch-making work, *The Origin of Species*, for publication. The reaction of the contemporary academic world was one of bewildered surprise. Up to that time the "Immutability of Species" had been taught in all the colleges and was an accepted axiom with the so-called learned men. *The Origin of Species* tended to upset this teaching by showing that all life had evolved from very lowly forms and was still ascending—that species were not created by fiat, but that every species was the sure and necessary result of certain conditions. What gave particular offence was Darwin's suggestion that Man was not created outright and complete, but that his ancestry was traceable to the anthropoid ape. This involved a serious contradiction of the Mosaic creation-legend, and naturally Darwin was bitterly assailed by churchmen.

One recalls with interest, not unmixed with amusement, the historic incident which occurred at the meeting of the British Association for the Advancement of Science, held at Oxford in 1860. Samuel Wilberforce, Bishop of Oxford, in the course of his speech at that meeting took occasion to denounce Darwin and his friends as "those enemies of the Church and society

who make covert attacks upon the Bible in the name of science". Warming up to his theme (we are told) and having worked the audience to a high pitch of hilarity and enthusiasm, the Bishop happened to spy Huxley seated near, and pointing a pudgy finger at him "begged to be informed if the learned gentleman was really willing to be regarded as the descendant of a monkey". As the Bishop sat down, there was a wild burst of applause and much laughter, but amid the din were heard calls "Huxley, Huxley". (Huxley was well known as an intimate friend of Darwin and a champion of his unorthodox views). Slowly Huxley arose and having in measured terms demolished the Bishop's unsubstantial card-house ended by saying that since a question of personal preferences had been brought into the discussion of a great scientific theme, he would confess that if the alternatives were a descent on the one hand from a respectable monkey and on the other from a Bishop of the Church of England who could stoop to misrepresentation and sophistry—then, if forced to decide, he would declare in favour of the monkey. Thus, in spite of clerical opposition, Darwin's great discovery in the realm of Evolution made headway.

Now, what is Evolution? It is the passage from the homogeneous to the heterogeneous and from the heterogeneous to the more heterogeneous—that is to say (using Indian phraseology) from “*abishesha* to *sabishesha*”—“from indefiniteness to definiteness, from simplicity to complexity.”

Progress, be it observed, is the Law of Life. There is something inherent in things which makes the good pass “to better, best.” From this point of view it is permissible to speak of evolution as a current, which mounts up higher and higher with “the process of the suns”. This evolutionary current (science tells us) having lingered for aeons in the inorganic universe (where it attained its zenith in the jewel), left the mineral kingdom—and then as a new and astonishing departure the “cell” made its first appearance. That was, we have been assured, four hundred million years ago, probably more. In the cell is to be found a form of energy that is *sui generis*, “a stimulating and organizing principle which appears to well up from a limitless source”. That was the starting of the organic universe, with its two broad divisions, into vegetable and animal. The lowest plants and animals consist, as we know, simply of one cell apiece. But whether unicellular or multicellular, the cell is the unit and organ of life.

As the result of Evolution the unicellular amoeba developed, in the course of ages, into the multicellular organism, both in the vegetable and the animal kingdoms, in the latter passing successively through the forms of insects,

reptilia, birds, beasts, apes—until finally, according to science, man appeared on this globe about six million years ago. Thus man is the most modern of mammals—the parvenu, so to say, of creation.

This theory of Evolution, not in detailed working but in broad outline, had been anticipated in the East. Thus in the twelfth century A.D., Maulana Rumi in his *Masnavi* wrote:

I died from the mineral and became  
a plant.

I died from the plant and reappeared  
in an animal.

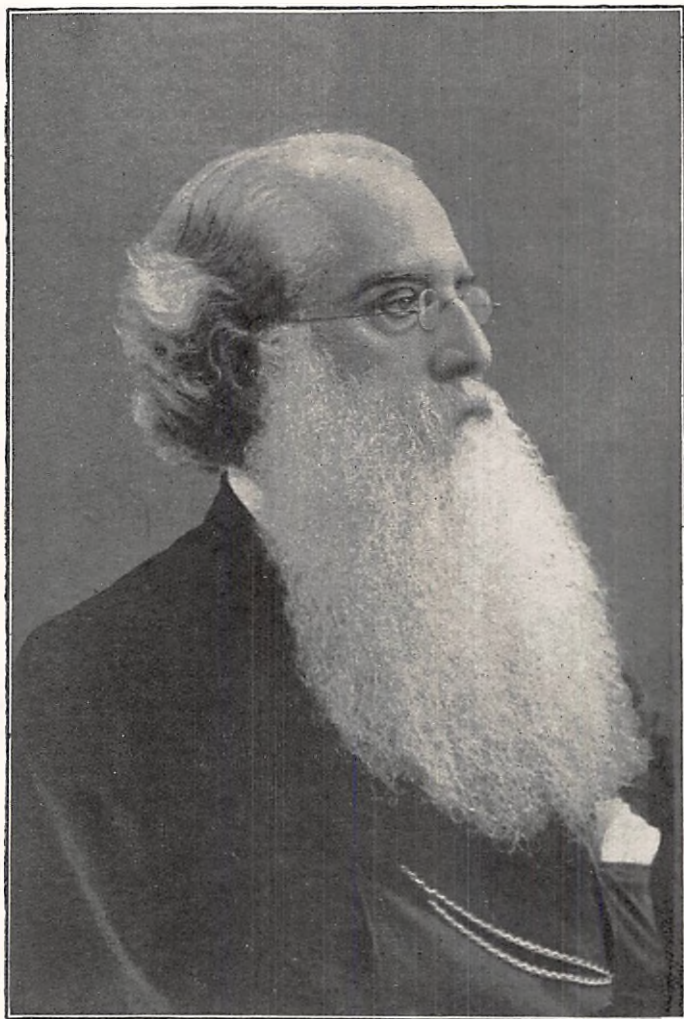
I died from the animal and became  
a man.

When did I grow less by dying?

In an earlier Indian book called the *Brihat Vishnu Purana* we had had the stages indicated in somewhat greater detail. There we were told of two million births successively in the mineral kingdom followed by nine hundred thousands in the vegetable, the same number in the reptilia, one million as birds, three millions as beasts, four hundred thousands as monkeys, until at last the human kingdom was reached.

May I, before proceeding further, interpose a word on materialism? Materialists talk glibly of consciousness being the product of vibrations of the brain-cells, forgetting that “consciousness is the absolute world-enigma” (William James), and that “the supreme blasphemy is the denial of the indestructible essence within us” (Schopenhauer).

As another western writer has put it: “Evolution is God’s plan for the Universe of which I am a part, and I am proceeding towards



**HENRY STEELE OLCOTT**

2 August 1832—17 February 1907

President-Founder of The Theosophical Society

a goal of unimaginable power and glory". This confirms the declaration of the *Idyll of the White Lotus* that the Soul of man is eternal and its future is the future of a thing whose splendour has no limit. From this viewpoint, it is justified to speak of man in rapturous terms, for is he not, as Hamlet said, "the beauty of the world, the paragon of animals"? So the Bible asks in wonderment: "Lord! What is man that thou art mindful of him?" The ancient Greek declares: "Wonders are many, but nothing is more wonderful than man". The Psalmist apostrophises: "We are fearfully and wonderfully made!" The *Bhagavata*, going one better, descants on how the Lord of Creation, having created multiple forms, of plants, insects, flies, fishes, reptiles, birds and beasts, was not satisfied until at last He created the human form divine, when he cried in rapture *Sukritam* ("Well done"!).

It will be noted that from the Oriental view-point as expounded above, evolution of Life goes on *pari passu* with the evolution of Form, or as a Theosophical writer has neatly put it: "A long past lies behind man's consciousness, just as a long past lies behind the evolution of his body". On the other hand, from the Darwinian standpoint, evolution is primarily, if not solely, an affair of the organism. There goes on all the time (as Darwin maintained) a struggle for existence on this globe—not only between species and species but among individuals of the same species, and in that struggle the fittest alone survive by natural selection, that is to say,

those alone survive whose organisms are able to adapt themselves to those changes in the environment which are happening all the time. These surviving parents transmit by what Darwin called "the process of pangenesis" their acquired character to their progeny by the law of heredity. By a slow process (for, according to Darwin, Nature always creeps and never leaps—*Natura non facit saltum*), these transmitted characters are "entailed" from generation to generation until they become well established, and then the group distinguished by those entailed qualities breaks off from the parent genus and a new species arises. As illustration, take the species of the giraffe, characterized by its long neck. In the distant past, a prolonged scarcity of edible leaves having taken place, the giraffe-to-be was obliged to stretch its neck in order to reach the higher branches of the trees. By this feeding habit the neck of the giraffe was elongated a bit, and this gradually increased by a kind of snow-ball process, in successive generations, until the giraffe-species arose.

We really owe the discovery of this law of heredity to Lamarck, who declared that the effects of the development of the individual, its striving and achievement, were handed on by heredity to the next generation.

Darwin accepted this Law and gave it wider application. It was, however, reserved for Herbert Spencer to explain the racial development of mind by invoking the principles of Lamarck. Observing the extraordinary skill of the



chick, which, ten seconds after coming out of the egg, can balance itself, run about and pick up food, Spencer asked: "How did the chick learn this very complex co-ordination of eye, muscles and beak?" The chick's personal experience is nil, but, according to Spencer, it has the benefit of ancestral experience—the age-long experience of the race, which is registered in the structure of the young individual. Taking the human brain, Spencer argued that it was the organized register of infinitely numerous experiences received during the evolution of that long series of organisms through which the human organism had been reached. The effects of the most uniform and frequent of these experiences have been successively bequeathed, principal and interest, and have slowly mounted to the high intelligence which lies latent in the brain of the infant of the present day. Thus it happens that faculties, as of music, which scarcely exist in some inferior races, become congenital to superior ones. Thus it happens that out of the savages, unable to count up to the number of their fingers and speaking a language containing only nouns and verbs, arise at length our Newtons and Shakespeares.

Space does not permit entering into a detailed criticism of this theory. So I shall content myself by pointing out that after Weismann's discovery of the "germplasm," Darwin's theory of "pangenesis" had to be definitely abandoned, and with that the alleged transmission of functional modifications, that is of "acquired characters". Darwin

had supposed that from every part of the body there were given off tiny representatives which he called "gemmules," and that each gemmule had the power of reproducing something like the part of the body from which it had sprung. By the blood stream, these gemmules were supposed to be carried to the reproductive glands, and there elaborated into what we call germ-cells which gave rise to new individuals.

Against this, Weismann pointed out that all parts of the body did *not* contribute to produce a germ from which the new individual arose, but that, on the contrary, the offspring owed its origin to a peculiar substance of extremely complicated structure—"germplasm," a specially organized and living hereditary substance, which in all multicellular organisms, unlike the substance composing the perishable body of the individual, is transmitted from generation to generation.

In view of this, scientists were compelled to reject Spencer's explanation of the origin of instincts in ancestral habits, which were supposed to have gradually become accumulated and ingrained in the very tissue of the offspring. The evidence against this view (we are assured on high authority) and against inheritance of acquired characters generally, is now overwhelming.

Let us take the next point.

We have seen that according to Darwin, species must arise very *slowly*. Out of the variations that arise spontaneously, Nature, Darwin tells us, selects those that are fittest to survive; they are

then added to and the addition is passed on to the next generation, and so on. It is by this *slow* process of addition, that the characters which mark the new species arise. But is the process really *slow*?

According to De Vries' theory of mutation, now generally accepted, new species arise not by slow degrees but by single steps, by fastening on the *fortuitous* variations, some in one direction, some in another—the only law governing their production being the law of chance.

As to the effect of environment, which was at one time supposed to be the directing force in evolution, it is cogently pointed out: "If species arise in certain variations, then the problem of the origin of species is the problem of the origin of these variations, those new forms of life, which natural selection then selects. The theory of natural selection, therefore, explains the fixation of species, the non-persistence of the non-adapted or the misfits, and the survival of the well-adapted or the fits. But it tells us nothing as to the "origin of the fittest," or what another writer calls "the arrival of the fittest".

What, then, is the directing force in evolution? It is what H.P. Blavatsky used to call *Jiva*—Life in the cosmic sense. That Life, we may be sure, is not a blind force, but is endowed with design, is purposive. There is, as Emerson said, a Soul at the centre of Nature. There is discernible in Nature, if we have eyes to see, "a great collective movement carrying individuals to ends greater than themselves and

unforeseeable by living men". There is an increasing purpose running through the ages, which while it allows the Individual to wither (physically, be it noted) lifts the Race to more and more. So Madame Blavatsky was right when she said, "the Universal Mind has to appear before there can be manifestation." And Bergson speaks of "an original impetus, an internal push, which has carried life by more and more complex forms to higher and higher destinies".

This at once takes us to the borderland of Mendelism, which postulates that "factors for *all* possibilities, in evolution fore-exist" (Bateson)—some patent, some latent, some dominant, some recessive—in all organisms, whether low or high. So that, to quote the emphatic words of Professor Bateson: "Shakespeare once existed as a speck of protoplasm not so big as a small pin's head". Thus environment is only the means of releasing innate faculties, and evolution itself is "a growth from within—an unfolding of potentialities which are inexhaustible and to which we can put no limit".

This is in accord with the Theosophic view of evolution—with this important difference, however, that whereas with Mendelism it is the germ-plasm which is the storehouse of all the faculties and powers whether patent or latent, with Theosophy it is the Monad, the Chit-atom of the Vedanta. These Monads, called Pratyag-Atmas in the *Upanishad*, are really fragments of Divinity (for is not Man made in the image of God

—mamaibansa, as the *Gita* puts it), sparks thrown out by the One Life, sparks of the Eternal Flame to be one day themselves fanned into flames. Thus Man verily is the Son of God (Lodge), the heir of immortality, amritasya putrah (*Upanishad*), though for the moment wearing perhaps a beggar's disguise. For, "Man is not Man as yet" (Browning)—he is a very God in the making, a Christ in the becoming, a Logos in gestation. And the human body? It is truly a temple—a tabernacle of God in which dwelleth the Most High?

The Monad being a divine fragment has, we may be sure, potentially all the divine powers and attributes of "Life, Light and Love," which may be summed up as Power, Wisdom and Bliss—Sat, Chit and Ananda. The *Panchadasi* says: Satyam Jnanam Anantancha astiha Brahma-lakshanam.

As Mr. C. Jinarajadasa points out: "Man is both a Transcendence (as Monad) and an Immanence, and the whole aim of Evolution is to enable Man as the Immanence to unfold the latent germ of Divinity within him, so as to realize himself as the Transcendence."

From this point of view, the Monad has been spoken of as a tiny seed, which has, infolded in itself, all the potentialities of the mighty tree, to be unfolded in the process of Evolution. This tiny seed is sown in the womb of nature—"sown in weakness in order to be raised to power". Thus Bateson, speaking of the faculties manifesting in a man of genius, says that

they are almost beyond doubt to be looked upon as releases of powers normally suppressed, and Mr. Jinarajadasa, expanding this idea beautifully, says:

"Each man is a Shakespeare, a musical genius, everything that evolution will ever make out of men; but every man is not a genius in actuality, because of the existence still in him of inhibiting factors. We do not need to become geniuses by faculty to faculty, the faculties are there but unrealized, because of the inhibiting factors".

So far Man apparently is on the crest wave of Evolution. Having reached the human stage, the Monad as immanence has to mount up slowly and painfully the rungs of the ladder of Evolution.

Emerging from the savage condition he first becomes semi-civilized and then civilized. The majority of mankind, at the present day, are in this "civilized" stage, but Man is "still immature, ugly like an embryo, unfinished, incomplete, imperfect, full of sin and every kind of abomination" (Lodge); that is to say, he is yet treading the Pravritti Marga (path of forthgoing) and has still to grow by grasping, appropriation. He has next to definitely turn the corner and enter the Nivritti Marga (the path of return) where the law of growth is giving, expropriation. By and by he must contrive "to be born again, born from above". The technical name in India for the twice-born man is Brahmana. So we read in the *Brihat Vishnu Purana*, that having passed through other births,

the Jiva at last attains Brāhmanahood. *Who is the Brahmana?* He who, in the words of the *Upanishad*, "lives as chance may determine," whom the Buddha speaks of as "the knower of the Uncreate". In Christian phrase, he is spoken of as the "just man made perfect," having fulfilled the injunction of the Christ: "Be ye perfect as your Father in Heaven is perfect," and having become at last "a pillar in the temple of God".

By this time he must have builded into his nature the fourfold qualification which makes him an Adhikari—the qualities of discrimination, desirelessness, etc. He was first an Initiate and has now become an Adept—a Rishi, and by and by he will become a Maharishi and a Paramarishi, by the inevitable law of growth, progressing from nescience to omniscience.

But even then he has not attained the goal of Evolution! It is now time for him to leave the level valley and scale the steep mountain top—from the normal he must now pass to super-normal Evolution. This was hinted at by Maulana Rumi when he said in pregnant words: "Next time I shall die from the man that I may grow the wings of the Angel," that is, become a superman—what the *Upanishad* speaks of as Swarat, Virat. Thus becoming a Cosmocrator, a very Archangel, he takes charge of one of the innumerable solar systems which are scattered like dust in the immensities of space, as what we designate in Theosophy a Solar

Logos. Even then, has he fulfilled his destiny? Not yet. So Rumi goes on: "Once more shall I wing my way above the Angels. I shall become that which entereth not the imagination, verily unto Him shall I return". Return where? Return to our "Asta" which is the *Vedic* word for "home"<sup>1</sup>. This "home" is none other than God:

Trailing clouds of glory do we come  
From God who is our home.

—Wordsworth

As George Santayana has noted, our radical need is to lose ourselves again in God. It is only then that we can say with Shakespeare:

The wheel is come full circle: I am  
here.

For is not that the real destiny of man?

Man who is from God sent forth  
Doth again to God return.

"For this dignity has man been made," and when the Infinite within thus wakes up to the Infinite without, it is then that we hear the golden harmony. It is only when One who was man but is now far more than man, can repeat after the Christ: "I and my Father are one"—when he has become a glorious similitude of God (Mama Sādharmyam Agata—*Gita*), that Evolution is achieved. "Become Brahman, He then attains Brahman" (*Brihat Aranyaka*, 4-4-6) and can say: "IT IS FINISHED!"

<sup>1</sup> It is interesting to note that the Vedic phrase "Astam Gata" (gone home) was borrowed by the Buddha in describing the condition of the Bikkhu who has attained Nirvana: "Of him who is 'Attham-gata' (gone home), verily there is no measure".

# LET THE UNIVERSE ENTER!

By C. JINARAJADASA

**D**URING the last sixty years, the effect of Theosophy on those who have studied it is extremely complex. It has affected their emotions, giving to them a wide range of receptivity. Their hearts have been trained to go out in welcome to all races and cultures; they have seen themselves reflected and glorified in the greatest souls whom civilization has produced throughout the ages. Not less exquisite is their experience of fellowship with all that is lowly and backward, especially among men; to go out in understanding and tenderness to the ignorant, the brutal, the criminal, is an experience which has brought them both purification and inspiration.

The effect produced on the mind by Theosophy has been such as has not been produced by any existing religion or science or philosophy. Each of these breaks life into compartments; religion excludes science, and science all mysticism. Philosophy turns its back upon the complex problems of social and economic adjustment. Art goes its way, oblivious of the inspiration which science and philosophy can give to the artist. The cumulative effect of all these aspects of knowledge is to make of life what Shelley described so graphically:

*Life, like a dome of many-coloured glass,*

*Stains the white radiance of Eternity.*

From this scattering of the "white radiance of Eternity", men have given up hope of any vision of the Light as it exists beyond the "dome of many-coloured glass". The vast majority of men have made of religion a way of "escape," placing their trust in a fuller knowledge to come, when they shall enter the realms beyond death. Scientists feel limited by the methods which they have created, knowing that to be imaginative is to be unscientific, and to be intuitive is to trust in faculties so personal that they cannot be included in a strictly scientific equipment. The universe is vast and manifold, but each—religion, science, philosophy, art—will let only one part of the universe enter through its gates.

But the trained Theosophist opens all the doors of his mind and heart and says to the universe: "Enter!". He lets Life enter into him, not exacting from it that it shall enter only through the gate of the mind or through the gate of the emotions. If science contradicts mysticism, he notes the contradictions, feeling that, in the light of more facts yet to be discovered, what is true in science and what is true in mysticism will form a unity. If the philosophies of the East and of the West point to different

directions of the compass as "the Way," he notes the many directions, but is not disturbed. For he is hewing out and fashioning his own "Way".

Not only does the Theosophist accept the present-day revelations of science, religion, art and philosophy, he also trains himself to discover the essential and the permanent in each of them. He has realized that as more and more of the universe enters his heart and mind, the swifter will he grasp the meaning of the universe. He seeks from life no way of "escape," but rather to accept life as it comes and as it is. To come to truth not by exclusion or rejection, but by inclusion and assimilation is the technique of the Theosophist.

Thus it happens that to the Theosophist Life is One. Life is no longer an addition of units to make a total; it is a Whole, in which each unit partakes of the nature of the Whole. With all the doors of his mind, heart and intuition thrown open, he cries: "Let the Universe enter!" The blade of grass reveals to him many aspects of the Wisdom; the wayside flower makes him dream dreams. Science in its vastness teaches him to commune with the Divine Mind; mysticism leads him to stand in awe before the God Within. All the philosophies become like the chords of the scale which support an exquisite melody; and art becomes the mode in which all that makes the uni-

verse is re-stated by the intuition. And every man, sinner and saint alike, becomes the Transcendent Godhead stepping down into life to become the Immanent Godhead.

The Theosophist is one with Life in an especial way. He does not stand apart from Life as an observer. He knows by direct realization that Life is as the waters of a lake passing through the dynamos of a power-station which creates electricity; therefore he knows that to be the Theosophist is to act towards an End. Towards what End? Poets and dreamers, saints and scientists tell us something of that End. It is one of the joys of life that each of us shall know how to state that End in his own exquisite way, reserved for him alone from the beginning of time. "To release the Perfect Universe" is my way of stating that End.

To those of us who have so far trained ourselves in Theosophy, the universe has indeed entered into us. We can find no other system of thought which can achieve that miracle for us. In the years to come, as more of the universe shall be discovered by science and religion, by art and philosophy, by all men's joys and griefs, by their successes and failures, and by every form of Life which the heart, mind and intuition of men shall re-create into a more exquisite Life, we who are Theosophists shall say to the Universe: "Enter, God and Brother!"

# HOW AND WHY I BECAME A THEOSOPHIST

By CLAUDE BRAGDON

ONE of the first questions I am tempted to ask every Theosophist I encounter is how and why he became one. Assuming a like curiosity on the part of the reader, I shall endeavour to answer that question as regards myself.

My father, from far back, was a great admirer of Ralph Waldo Emerson. A life-size crayon-lithograph portrait of the Sage of Concord hung on the stair-landing of our house, and his complete works adorned our library shelves. One Sunday morning, when I was just emerging from my adolescence, I got hold of Emerson's "Conduct of Life" and became utterly absorbed in it; so much so that I lost all sense of the passage of time. We were a church-going family, and all were dressed and assembled for "Divine Service" when my mother called to me to come along. In my semi-entranced state I answered: "I don't think I'll go to church this morning, Mother." I might have added, in Hamlet's phrase: "Here's metal more attractive," for it would have perfectly expressed my thought.

I date my conversion to Theosophy from that hour, because Emerson's essays are so largely a distillation of the Ancient Wisdom through the consciousness of a New England Brahmin. Emerson and Thoreau were among the first

Americans to possess and to ponder *The Sacred Books of the East* in English translation, and it is clear both from external and internal evidence that this tintured their philosophy. It is told of Emerson that he used to go about with a copy of the *Bhavagad Gita* in his pocket, and I have even heard it said that he died with this book in his hands.

But my more considered and self-conscious acceptance of the Theosophical cosmo-conception occurred many years after my Emersonian initiation—probably in the eighteen-nineties, it is impossible for me to be more exact. My father had in the meantime become a member of The Theosophical Society, founded in New York in 1875, and he had added most of the early Theosophical books to his library. Again, as before, in browsing about for something to read I came upon one of these. It fascinated me; it was unlike anything I had ever read. The book was A. P. Sinnett's *Esoteric Buddhism*—rightly, "Esoteric Wisdom," for such is the meaning of the word *bodhi*.

I found there unfolded a conception of life and of the cosmos so sublime, so far-reaching, so all-inclusive, and at the same time so consistent as to transcend the power of any merely human mind



ANNIE BESANT

*1 October 1847 — 20 September 1933*

"Magnificent embodiment of the ideals of Theosophy"  
and President of The Theosophical Society  
for over a quarter century



to have conceived. Because I could not but accept it, I had to accept also the idea throughout the cosmos of *superhuman* intelligences. Not to do so would be as illogical as to affirm the egg and deny the chicken which laid the egg. I may say I became a Theosophist through necessity—the necessity of being “whole”—of not yielding to dualistic thinking.

With the greatest avidity I read the other books in my father's library: *Isis Unveiled* by Madame Blavatsky, *The Perfect Way* by Maitland and Kingsford, *Light on the Path* by Mabel Collins, and many others. They impressed me so much that I was driven from them and by them to their *sources*—religious esotericism in general, but particularly the ancient wisdom of India as set forth in the *Bhagavad Gita*, Patanjali's *Yoga Aphorisms* and certain of the *Upanishads*. During the winter I lived in Buffalo I spent nearly every evening at the Public Library reading Max Müller's translations of *The Sacred Books of the East*.

I saturated myself in this literature, which made all our rationalistic and positivistic philosophizing seem puerile by comparison. Filled with the zeal of the convert I failed to see then what I see clearly now: eastern thought is synthetic, subjective; western thought is analytic, objective. The marriage of eastern transcendentalism with western science, therefore, and not the triumph of either over the other, is the consummation devoutly to be wished.

But Theosophy dwelt in me only in my brain—as an intellectual

conception, a sport of the mind and imagination with no particular relation to conduct of life. It left me as it found me, therefore, unchanged save for an accession of spiritual pride. I had yet to learn that increase of wisdom should rightly bring humility, and that it is necessary to honour every truth by use.

Years passed before I learned this lesson. But “when the pupil is ready the Master is waiting”, and at the appointed hour I met the man who by precept and example made Theosophy shine with a new light. This man was C. Jinarajadasa. I have given an account of our first meeting in the Introduction to *Episodes from an Unwritten History*. Suffice it to say that through being my guest he became my friend.

At the time of which I write he was an itinerant lecturer giving profound and admirable discourses in Theosophical Lodge rooms, and Masonic temples before small, bewildered, but fascinated audiences whose ordinary intellectual diet was the spawn of the Press. I asked him if he did not sometimes get discouraged at their lack of response and understanding—was not the whole thing futile in the same way as the cavortings of the pony on the sea beach for the benefit of the little oysters who had been blind from their birth?

“Not at all!” he answered. “There must be a beginning for everything. I am meeting these people now for the first time, but, the link once established, I shall encounter them again and again in future lives. *The soul cannot reject truth*. Though the will

defeat it and the mind deny it, the time will come when it must suffuse and fructify the consciousness. I am planting seeds in the minds of these people which sometime, somewhere, will surely spring to life."

His was a way of living and a view of life new to my experience. He had few belongings; lived, so to speak, in a trunk—a wanderer, an ascetic—yet I never met a happier-appearing man. All consecrated lives, no matter how hard, are happy after a fashion, but the secret of this man's happiness, I gathered, lay in the fact that he was doing the work of those whom he called the Masters—the Men Behind. To him Theosophy had never been that granite mountain of sublime thought which I had hitherto conceived it, but a full, active life of endeavour on various planes of being, under the instruction and guidance of a beloved friend to whom he was linked by the closest karmic ties; one who in turn was in communication with those highly developed human beings, supreme in power, wisdom, and compassion: the Elder Brothers of Mankind.

I began to realize that as a *faith* and as a *life* I knew nothing of Theosophy. Aloof in my ivory tower I had imagined that *thought* would suffice. I decided that the time had come to "testify to the truth which was in me"—not in the way of personal profession or confession which had so sickened me of Wednesday evening prayer meetings, but by some sincere and irrevocable action which should prove to myself and others that I was in earnest.

The opportunity was ready at my hand: Theosophy was in bad odour in Rochester at that time for reasons which I need not go into, but a little group of us got together and founded the Genesee Lodge of The Theosophical Society, and of this I was elected president. I gave lectures; I wrote, published and distributed Theosophical tracts and booklets; and not to be outdone by the Gideonites I placed a copy of *Episodes from an Unwritten History* in every hotel room in Rochester.

I do not know what effect this literature may have had on the people who read it; nor what good (if any) my activities did to the Theosophical movement as a whole, but the effect upon me was excellent: It took me one more step along the road toward becoming a *true* Theosophist—which is as difficult as becoming a true Christian, or a "true" anything else.

The next thing was to attempt to apply the Theosophical teaching to my daily task, which happened to be the practice of Architecture. The manner of that application I set forth in *The Beautiful Necessity*, an avowedly Theosophical book, as shown by its sub-title, "Seven Essays on Theosophy and Architecture." My next book, *Four Dimensional Vistas*, I wrote as a Theosophical book also, but knowing that this would limit its circulation, I carefully went over the manuscript and eliminated all references to Theosophy and all cult-catchwords, in other respects leaving the text intact. I followed this policy in all my subsequent books, every one of which are nothing if not Theosophical.

But more difficult far than writing or preaching Theosophy is *living it*. This is something at which even the best are only imperfectly successful. Fortunately, success is not necessary, but only sincere effort. Although a selfish and pleasure-loving person, I have pretty consistently wanted to do and be "the real right thing,"

which to my mind is synonymous with "becoming" a Theosophist.

This, then, is the best answer I can make to the question implicit in the title of this essay, though it is as misleading to say that I "became" a Theosophist as for a graduate to think that he has "finished" his education. Every end is a beginning: life is a never-ending climax.

# SIXTY YEARS OF THEOSOPHY

By PIETER K. ROEST

**T**HEOSOPHY is to the sciences dealing with life what mathematics is to the sciences dealing with matter. Both state the universal principles and laws which underlie all the processes and relationships in the various fields with which particular sciences deal; thus both reveal the underlying orderliness or unity of the cosmos. Theosophy is therefore, like mathematics, a

pletely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable."<sup>1</sup>

The universal nature of mathematics as well as Theosophy makes them free from time. We *can* discuss mankind's progressive under-

## ANCIENT THEOSOPHY

Early Theosophical literature emphasized the archaic nature of Theosophy. An enormous amount of evidence from the world's literature of all times was marshalled to support the thesis that a secret tradition of knowledge about Man and the Universe exists, and has existed for thousands of years amongst the greatest of mankind; a Science of Reality taught to Initiates in the Ancient Mysteries, and now *in part* made known to the general public by its modern guardians. While Mme. Blavatsky ("H. P. B.") thus sought to prove that she was merely reiterating the broad outlines of the ancient wisdom-tradition, Mr. A. P. Sinnett came forward with an entirely new statement of such of its teachings as had been given to him by one of its living Adepts in a voluminous correspondence. The atmosphere of this early literature, in spite of the tremendous difference in the characters of these two authors, is intensely intellectual. From their works emerged the vast outlines of a cosmology so grand, so infinitely beautiful for the inquiring mind to contemplate, that it inspired thousands who began to view human evolution, and so their own life, in this magnificent setting. The study and interpretation of these superb doctrines, and their dissemination among the general public, absorbed most of the energies of the earliest Theosophists. H. P. Blavatsky's startling phenomena, whether believed or rejected, provided at least widespread publicity for the little band of people who claimed to

have a reasonable explanation for such unusual events; and so the existence of Theosophy was forced upon the attention of large numbers of thinking people who otherwise would have remained ignorant of it. Several brilliant men joined The Society which had been founded ostensibly to satisfy the intellectual needs of all who became interested in the occult. Finally one of the greatest of the Adepts openly protested against this academic orientation of The Society which—it now appeared—had been founded at Their express bidding by two of Their trusted *agents* in the outer world, H. P. Blavatsky and Colonel Olcott. This Adept wrote in 1881 that indeed the spreading of Theosophical truths was necessary, but that the preoccupation of most of the members of The Society with explanations about occult phenomena was vitiating the objects for which They had helped it into existence:

"For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy . . . The world in general, and Christendom especially, left for 2000 years to the régime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are

these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter the best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism."<sup>1</sup>

This severe rebuke caused a re-orientation towards one of The Society's objects which had so far been very little stressed, except in the personal work of Colonel Olcott in India and Ceylon, namely that of promoting human brotherhood. The Adepts now declare, in the same letter, that this is to Them the most important work of The Theosophical Society. The Colonel refutes with indignation the idea that They should "allow The Theosophical Society to drop *its noblest title*,<sup>2</sup> that of Brotherhood of Humanity, to become a simple school of psychology!"<sup>3</sup> From then on we see a slow change in emphasis. In 1884 Charles Webster Leadbeater—an English clergyman—was asked to go to Adyar by one of the two Adepts responsible for the founding of The Theosophi-

cal Society, in an endeavour to break the opposition of the orthodox Christian clergy against the efforts of their founders to restore to native Orientals faith in the deeper teachings of their own religions. Several years later Annie Besant entered the ranks of workers, and these two Theosophists laboured unceasingly until their recent deaths for the breaking down of the barriers that divide mankind, especially in the field of religious belief.

### A RELIGIOUS PHASE

This necessitated a strong pre-occupation with religion. The essentially religious attitude, the supremely religious life, had to be discovered and emphasized in order to dissociate them from the innumerable incrustations and distortions in which the conventional, warring creeds of men veil them. We find therefore that the atmosphere, the tone of the Theosophical literature of this second period, is not so much intellectual as religious; it appeals to one's sense of devotion and aspiration rather than to the cool intellect. And with it the membership of The Society underwent a similar change. Theosophists became to a large extent the faithful followers of great religious leaders. The emphasis shifted from the head to the heart. Wonderful ideals of personal life and of social service were held up before the membership, and generous was their response. It was a period of great service to the world, of splendid expansion, of a wide dissemination of the simpler fundamentals of Theosophical thought—such as *karma* and

<sup>1</sup> *Letters from the Masters of the Wisdom*, First Series, Letter I.

<sup>2</sup> *Italics mine*. P. K. R.

<sup>3</sup> *Ibid.*, p. 11.

## ANCIENT THEOSOPHY

Early Theosophical literature emphasized the archaic nature of Theosophy. An enormous amount of evidence from the world's literature of all times was marshalled to support the thesis that a secret tradition of knowledge about Man and the Universe exists, and has existed for thousands of years amongst the greatest of mankind; a Science of Reality taught to Initiates in the Ancient Mysteries, and now *in part* made known to the general public by its modern guardians. While Mme. Blavatsky ("H. P. B.") thus sought to prove that she was merely reiterating the broad outlines of the ancient wisdom-tradition, Mr. A. P. Sinnett came forward with an entirely new statement of such of its teachings as had been given to him by one of its living Adepts in a voluminous correspondence. The atmosphere of this early literature, in spite of the tremendous difference in the characters of these two authors, is intensely intellectual. From their works emerged the vast outlines of a cosmology so grand, so infinitely beautiful for the inquiring mind to contemplate, that it inspired thousands who began to view human evolution, and so their own life, in this magnificent setting. The study and interpretation of these superb doctrines, and their dissemination among the general public, absorbed most of the energies of the earliest Theosophists. H. P. Blavatsky's startling phenomena, whether believed or rejected, provided at least widespread publicity for the little band of people who claimed to

have a reasonable explanation for such unusual events; and so the existence of Theosophy was forced upon the attention of large numbers of thinking people who otherwise would have remained ignorant of it. Several brilliant men joined The Society which had been founded ostensibly to satisfy the intellectual needs of all who became interested in the occult. Finally one of the greatest of the Adepts openly protested against this academic orientation of The Society which—it now appeared—had been founded at Their express bidding by two of Their trusted *agents* in the outer world, H. P. Blavatsky and Colonel Olcott. This Adept wrote in 1881 that indeed the spreading of Theosophical truths was necessary, but that the preoccupation of most of the members of The Society with explanations about occult phenomena was vitiating the objects for which They had helped it into existence:

"For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy . . . The world in general, and Christendom especially, left for 2000 years to the régime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are

these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter the best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism."<sup>1</sup>

This severe rebuke caused a re-orientation towards one of The Society's objects which had so far been very little stressed, except in the personal work of Colonel Olcott in India and Ceylon, namely that of promoting human brotherhood. The Adepts now declare, in the same letter, that this is to Them the most important work of The Theosophical Society. The Colonel refutes with indignation the idea that They should "allow The Theosophical Society to drop *its noblest title*,<sup>2</sup> that of Brotherhood of Humanity, to become a simple school of psychology!"<sup>3</sup> From then on we see a slow change in emphasis. In 1884 Charles Webster Leadbeater—an English clergyman—was asked to go to Adyar by one of the two Adepts responsible for the founding of The Theosophi-

cal Society, in an endeavour to break the opposition of the orthodox Christian clergy against the efforts of their founders to restore to native Orientals faith in the deeper teachings of their own religions. Several years later Annie Besant entered the ranks of workers, and these two Theosophists laboured unceasingly until their recent deaths for the breaking down of the barriers that divide mankind, especially in the field of religious belief.

### A RELIGIOUS PHASE

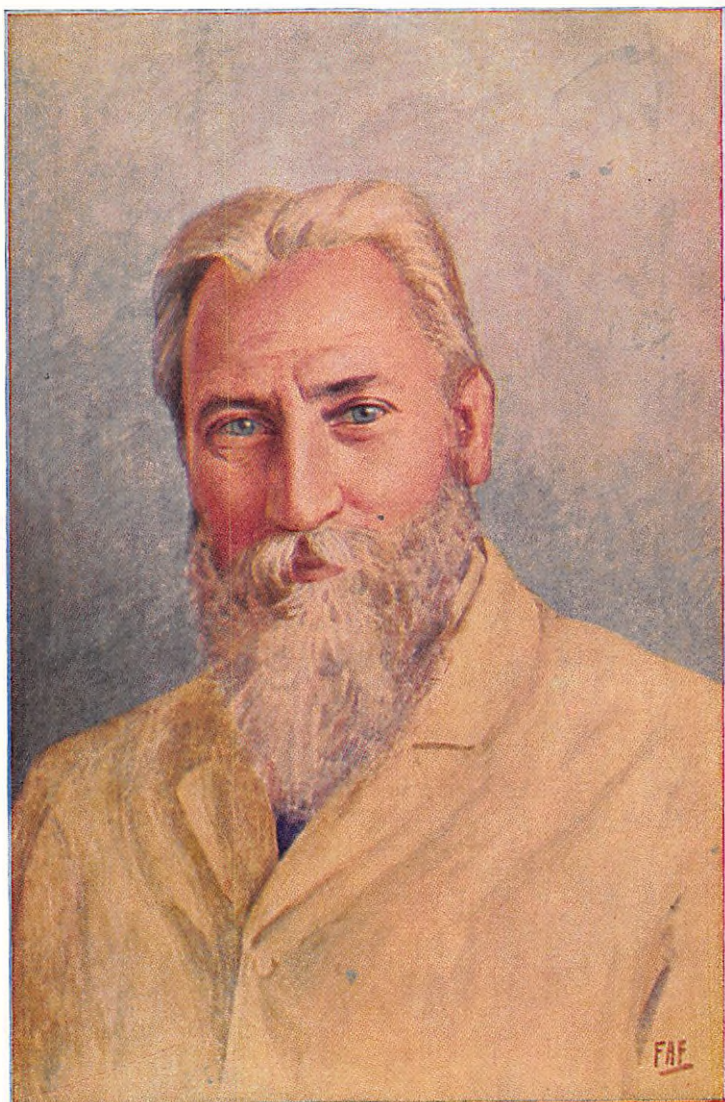
This necessitated a strong pre-occupation with religion. The essentially religious attitude, the supremely religious life, had to be discovered and emphasized in order to dissociate them from the innumerable incrustations and distortions in which the conventional, warring creeds of men veil them. We find therefore that the atmosphere, the tone of the Theosophical literature of this second period, is not so much intellectual as religious; it appeals to one's sense of devotion and aspiration rather than to the cool intellect. And with it the membership of The Society underwent a similar change. Theosophists became to a large extent the faithful followers of great religious leaders. The emphasis shifted from the head to the heart. Wonderful ideals of personal life and of social service were held up before the membership, and generous was their response. It was a period of great service to the world, of splendid expansion, of a wide dissemination of the simpler fundamentals of Theosophical thought—such as *karma* and

<sup>1</sup> *Letters from the Masters of the Wisdom*, First Series, Letter I.

<sup>2</sup> Italics mine. P. K. R.

<sup>3</sup> *Ibid.*, p. 11.





**CHARLES WEBSTER LEADBEATER**

*17 February 1847—1 March 1934*

Colleague of Dr. Besant for forty years, Presiding Bishop of the Liberal Catholic Church, and without a peer as occult scientist.

*reincarnation*—and above all of a leavening of the world's thought with the idea of the essential unity of the great religions of the world in ethical ideals if not in outward beliefs.

To those who represented the Theosophical Movement during this period it is a matter of supreme satisfaction that another great Adept, the successor in office to Him who wrote the letter of 1881, spoke with gratitude and encouragement of the splendid work that had been done during The Society's first half century of work, in a marvellous letter read to the Jubilee Convention at Adyar in December 1925. It is regrettable that some, in criticizing the errors of that period, have failed to give due credit to its peculiar grandeur, to the host of faithful workers which so splendidly carried its burden and its message. That message was needed in the world at that particular time. Intellectual light is fine if warmed and directed by sympathy; but without that heart-development it is not very helpful to men caught in the illusion of separate selfhood. That is the answer to those who have severely criticized the ideals and policies of this second era of The Theosophical Society as leading away from the robust intellectual vigour of the first era; an over-development of the intellectual outlook required an over-stressing of the emotional requirements for brotherly living to balance it.

This does not mean that no purely intellectual work was done. In fact the leaders of this "religious" phase of the movement did

an enormous amount of it themselves. The detailed investigations into the conditions of life existing in the subtler planes of nature are largely their work. Splendid interpretative literature appeared. But the peculiar slant, the undertone of it all, led the reader to a certain way of life which was in the deepest sense religious rather than critical. In spite of all the warnings given by Dr. Besant and Bishop Leadbeater about "thinking for oneself" and "not accepting on authority," their words *were* accepted as authoritative by the large majority of the members, and equally fanatically rejected by the numerous minorities which swore by *other* authorities. Thus The Society resembled a sect.

Yet such is the wisdom of its Objects and organization that it never *actually* became a sect. It continued to contain the widest differences of opinion; its General Council of national representatives continued to wield the supreme power in all matters of policy; each national Section retained its very real autonomy within the larger body; no compulsion was used on any group or any member whose views conflicted with adopted policies—even the Objects of The Society remained principles voluntarily accepted but not enforced from the centre. In the most real sense of the word The Theosophical Society remained a "nucleus of universal brotherhood," an organization of free associates drawn from the most widely separated sources physically and culturally. The unbrotherly conduct of some individuals within this brotherhood, which sometimes

sends a jar of pain through the whole body, has never infected The Society as such; neither has it affected the truly brotherly attitude of that majority of stalwart, dedicated workers who form its true backbone. The general public, informed by its unscrupulous press of *abnormal*, sensational events only, has never learned to appreciate the steady, *unsensational*, *normal* attitudes and ways of the many thousands of our members who earnestly try to live brotherly lives, and who make The Society function as it was meant to function. Thus, all things considered, the second period with its "religious" orientation was an extremely fruitful and noble phase in The Society's life; a phase in which it exercised a powerful—though not generally observed— influence on the world's thought and feeling; above all, in which the lives of countless individuals were changed and brightened.

Yet we need not remain blind to the fact that in general the membership was intellectually receptive rather than active; that the danger arose of a Theosophical orthodoxy, and of a certain self-sufficiency and complacency with beliefs which set Theosophists apart from the progressive thought and feeling of the world rather than at the head. Theosophical truths were still, as ever, dynamically altering world thought; but Theosophists—by failing to recreate continually their presentation of these truths—were no longer recognized as progressive thinkers; rather they began to be classed with the numerous groups that made a cult out of the occult.

#### KRISHNAMURTI'S CHALLENGE

Then Mr. Krishnamurti entered the arena. Believed by thousands inside and outside The Theosophical Society to be the spokesman, in this age, of the Christ whose teaching through Jesus had inaugurated a new era two thousand years ago, he carried an immense authority. He was expected to bring victory to Theosophists much as Jesus was expected to become the political liberator of the Jews and the final seal of divine approval upon their beliefs. He fell just as completely short of the expectations as Jesus did. Instead, he lashed out mercilessly against the complacencies, self-deceits and superstitions of Theosophists as well as of any other group. The shock was terrific, and many who could not stand it dropped out. They became either fanatics of another creed—namely that organizations are a hindrance to the spiritual life—or became indifferent and sometimes hostile to all they had held sacred before; while many made it their business to ridicule those hopelessly "ignorant" or "fossil" Theosophists who went quietly on with their chosen work in The Theosophical Society. If this severe shaking had not been accompanied by so much heart-breaking tragedy in hundreds of individuals and groups it would have been very amusing. For here those who called themselves Theosophists were suddenly confronted with a vigorous, one-pointed presentation of the most sublime Theosophical truths—especially those of the oneness and immanence of the divine Life—and then,

not recognizing them in their new dress, they proceeded to reject all other presentations of these same truths as well as stores of other priceless information, to become blind followers of a teacher who continually decries all following!

Fortunately the majority of Theosophists had the intuition, if not immediately the intellectual perception, which enabled them to realize that facts of nature do not change by anyone's fulminations against people misinterpreting or misusing the knowledge of these facts. It still remains the business of sensible folk to find out the laws of life if they want to live intelligently. That all real knowledge abides within us does not alter the fact that its presentation to the mind by others is the swiftest way of awakening that slumbering faculty of understanding. We do not abolish physics or algebra because we find within us the power of imagination. Neither need we abolish the science of universal Law because we discover that the germ of intuition within us can give us the peace and joy which are beyond intellectual understanding. We still live in a phenomenal universe where only *knowledge* gives the power to act *efficiently*, even though a wisdom deeper than knowledge is needed for acting *rightly*. Hence as long as the human mind remains the instrument by which Life divine seeks to re-create the world, the *knowledge-side* of Theosophy will remain a priceless aid to intelligent living. As to its *wisdom-side*, it has no quarrel with such wisdom as fell from the lips of any great teacher,

poet, saint or hero, past or present, for Wisdom is one.

As in all previous crises, The Society emerged refreshed and indeed stronger than before. A few years ago, while still in the midst of the economic depression, the American Section proved its vigour by an ambitious programme of improvement at which it is still hard at work. The change of leadership necessitated by the passing of that great and noble Theosophist, Dr. Annie Besant, brought to The Society the youthful enthusiasm and the mature vision of Dr. George S. Arundale, for decades Dr. Besant's faithful co-worker in many fields. It is obvious that this lover of youth has inaugurated a new era in the work. What are the characteristics of this third period, and what may be expected of the immediate future—say the next fifteen years?

#### THE MODERN OUTLOOK

In the first place, this era seems to be characterized by great vitality and by what Dr. Arundale once called "a relaxed whole-heartedness". At Theosophical conventions there is much energetic thinking and planning, and much good-natured laughter. The many "big bad wolf" scares which flint-faced prophets of disaster habitually let loose on Theosophists do not seem to have any effect these days. The new generation of Theosophists is simply not interested in the problems and controversies of previous eras; they are a forward-looking people and their faces are shining with eagerness to serve, to build, to spread

light and joy. They take Theosophy and The Society seriously, but they do not take themselves too seriously. They have a serene faith in the splendid destiny of their Society even though the younger among them cannot express that faith in closely reasoned argument. What has happened? What is the cause of this happy change?

There seem to be several causes; but the most important perhaps is that Theosophists have begun to realize that Theosophy is not a system of ideas to be accepted on faith as containing the final truth about the universe. They have begun to sense its deeper grandeur, its infinitude, as a Wisdom to be gradually realized within, by its expressions in word and symbol of any time or place without; as the unfathomable Science of Universal Life in which it is a delight to progress with ever greater understanding, but which is never exhausted by any textbook descriptions. They are beginning to see that Theosophy lies hidden in every department of life—not merely in books labelled Theosophical—and that it is a delight to discover the Wisdom “which mightily and sweetly ordereth all things” in Art, in modern Science, in World Affairs, in Literature, in Business, and in all their social and domestic activities. Their own Theosophy is becoming more and more a spiritual adventure, a daily journey of discovery; and less and less a creed of undigested dogmas.

Hence their energy, their cheerfulness, their willingness to see and correct mistakes, their simplicity

and humanity, their firm faith in the future as well as in the vital significance of the present—the time for action rather than talk. The secret of this new attitude may be found in an awakening intuition, the faculty by which we may perceive realities too subtle even for thought; which, in fact, transcends thought as definitely as thought transcends mere feeling; which nevertheless will glorify pure thought as pure thought may glorify pure feeling—for the larger includes the smaller, the more illumines and justifies the less.

Thus this third period of The Society's life is neither coldly intellectual, nor blindly emotional; these being the extremes into which the brilliant thinking of the first and the religious quality of the second era sometimes threatened to degenerate. Instead we find a new creative attitude, full of depth; an attitude which strenuously stimulates individual thinking as well as warmth and beauty of feeling; knowing full well that only these two in harmony make the progressive realization of truth possible, as they embody themselves into *action*. Thus the paradoxes of the spiritual life are beginning to be understood by the members of The Theosophical Society. They perceive that there is no freedom but in law, no wisdom but in love, no authority but in the One Self, no independence but in reverent interdependence with all others, no comfort but in effort, no knowledge but in humility, no enemy but our own illusion, no salvation but in sacrifice. The Ageless Wisdom is approached and experienced anew, and the group

of those dedicated to its Service—The Theosophical Society—is once more pouring its refreshing torrents over a world parched with the drought of life. Doubtless the next fifteen years will be years of creativeness in every department of life ;

for Theosophists have begun to understand their mission: to call forth the divinity in all by living in the Light, by awakening the Light within themselves and letting that Light shine. And where the life is pure, the forms it creates will be beautiful.

### WHAT I BELIEVE

As a Theosophist I believe that there is a universal religious experience, behind all creeds and sects, as basic as a fundamental scientific law—a veritable white light in which each race and faith can find the colour, the very tint of its special belief. What we claim for the traditional teachings which form the basis of the Theosophical Movement is that they provide a statement of universal religion. I want you to understand that Theosophy is not a religion, but it gives us the common foundation which underlies the various complicated religious teachings and experience. These traditional teachings are a common treasure of all faiths and contain the universal experience of humanity in its search for the Divine. You will find them appearing again and again in the philosophy, science, metaphysics and theology of every period and race, in different terms according to the need and custom of the times, but at root expressing the same fundamental Truth.—H. S. POLAK, in a B.B.C. Broadcast, *The Listener*, 2 May, 1934.

## STOCK-TAKING

By FRITZ KUNZ

ON September 16th of this year I completed a third of a century of active and working membership in The Theosophical Society—a period obviously much longer than thirty-three and a third years. It is usually considered typical of Americans that they aim to get there before the other fellow. On the authority of one of Mark Twain's characters, this race "kin lick creation!" That may be why I am impelled to rush in with my private celebration on the earlier date. It is now or never, as I shall have passed away long before the centenary of The Society in 1975. At least, I sincerely hope I shall be dead long before that, for that would make me 87, a terrible age (for the sake of people around one) to endure. This, therefore, is my opportunity to look back with The Society, take stock, and look forward. I am not, I hope, in my anecdotage, nor decay-age, nor patron-age. I only ask myself in public what it is that has made me throughout these years increasingly a keener, more determined and (in a quiet way) a much more excited advocate of The Society as such, after witnessing the many vicissitudes and the occasional thinning of our ranks. For these things I am, and on the ground of experience, not of mere hope.

It is my good fortune to have had advantages which enabled me to profit from that which I

have witnessed. Not only did I touch in childhood and youth several of the important people of our earliest epoch, such as H. S. Olcott and A. P. Sinnett; but personages of the second period, including Annie Besant and C. W. Leadbeater, have been infinitely kind, and given extraordinary opportunities to work with them as assistant and colleague and friend. Besides this, and of great import, it was my luck to come into touch with that aspect of The Theosophical Society's teaching which seems somehow to have eluded so many members of The Society. For want of a better term I shall call this the metaphysical essentials. By this I mean not only poring over the pages of *The Secret Doctrine* as a lad, fascinated by the grandeur of the language and imagery, and absorbing unconsciously the exalted ideas. In addition there has been the peculiar privilege of spending many years, some often quite lonely, in India's magic atmosphere, drawing from her some feelings and notions as to the true inwardness of the cosmos. This has stimulated me to careful reading and thought of such matters as are presented by Sri Shankaracharya and Gautama Buddha through translations by T. Subba Rao and Mohini Chatterji and others.

I tend to see in The Society two considerable groups of people who

seem not to have had this combined variety of good fortune. One of these groups has benefited immensely from the impact of the personalities and writings of our recently departed distinguished personages, but appear to me to have absorbed insufficient notions of the deep sea of the Unmanifest. The second group, also considerable, seems to have been overwhelmed by the idea of this latter, and not sufficiently appreciative of the extraordinary beauty of the personal embodiments of that Principle. The "coming forth by day" of that Substrate is witnessed in our great people, I hold.

It is undoubted in my mind that the pleasure and the ease with which I have met the flood of the same power, embodied with such peculiar beauty in J. Krishnamurti, is due to long prior acquaintance with it—not only in those people who stood to him in his nonage as spiritual parents and protectors, but also and just as much my acquaintance with such a document as *Atmananatman Viveka*. For I see embodied in him that which has previously been embodied in Sri Shankaracharya and others. I explain to myself what seems to me the explosive disorder with which his words and life have struck so many upon the ground that they had no adequate acquaintance with the recurrent nature of the appearance of this power. They have presumed that The Society has never displayed anything even analogous amongst its people, and have been overcome, therefore, in effect by a surprise. Have they never read Shankaracharya's treatise, I wonder? At any

rate, as far as I am concerned, the embodiment in him of that which I have also perceived in the writers of *The Secret Doctrine* and others has been a matter as much of proper expectation as of profound satisfaction.

Again, the very same familiarity with the metaphysical aspect of Theosophy and the strange way by which the No-Thing becomes Things, or the noumenon the phenomenon, has enabled me to see what I think is the sense in episodes in our history which seem to others, I gather, positive disasters. By this I mean that I have credited myself with a certain degree of discrimination with regard to the manner in which any big person embodies certain supremely important and subtle spiritual forces to the ends of glory, and in that very same active embodiment necessarily involves the inward glory in external deformation and error. I should like to examine a small illustration of what I mean.

It is evident that people grow old in different ways. Some are mentally vivid to the end while physically senescent. Others are physically vital, the mind showing the break-up earlier. Since all things must pass away, even the cosmos, it is stupid to suppose that anybody whatever will prove superior to the rhythms of Nature in the phenomenal world. The question therefore in my mind with regard to a life as glorious as that of Dr. Besant's was not whether it might show imperfections or no, or be eternal or ephemeral, but only those points upon which it seemed to me her clarity was evident, or her confusion



possible. Thus conditioned, my adjustment to the remarks made some years ago about the character and signal service of certain individuals in The Society offered no problem. The course of reasoning that went through my mind is in outline easily stated here. Certain Masters indicated to Dr. Besant and Bishop Leadbeater the possibility, in his childhood, of Mr. Krishnamurti proving later a potent force in the spiritual transformation of society. This undoubtedly he is proving.

Neither is there question that those two people acted with conspicuous success as regards these instructions, sparing nothing of themselves or their resources. They gave all they could, even bulwarks of health to a body naturally fragile which would otherwise quite easily have passed away. (This is also the opinion of the wearer of the body.) In these eager performances of many phases of their duty the two willing servitors in question evoked from others of us a measure of collaboration along lines definitely laid down in some cases, and in ways considered by them desirable in others. The years pass, and the moment comes when that portion of the task which is protective comes to its end. What is more natural than that those Seers, the Masters, who first suggested the possibility of a significant service to human society, should close the epoch by a testimonial to some of those who did their very best in a difficult task? It is of no importance whatever by what persons or in what manner the impulse to set down this re-

cognition was received, nor the phraseology in which it was cast. It does not signify that a few people were picked out by name. A complete roster of persons useful during that period would have run into hundreds. Perhaps the enumeration of a few individuals was unnecessary, and perhaps on the other hand it was important. Perhaps the language selected was in some cases defective. I had personally not the least doubt in the world that the term "Apostle" was in this case quite misleading. A little insight would show that the seven people selected by name are interesting examples of the embodiment of what are sometimes called, without much understanding, types of ray force, of which there are seven. The term "Apostle" can easily arise from a mind steeped in Christian lore. Those people who tend to make any individual member of society, or of The Society, the faultless embodiment of the total Godhead are guilty of some very loose philosophical thinking.

What really made trouble for so many people is an excess of a virtue—loyalty. The idea was that even in the use of a word a person like Dr. Besant could make no mistakes. Hence it became possible for one or two individuals to look forward hopefully to being noticed as Apostles in due course, since five more were to be accounted for. But I do not myself see, and never have seen, why the excessive zeal and lovely loyalty of a few should compel the rest of us to believe in prophetic literalness. It is true that we are unpopular at the moment—but our survival

expectancy is at least greater!—we who stubbornly have our own opinions.

From this kind of thing I believe, however, that excellent lessons are to be learned. One of them is as regards the relationship of the hierarchical type of brotherhood in The Society to the other aspect of brotherhood, the equalitarian. This is an issue which has never been really fully worked out by us, though if it were it would be exceedingly helpful in moments of crisis. I propose to examine it a little. For this is a great issue, indeed.

The word brother is based on a physical relationship. It also embodies a metaphysical fact. Among physical brothers there are two kinds, youngers and elders—a hierarchical state. This is supposed to be the only relation of Master to pupil. But there is another kind of brotherhood, in which all are adults; this too is found in human society. It seems to have eluded many Theosophists that this relationship exists also amongst Masters and pupils. This latter phase is related to the homogeneous reality which Madame Blavatsky describes in *The Secret Doctrine*. Not enough has been made of it in The Society. It seems to me significant that when Madame Blavatsky believed herself to be misrepresented even in the highest quarters, not only was she ready to storm the Himalayas to state her case, but upon the heights she was warmly welcomed and honourable amends were made.

It is clear to me that any excess of either of these kinds of brotherhood is, like all excess, an error.

A dominance of the hierarchical system crystallizes, impedes the appearance of fine independent hearts and minds, leads to cliques and can be pernicious as snobbery and patronage. Equally a blatant and “rambunctious” assumption of importance, which puts on the face of equality, is a nuisance. This leads to cynicism, suspicion, and a terrible mediocrity. It is indeed difficult to say which is the worse. We westerners have been so aware in Europe of both of these evils in political and religious forms that we should be conscious that they lend themselves to extremism. The excesses of the mediaeval Church still linger as a threat in the minds of the Protestant type, and these excesses are connected with a hierarchical establishment. Equally the earlier forms of violent revolution have been an exaggeration toward a false equality. As between hierarchy and equality choice is impossible. Events in the external world are clearly of the hierarchical order. That from which the universe has arisen is, equally surely, equalitarian. Although the changeless reality in which is embodied the equalitarian idea is the more primal of the two phases of the universe, phenomenon and noumenon, and everything must merge back into it, nevertheless we live in a world of phenomenon, inequality, variety, and this must be accepted in simple piety.

I personally think that The Theosophical Society gives one a wonderful opportunity to discover and practise this profound dual truth. If it were to commit itself to a hierarchical system exclusively

its ruin would be at hand. Tendencies of this kind must be supplemented by unremitting display of a true sense of spiritual democracy. I have myself seen instances where people have been judged worthy or unworthy upon the basis of the repute in which they are held or rumoured to be held by one or two members of The Society, instead of upon their real merits as people. In The Society any statements or claims by anybody as to spiritual stature must be taken for what they are worth. This must be insisted upon because it will allow of newcomers arising and taking their proper place according to their merits and not according to the *ipse dixit* of some third party. The only remedy for an excess of hierarchical zeal is for every one of us to resist judgments made on a basis of private information, *and upon that alone*. At the same time it is equally important to respect information reported from inner sources as having quite the same value as any outside evidence. This involves making a decision, each for himself, on that which he regards as trustworthy sources of testimony. If someone were to say that X is not fitted to work for The Theosophical Society with the same authority as Y, because X is not of the same spiritual grade as Y, then X should be both annoyed and amused, and should continue to do what he was inclined to do for The Theosophical Society, bearing the judgment in mind meanwhile. If such a thing were to be said and anyone were to believe it and discount the trustworthiness, loyalty, or capacity of X, that would be his or her

business, not X's. Judgments of this kind are constantly made, of course, but what truth they have, time tells. The real peril is to Y, in any case. He may assent to that which he does not know to be true of himself. This false note Echo will return to him in due time. This I have myself witnessed repeatedly.

I have tried to show in *The Men Beyond Mankind* that the Path is a natural process. By this I mean that there is a state of affairs underlying the human level of evolution which goes on eternally, just as in the case of material processes. Boron and silicon, electrons and protons, are there to be discovered whenever a culture arises capable of revealing them. If today chemical technology were to disappear, Nature would remain the same, awaiting rediscovery in the future. Precisely the same sort of thing exists as to mankind. Astral bodies do not vanish because clairvoyance ceases to be an active power, nor do souls and monads disappear from existence when materialism is rampant. This dependable underlying state of affairs includes the Path. I suspect that many people have thought that spiritual progress is only dependent upon somebody else's goodwill. There is doubtless such a thing as a psychological forcing-house, but I notice in the case of people who cling to others in dependence for their growth there is a commensurate risk of failure. The higher they climb the harder they fall if they do fall.

If, now, the Path be a natural process, what then are the Masters? They are to me Men who have

mastered the technique of the state of affairs underlying human evolution in the same sense as a chemist is master of physical processes to a certain level. In the nature of the case we cannot judge with finality on theoretical grounds anything with regard to the Masters, or those high on the Path. The only proof of a person's development is his display of power. If he is master of his karma, of his feelings, and thoughts and actions we may suppose he is on the way. If he can display, in turn, a command over Nature so that he uses her laws in extraordinary ways, that is proof that he has achieved. It does not matter in the very least whether he is said to be this or that, or said not to be this or that. The only question is what is he, and what powers has he?

It appears that there is a peculiar product derived from Man in the later stages of his evolutionary process. To this Madame Blavatsky gave the name Fohat. Perfected humanity throws out a peculiar force which is not generated by any other kingdom in Nature. It is just as specific as sensory intelligence is specific amongst animals, in contrast to preceding kingdoms. This Buddha-force is sequestered by the Masters, a precious commodity. Access to this and the power to create some portion of it are the only signs of mastery to us, other than those I have mentioned above. This Fohat is just as natural as anything else in evolution, but its complete control is vested in the Great Brotherhood, just as human powers are in man's control, not in that of animals. Here we must leave this fascinating subject.

I believe that we are entering now upon an epoch of singular activity in The Society which will conclude in about a third of a century. (There is astrological ground upon which to believe that the century-end effort will occur a few years before 1975 this time). I have suggested previously in *THE THEOSOPHIST* that Madame Blavatsky's function was to connect the physical world with the Atman, Colonel Olcott's to link the vital realm with the world of the will. The passionately beautiful life of Dr. Besant and the genial, serene affection of C. W. Leadbeater have linked within The Society the lower and higher emotion with the two varieties of intuition. The time has now come, it seems to me, to make that final linkage in outline of higher and lower mind—that is, of the occult philosophy with external science.

We have peculiar problems in the United States in this connection—at least I think they do not exist in other countries in anything like the degree we have them here. There is a multitude of organizations in the country of my birth, and among these many are devoted to esoteric philosophy of one kind or another. These surround The Theosophical Society on all sides and give it a strange aspect. For it appears to many people, unacquainted with the facts, that The Society is just another hopelessly unscientific lot of wishful thinkers at best. One sympathizes keenly with the repugnance that is felt by uninformed observers. Some of the material which passes in this country as occultism is pretty dreadful. I believe I remember reading a

book by a celebrated writer in which was reported a conference between (I think it was) the Manu, the Maha-Chohan, and some third Personage. From this event, said the author, "the Bodhisattva was excluded". Evidently that writer, assuming himself to be a person of great importance, was present by some process of cosmic keyhole-peeping with which I am not acquainted. It is no wonder that people of good sense, seeing copious quantities of this stuff and nonsense, judge every form of esotericism to be ill-founded. The only cure for this is for The Society to take once more its rightful place to produce authoritative material, and to tower like the giant it is above all these sincere encyclopaedists, mysterious "I-would-an'-I-could" revealers, pyramid prophets, advocates of "I Am," and all that vast aggregation of mystics-more-or-less, who mistake personal experiences for public truth—as well, of course, that very considerable body of other people who are willing to do a large trade with cash customers in spurious occult commodities.

The solution, as some of us see it, is in authentic and objective research which The Society is unquestionably able to carry on. Already such work as has been done in several places, notably London, Paris and New York, is reorienting The Society to people of University intelligence. A few years of this, and the distinction which previously The Society possessed will once more undoubtedly belong to it. This involves a

balancing in our brotherhood of intellectual and emotional forces. We must remember that in the phrase, "The mind is the great slayer of the Real," the word "mind" stands for Manas. Manas is not intellect alone. All forms of ungoverned psyche slay the Real, ungoverned emotions included. The Theosophical Society must take its rightful place in intellectual pursuits, redeemed by spiritual objectives, as well as in humanitarian attitudes to social ends. This equating of mind and emotion in the character of our work seems to me an important feature in the future weaving of our fabric on the loom of time. No one in his senses would say we must content ourselves with lectures and books as instruments—that radio, the phonograph, photography are new-fangled dangers. The developments in modern thought as against the thought of Victorian days I would use as I would use radio. There are elements in The Theosophical Society that think such modernity is evil. They want us to remain in the assertion-intuition stage, because in the days of Neo-Darwinian gross materialism nought else was possible. But today we can use thousands of new developments to integrate life for people. To this, I hold, we must direct our minds. It is, to me, the inevitable feature of the epoch 1935—1975. And thirty-three and a third years of active membership have made me a keen supporter of the inevitable!

# WHAT THEOSOPHY HAS BEEN AND IS TO ME

By ERNEST WOOD

WHEN I discovered Theosophy at the age of nineteen my mind was preoccupied with an abiding depression. Several things had contributed to this.

One was the sight of endless poverty during my childhood, and the knowledge that this poverty all around me—which, according to Bhartrihari, “can surely a hundred virtues slay”—was producing in the severe climate of England thousands of tubercular persons, and was really the basis of the “white man’s scourge”.

Another was the impression made upon me by such history as I had learned in school. I remember distinctly the emotional shock that I received on hearing for the first time of the existence of wars and their concomitants and consequences. Though my first teacher awoke my patriotism with thrilling stories of Caswallon and Caradoc, I was filled with dread and horror to the point of sickness by hearing of the flood of carnage and the cruelty of man to man which had filled the world—the Roman and Greek slavery, the wars with France, the Crusades, the Civil Wars of England, the Scottish maassacres, the experiences of the Netherlanders, the galleys, the Inquisition, Siberia, Judge Jeffreys, the Press Gang and many another.

I soon scouted the idea that there could be any God of Love in charge of such a world. I would sometimes cynically quote Mr. Pankhurst’s saying that there was surely no God but there might be a Devil.

I acknowledged the reign of chance. The world was a tumbling, fumbling thing, a mere mountain mass, inchoate within, and outwardly altogether shaped by chance, like landslips and clouds. Particular substances and things had their permanent qualities and characteristics, undoubtedly, and these qualities in quantity produced the phenomena termed “natural law,” but all these things were subject to chance with regard to their association and relationships—the strongest surviving and making the law for its place and time.

In the midst of all this I saw no hope for mankind. They would go on multiplying and fighting like weeds in the jungle. There was room for love only in small affairs, mainly of the family. A man must be content to protect and nourish his wife and children; outside the gates of the home he must fight for them. Thousands were ready to tear the clothes from their backs and the food from their mouths, given the opportunity.

One day some one gave my father an extract from *The Light*

of *Asia*. It told the story of Buddha descending the mountain-side, coming to the court of King Bimbisara and pleading with him to stop the animal sacrifice. With such sad words he spoke, it is said, that the priests hid their hands crimsoned with the slaughter, and the King issued an edict that no more animals should be sacrificed to the gods or as meat for man. On reading this my elder brother and I instantly became vegetarians. Like Buddha, we thought we might as well do the little good we could, or at least cease from adding to the world's misery.

Shortly afterwards Dr. Annie Besant came to my home town and gave some lectures. I heard her twice, and I bought at the door of the lecture hall a book of hers entitled *In the Outer Court*. I read in that a beautiful picture of human possibilities, of high goals and how they might be reached by sweet and noble means. Among books on the building of character, I still think it the most stimulating, thirty-three years afterwards. Its loftiness and its inspiring tone filled me with a new light.

I read it along with *The Light of Asia*, of which I had by then obtained a complete copy. The law of Karma leaped out to me as a release from both the interpretations of life and the world which had so far been put before me—the idea of a God, who in my eyes could be worthy only of defiance and hate, and the idea of chance, which made of life a senseless and painful struggle, in which, though one might by one's own strength attain material comfort and relative safety, one was nevertheless

perpetually afflicted by the sight or the knowledge of the sufferings of others.

By knowledge of the Law, Buddha reached his liberation, and with knowledge of the Law, He taught men that they suffered from themselves.

Here indeed was a release for the will, for, knowing this, a man could determine for himself his own future. If he wished to achieve some point of ability or character in this world he could work steadily towards that goal. Every effort of his would be material in the building and no material could be broken or lost—after all, moth and rust would not corrupt nor thieves break in and steal. One could have the wit of Shakespeare, the goodness of Shaftesbury, the courage of Nelson, the beauty of Mary Anderson's body or of Shelley's mind. One could become architect, engineer, scientist, statesman, artist, musician. The door was wide open; the price nothing more than effort—healthy and joyous in itself—and abstention from theft of any other man's fire. Or, if one were so ripe in experience as to be almost ready to drop from the tree of material life, one could think about Nirvāna, free from the narrow and garish crudity of all human ambitions, superior to anything conceivable by man.

In either case, all along the way one could contemplate the certainty of reaching the goal, a certainty reflecting the joy of the goal backward all along the path and making it even now as good as if it were already there.

This doctrine irradiated my life. I became joyous, purposeful, even

evangelical, under the influence of Buddha's blessed life and teaching—Buddha's Theosophy, that was knowledge of the *theos* or fundamental power *in man*. I saw that I had suffered from myself, that others suffered from themselves, and that it was open to each one to rise and be the god in his own life and also giver of the all-healing knowledge to his fellowmen.

*In the Outer Court* came second. Here one learned of ways to practise the art of self-improvement, and that altruism was one with the higher egoism. The good of each was the good of all; no more of majorities and minorities and the material doctrine that the greatest good was the good of the greatest number, since not one soul could be severed from the body of humanity, any more than one atom of matter could be cast out of the universe, to exist alone and apart or to be blotted out. Humanity would go on to future races and future planets, and the life atoms driven out or trodden under would reappear.

But its best lessons for me were two. One was that one must take people as they are, that pity and love were due to the oppressor as much as the oppressed, to the cruel as much as to the victim, if not even more. One could fight when necessary, but it would be with regret, and with love in the heart.

The other was that the evolution of the soul could be voluntary. All experience brought progress to men, but he who chose the way of self-culture could make great advance in little time.

I went to The Theosophical Society's Lodge in my city and

began to read through its library. I read like a worm—that is to say, beginning at one end of a shelf and reading through it to the other end all that came in my way. Very near the beginning I found Madame Blavatsky's *Key to Theosophy*. This was my first Theosophic guide. Here I found the Science of Theosophy and its application to human life. It showed me not only that high principles would be triumphant because they were at the foundation of things, but also that the mechanism or processes of our life could be understood.

Altogether three releases came to me as a result of this reading. The release of the will I have already mentioned. The release of the heart, or love, was the second. We might trust love. It was an "outlet of the sky," as Emerson had said, not a beautiful disease, as suggested by a prominent scientist. Karma and Reincarnation implied a more or less fixed quantity of life; if it was reasonable to assume, as one had learned in scientific studies, that the material substance of Nature was a fixed quantity, it was equally reasonable to assume the same with regard to life. Life atoms could parallel material atoms, and in that case lives would not multiply to the starvation point, as was so often asserted by those who spoke of the belief in universal brotherhood as a belief of fools. One need not restrain one's natural inclination towards love for all, since it was, after all, quite practical.

The third release was that of the mind. It was reasonable that



there should be Buddhas and Adepts, if men were not destroyed by death, but continued to fulfil themselves through reincarnation under the law of karma—reasonable, that is to say, that there should be those who had come positively to know, and reasonable also that all of us should positively know when we had come to our maturity.

As the *Key* put it, faith was a word not to be found in Theosophical dictionaries. There was no room for faith in Theosophy. Theosophy was knowledge—knowledge which would grow from more to more if we were faithful to the principle and were not tempted to leap into the seductive fire of speculation or sink into the soft beds of superstition.

This gave me release from the doctrines of caprice and chance. Theosophy was gnosticism. Gnosticism could replace agnosticism, which said, with Thomas Huxley, not merely that man did not know about essential things, but that he could not know.

My heart overflowed with gratitude to the three persons who had destroyed my illusions and had thus released my mind, my heart and my will. I joined the Theosophical Lodge and created something of a scene at the President's table by my emotional assertion that I would do my best for it.

At the beginning, then, with the rest of the world, I thought of Theosophy as belief in:

- (1) Reincarnation, or rebirth on earth;
- (2) Karma, or the repayment in such rebirths of all good and ill;

- (3) Evolution, or the progress of the soul in the course of these rebirths.

I accepted also the usual implications in connection with those, namely:

- (1) That a man is not his body, which is only an instrument; that he survives death unchanged, and lives on in finer forms or higher planes between death and rebirth;
- (2) That a man reaps as he sows; there is nothing gained without effort, but nothing once gained can be lost or taken away;
- (3) That the world is a school for man, wherein he can develop to his perfection, on the attainment of which he need incarnate no more; nevertheless there are some who have reached this liberation who do incarnate in order to help others, and these are Adepts or Masters.

I found that there were very sound arguments in support of all these ideas. They appeared in my books.

In course of time I supplemented the bare knowledge of Karma, Reincarnation and Evolution by a more exact understanding of their processes and of the relation between my consciousness and such part of the material world as formed my specific environment.

I realized something of the way in which psychological causes within me were the creators of every material fact that touched me. There were two laws—Karma and Dharma. Karmas were the

objective creations by which I was educating myself, as a painter educates himself by producing pictures which show him his own incompleteness in the art, or as a musician-composer solidifies to himself the themes which flutter in his mind with the aid of a piano, and so works upon them as he could not do in his mind alone.

Dharma was the inner law, concerning the purity of motive in all actions. The Adeptic heights of knowledge, unity and freedom were to be won only by steps of truth, love and independence; the substance of the goal must also be the substance of the way to the goal.

Evolution became for me, not *progressive evolution*, not a growth or development, but *emergent evolution*—something could show in me which did not show before, but this was not the result of grasping or accumulating anything, in mind or body, for that could produce only karmas.

I had found that, like many others, I was inclined to take Theosophy materialistically, and that on this account I was missing to some extent the real point of it. I learned that Theosophy is really the antithesis of materialism, whether in science or religion. If, for example, I pictured my own progress or the goal of that progress, namely Adeptship or Masterhood, as an improvement or glorification of any condition belonging to any external planes experienced or imagined by me—that would be materialism. The state of a Master at which I was aiming was something quite other than anything that could be presented by a

Master before my eyes or to the view of any clairvoyance, just as in an ordinary person the consciousness or living self is something which can never be known by examining the brain under the microscope.

I think it was *The Secret Doctrine* that rammed this realization well home to me, with its emphatic assertion that all the sciences, including occult science, were useless without Atma-Vidyā or the knowledge of self, which alone was worthy of study by the sincere Theosophist, and its insistence that outside of metaphysics no occult philosophy or esotericism is possible, for anything else is like trying to explain the aspirations and affections in the soul and mind of a living man by an anatomical description of the chest and brain of his dead body.

I soon realized the ethical significance of this metaphysical principle, namely that henceforward as a Theosophist I must accept no external law. My guide under all circumstances must be the living law within myself. There was something in me which said that I must face my karma. Some will of my own, determining my incarnation, required that there should be no shrinking from the business of life, and then that in facing this business of life my guides or laws must be the inner principles of love and intelligence. In other words, I could no longer have a code, because I must be the master under all circumstances. I must understand the properties of the materials with which I might need to deal, but I must be the architect. An architect always accepts the

materials as they are, without the weakness of wishing that they be different, and then he positively uses them.

These *three*—action from within, unpolluted by external direction—I called to myself the living law of the higher self, which had to replace all external laws.

The last, and I think the deepest, form of Theosophy that I recognized was what I must call the presence of the power—a realization that all forms are held, as it were, in the hand of the self, and are very limited in comparison with it. This excludes the idea that any form is a *vehicle* for consciousness.

My life does not rest in forms or ride in vehicles like water in a cup or a man in a boat; it stands on its own feet and takes up and puts down bodies and forms as a gardener takes up and puts down a spade. Nothing that happens to me should be contrary to my will, for my central will and consent must inwardly accompany all the operations of my karma. Such being the case, pride and ambition on the one hand and fear on the other would be follies by which I should put myself in slavery to circumstances, and surrender the birth-right which through Theosophy I came to recognize and claim.

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### LINES FROM WILLIAM WATSON

*Nay, what is Nature's  
Self but an endless  
Strife towards music,  
Euphony, rhythm :  
Trees in their blooming,  
Tides in their flowing,  
Stars in their circling,  
Tremble with song.  
God on His throne  
Is Eldest of poets :  
Unto His measures  
Moveth the whole.*

(These lines, perhaps as well as any, denote the mystic element in Sir William Watson, English poet, who passed over during August).

# H. P. BLAVATSKY: AN UNPUBLISHED LETTER

BY J. L. DAVIDGE

*A rare and precious document is reproduced in facsimile below: a letter written by Madame Blavatsky in 1883, with a footnote by the Master K.H.*

**R**AO SAHEB G. SUBBIAH Chetty, a very old resident of Adyar, now in his 78th year, has had the letter in his possession for 52 years. Madame Blavatsky wrote it to him from Ootacamund, inviting him to visit her—he was in the Government Service—and spend part of his vacation with her. The most remarkable feature of the letter is that the Master K.H. has countersigned it, emphasizing the invitation.

Mr. Chetty has never published the letter, nor has it been referred to in print. In 1924 he contributed an article to *THE THEOSOPHIST* relating to the visit to Ootacamund, but did not mention the letter. Its existence was known to only a few intimate friends at Adyar. Eventually, of course, such an historic letter will find its way into the archives of The Theosophical Society.

Mr. Chetty had joined The Society in 1882, after hearing Colonel Olcott deliver his first Madras lecture: "Theosophy: The Scientific Basis of Religion," which was published in his volume of Asiatic lectures under the title *Theosophy, Religion and Occult Science*. Mr. Chetty spent much time with H.P.B. and H.S.O. about this period. He was of a mystical turn of mind. As

a youth he had had visions and experiences, and H.P.B. confirmed his impression that some years previously—in 1874, to be precise—he had been visited by a Master. With the two founders and other members he made a journey to Tiruvallum, where the Master Jupiter is said to reside. Immediately afterwards he accompanied H.P.B. to Nellore, and it was on the return journey that the purchase of the present Headquarters, then known as Huddleston Gardens, was discussed. The place was visited by the founders and considered suitable, and it was "while inspecting the main house," Mr. Chetty affirms, "that H.P.B. received instruction from her Master to buy the place; she said: 'Subbiah, Master says, Buy the property'." The purchase was completed on November 17 1882, and on the 17th December the founders took up their abode on the new premises.

It was during the summer of the following year that H.P.B. went to Ootacamund, 6,000 ft. up in the Nilgiris, where the social life of Madras is still transported for the summer months. She was the guest of General and Mrs. Morgan at "The Retreat," and from there she wrote to Mr. Chetty:

Ottawa  
 July 17 83/

My Dear Shabaya

Have you ceased your lamentations?  
 I hope so. Mother told me it  
 would be well for yourself and  
 others could you come here to pass  
 some time of your vacation.  
 I think you write to me <sup>once</sup> about  
 being able to do so. If you  
 can do. You will be worth  
 me the whole day, for the general's  
 family are as much Hindus as you  
 self & very fond of natives & speak  
 the language as yourself. They say they  
 will be glad to see you, and who knows  
 whether you may not be able to find  
 something good for yourself in their  
 shops & better official position.

H. P. BLAVATSKY'S LETTER TO SUBBIAH CHETTY

(Slightly reduced)

Please give the enclosed to Domina  
 to publish in this month's number.  
 If no room in text let it be in  
supplement. yours in the body of host

H. P. Blavatsky  
 My love to Nerysimiles and  
 Costor oil.

My profound respects and fraternal  
 greetings to your father.

Your letter  
 came. - Give try  
 thanks to your father. He  
 has done what he could and  
 - could do no more.  
 H. H.

Ootacamund,

July 17 83.

My Dear Shabaya,

Have you ceased your lamentations? I hope so. Master told me it would be well for yourself and others could you come here to pass some time of your vacation. I think you wrote to me once about

*being able to do so. If you can do. You will be with me the whole day, for the General's family are as much Hindoo as yourself, and very fond of natives, speaking the language as yourself. They say they will be glad to see you, and who knows whether you may not be able to find something good for yourself in the shape of a better official position.*

*Please give the enclosed to Damodar to publish in this month's number. If no room in text let it be in Supplement.*

*Yours in the Holy Ghost,*

H. P. BLAVATSKY.

*My love to Verysimilar and Castor Oil.*

*My profoundest respects and fraternal greetings to your father.*

Across the foot of the second page (overleaf) after H.P.B.'s postscript, is a characteristic blue note by the Master K.H., running slantwise from lower left to upper right, as follows :

YOU BETTER COME.—GIVE MY THANKS TO YOUR FATHER. HE HAS DONE WHAT HE COULD, AND—COULD DO NO MORE.

K. H.

Mr. Chetty joined H.P.B., and his reminiscence of the visit is narrated in the following item which appeared in THE THEOSOPHIST for May 1924 (pp. 244-245) :

#### A REMINISCENCE OF H.P.B.

"In 1883 H.P.B. spent the summer with General and Mrs. Morgan at 'The Retreat' in Ootacamund. She invited or rather directed me to go there, and I obeyed the call with pleasure. I was glad to avail myself of the opportunity given me of having the rare privilege of living for some time under the same roof as H.P.B. and under her influence. H.P.B.'s intense desire was to attract the attention of men of position to Theosophy. For this purpose she worked hard and succeeded eventually. One day as we were discussing as to how this object could be secured, a very strong influence

was felt. This was due to the appearance of Master M. in the room. He materialized partly, and I was able to see a hazy form, and though hazy I saw His arm clearly handing something to H.P.B. My surmise that He had come there to give directions as to how the desired object could be gained was found to be correct. H.P.B. told me so.

"Within a few days thereafter, Mrs. Carmichael, wife of the Senior Member of the Governor's Executive Council, called on H.P.B. She soon became a frequent visitor. One morning as Mrs. Carmichael was about to leave, H.P.B. asked her for the sapphire ring she was wearing; it was given, and after keeping it for a few minutes H.P.B. returned two instead of one. Mrs. Carmichael became so surprised that she could hardly speak; she left immediately. She with her husband went to the jeweller, who had sold the original,

and subjected the two rings to his examination. He examined them and said they were genuine ones, and that the second was worth considerably more than what was paid for the first. This satisfied them so much that they made no secret of the marvellous phenomenon. Major Kenny Herbert, a very excellent man, Military Secretary to the Governor, was so pleased that he invited H.P.B. and Col. Olcott to dinner. He soon became a good friend, and through his co-operation and that of the Carmichaels, a public lecture by the Colonel was arranged. There was a respectable audience, and all the men of position attended. The lecture was well appreciated. . .

"On the whole, it may be said that the 'Ooty' visit was a satisfactory one; but it was not without its other side. This success attracted the jealousy of the Christian missionaries; they set to work and soon got into touch with the vile Coulombs. They conspired, and the mischief done resulted in the treacherous and ungrateful betrayal by the Coulombs."

Living under the same roof as H.P.B. for several weeks, Mr. Chetty had the rare privilege of witnessing many interesting phenomena, being sometimes present when Masters were communicating instructions to her. "It was here," Mr. Chetty writes, in a special memorandum for this article, "that H.P.B. very kindly proposed to me to give up my family ties and take up work for The Theosophical Society as Damodar had done; she promised to take upon herself any karma that might result from my taking this course. I failed to

avail myself of this rare opportunity, and failure such as that generally results in misfortunes both temporal and spiritual. Subbiah Chetty was no exception to this rule. Domestic troubles and misfortunes followed, many of them."

For several months, until February 1884, when H. P. B. left for Europe, not a day passed but Mr. Chetty or his brother, Narasimhalu, spent a few hours with her at Headquarters—it is Narasimhalu whom H.P.B. playfully names "Verysimilar." "Castor Oil" was another brother, whose name was Castur.

While H.P.B. was in Europe, Subbiah Chetty heard several times from her. He kept in touch with Colonel Olcott at Adyar, and when Dr. Besant became President, she requested him to take up the work of "Superintendent of Headquarters," which he did, coming to reside at Adyar permanently in January 1907. Colonel Olcott passed over three weeks later. Mr. Chetty remained Superintendent until 1910, when he was recalled by Government to his old office, though he continued to live on the Adyar Estate in obedience to the President's wish.

A grand old man is Rao Saheb Subbiah Chetty, one of the few living links with the founders, and with over fifty years of uninterrupted membership of The Society to his credit. Is he also, as the President suggested the other day in this journal, "the Grand Old Man of The Society," adding as a benediction: "Long may he live at Adyar as link between The Society's great past and this present time which, we hope, is the shadow of a greater future."



# THÉOSOPHIE VIVANTE

By G. E. MONOD-HERZEN

*(Professor of Science at the University of Kabul, Afghanistan)*

L'HOMME à qui son destin donne le privilège d'être un créateur—l'artiste par exemple—ne meurt que par sa personne. Tandis que son corps retourne à la Nature, son oeuvre lui survit, représentant à la fois le meilleur de sa vie et une étape dans l'histoire illimitée de l'Art.

Ceci reste vrai pour chaque être vivant. Le plus humble d'entre nous apporte la pierre de son expérience à l'édifice de l'évolution humaine, et l'histoire de l'humanité ne serait pas entièrement pareille s'il n'avait pas existé. C'est qu'en chaque homme, en chaque être vivant, s'exprime le pouvoir créateur unique: son essence est la même partout, et vivre est toujours un art. Inconsciente et involontaire, la beauté de l'oeuvre animale exprime sa soumission heureuse aux lois de la Nature; consciente, âprement achetée au prix du sacrifice de notre nature inférieure, elle devient chez l'homme la manifestation de l'Esprit qui l'éclaire.

Ainsi dans chaque manifestation de l'universelle vie de l'Esprit on trouve deux parts: l'une qui touche à l'Eternel et l'autre qui passe, disparaît et meurt, que l'Esprit abandonne quand il n'en a plus besoin "comme l'homme change de vêtement quand il est usé." Ces deux parts se retrouvent

en particulier dans la Société Théosophique.

\* \* \*

Sur la valeur, l'importance et la richesse de la vie spirituelle répandue par notre Société, nous sommes tous pleinement d'accord. Ce qui crée des difficultés dans notre vie, c'est la partie périssable de notre oeuvre, c'est la "personnalité" de la Société Théosophique dont nous avons besoin pour servir nos frères, et qui nous est à la fois joie et tourment puisqu'elle incarne notre idéal et aussi toutes nos imperfections. C'est à elle que je pense, de plus en plus intensément, à mesure que se rapproche ce Jubilé où nous devons avoir le courage de considérer non seulement l'oeuvre accomplie, mais aussi celle qui n'a pas été faite et qu'il nous faut mener à bien.

Pendant la vie d'H. P. B. notre Société a livré un combat au matérialisme et à l'orgueil occidental, elle a conquis sa place dans le monde les armes à la main. Sous la direction d'Annie Besant elle s'est affermie matériellement et une bibliothèque Théosophique s'est formée qui représente une expression de la Théosophie.

Depuis cinq ans environ ces livres ne se vendent plus. Voici le fait dans la brutalité de sa force commerciale. Voyons ce qu'il exprime.

Nous savons, par expérience personnelle, que la matière de ces livres est non seulement bonne, mais bienfaisante et qu'elle satisfait aux trois conditions exprimées dans "Aux Pieds du Maître" d'être à la fois vraie, utile et plaisante. Puisque de cela nous sommes sûrs, nous pouvons conclure avec certitude que ce qui a cessé d'être accepté, c'est la forme de nos ouvrages Théosophiques. Et cela est vrai aussi pour nos conférences. Certains d'entre nous accusent le public d'avoir mauvais goût et de le manifester en refusant de lire nos articles ou d'écouter nos causeries. Ces frères estiment que les vérités spirituelles ont leur valeur propre et doivent d'être saisies par quiconque "en esprit et en vérité" quelle que soit la forme qui leur est donnée. Malheureusement ce raisonnement ne peut convaincre personne : à chaque époque de la vie, à chaque étape de l'évolution, correspondent des formes et des moyens d'expression déterminés, et l'être qui évolue refusera toujours ce qui lui sera présenté sous des formes différentes de celles qui lui sont nécessaires au stade qu'il a atteint. Ce n'est pas à lui d'accepter les formes que nous préférons, c'est à nous Théosophes, à nous de savoir exprimer notre idéal sous un aspect adapté au groupe humain auquel nous nous adressons.

Les hommes vivent de nos jours une vie plus chargée de douleurs qu'elle n'a jamais été : ce qu'ils désirent, ce n'est pas de recevoir des conseils ou des consolations, ce sont des idées capables d'application directe à leurs souffrances c'est un idéal dont l'expression soit

en harmonie avec les forces qui déterminent la structure dynamique de notre temps, et tout d'abord avec la science.

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À la naissance de notre Société, la Science traversant une sombre période qui justifiait par son étroitesse de vue les ironies mordantes d'H.P.B. Mais notre Fondatrice savait fort bien respecter la Science véritable, et que nos meilleurs savants proclament les mêmes vérités que cette Doctrine Secrète à qui elle avait voué sa vie. Je ne veux pas dire seulement qu'elle nous offre les moyens techniques de mieux vivre ; mais que notre pensée se refuse à admettre ce qui n'est pas vérifiable, contrôlable, en un mot : scientifique. Et j'ajouterai même : expérimental.

Depuis des siècles nos aspirations spirituelles ont été exploitées indignement, et des profiteurs sans scrupules, profanant la sainteté des religions, nous ont ruinés à leur profit en échange de compensations dans l'Au-delà. Est-il surprenant que nous n'acceptons plus avec les yeux fermés ce que l'on nous dit du Royaume-qui-n'est-pas-de-ce-Monde ? que nous demandions du pain et non des pierres, une doctrine de vie et non pas un rêve invérifiable ?

Et quand on voit, en face de cette grande déception, se dresser l'édifice patient et désintéressé de la Science, où la prudence millénaire s'unit aux intuitions profondes, n'est-il pas naturel que les esprits assoiffés de vérité se tournent vers elle et lui demandent ce que d'autres se sont montrés incapables de lui donner ?

Il me semble donc que si nous voulons jouer utilement notre rôle de serviteurs de la vérité, nous devons rapprocher la Théosophie de la Science. Mais il faut ici éviter un malentendu très fréquent. Il est inutile de s'évertuer à recueillir dans les travaux scientifiques des "confirmations" de nos idées. C'est exactement le contraire qui est utile : il faut chercher dans nos idées les germes d'hypothèses fécondes dont la Science a besoin. Nous devons exploiter le trésor Théosophique qui nous est confié, aux bénéfices de ceux qui ne sont pas Théosophes, et non pas pour les membres de la Société Théosophique. Jusqu'à présent nous avons travaillé pour nous, écrivant avec des mots Sanscrits que nous étions seuls à comprendre (et que généralement nous comprenions fort mal), et ne pensant qu'à nos frères d'Est, à nos Loges, nos Branches et nos Groupes. Cela n'intéresse pas l'élite de notre humanité, ni la masse de son peuple. Pensons à eux et non plus à nous. Nous sommes spirituellement riches : soyons généreux, et apprenons à donner. Croyons-nous vraiment qu'en pensant sans cesse à notre Karma, à notre prochaine naissance, à notre perfectionnement spirituel, nous soyons de dignes représentants des Maîtres, et de Celui qui sous l'Arbre Bodhi décida de retarder son entrée dans la Paix Parfaite pour vouer sa vie terrestre à enseigner la Bonne Loi ?

\* \* \*

Deux sciences, à l'heure actuelle, occupent une situation privilégiée (et ceux qui ont étudié la doctrine des cycles voient comment cela se

fait) ; ce sont la psychologie et la physique.

La psychologie a été mise en possession, par la psychanalyse, d'un moyen d'observation de notre inconscient. Semblable à l'homme muni d'un projecteur qui fait surgir de la nuit les figures des êtres qu'elle renferme, le psychologue peut maintenant découvrir, compter et étudier le monde ténébreux qui est en nous. Il n'en est qu'à ses premiers pas et déjà des résultats d'une grande importance ont été obtenus : nous savons que nos sentiments, même inconscients, ne sont pas groupés au hasard, que là comme dans le monde physique règne le déterminisme et, par conséquent, que nous pouvons modifier, maîtriser, utiliser nos tendances même les plus cachées. Et de cette maîtrise on nous fournit une clé : la connaissance claire, courageuse, de nous-même.

On a beaucoup reproché à ces études d'avoir trop souvent découvert en nous des impulsions sexuelles. Mon expérience de Théosophe m'a montré que sur dix Européens qui viennent demander aide ou conseil, il y en a neuf—au moins—dont les souffrances sont liées à des questions de cet ordre. Et je suis persuadé que mon expérience est semblable à celle de tous ceux qui ont obtenu la confiance de leurs semblables. Or jamais ces questions importantes n'ont été étudiées par les Théosophes. Il y a sur ce sujet une opinion Théosophique : il n'y a pas de doctrine, pas d'étude sérieuse qui tienne compte à la fois de notre idéal spirituel et des données scientifiques. Il y avait des excellentes raisons pour que ce genre d'études

n'ait pas encore été abordé par nous, mais maintenant le temps est venu de réunir nos expériences pour offrir à la psychologie, donc à l'éducation qui tend à suivre sa direction, l'aide de nos travaux. Nous ne pouvons pas nous désintéresser d'une question qui domine notre époque, où les erreurs sont dangereuses et où nous avons beaucoup à donner.

La médecine, en dehors des cures psychanalytiques, voit ses idées se transformer sous la poussée de la psychologie actuelle : l'existence d'un pouvoir directeur chez l'homme, son rôle pour le maintien de notre santé physique, pénètrent les thérapeutiques nouvelles. Là aussi nous pouvons apporter des suggestions utiles, proposer des hypothèses, et indiquer des expériences nouvelles.

La physique a renouvelé, en l'étendant infiniment, sa conception de l'univers. Dans son dernier mémoire, Einstein n'écrit le mot "matière" que entre guillemets, comme je vins de le faire : la nature impermanente du monde physique apparaît de plus en plus, de nouveaux états de la matière se découvrent, l'atome laisse deviner sa structure. Là encore nous pouvons aider, offrir des idées importantes.

On peut dire que sur tous les points importants de la Science nous pouvons aider les travailleurs scientifiques, et par là contribuer directement au progrès de notre époque. Et nous pouvons tous voir combien notre Société sera aimée et respectée, quand on saura qu'elle est réellement, pratiquement, une source de lumière et de sagesse. Or cela est possible,

facile même, si nous consentons à travailler de toutes nos forces, en nous oubliant devant l'importance de notre tâche. Ce ne'est pas en attirant le monde à nous que nous réussirons, c'est en allant vers le monde pour lui offrir nos richesses.

\* \* \*

Faut-il pour cela juger sévèrement l'action suivie par notre Société jusqu'à maintenant ? Nous ne sommes pas ici pour juger, mais pour comprendre. L'être jeune s'élançait dans la vie en s'éloignant de sa source spirituelle : sa croissance matérielle l'exige. Sans oublier son origine, il doit acquérir des forces, accumuler des richesses, manifester son avidité même. Mais quand vient "le milieu du chemin de notre vie," semblable au soleil dont l'ardeur cède devant la douceur fraîche des ombres qui s'allongent, il doit apprendre à donner, à restituer ce qu'il a reçu, jusqu'au jour où il est prêt à rendre même cette personne qu'il a tant chérie et où la mort lui paraît une suprême récompense.

Cette même loi s'applique à tous les êtres, et à notre Société qui est le corps vivant de la Théosophie. Elle a eu sa jeunesse ardente et sa période d'expansion où elle songeait surtout à sa propre existence. Maintenant commence l'ère du rayonnement. Différente en cela des personnes humaines, la Société Théosophique n'a pas à penser à sa mort puisque l'armée toujours renouvelée de ses membres peut lui donner une éternelle jeunesse ; mais cependant elle évolue : non seulement son activité doit suivre l'évolution de l'humanité qui l'entoure, mais en elle-même elle offre

des moyens d'action à ceux qui suivent le brillant chemin de la Jeunesse—le Sentier du Départ—comme à ceux qui déjà voient luire la Lumière du Retour.

Aux jeunes : l'activité, propagande, l'administration matérielle des départements, aux aînés : la direction, matérielle et spirituelle surtout, la recherche de la vérité, le don des trésors acquis par leur

travail. Aînés et plus jeunes ont chacun leur places dans notre Société : pourquoi envieraient-ils celle qui ne leur convient pas ? Unis, collaborons pour inaugurer l'ère nouvelle de notre vie Théosophique et devenir sans crainte et sans reproche, jusque dans les plus obscures profondeurs de notre monde des centres rayonnants de l'Éternelle Lumière.

### BUILDING A CIVILIZATION

THE great object of The Theosophical Society is not so much to provide the mental development, as to raise those who are ready into responsiveness to buddhic influences, to reawaken the sensitiveness of its people on a higher turn of the spiral, and prepare them for the new race. It does not deprecate mental development—far from it—but it prepares for the next stage, when intuitional love will produce harmony, and will employ the developed intellect to build a new civilization based on those ideals.—C. W. LEADBEATER, *Talks on the Path of Occultism*, p. 574.

# SIXTY YEARS OF THEOSOPHY AND WORLD THOUGHT

By BARBARA SELLON

IT is hard to envisage the world of sixty years ago, so great are the changes those years have brought about. How many of these changes are the result of a new way of thinking introduced when H. P. Blavatsky gave again to the world, in 1875, the ancient but ever new truths of Theosophy?

Sixty years ago the thought of the West was as firmly corseted as its women, as thickly padded and tightly buttoned as its mid-Victorian furniture. To be conventional was to be correct. The naked Truth was hardly a proper object for contemplation by ladies in ringlets and crinolines and gentlemen wearing Dundreary whiskers and peg top "continuations". This conventionality of thought was the first thing to be attacked; today it is little more than a memory.

Sixty years ago Brotherhood was a very limited conception, confined to one's own creed, class, colour and nation. Foreigners were objects for ridicule, those who differed in creed were considered heathens, and the dark races were, axiomatically, inferior races, no matter how ancient or how beautiful their civilization. Today race prejudice is looked upon as a sign of ignorance, while the study of comparative creeds has led us to perceive the essential unity of all religions.

Sixty years ago England "possessed" the "colonies." Today the British Commonwealth of Free Nations is an ideal which is nearing realization and may become the pattern for the United States of the World as the League of Nations may lead to the Federated States of Europe.

Sixty years ago war was still thought of in terms of the picturesque, the gallant, the patriotic. Today the nations are discussing disarmament, and patriotism has come to mean not "my country right or wrong" but "my country's unique contribution to the comity of nations."

Sixty years ago education meant information, the child was a sheet of white paper upon which teacher and guardian could write what character they chose; to-day educators know that their work is to help to unfold that which is implicit in the child, the God he already is.

Sixty years ago the superstition that man, to be healthy, must feed on his younger brothers, the animals, and that these were made for his use, was unquestioned. Today many people are vegetarians on humanitarian grounds and many more for the sake of health and vigour, while fresh air and sunlight and a more natural way of living are gradually improving the physical bodies in which we live

and which, sixty years ago, were thought of as "ourselves."

Sixty years ago science and religion were antagonistic. Scientists regarded religion as a relic of superstition, while priests called down anathemas on those blasphemers who dared to suggest that the world was not created between Monday morning and Saturday evening of a week four thousand years ago. Today our scientific men declare that a scientist's opinion on religion has no more value than a priest's opinion upon science, while the broader-minded trespass constantly into the realms of philosophy with such statements as that made by Einstein, when he declared religious experience to be "the strongest and noblest driving force behind scientific research."

Sixty years ago most thinking people were materialists—"Seeing is believing" was a nursery proverb, while "seeing" itself was severely limited to that which all could see.

Most people kept their religion in a water-tight compartment, the ordinary modes of thought could not and *must* not be applied to

God. "Miserable sinners" on Sunday and materialists all the week, they looked askance at those who called themselves atheists and at others, less cock-sure, who, admitting their ignorance, called themselves agnostics. That man might know God through personal experience was altogether foreign to their mode of thought, the writings of the Saints notwithstanding. Saints and prophets, as a race, were now extinct. What man had done man could, apparently, no longer do. Today the reintroduction of Theosophy, in all its forms, has made it possible for man to become a true philosopher, aware of the place, in the divine plan, of Art, Science and Religion, seeing each of them as aspects of Truth, means whereby men of differing temperaments may find, each within himself, the God which he, in essence, is.

Much has been done, much remains to be done. If you would know the task before us read *The Key to Theosophy* by Helena Petrovna Blavatsky who founded The Theosophical Society

#### SIXTY YEARS AGO.

# THEOSOPHY, THE SOCIETY, AND THE WORLD

A SUGGESTED CAMPAIGN FOR THEOSOPHY APPLIED

By G. S. ARUNDALE

*[Many a time and oft our Elder Brethren and Their greater servants have insisted on the urgent need for every member of The Theosophical Society not only to know Theosophy but no less to be active in living Theosophy for the helping of the world. On such an occasion as the Diamond Jubilee Year of our Movement it is surely our duty to challenge both the extent to which we know Theosophy in ever-increasing truth and the extent to which we are putting our knowledge into ever-increasing service. Can we be more than we are? Can we do more than we are doing? This contribution discusses the latter question, and I shall be very glad to receive comments on the views which I have expressed in my personal capacity as an individual member of The Society only. How do these ideas strike you? How far can we go collectively without compromising our Society's essential neutrality-universality?—G. S. A.]*

I FIND myself constantly wondering how far The Theosophical Society, and each constituent member of it, is doing all that can be done to spread in purity and in power the spirit of Theosophy and the joy and peace of the Theosophical life.

We who are Theosophists have today an opportunity unparalleled in the history of the world. Never before has the world known the depression it knows today. Never before has the world known the frustration it knows today. Never before has the world been on the edge of a precipice of such potential disaster.

## MODERN MENACES

In every country there are difficult and dangerous conditions, and problems apparently defying solution. Citizenship has less value than it has ever had, far less than the citizenship of Greece and Rome, because modern governments have proved themselves unable to cope effectively with the terrible despair which fastens upon millions of citizens throughout the world by reason of unemployment.

The resources of every nation are being devoted to insurance against fear, or to the promotion of aggression, when they might be



devoted to that national happiness and prosperity which does not exist simply because the national credit is wasted and prostituted to unworthy ends.

There is no need for misery and destitution. Nature never ceases to make ample provision for her children, and Mother Earth is indeed bountiful. The Laws of Nature are Laws of Love. It is man and man's weakness and ignorance, his lack of character and self-control, which alone are the cause of all that makes life so little worth living to millions.

We sow selfishness and greed and pride and tyranny. We sow fear and hate and lust. We reap war. We reap destitution. We reap misery. Only through the hardness of the lesson do we learn of the futility of the way. We flout the Law of Love, and in compassion it must rend us for our better remembrance of Life's beneficent purposes.

War is crying out to us with its voice of horror and of grief that we are living wrongly.

Unemployment is crying out to us with its voice of despair and sense of intolerable injustice that we are living wrongly. Immense personal wealth and possessions side by side with inconceivable individual poverty cry out to us that we are living wrongly.

The vulgarization of leisure and pleasure is crying out to us that we are living wrongly.

The prevalence of hatred and fear and sexual lust, the trampling of reverence underfoot and the resulting exaltation of a licence mis-called freedom—these are crying out to us that we are living wrongly.

The feeding of eager youth upon forms instead of with life, the degradation of beautiful simplicity to the demands of artificial complexity, of dignity to the dictates of ignoble competition, of understanding and appreciative comradeship to the pride of aggressive and self-satisfied individuality—these too are signs of our wrong living.

What can each member of The Society do more than he is already doing to help to re-establish righteousness upon its throne in these days of destructive anarchy? What more can a Lodge do? What more can each Section do? What more can The Theosophical Society as a whole attempt?

#### THEOSOPHY'S ANSWER

Common to all is, of course, the duty of spreading far and wide the Theosophy our forerunners brought into the outer world. Ceaselessly must we spread these great Truths of Readjustment, for Truth alone, Wisdom alone, can make straight the pathways of the world.

The cry of horror, of grief, of despair, of wretchedness, of fear, of degradation, has no final answer in any panacea, no final answer in alleviation, no final answer in artificial juggling with superficial modes of adjustment. It can be effectively answered only by a true understanding of Life in all its aspects, of Life's high purposes, of Life's essential Brotherhood, of Life's glorious goal—in other words by Theosophy alone.

What more can we do?

Shall not every member be ardent to apply his Theosophy to

the answering of one or another of the cries which rise from man's unhappiness? According to his nature, so will a cry reach him, enter his heart and make it restless till it finds the answer. Among our thirty thousand members surely there must be those to heed one or another of the cries, and to be restless for their answering.

I think every individual member should keep in touch with as many movements as possible in the outer world which are designed to cope with the distress prevailing in the particular field or fields in which he feels he can be of greatest use.

Noble work is being done by many movements. For Peace, for Better Citizenship, for the Fellowship of Faiths, for Harmlessness, for Distress of all kinds, for Better Government, for Better Economic Conditions, for Better Education, for more Beauty in Living—for all these and for other good purposes devoted men and women are giving their lives in a splendid spirit of brotherhood.

The Theosophist should know of these, appreciate them, help them where he can, supplement and implement them through his work in The Theosophical Order of Service, while constantly making his own specialized contribution to national and international well-being in the field or fields in which he feels he best can serve.

### SPECIALIZE !

It also seems to me to be of very urgent importance that both individual members and Lodges should specialize in some particular part of the field of Theo-

sophy. This field is so vast, and indeed so intricate, that a surveyor of it can hope to gain only a very vague conception of its nature as a whole. But if individual members and Lodges were to stake out a special part of the field and subject it to intensive research in the most scientific way possible to them, our whole membership, and no less the outer world, would not only gain a far more accurate knowledge of our Science, but would begin to realize how entirely natural Theosophy is, and how perfectly explanatory of Life's conditions, problems and purposes.

No sane individual in the outer world would for a moment dream of becoming a master of astronomy, chemistry, physics, geology, anthropology, biology, mathematics, zoology, music, painting, sculpture, medicine, surgery, statecraft, theology, physiology, anatomy, and all the other sciences of Life. Yet Theosophy is all these rolled into one, though it becomes at once clear that only the veriest fragment of the Universal Science, and that in the vaguest of terms, has been unveiled.

By all means let every Theosophist have what I may call a working smattering of the whole, or at least of some parts of the whole. He must have a more or less clear general idea of what Theosophy means, and not even the most erudite among us can possibly have more.

But he should address himself to special study of some aspect congenial to his temperamental inclinations and capacities, and from time to time, in co-operation with fellow-members with similar

capacities and temperamental inclinations, give the fruits of their combined research to his Lodge, to his Section, to The Society, and to the world.

I think that every Lodge of The Theosophical Society should perform at least one function, that of definitely providing Theosophical material for enquirers and for the general student of Theosophy, relating Theosophy to Life. I do not think any Lodge should neglect either the inquirer or the general student, for Lodges are channels whereby those living in their vicinity should be able to contact Theosophy in its more general applications. But if a Lodge also chooses to specialize in some special application of Theosophy, in accordance with the temperamental inclinations of its members, there is no reason why it should not add such specialization to its other activities. I do not think, however, that a Lodge should exclusively concentrate on such specialization so as to make it difficult for the ordinary inquirer to contact Theosophy generally or so as to cause the general public to confuse the specialization with Theosophy as a whole. On the other hand, we must, I feel sure, organize the direction of our members with special training or inclinations towards the fields of Theosophy in which they can make most effective research.

I think that the work of those Lodges which add specialization should be as follows. First, to survey Theosophy as so far disclosed to us through our Theosophical literature in order to discover the information already available.

Second, to keep constantly abreast of the information available in the outer world through those who are at work in the relevant field. Third, to compare Theosophical information with recognized "facts," to study the points of difference, and to determine along what lines further research is desirable in Theosophy and outside. Fourth, to keep up to date a "Material for the study of . . ." which, together with other "Material" on other subjects, could be worked into an Encyclopaedia of References, of immense value to Theosophical students, to lecturers, to writers, and to our work generally. Indeed, a Lodge might well spend some of its time in collaborating with certain other Lodges towards the preparation of such an Encyclopaedia, in the first place for our existing Theosophical literature. We have made a tiny beginning in this direction at Adyar, but a paucity of workers makes progress very slow.

These Lodges would, of course, issue Transactions, or would send their work for publication in THE THEOSOPHIST; and the fact that our membership extends through the whole world would ensure the covering of a very wide field, in terms of many languages, from many points of view, and contacting everywhere the latest advancements.

A general knowledge of Theosophy is essential. But specialization is no less essential. And in due course, though not, I fear, at present, we shall have trained groups exercising super-normal faculties for various scientific investigations.

I specially hope opportunities may be provided for the study of economic and industrial conditions in the light of Theosophy, for the study of Culture in art, in music, in sculpture, etc., in the light of Theosophy, for the study of Statecraft similarly, for the study of Health and Education, for the study of Comparative Religion, Philosophy and Science. How helpful it will be when we are able to refer to this or that group or Lodge students desiring information on various subjects connected with Life and Life's problems.

The Theosophical Order of Service is already doing fine work in this direction.

Let it be clear, however, that effective studying and effective doing depend upon effective being. Unless each one of us is a real Theosophist to the utmost of his power, he cannot exercise effective messengership either in word or in deed. Upon a constant and true being, or rather becoming, for movement is of the essence of Life, depends truly creative activity. We cannot give save as we have and are.

What more can a Lodge do, apart from the specialization I have suggested above?

Probably, it can be more of a centre flaming with Friendship, flaming with Freedom, flaming with growing Understanding of Theosophy, flaming with deepening and widening Goodwill.

But has it not some definite measure of responsibility for the actual life around it, for the lives of those who dwell within the range of its vitality?

## A PLAN OF ACTIVITY

Generally, wherever there is obvious negation of brotherhood, there should the Lodge be at work—either by thought, by word, or possibly by action. Certain circumstances may call rather for service on the part of groups of The Theosophical Order of Service, so as not to disturb the equal universality of The Society as a whole. But there may well be circumstances with which a Lodge as such might deal, without in any way compromising this equal universality. I think the same observations apply no less to Sections and to The Theosophical Society as a whole.

Is it possible, then, for Lodges and Sections, and even for the whole Society, to plan schemes of activity without in any way disturbing the equilibrium of our universality? Is there more we can do to make our Theosophy practical, more, I mean, collectively?

What are the universal problems, those which know no distinction of race, creed, caste, colour or sex?

## RIGHT LIVELIHOOD

First in order of importance is, it seems to me, the problem of Right Livelihood. Unemployment and destitution are the major causes of most of the world's afflictions. No one can be happy, no one can be either healthy or give health who is distracted by anxiety or by despair. Nor can any one be truly happy whose livelihood in any way dishonours him, be it by involving him in

cruelty, or in inadequate remuneration, or in the production of that which degrades or vulgarizes.

Is there infringement of the Universality-Equilibrium if Lodges, Sections, and The Society as a whole declare that upon Right Livelihood in no small measure depend the happiness, peace and prosperity of the world? Our influence would seem to be wisely used if employed to urge the need for Right Livelihood, emphasizing the nature of certain obvious and definite negations, entirely above all regions of partisan controversy. But groups of members of The Theosophical Order of Service may well go further and address themselves to practical ways and means whereby most quickly and wisely Right Livelihood may be ensured.

I am clear that the problem of Right Livelihood is a subject suitable for discussion in Lodges and Sections, on the general principle that Theosophy is only half Theosophy save as it becomes applied Theosophy—in general and incontrovertible principle so far as regards The Society and Sections, in practice as regards Lodges, and in details certainly as regards the Theosophical Order of Service, and individual members. I doubt if either Lodges or Sections would be wise, as a rule, to make specific pronouncements as to the ways in which this problem may best be solved. We must not commit our membership either to solutions or to controversial statements regarding prevailing problems.

On the other hand, just as we have Lodges specifically dedicated to the study of Christianity in the

light of Theosophy, so might we well have Lodges specifically dedicated to the study of Right Livelihood and its various implications in the light of Theosophy; and indeed to the specific study of any of the problems afflicting either the world as a whole, or their particular region in it. As I have already suggested, these Lodges might usefully issue Transactions embodying the fruits of their researches. We must not imagine that The Theosophical Society, still less Theosophy, is exclusively concerned with formal religion or with formal science, psychic or other. We are concerned with Life in all its aspects, and in special degree with those hardships of Life which challenge, though they cannot deny, the Universal Brotherhood of Life.

Should we be infringing our Universality-Equilibrium were the General Council of The Society to declare, on occasion, in very general terms that the undoubted absence of Right Livelihood constitutes a grave menace to that Brotherhood which The Society seeks to promote? The Society cannot associate itself with panaceas, but is it desirable that it should state general principles, and, cautiously avoiding all regions of controversy as to remedies, define the general nature of wrong Livelihood as obviously existing in the world as a whole? Is it not sometimes the duty of The Society as a whole to call the attention of its membership to certain glaring and ordinarily recognized prostitutions of that Universal Brotherhood, provided that the evil is of universal nature and that principles

alone are set forth, no attempt being made to descend into applications of them?

I think that The Society may well officially deplore war, but it certainly cannot take sides as regards the Italo-Abyssinian situation.

I think The Society may well officially deplore the unsatisfactory condition of the world's material affairs, but I am sure it cannot advocate the introduction of the Douglas Credit or of any other scheme deemed by many to be the only way out. These are matters for individual members of The Society, or for groups of the Theosophical Order of Service.

Under Right Livelihood are, of course, ranged many urgent problems. There are the pressing problems of right education, of right leisure, of right health, of right aspiration, of right culture. These, too, can be considered in terms of the general principles underlying them, avoiding altogether all details and questions as to ways and means of putting the principles into practice.

#### RIGHT UNDERSTANDING

Second in order of importance I would place Right Understanding, though from one point of view it is an integral part of Right Livelihood. I think of Right Understanding as urgently needed between the various religions of the world, between the human kingdom and the members of the younger kingdoms of nature, between rich and poor, between nation and nation, between race and race, between strength and weakness.

Here again, I think The Society might call attention to the urgent need for Right Understanding in every department of human life, pointing out in general terms where such understanding is lacking.

Shall The Society, without disturbing the equilibrium of our universality, stress very general principles, avoiding entry into the field of the many diversities of their application?

#### RIGHT PEACE

Third in order of importance I would place Right Peace. And by Right Peace I mean a Peace which honours in true Friendship the rightful Freedoms of all. On principle, war must be abhorrent, though not always, perhaps, unavoidable. But have we not to remember that war is primarily a condition of mind and of emotion, and that only as the spirit of war dwells in mind and in emotions will it at last find expression on the physical plane? Only as we avoid the will to war, be it expressed through mind or through emotions, shall we be able to avoid the wars which devastate so terribly the peoples of the world.

Once more, The Society might surely stress the need for Peace as the only way to make the Universal Brotherhood a conscious power in the lives of all.

We must remember that a state of war is by no means necessarily confined to a state of physical conflict in which armies and navies and aircraft are engaged. Is there not a state of war where there is unemployment? Is there not a state of war where there is religious

conflict, of whatever kind? Is there not a state of war where there is economic conflict, of whatever nature? Is there not a state of war where strength imposes its will upon weakness? Is there not a state of war wherever and howsoever cruelty is practised? Is there not a state of war where ugliness menaces grace, where vulgarity menaces refinement? Is there not a state of war in the very individual himself when dis-ease triumphs over ease, when the lower nature becomes insubordinate to the higher, when passion ceases to be compassion, when licence takes the place of reverence, when selfish pride takes the place of understanding appreciation?

Is there not a state of war wherever ignorance holds sway at the expense of wisdom, wherever mere numbers have pre-eminence over wisdom?

How little is there of Peace in the world! How strong is the spirit of war! But in Theosophy we have the Science of Peace. Shall we not bestir ourselves to establish it in strength throughout the world?

Let these three, comprehensive as they are, suffice as illustrations of universal problems which urgently demand resolution.

Can, then, each Section for its country, each Lodge for its surroundings, having regard to national and other considerations, plan a Campaign still further to emphasize the prevalence of conditions which dangerously sap the vitality of Brotherhood, basing the Campaign, of course, on the principles of the Science of Theosophy?

## A CAMPAIGN FOR INDIA

It is naturally impossible for me to answer this question for every Section, still less for every Lodge. But I think I could suggest such a Campaign for the Indian Section of The Theosophical Society, as I have some little familiarity with Indian conditions.

But the Indian Section has no responsibility whatever for the following ideas, and may not at all approve either the ideas or a Campaign at all.

Here are some cardinal features of a possible Campaign for the Indian Section and for Indian Lodges, let us say for the year 1936. Does any one of them compromise our necessary neutrality?

1. A Campaign for inter-communal goodwill and co-operation. India is not a little torn asunder by communal antagonisms, with their resulting bitternesses; and Universal Brotherhood suffers.

2. A Campaign for inter-religious peace and goodwill. India is not a little torn asunder by religious antagonisms, especially as between Hindus and Muslims, with their resulting bitternesses; and Universal Brotherhood suffers.

3. A Campaign for dignity and justice in political life. Vituperation and the constant ascribing of unworthy motives are widespread characteristics of political life in India. Violent speeches and abuse are inordinately prevalent. Universal Brotherhood accordingly suffers.

4. A Campaign for the restoration of Indian culture in the Indian home, in Indian art, in Indian industry, in the Indian outlook

generally. Universal Brotherhood suffers as India fails to shine in the pure glory of her own soul.

The successful prosecution of such a Campaign must needs depend, first, upon the availability of members with some power at least of magnetic leadership; second, upon the regular study of Theosophy applied to each division of the Campaign; third, upon each Lodge being in such touch with its immediate surroundings as to command public respect; fourth upon each Lodge conforming faithfully in its own collective life, and in the life of its individual members, to the principles involved in the Campaign. For example, it would be obviously a matter for ridicule if any Lodge entered upon a campaign for Indian culture while its own premises remained a standing negation of such culture's essentials.

Such a Campaign must begin at home, or it will reach nowhere. Its heart is in the individual member, keen, eager, afire with Theosophy; and by multiplying him into Lodges and Sections, and into The Society as a whole, a veritable power for righteousness is released for Brotherhood and Peace.

#### THEOSOPHY APPLIED

We have certainly been able to plan a successful Straight Theosophy Campaign without, I venture to think, in any undue manner compromising the freedom of each member to have his own understanding of Theosophy.

Similarly, I think we may plan a Theosophy Applied Campaign, provided we do not, so far as

the actual Campaign itself is concerned, proceed beyond great principles, leaving individuals singly or in groups to enter into such details as may seem to them wise and helpful.

Shall we not call attention to the urgent need for Right Livelihood, leaving each individual to advocate specific cures for wrong livelihood?

Shall we not call attention to the urgent need for Right Understanding, leaving each individual to advocate specific cures for wrong understanding?

Shall we not call attention to the urgent need for Right Peace, leaving each individual to advocate specific cures for war?

And if it be asked where we are going to stop once we begin these applications of Theosophy, my answer will be that we cannot go beyond those great principles of Life to which all normally assent, of whatever race or nation, of whatever faith or caste, of whatever political, economic or other opinion. I have no doubt that the three principles I have enumerated are of the Greatest Common Measure of Consensus of Opinion. When we come to remedies, or to detailed analyses of the nature of these principles and their contradictions, then will there surely be vital differences of opinion. But the principles themselves are, I believe, unexceptionable.

#### CAMPAIGN OF RIGHT KNOWLEDGE

I feel convinced that it is part of the duty of The Theosophical Society, of every Section, of every Lodge, to declare that Right Livelihood, Right Understanding



and Right Peace, are of the essence of real Brotherhood, and to point out that common knowledge recognizes that in the world today all three are lacking almost everywhere. I think that Theosophy intimately involves all three, and that indeed a Straight Theosophy Campaign, laying the foundations of Right Knowledge, should be followed by a general application of such Right Knowledge to world conditions as they are. Knowledge must flow, or it becomes stagnant and disease-producing.

Stirring not from the realms of great principles which have common assent, to what extent should an individual Section declare the existence within its national limits of certain well-recognized menaces to Brotherhood?

I have ventured to suggest certain menaces existing in India, the presence of which no Indian will deny, and to the need for the removal of which all will heartily agree. These menaces exist, and the whole of Indian citizenship would be thankful for their removal. Should not the Indian Section, even as such, together with its constituent Lodges, do something to this end?

In the realm of religion our Society has been active, particularly under the stimulus of the Second Object. And the influence of the Third Object has brought about a happy and constructive restlessness, freeing all individualities from static self-satisfaction, and filling them with dynamic aspiration.

But in the realms of work and of leisure, of daily living, our Society has as much to do as in the realm of religion. And surely Right

Living, Right Understanding, Right Peace are of the very essence of The Society's mission. Perhaps as we pursue our studies of religion we shall come to realize that in it, or rather in that world-religion which is the root of all religions, is to be found the very spirit of all that is Right.

Those of us who have penetrated even a little way below the surfaces are profoundly aware of the fact that Theosophy is the very Science of Right Living, of Right Understanding, and of Right Peace. And I would almost venture to suggest that the present Third Object become the Fourth, and that a Third be added, to mark the fact that the advancing tide of Theosophy and The Theosophical Society, having already covered the general principles of Life (the First Object), the field of religion, philosophy and science (the Second Object), now contacts that field of daily living which in 1875 had not that perspective in the picture of the world in which were the subjects of the Second Object, and the whole range of supernormal phenomena which were covered by the Third Object.

My Third Object would run somewhat as follows, though I may say at once, lest I be thought to be undermining our ancient landmarks and setting at naught the Masters' statement to the effect that *it will be time enough to think of changing the Objects when we succeed in living them*, that I have no intention whatever of proposing any addition to our existing Objects:

To encourage the study of the Sciences of Economics, of

Education, of Industry and Politics, and the Arts.

I am sure it could be worded better, but since it has only theoretical interest a general idea will suffice. But I make bold to say that had this Object been included earlier among the others we should not be as backward as I am afraid we are in the work of illumining with the light of Theosophy the domains of the industrial, educational and economic life of nations, of the principles of government, and of Culture generally as represented by music, painting, sculpture, architecture, and the like. We have made good headway in the domain of Religion and of Brotherhood generally, but little in these regions no less essentially religious than that specific region which bears the name.

Let me conclude by saying that I have been expressing only my own personal ideas, which are, of course, in no way official. If I have suggested various ways in which we may all be more alert for Theosophy and for our Society I am not in the least degree unmindful of the paramount importance of guarding The Society against all possible entanglements which might in any way compromise its universality. But I feel that careful planning, and a constant insistence on the urgency of departing under no circumstances from general principles, might avoid all danger and yet stimulate dignified and inspiring activity in other realms of human need in addition to our already existing work in the religious field.

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### A SONG

*Still live in me this loving strife  
Of living Death and dying Life.  
For while thou sweetly slayest me  
Dead to my selfe, I live in Thee.*

RICHARD CRASHAW

# THE CAUSAL AND THE KARMIC WORLDS CONTRASTED

By A. J. HAMERSTER

SINCE the foundation of The Theosophical Society in New York in 1875, of which important event in the spiritual history of the human race we are this year celebrating the Diamond Jubilee, science has progressed with seven-league boots, leaving in its wake complete revolutions in more than one of its departments. Among other things it has "dethroned the law of causation from the position it had heretofore held as guiding the course of the natural world,"<sup>1</sup> accepting chance, or what looks like it, in its stead "to reign over us." And because of this, there has of late been a certain amount of doubt and anxiety among Theosophists concerning the bearing of this change of rule on the doctrine of karma. On the one hand the transition of scientific thought from determinism to indeterminism seems to open a promising vista for the solution of the problem of fate and freewill; on the other, the close relationship maintained until now in Theosophic literature between the law of causation and the law of karma, seems to require a thorough reconsideration and restatement of the principles underlying the Theosophical teachings. That, then, will be our theme, and as such it may perhaps be a fit subject for

a paper to appear in the Diamond Jubilee number of THE THEOSOPHIST.

I have collected here four definitions of the law of karma, given by the leading Theosophists in the four best "Textbooks" I know of, ranging over nearly the whole Diamond Epoch that lies behind us, from the time of H. P. Blavatsky up till quite recently. In comparing them, that which strikes us most forcibly is the close association laid between karma and causation, the former being invariably defined in terms of the latter.

- I. H. P. BLAVATSKY. *The Key to Theosophy*, 1889, p. 201.—"Karma is the unerring law which adjusts *effect* to *cause*."
- II. ANNIE BESANT. *The Ancient Wisdom*, 1897, p. 242.—"The word action, or karma, is used for *causation*, or the unbroken linked series of *causes* and *effects* that make up all human activity."
- III. C. W. LEADBEATER. *The Textbook of Theosophy*, 1912, p. 149.—"The great law under which evolution is taking place is the law of *cause* and *effect*. There is in nature no such idea as that of reward or

<sup>1</sup> The foot-notes are at the end of the article.

punishment, but only of *cause and effect.*"

IV. C. JINARAJADASA. *First Principles of Theosophy*, 1921, p. 62.—"The law of karma is the statement of *cause and effect* as man transforms energy" into action.

"The cast-iron inevitability of the old law of causation"<sup>2</sup> not any longer being recognized by modern science, the question is: what remains true of the above definitions? Do they still convey any meaning? If so, in what sense? Or shall the law of karma, that most fundamental doctrine of Theosophy, stand proven, as so many other human hypotheses and theories, to be also nothing but a fabric of thought? Let me at the outset reassure the timid. There is no reason for worry. The law of karma has directly nothing to do with the law of causation, however much this statement may seem in direct contradiction to the extant Theosophical literature, as exemplified by the above definitions. Therefore, though the law of causality *might* be abrogated, the law of karma would still stand unaffected. Moreover, as we shall see in the end, causation is in reality still accepted as the true sovereign of nature, notwithstanding its apparent deposition.

The clothing of truth in words and ideas cannot escape the limitations of ignorance or knowledge of the age in which it finds its verbal expression. Man has need to make use of the terms and conceptions he finds embodied in the contemporary culture of his kind, inventing and creating new

words and ideas while he goes. One of the principal activities of progressing humanity is to redress the same old truths again and again in new and better fitting garments, in accordance with the advance of knowledge. I see it as one of our most urgent and arduous tasks in these times, in which the whole world is undergoing very drastic revolutions in all departments of human activity, thus to keep in constant touch with and abreast of evolution by revising, reconstructing and recreating our Theosophical terms, definitions, arguments, bequeathed to us from a past century and a passing phase of culture. And this will indeed prove a "recreation" not only *for* but *of* our minds, that will keep us young, active, and alive to new possibilities, new quests, and new findings.

Between parentheses I may in this connection also point out the advantage of the Samskrit terms, as for example Karma, Brahman, Atmâ, Buddhi, Manas, which we have to a certain extent retained in our terminology. They are less tainted with conceptions and theories that have only an ephemeral existence because of the constant change science is undergoing in its progressive march. They partake as it were of the eternal life of the archetypal ideas. On the other hand, if they simply stay in their heavenly abode, that is to say, when they remain mere abstractions, they are of little value down here. To become of practical use we are bound to step them down, to clothe them in "skins of flesh", which are our words, for us to play with and therein to find their and

our "recreation," though in thus stepping them down they have to partake ever so much of our own mortality and ephemeral existence.

At the end of the nineteenth and in the beginning of the twentieth century, when the above definitions of karma were given, causation still reigned supreme in the world of thought. It was therefore only natural that it was taken up by Theosophists by way of "illustration" of the doctrine of karma. This is all-important—namely to keep in mind that it is only as such, as an "illustration," and in no way as an "identification," that causation has so been taken up by Theosophical writers. Some may have misunderstood the allusions as an "identification," and may have indeed thought that the law of karma *is* the law of causation, adding only the distinction that their empires lie in different spheres, the former having its sway in the moral, the latter in the physical world. But that distinction just makes all the difference. It amounts to saying that the one is *not* the other, for these two states of the subjective and the objective are fundamentally opposites. They have nothing in common, and therefore are not subject to the same laws. On the contrary, their laws are opposites too, the one a law of determinism and necessity, the other a law of indeterminism and freedom.

To make this clear, let us first see what science means or meant by causation in itself, and by its universal sway over physical nature. Causation has three distinguishing elements, which I will call (1) necessity, (2) particularity,

(3) contiguity. The first says that every event is necessarily determined by an outside cause, or is the necessary effect of an outside cause; the second, that every cause has only one particular, definite effect; the third, that cause and effect are contiguous, or in other words, that the effect follows the cause without break of time or space between, that is to say, then and there. Conceived in such a way, cause and effect form an endless chain reaching *ad infinitum* backwards and forwards in time, as well as spreading out an immense net embracing all space. This constitutes its universal reign over nature, and gives to such a conception the distinguishing characteristic of a deterministic universe. If we analyse the exact meaning of this characteristic, we find that the quality it conveys is that of *absolute certainty*, absolute reliability. Nothing is dubious in such a universe, nothing vague, nothing unaccountable, casual or even speculative. All is firmly established and irrevocably fixed for eternity. The famous French astronomer and mathematician, Laplace, of a century ago (d. 1827), defined this conception as follows: "We ought to regard the present state of the universe as the effect of its antecedent state, and the cause of the state that is to follow. An intelligence, who for a given instant should be acquainted with all the forces by which nature is animated, and with the several positions of the entities composing it; if, further, his intellect were vast enough to submit those data to analysis, would include in one and the

same [mathematical] formula the movements of the largest bodies in the universe, and those of the lightest atom. *Nothing would be uncertain* for him, the future as well as the past would be present to his eyes."

Transferred from the sphere of science to that of theology, and thereby transmuted from a law of causality or necessity to a dogma of predestination or fate, the same idea finds expression in the following couplet of Fitzgerald's Omar Khayyam :

With earth's first clay they did the  
last man kneed,  
And there of the last harvest sowed  
the seed ;  
And the first morning of creation  
wrote  
What the last dawn of reckoning  
shall read.<sup>3</sup>

But whether science or theology, knowledge or belief, the idea is that of absolute certainty, fixedness of aim, immutability of purpose, infallibility of working. And I make bold to say that the juxtaposition of the law of karma to the law of causation in each and all of the foregoing Theosophical definitions, had no other end in view than to impress that same idea of absolute certainty and reliability in its working. For as regards all other characteristics, there is no shadow of likeness or similarity between them.

Take the three elements which I gave as the distinguishing characteristics of the law of causation, and lay them alongside of the following three, describing the law of karma, which I will call (1) spontaneity, (2) variability, (3) incontiguity. By these three are

meant, first, that every action—considered as a deed emanating from a living individual, and not merely as an event in nature—is the spontaneous manifestation of an inner individual life, not the mechanical effect of an outer cause; second, that every action has a karmic consequence, which may be one among an infinite variety of events, and therefore is not restricted to one particular effect;<sup>4</sup> third, that act and consequence are not contiguous, but may be separated by any length of time or space.

These three elements of the law of karma, when compared with those of the law of causation, will show the truth of the assertion that the two are opposites rather than having anything in common. Because of this contrast, we shall do well in future to avoid the use of the words *cause* and *effect*, when dealing of karma, but employ in their stead the terms *action* and *consequence*,<sup>5</sup> which will make it clear also that we are not considering dead things and mechanical effects, but living persons and their free actions.

A special case may illustrate the point, and give occasion to some further deductions. Two men meet in the street. One of them, hating the other strongly, cannot refrain from blackening his eye in passing. A policeman, however, seeing the fray, steps between, takes the aggressor into custody, brings him before the judge, who sentences him to the payment of a fine and eventual damages. Considered in the light of the law of karma, we may say that the one man's giving the other

a blow is the *action* of which the former's having to pay the fine and damages is the karmic *consequence*. But viewed as simple events in nature, the blow and the fine have no connection whatever with each other, at any rate do not stand in any relation of cause and effect to each other. To find in the series of events related above, the sequences of causes and effects, we have to apply quite different criteria from those valid for the karmic sequences. For example, instead of blow and fine, we would select the blow by the one man as the cause having the effect of the blackening of the other man's eye, and perhaps some other effects as well, for instance the bruising of the aggressor's knuckles. Perhaps one is at first inclined to accept the bruises on the assailant's hand as the karmic consequence of the blow he dealt, but that would be a misuse of the term "karmic consequence". In reality those bruises are nothing but the "natural effect" of the blow.

The discovery of the criterion by which to decide in a given case whether of two events one is the "natural effect" or the "karmic consequence" of the other, is therefore of vital importance. It is the key to the situation, to the understanding of the real meaning of karma. Without it there will always be more or less confusion between the karmic and the causal law, the latter a law of mechanism, automatism, mathematics, fate, the other a law of the unknown quantity, incalculability, free choice and movement, and therefore of morals and the spiritual.

The solution depends on the answer to the question: How is it that two causally unrelated events in nature, a past event and a future one, like the blow and the fine in the above example, become connected in such a way that the latter is considered to be the "karmic consequence" of the former? And what is it that causes this connection? The answer is not difficult. If we look somewhat more closely into the given example, we find that between the past and the future event, there is a judge who intervenes and a judgment passed by him. *A certain action, done by a living individual, held responsible for his deeds, has been judged, according to specific standards of the good, the beautiful and the true, to have been the cause of some disorder in the general harmony of a recognized plan of life, and as such to call for a readjustment<sup>6</sup> of the whole, to be brought about—so an inner feeling of justice prompts—by the original disturber himself, as his karmic due or consequence.* Read this sentence again. It has been carefully constructed, with as many of the characteristic elements in it, as will make the contrast apparent between the world seen as guided by the law of karma, and that governed by the law of causation, or between the moral and physical worlds. The central idea is the "moral judgment" passed, connecting the future and the past event, the action and the consequence, thereby lifting the whole conception clear out of the sphere of "natural events," governed by causality, mechanism and necessity, into the sphere of

"moral actions," directed by freedom of choice, responsibility and judgment of moral quality. Act, judgment and consequence, then, are the trinity of the karmic world or scheme of things.

It is as well to point out also that the "moral" meant here is of broader meaning than generally understood, namely not only involving a judgment on good or evil, but on truth or untruth, and beauty or ugliness as well. An offence against the "beautiful" order of the plan of life creates as surely a similar disturbance of the general harmony as a transgression of the "good" order or the "true" order, and as such has to be readjusted, bringing therefore a "karmic consequence" in its wake for the transgressor. It is, I think, with this broader sense of the "moral" in mind, which is in a way a denial of its narrower sense of the "good" only, that H. P. Blavatsky makes the otherwise startling assertion that karma gives everybody the dues of their actions, "without any regard to their moral character," that is to say with regard only to the more universal idea of the harmonious or disharmonious. "Good and harmony, and evil and disharmony are synonymous," in their broader sense.<sup>7</sup>

In the special example given above, the "judgment," sentence, or decision is pronounced by a third party, the judge officially appointed for the purpose by the State. It might have been otherwise, of course. In our example the offended man was either a meek or a slow one to retaliate. It might have been different, however, and the blow been repaid

nearly instantaneously, with the result perhaps of a bleeding nose for the aggressor. Or if the assailed remained inactive, say because of his weakness compared to the other's strength, a passer-by, his temper roused to hot indignation by the unequal fight, may step in and give the assailant a knock-out. In both cases we would be justified in calling the bleeding nose or the knock-out at least one of the "karmic consequences" of the first blow, later to be supplemented or not by the judge's sentence. They are not simple "natural effects," for a "judgment" has passed between, however instantaneous the retaliation by the assailed party, or however quick the stepping-in by the passer-by may have been. Either has judged, condemned and decided that the equal balance of things has been thrown out of order, and should therefore be adjusted, though we need not necessarily agree with the means employed by them. The essential thing is that a judgment has been passed, and that is the criterion, as we have seen, for considering the subsequent event as a "karmic consequence" of a previous action, and not merely as a "natural effect" of a preceding cause.

But the judgments passed by human agencies, even officially appointed judges or courts of justice or juries, may be and often are very imperfect and inadequate for restoring the broken harmony, erring either in a too much or a too little, and thereby unable to recover the perfect equilibrium. It may also be that a judgment by man is not passed at all, or if passed, yet not executed, when for



example the delinquent escapes detection, or being sentenced evades the strong arm of justice. What about the law of karma in such cases? Does it still exist and how? In the opening pages of this article I pointed out that the reason for Theosophical writers to associate the law of karma with the law of causation is the absolute certainty, the absolute confidence in their reliability, which both inspire. It is the characteristic of every law, indeed of law and order in general. If a law allowed of exceptions, not falling under the sway of another, higher or more embracing law, it would not be a law at all, but on the contrary disorder and chaos. Therefore, just as the old causal law makes it absolutely certain that every cause has its effect, mechanically proceeding from it, so also is it equally certain, under the rule of the law of karma, that every action without exception entails its consequence, derived from it by a definite judgment. Without this absolute validity, that which is called karma would not possess the dignity of a law, and to obtain that absolute validity we have of necessity to postulate *an absolute or divine judgment*, embracing all human judgments, and making up for their imperfections and inadequacies by an infinity of other, smaller and greater agencies, constituting what are called the Hosts of the Lords of Karma and their subordinates, who, all combined, judge and readjust in absolute perfection.

We have seen how Laplace also presupposed an absolute intelligence or intellect to conceive the "mathematical formula" embrac-

ing the whole of his causal universe in all eternity and space. But in such a causal, mechanical or mathematical conception of the universe there is in reality no place for a divine intelligence, except as a mere hypothetical first beginning. The mathematical formula having once been conceived, the universe will unroll its scenery mechanically, without any further ado or intervention by anybody, whether god or devil. Among the philosophical schools this view of God and the world is called technically *Deism*. It had its conscious formulation in the eighteenth century, and it is the typical standpoint of the scientific man who is at the same time a religious man. And it is a fact well worth noting that, when Sir James Jeans, for example, speaks of a "mathematical thinker" as standing somewhere at the back of the cosmos,<sup>8</sup> he is still caught in this same old Deism. In fact, all the "mathematical" thinkers, scientists and philosophers of modern times, are in the same predicament. Exact science may have made great progress in these later days through their "mathematical" efforts and discoveries, but in philosophy they have not gone beyond the old determinism and Deism.

This is most curiously shown in the attitude of the leading mathematical scientists of our day towards the "dethronement" by their own efforts of the old law of causation. They cannot accept it as final, and of course they are right from their mathematical standpoint. Take Max Planck, the founder of the quantum theory. His faith in a deterministic

universe, governed by the law of causality as an absolutely exact, that is a real, law, has suffered no decline whatever, notwithstanding his own acceptance of Heisenberg's uncertainty principle, for example. This is what Planck professes: "I believe, in company with most physicists, that the quantum hypothesis will eventually find its exact formulation of the law of causality. The principle of causality must be held to extend even to the highest achievements of the human soul. We must admit that the mind of each one of our greatest geniuses—Aristotle, Kant or Leonardo, Goethe or Beethoven, Dante or Shakespeare—even at the moment of its highest flights of thought or in the most profound inner workings of the soul, was subject to the causal fiat and was an instrument in the hands of an almighty law which governs the world." And with Einstein it is no better. He is "entirely in agreement with his friend Planck," and he adds: "When you mention people who speak of such a thing as freewill in nature it is difficult for me to find a suitable reply. The idea is of course preposterous. Honestly I cannot understand what people mean when they talk of freedom of the human will."<sup>9</sup> It is the typical scientific attitude of mind in the West, caught in the adamant web of causation, which is the life-web of the lower or concrete mind, as it is called in Theosophy.<sup>10</sup> It does not see or sense anything else and is therefore, even when believing in a deity, of necessity compelled to place him outside his universe, having nothing more to do with it,

after once having set it in motion under the all-sufficient law of causation. Of course, this is in reality no deity at all.

The opposite has been from of old the dominant Oriental attitude, namely a belief in *Pantheism* instead of in Deism. Not a divine intelligence outside his mathematically or causally determined universe, but a divine life permeating its world, incarnate in its world, constantly acting on, or rather in and through it, that is to say karmically driving it on incessantly, karma meaning nothing else but action. The first to establish this pantheistic or eastern or Aryan view of "God or Nature" (*Deus sive Natura*) in western philosophy, according to Hegel, was Spinoza,<sup>11</sup> when he wrote the fourteenth and fifteenth propositions of his *Ethica*: "Whatever is, is in God, and without God nothing can be nor be conceived."<sup>12</sup> According to the Pantheistic idea God is always there, *in* his universe, keeping an eye on it, yea keeping it in hand, in strong and capable hands that guide its course as he wills and judges best, every free agent and judge being but a more or less fully developed manifestation of himself.

This is of course quite a different thing from that other product of the western world, *Theism*, equally a child born to consciousness in the eighteenth century, born from the long-standing marriage of the western and the Semitic mind through the *Old Testament*, but in essence foreign to the Aryan soul. Theism also believes in a God who is constantly occupying himself with his world, it is true, but as in Deism he is also situated

outside his universe, and as such is but a despot.<sup>13</sup> It is the attitude of mind, not now of the man of science, but of the orthodox church-goer. Deism gives us a world without God really, with automata for living beings. Theism presents us with a God who is a tyrant ruling over helpless slaves. The one is the world of academical science, the other of church-religion, both as orthodox as orthodox may be. In neither is there room for the law of karma. Deism recognizes the law of causality only, Theism the law of arbitrariness only, or what may not be called a law at all, its God therefore being also no real God at all, but a false God so to say.

On the other hand, Pantheism and karma go hand in hand, are one in a way.<sup>14</sup> Without the one, the other is not. The existence of the one conditions the existence of the other. Instead of a world without God or with a false God, Pantheism teaches us a world very much with God, a world with nothing but God, all actions, all judgments, all consequences coming from men and from all other subhuman and superhuman kingdoms being but his own actions, judgments, consequences. Indeed, the law of karma is the God-Nature itself, or as Spinoza formulated it: "It is the power of God by which he and all things are and act."<sup>15</sup>

#### NOTES

<sup>1</sup> Sir James Jeans. *The Mysterious Universe*, p. 20.

<sup>2</sup> *Ib.*, p. 25.

<sup>3</sup> Quoted by Sir Arthur Eddington in an Address on "The Decline of Determinism" (*Nature*, Febr. 13, 1932, p. 233).

<sup>4</sup> "Karma does not act in this or that particular way always" (H. P. B. *The Key to Theosophy*, 1st ed., p. 205).

<sup>5</sup> "Karma gives back to every man the actual consequences of his own actions" (*Ibid.*, p. 207).

<sup>6</sup> "Karma is that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical and broken harmony in the moral world" (*Ibid.*, p. 205.)

<sup>7</sup> *Ibid.*, p. 207.

<sup>8</sup> *The Mysterious Universe*, p. 136.

<sup>9</sup> Quoted by Sir James Jeans in *The New Background of Science*, p. 280-1.

<sup>10</sup> *The Secret Doctrine*, vol. III, pp. 539-40. "Metaphysics are the domain of the Higher Manas; whereas Physics [and Mathematics] are that of Kāma-Manas [or the Lower Mind], which does the thinking in Physical Science and on material things. The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter." Cf. Sir Arthur Eddington's *New Pathways in Science*, p. 323-4.

<sup>11</sup> Hegel's *History of Philosophy*, sub Spinoza.

<sup>12</sup> *The Mahatma Letters*, p. 53 et seq.: "If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity . . . they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God . . . and thus become Pantheists."

<sup>13</sup> "Europeans have got into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a personal God." (*Key*, p. 206).

<sup>14</sup> "Karma is an absolute and eternal law in the world of manifestation, and as there can only be one absolute, as one eternal . . . karma is one with the unknowable, of which it is an aspect in the phenomenal world." (*Secret Doctrine*, II, 319).

<sup>15</sup> *Ethica*, I, 34. It was Spinoza's Aryan soul and mind that brought on him the excommunication from the tribe he was born in according to the flesh.

# THEOSOPHY AND RELIGION

BY DR. ANNA KAMENSKY

*"I trust that the Science of Religion, which at present is but a desire and a seed, will in time become a fulfilment and a plenteous harvest."*—MAX MÜLLER.

AFTER sixty years of active work by The Theosophical Society it is not surprising that Theosophical ideas should have permeated the mental atmosphere of the world, and that Evolution as an expression of God's Plan for His universe should have become almost a commonplace idea.

The spiritual influence of The Theosophical Society is evident in all the realms of human activity (philosophy, science, art, education, social ethics), but perhaps no sphere has been so deeply influenced by it as the kingdom of religious thought.

H. P. Blavatsky used to call Theosophy "esoteric philosophy"; she said that this philosophy reconciles all religions, liberates each one from its human garments, and shows that its roots are identical with those of every other great religion. Esoteric philosophy proves the necessity of a divine Absolute Principle in nature. It cannot negate God as it cannot negate the sun. Esoteric philosophy has never rejected God as the Absolute and as God in Nature; but it does not accept the God of historical religions created after man's image, a bad caricature of the Inconceivable Eternal!

This leads us to the truly scientific idea of a Root-Religion (*la*

*religion en soi*), of which the "historical religions" are the expression in time and space. These have different forms and different rites, each being adapted to one Race, suited to the stage of its evolution, yet the main ideas at the base of each religion are identical, being all born from the Root-Religion which is one and changeless.

Theosophy calls this Root-Religion "Divine Wisdom"; India has named it *Sanatana Dharma*. Our leaders have tried, by many symbols and many graceful analogies to express the character of the Ancient Wisdom. It has been compared to:

1. A mighty tree growing under the earth, whose branches appear at different levels above the ground, seemingly independent of each other, yet all growing from the same root.

2. A rainbow, of which each colour expresses the character of one religion, each original and splendid in its own way, forming when joined together the one white light.

3. A beauteous chord, each note of which sounds out the basic tone of one religion, forming when conjoined one mighty and divine harmony.

The simile that has always held for me a special appeal is that of a Temple in heaven, invisible but glorious; and many temples on earth, from which roads ascend to the unseen Temple on high.<sup>1</sup> In our earthly temples people of one faith worship together, absorbed in their own particular form of worship, and many of them never seeing the way to the Invisible Temple. But some discover it, some ascend its shining steps, and such people reach the Invisible Temple and there find their brothers of other Faiths. For here they meet, not as human personalities, but as Souls. The outer form no longer matters, for these souls are in contact with the reality of Spirit, with Life itself, and not its temporary expressions.

The accuracy of this simile seems to draw confirmation from the discoveries of the New Psychology. In its teachings religion is not regarded merely as an historical form, which has its hour of ascent, of glory, and of decadence, but rather as a state of mind, an attitude of the soul, which is born in our hearts, and expresses itself in our attitude towards life, death, and our relations with others. This is, in philosophy and psychology, what is called the RELIGIOUS CONSCIOUSNESS. It is independent of time, space, and of all fleeting forms, although it may utilize existing forms and appreciate their value. This consciousness may express itself through any exoteric religion, but it will transcend its form and live in the spirit. Religions are meant to awaken the

<sup>1</sup> I saw this simile in one of my day-dreams.

religious consciousness, to express and to cultivate it, they are not intended to limit and imprison it. Inasmuch as they do so limit, they fail in their mission, become cages, and by crystallization prepare their own downfall.

The Invisible Temple stands for the spiritual birth of the soul which has transcended the realm of form, and has won the crown of immortality. It is the Sanctuary of the religious consciousness itself, where the Soul, awakened to its divinity is born into a new life, shining with the light of wisdom.

How does this life express itself? First in a deep feeling of unity, which reveals to the Soul the reality and holiness of true brotherhood. Therefore those who have entered the Invisible Temple have become the friends of all creatures, the brethren of the stars, of the flowers, of the animals, and of the children of men. They are one with all beings, not merely because they understand and have accepted intellectually the unity of life, but because they have lived and felt that unity in all its radiant reality. Then there comes to the Soul a great peace and a great joy, for it has entered the realm of beauty, of *Sattva*, and its vision is free from all earthly limitation. This is indeed an important moment in evolution, for, in becoming Spirit in reality, man finds in his heart the essence of all religion, in a far more complete way than by any mental conviction.

Yet the intellectual conception of Brotherhood has also its high value and important place in evolution, for it prepares the vision of the whole by a mighty synthesis of

the parts. And here comes in the importance of the comparative study of religions, a science which may be said to be still in its early stages, and which has not yet won recognition in the realm of education at large. Through the second of its Objects The Theosophical Society has done a great pioneer work.

In general, if there is a Chair of Religion in any University, it is a Chair of History (History of Religions). Sometimes there is a Chair of Philosophy (Philosophy of Religions).

Very rarely is there a Chair for the Comparative Study of Religions, which is really the *Science of Religions*, and which, while giving due place to the historical and philosophical sides, at the same time leads the student to a clear recognition of the Brotherhood of all Religions, unveiling for him the fundamental identity of their spiritual teachings.

It is interesting to note that those who have undertaken in earnest the study of Comparative Religion, have one and all arrived at a similar conclusion, that of a profound respect for the treasures to be found buried in many cases beneath crude and unphilosophical ideas, wrapped often in very childish garment, but clearly visible to the eye of the serious student. It was the great Orientalist, Max Müller, who described religions as a bridge, which the Infinite in man tries to build to reach the Infinite above him. He designated the Founders of religions as "Bridge-Builders," expressing thus very beautifully the awakening of the religious consciousness.

Max Müller worked on purely scientific lines, but he often touches intuitively regions of spiritual understanding, and is one of those unconscious Theosophists who surely work towards the triumph of Theosophy by proclaiming the identity of spiritual teachings in all faiths. We must also mention the splendid work of E. Burnouf in that direction, especially his book, *La Science de la Religion*.

Another great scientist who has done much for Theosophy is William James, who showed that the same spiritual experience exists under a variety of expressions, and who classified in a masterly manner the workings of consciousness in its different fields of activity. "Mystical experience" was the term he used, thus emphasizing the important point that it is the Higher Self in man which is his real self.

Since The Theosophical Society began its work of proclaiming the Divinity of the Higher Self, many writers of the first rank have proclaimed the same truth under other names. We may refer to the "subliminal self" of Myers, recognized later by William James; but of still more interest for us are the "fundamental self" of Bergson, the "ideal self" of Sabatier, the "best man" (Bestmensch) of Jacobi—all these writers clearly echo the teachings of Theosophy.

All this is what one might call the *indirect* effect of Theosophy—the gradual transformation of the mentality of the world by the powerful thought-forms thrown into the atmosphere by our leaders, and by the Masters Themselves. We may instance such conceptions

as: the unity of all life; the evolution of the soul; the power of thought. But in addition to this, it is obvious that historical religions have been *directly* influenced by Theosophy through their acceptance of such ideas as that of Universal Brotherhood, the Unity of Faiths, and by the founding of Churches which admit all people of whatever faith freely to their communion, as the Liberal Catholic Church, and the Bharata Samaj. One magnificent prayer in the ritual of the Liberal Catholic Church opens as follows: "O Son of God, who showest Thyself this day upon a thousand altars, and yet art one and indivisible."

We can also trace the influence of Theosophical teaching in the numerous leagues and associations formed within the different religions, for the assembling together of groups of people for prayer, meditation and study. We know of one such group in Philadelphia which meets in turn in temples of different faiths. In Geneva there is a group, the Inter-Confessional Fellowship, which has worked now for seven years, and in which members of different denominations meet together for meditation and study. Even the State of Geneva itself exhibits this tendency, for it organizes twice yearly (on the eve of the opening of the League of Nations session, and on the Day of the Reformation, a great festival in Geneva), a special ceremony in the Cathedral St. Pierre, performed by ministers of different denominations—Old Catholic, Protestant, Greek Orthodox, Presbyterian, German Lutheran. Although Christian faiths

are alone represented, this is yet a great step forward.

The same may be said with regard to the movement which took its rise in Stockholm, after the Congress of Churches held there in 1922. This is entitled *L'Alliance Universelle pour l'Amitié Internationale par les Églises*; it is a very widespread movement, numbering thousands of adherents throughout Europe.

We cannot but see in all this the expression of a final recognition of that Brotherhood proclaimed by The Theosophical Society in 1875.

Another trace of its influence is found in the birth of great mystical movements which, leaving aside religious dogma, unite in the spiritual interpretation of religion. Of these the most notable is the Oxford Group Movement, American in its origin, which has infused new and vivid life into the Christian Church, and which numbers adherents all over the world. Another is the Movement of the Holy Ghost, initiated by an English Archbishop. Both Movements are signs of the times and bring great hope for the reawakening of religious consciousness.

There is noticeable today amongst the ministers of the different denominations a very distinct interest in Theosophy, and a general acceptance of the idea of reincarnation. There is also a search in the direction of yoga, the recognition of a science of self-knowledge, which leads to a knowledge of God. "Gnosis is the art of finding *Deus in nobis*". "Spirit is the unique Reality, one can know it." Such sayings are current today amongst truth

seekers. Charles Wagner, the well-known Protestant minister, says that the Churches are "visible vestibules of an invisible Sanctuary, humble co-workers in a majestic Divine Plan".

Another remarkable change in the attitude of religion is the proclaiming of our divine heritage, by both Psychology and Philosophy. Bergson's latest book, *The Sources of Religion and Ethics*, gives a conception of human evolution which is entirely Theosophical. "Men must become gods . . . the whole evolution of the world has one aim; preparing gods . . ." The transcendence of God finds thus its equivalent in God's immanence . . . According to this new mystical note, the real religious attitude must express itself in daily life, in a spirit of knightly service.

Summing up, one can say that under the influence of Theosophical ideas spread abroad in the world, religions have not only drawn closer together in an earnest desire for collaboration, but that men begin to understand and appreciate religion itself from the point of view of Life, the religious consciousness, the bridge which leads man to God. From the spiritual standpoint is seen the Root-Religion, unique and eternal, out of which grow, one after another, the branches, the historical religions, expressing their truths in terms of time and space, and gradually, as they evolve, becoming more and more universal.

No better picture exists of what the different religions teach, expressed in short clear terms, than Dr. Annie Besant's book, *A Text-*

*book of Religion and Morals*. It is the most concise and yet complete scheme that could be given in a classical form of an introduction to the comparative study of religion. It might perhaps be summed up in three statements: the Unity of God, the Brotherhood of Man, and Service.

Theosophy, the esoteric philosophy, the Vedic *Sanatana Dharma*, the Divine Wisdom which lies at the root of all religions, thus begins today to take its rightful place as the conception of what true religion is, and inspires the seeker after Truth, revealing to him his divinity and showing him the portal to the immemorial Path. It unveils to the West the eastern treasures of yoga teachings, and proclaims the ancient truth that only as man comes to know himself as Spirit, immortal and divine, will he be able through this Self-knowledge to attain to the knowledge of God and of the divine mysteries.

There was a time when the Christian could see only two issues: blind faith or mystic ecstasy. No wonder that so many religious souls became agnostic, positivist or atheist. But the message of Theosophy threw a wonderful light on the scheme of evolution, unveiling the realities of the Path and the mighty guidance and help of the Masters of Wisdom and Compassion. The seeker of Truth could accept religion in its new (or very ancient) form of a sacred science, the Science of Spirit, and by worshipping God in Spirit find his own divine self.

In truth, Theosophy says to you and me: "Become that which you are."



## DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES

*General Secretaries of numerous Sections of The Theosophical Society join in a chorus of mutual felicitations on the occasion of The Diamond Jubilee. It is a splendid Presidential and Editorial experience to bring the voices of these valiant brethren into these columns, to perceive their single-minded devotion to the cause of Theosophy, and to realize how deeply they are conscious of the solidarity of The Society and the magnificent future which lies ahead in the coming years. Here are the General Secretaries' Messages.—ED.*

### AUSTRALIA

I HAVE the honour to be at this moment the General Secretary of The Theosophical Society in Australia, and I have found the experience one of the most valuable in my life. It has brought me very vividly in touch with Australia and all that our Society might mean in that young and vigorous country of limitless possibilities. As in all pioneer States, the citizen of Australia is independent and self-reliant, and also sometimes a little circumscribed in his outlook. But he is generous and warm-hearted, and although the conditions of his life do not yet provide him with any large degree of what is called "culture," his nascent appreciation of art is ample, as was remarked by the great conductor, Sir Hamilton Harty, who recently visited these shores.

It is easy to picture the splendid future of this country, and that

future should surely be largely inspired by Theosophical ideals. There are large and strong Lodges in the great towns, and a Theosophical Broadcasting Station is operating here in Sydney. Australia will bring its own note of independence and sincerity to our work, and a genius born of the unique and peculiar natural life of this land. Scientists say that the sunshine here has factors unknown elsewhere. So has the Spirit of the future home of the Seventh Root-Race.

One other word in reference to our world-wide work. Whilst Theosophy in ever more detailed application is the keynote of our new work, we must not let the foundation message to humanity become dimmed, and that message is essentially spiritual. That all life is One, that God's Plan and Evolution are One, that the most precious thing in all human experience is the realization of that Life within our own hearts: this is the

first and most important truth that we are privileged to speak to men.

CLARA M. CODD,  
*General Secretary.*

### AUSTRIA

In our country prevails an intense interest in Theosophical ideas so that it frequently happens that people with whom I speak about Theosophy exclaim: "Why are such things not published by the Press?" Or they say: Why can we not be taught these truths in school?" To which I usually reply: "Because the same old conservative spirit still reigns among our dogmatic scientists and schoolmasters, as formerly."

But in spite of that, Theosophy is sure to prove victorious in the end, because the world of the intellect needs it, and because those of our members who really try to live it cannot but help to permeate the world with its glorious Truth.

FRITZ SCHLEIFER,  
*General Secretary.*

### BURMA

It is one of the greatest privileges of our lives to be members of The Theosophical Society, and to feel and to know that we belong to The Theosophical Society, and that The Theosophical Society belongs to us. We are today celebrating the Diamond Jubilee of The Theosophical Society, and we remember with gratitude and reverence H. P. Blavatsky, who gave us Theosophy, and Colonel H. S. Olcott, who gave us The

Theosophical Society. No less our gratitude goes to the Inner Founders of The Theosophical Society, which under Their guidance and inspiration has now spread far and wide throughout the world, influencing the world's thought, and proclaiming the message of peace, joy and brotherhood.

The world needs Theosophy today more than ever, for the message of love and brotherhood is the crying need of every nation, and in every department of life. Ours is the greatest privilege of proclaiming the message, and ours, therefore, is also the greatest responsibility. Let us then dedicate ourselves on this auspicious day to work for Adyar, to work for The Theosophical Society, and to cooperate with the President, our Chief, to help to carry this message to every home in the world. Let us assure our Chief of our loyalty, let us assure him of our cooperation, let us assure him of our service, our enthusiasm, our support, so that he may become a wider channel for the uplift of humanity and the world. He needs the help and co-operation of every single Theosophist to further the cause of The Theosophical Society.

We, in Burma, owe a special debt of gratitude to the President-Founder, Colonel H.S. Olcott, and Bishop Leadbeater, for having brought Theosophy to this land of pagodas in 1885, fifty years ago. Burma, of course, owes a very special debt to Dr. Annie Besant, our late President, a debt that can never be repaid, for it is a precious link with her which we treasure deeply—Burma rejoices and is

exceedingly glad and thankful that it was privileged to be "*the land where she brought the Message of Wisdom-Religion about 2500 years ago.*" Burma is mysteriously linked to Mr. C. Jinarājadāsa, and our link with Adyar has now become all the greater because of our new President. It is this inspiration of our leaders that binds us to Theosophy, to The Theosophical Society, to Adyar, to the Masters, and to all our fellow-members throughout the world, and which in some wonderful way is pouring out the Blessings of the Great Ones in our service of humanity.

We witness today the Diamond Jubilee of our Society, but we shall see many more Diamond Jubilees in our lives to come, and our loving and fraternal greetings go forth to all Theosophists throughout the World on this day of great rejoicing.

N. A. NAGANATHAN,  
*General Secretary.*

### CUBA

Today more than ever, it seems to me indispensable that we who are students of Theosophy should be resolved upon realizing in fact the first Object of our Society.

My particular opinion is that as long as we do not know how to live this principle of brotherhood, we shall do very little to help the progress of the world and even of ourselves.

To realize this principle, I believe we must open our hearts wide, so that we may be filled with the greatest gift emanated from God—the gift of love.

If we have not learned to love, we can hardly be fraternal; and where is no fraternity, there is no Theosophy.

Is there anything to be compared with Love? Is there greater joy than to feel deeply compassion for every living being, kind or wicked, deformed or shapely, rich or poor, negro or white, Buddhist or Mohammedan, Catholic or Protestant, wise or ignorant?

Men have tried to promote the progress of the world, by means of laws enacted by the intellect, without paying attention to the most glorious function: that of loving. Let us not make of our Society, and of our Section, an organism responsive only to the intellect; and let us have at the same time the eager purpose to know and to love; and thus I am sure that wherever we may be, we shall raise high the glorious banner of our Society.

SALVADOR SIBECAS,  
*General Secretary.*

### ENGLAND

The Theosophical Society expresses in unique measure the pioneer spirit, and in its progress has encountered many obstacles in the surmounting of which it has known both failure and success. Because of its experience it can and does carry in steady faithful hands the sublime light of Theosophy to illumine the pathway of the future to which the whole world thrills, for it is the birth of a new and lovelier day—the splendid fulfilment of our present hopes and efforts for the ideal of the

Brotherhood of Man. To that high goal Theosophy inspires both men and women, young and old, to move in amity, and in themselves to know the sure beginnings of that unity of body, mind and spirit through which it is won. To ring out this message in all its beauty and grandeur to a world still torn by small passions is the most thrilling of all things to do. It urges us to make The Theosophical Society with its three wonderful Objects that necessary perfect Form through which shall manifest the supreme perfection of the Spirit of Youth.

JOSEPHINE RANSOM,  
*General Secretary.*

#### GREECE

Although Greece had the privilege of possessing one of the most ancient Lodges of The Theosophical Society, the organized Theosophical Movement in Greece began only in 1922, and it is not more than eight years since we formed a National Section. So we cannot speak about the past sixty years of Theosophy with regard to ourselves. But what we feel is that these sixty years have left their strong mark on the world. Yet it would be folly to think that The Theosophical Society has fulfilled its object and its destiny. When we see around us the terrible hate that exists between Nations and between individuals, the religious narrowness and fanaticism, the ruthless exploitation, we feel deeply how far we yet are from Brotherhood, and how big is the Work which The Theosophical Society has to accomplish.

How far this colossal Work will be fulfilled depends upon ourselves, the Theosophists of today. If we really and strongly feel the wonder and beauty of this Work, then only shall we be able to fulfil our share in it.

PARIS HADJIPETROS,  
*Joint General Secretary.*

#### HUNGARY

We Hungarians send to you, dear President, and through you to the world, our earnest wish and firm determination to make of ourselves individually and collectively the finest possible specimens of our race, so as to contribute worthily to the great symphony of the Nations.

Knowing that each Nation has a special rôle to perform, a special duty to carry out, a special lesson to learn, and a special teaching to give, because only perfect parts can form a perfect whole, we express our patriotism in trying to develop those qualities which will enable Hungary to take her due place among the Nations.

By carrying out her special duty which is the following of that most noble example of the greatest Hungarian, Master Rákóczi; by learning her special lesson which is to live in peace and brotherliness with all; and by giving her special teaching which is chivalry under all circumstances, and the bringing of the splendour of beauty and the beauty of splendour into our lives, Hungary will perform her special rôle, thus contributing to the perfection of Humanity.

We have such a wonderful ideal in the Master who deigned to take

a Hungarian body as best fitted for His work in the immediate future, that it is a source of never-ending inspiration for us, and for whatever we lack in greatness and fitness we are trying to make up by our fervent love for Him and our enthusiasm for His work.

FLORA SELEVÉR,  
*General Secretary.*

## INDIA

### KARNATAKA FEDERATION

As we watch the progress of The Theosophical Society from its beginnings in 1875, we are reminded of a tiny rivulet which, trickling down the snow-clad hill-top, slowly expands into a mighty stream from which the plains may appropriate the flowing waters and fertilizing silt. Founded in New York, The Society entered on its world-mission when its founders moved to India, and made considerable headway with the transfer of headquarters to Adyar.

Along with other parts of South India, Mysore State came under the spreading influence of Theosophy with the visits and popular lectures of Colonel Olcott to Bangalore audiences. On the soil thus prepared the good seed was implanted by his successor with her memorable open-air lectures of 1900. Dr. Besant maintained by her many subsequent visits the public interest in Theosophy, and inspired and encouraged pioneer work for The Society. Many others, less prominent, have given invaluable help and guidance, enabling the tender sapling to grow into a fairly vigorous tree with wide-

spread branches. And so we have an autonomous Federation with thirty-one Lodges and Centres and nearly four hundred active members, which lately celebrated its Silver Jubilee.

Hearty greetings to the Parent Society on its Diamond Jubilee!

K. S. CHANDRASEKHARA AIYAR,  
*(President, Karnataka  
Theosophical Federation.)*

## INDONESIA

Theosophy is for the Dutch East Indies a source of ever-inspiring Wisdom. Notwithstanding the difficulties of a colonial society, where two races are always somewhat opposed to each other, because of the privileged position of the one and the subordinate position of the other, Theosophy is acceptable to both and bridges the gulf of racial, political and social differences by its Ideal of Universal Brotherhood.

The Indonesian people have assimilated several religions and philosophies, and Theosophy is to them a synthesis and a solution of all problems, by its Message of the Divine Wisdom.

The Dutch people have always striven for Freedom and Equality, and to them Theosophy is the apotheosis of that Ideal because of its Message of Universal Brotherhood, based on the Truth of the One Life.

Though the membership of our Section is not yet very large, we know that the great truths of Theosophy live already in the souls of tens of thousands of people in this country and so prepare the soil for coming generations.

We all hope that The Theosophical Society will for ever remain a Beacon of the Living Truth and a Channel for the pure water of DIVINE WISDOM. So our message is that, in order to be able to fulfil this tremendous task, The Society may always be inspired by a strong FAITH, a clear VISION and a burning ENTHUSIASM.

A. J. H. VAN LEEUWEN,  
*General Secretary.*

**IRELAND**

This message of Goodwill and Brotherhood is sent from the members of The Theosophical Society in Ireland to all the members everywhere, uniting with them in one bond of fellowship on the occasion of the Sixtieth Anniversary of the founding of The Society.

One of the founders of The Society was an Irishman, William Quan Judge; and the Dublin Lodge was one of the earliest Lodges formed—in 1886.

George W. Russell, better known as AE, the Irish artist and poet (who has just passed on), was one of the original members of that Dublin Lodge.

After many vicissitudes it was decided in August 1919 to apply for a National Charter, as there were then the necessary seven Lodges. Mr. Baillie-Weaver, who had helped so greatly to make possible a National Section in Ireland, came over especially to take part in its inauguration, and to help with his experience and advice.

Mr. P. L. Pielou, who had been Presidential Agent in Ireland be-

fore the forming of The National Section, was the first General Secretary; during its sixteen years' existence there have been five General Secretaries.

Ireland as a country is now divided, politically and commercially; and The Theosophical Society is one of the few remaining links between the North and South.

May this unity, so enormously important, ever continue, and ever increase.

J. M. NICHOLS,  
*General Secretary.*

**NETHERLANDS**

As with every living thing, so our Movement has experienced its ups and downs, prosperity with occasional lapses. Yet since its foundation in 1875 the indwelling Life of the Eternal Wisdom has safeguarded The Society, hovering over the different opinions which make our little wisdoms, Theosophy Eternal as compared to our theosophies, which often—and rightly so—differ so much.

Our Nation has always stood for liberty, and we strongly feel that freedom of thought must be regarded as indispensable for spiritual life and growth. But we also know that freedom of thought is impossible without its twin-brothers, tolerance and understanding.

To members of The Theosophical Society the second of its three Objects seems to provide the most effective way of promoting Brotherhood, which is the first Object. The study of all the wisdom of the world cannot fail to bring understanding and tolerance

to all those who would appear to be following other roads than ours. And the same study, in the light of our own wonderful literature, leads quite naturally to the discovery of all those unknown forces of Nature and of Man, the third of its Objects, which in the end shall lead the student without fail to the discovery of the ancient Path and to the reality of the Great Ones whom many of us Theosophists regard and revere as the real Founders of The Society.

May the blessing of the Hierarchy rest upon our beloved Society for many, many years to come.

J. KRUISHEER,

*General Secretary.*

### ROUMANIA

Sixty years ago, those mighty Beings who gently and powerfully guide the evolution of humanity, laid the foundations of The Theosophical Society, intending it to be a help to humanity. On such commemorations we cannot help questioning the past, trying to know to what extent The Theosophical Society has answered its call. Out of the past rise as answer the names of H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and a good answer they are. But who can enumerate the many known and unknown workers who have struggled to promote the Theosophical Movement?

In that school of great souls have been trained the present leaders of The Theosophical Society, and I think this is a good sign that in forty years from now, when our Great Brothers will

strike a new note in the development of humanity, The Theosophical Society will be ready to offer Them once more its help.

Founded ten years ago, when a similar commemoration was inspiring the whole Theosophical world, the Roumanian Section throbs to the same rhythm as her sisters, and turns to Adyar, determined to do her share of the Work.

EUGENIA VASILESCU,

*General Secretary.*

### SWITZERLAND

COME TO GENEVA FOR THE WORLD  
CONGRESS

It would be an easy task for me to draw you a picture of the life of our Section, of some of its great workers, of its struggles, of its development, and to add many details regarding our country, small and yet so full of variety, united in all its diversity of languages, religions and races, keen on its liberty and independence, calm amidst many difficulties, an asylum for outcasts, for centuries a refuge for the wounded and misunderstood, the cradle of the Red Cross, etc. It would be easy for me to show you the spirit of honesty, simplicity and loyalty of our people, its fraternal spirit, as the national motto is:

ONE FOR ALL AND ALL FOR ONE;

its peaceful spirit and its cordial hospitality; to sing you of the beauty of our Jura mountains, the plains and the Alps, of the grace of our national costumes and the originality of our folk-songs. It would be easy to . . . But our

fanaticism tells us to live fully in the present and to look upon the future with optimism. We therefore, with all the enthusiasm, joy and gladness in us, convinced that you will hear our call, make this appeal :

**COME**

to Geneva in 1936. Visit its lovely lake and beautiful parks, the League of Nations, the Labour Office, etc. Come and experience what our pen is incapable of describing and bring to our Section, to our country, and to the international institutions the streams of your peaceful thoughts and of your spirituality, of which they are in need. Come all of you to the World Congress in 1936.

GEORGE TRIPET,  
*General Secretary.*

**UNITED STATES OF AMERICA**

Sixty years ago The Theosophical Society was founded in America.

Sixty years in which the world has wrought great changes and made tremendous scientific and material progress. Moral progress is not so evident.

Yet it is clear that what Theosophy has unfolded to the world of God's great plan, what it has given of this special knowledge, it has given through The Theosophical Society. We may question the readiness of the world to receive, but They chose the time. We may question our leadership, but They chose our leaders. During sixty years of devoted service, splendid leaders have each contributed nobly in their time and

according to the uniqueness of their power. There has been genuine growth of The Society in accord with a wise plan, though we may at times see rather critically only a part of the developing scheme. Let us therefore question ourselves as to the part each has played in understanding and passing on the Divine Wisdom.

The Theosophical Society is not only what these splendid leaders have made it. It is also what we as members have made it. The growth, the mistakes, the success, the achievement, or the lack of it, all are ours. We, too, have made The Society what it is today.

An Elder Brother has told us what we as a Society may yet become, that we can accomplish wonderfully in the years ahead. There *has* been achievement in the past. The world is alive to moral issues to which it was still dead indeed sixty years ago. Relationships, social, industrial, religious, are now recognized as problems for solution. Formerly they were differences to be ignored while humanity suffered. War was the first resort of differing nations, now it is generally the last. For peace great men lend constant striving in sincerity of purpose. There *has* been moral progress. Theosophy has found its way into high places. It has done more for Brotherhood than any other movement.

The future can be more glorious in achievement. An Elder Brother has proclaimed our power. In this next period the Theosophy of the classroom and the Lodge must become the Theosophy of the educator, of the artist, of the



statesman; then it will become the Theosophy of the world. It must be an active Theosophy, for on all planes life is activity. We must form a nucleus of Universal Brotherhood by *being* a Brotherhood; students of Theosophy but also applicants of its truth to ourselves and our own living. Then will Theosophy become the guiding philosophy of the world, bringing peace and happiness.

SIDNEY A. COOK,  
*General Secretary.*

#### A PERSONAL MESSAGE

If I were speaking for the American Theosophists, I should, *first*, be mindful of America's Theosophical background and recognize that this land was not only the birthplace of The Society, but of its President-Founder, and the second birthplace of the President's Co-Founder, H. P. Blavatsky, in a naturalization sense; that it is the cradle of the new sub-race and the future Root-Race; the place where H. P. B. wrote her first awakening book; where some of The Society's most crucial struggles have taken place (not always to the credit of some who participated), and where it is hoped some of the best solutions of her many problems will be found; where nearly 40 per cent of the membership has resided; where there are many other Theosophical Societies besides our own, born likewise here; that it is a land where, after Adyar, the first substantial community centre was established; where an important and impressive feature of Krishnmurti's preparation took place, and where he gave

his first lecture under the inspiration throughout of Him by whom he was sent.

With this background of the past sixty years in mind, I should say that the American Theosophists will do their utmost, in the period until the coming of the next Messenger, to realize H. P. B.'s ideal for The Society, which was that the present attempt in the form of our Society should succeed better than its predecessors have done, and that it should be in existence as an organized living and healthy body when the time comes for the effort of the last quarter of the twentieth century in the person of the next agent or messenger of the Masters.

To this end we shall, as she hoped, do all we can to see that the general condition of men's minds and hearts shall have been improved and purified by the spread of Theosophical teachings, and that their prejudices and dogmatic illusions shall have been, to some extent at least, removed, and this in order that the next impulse will find a numerous and *united* body of people ready to welcome the new Torch-Bearer of Truth; working, as we shall do, that He shall find the minds of men prepared for His message, a language ready for Him in which to clothe the new truths He shall bring, and an organization awaiting His arrival, which shall remove the merely mechanical, material obstacles and difficulties from His path. Let every Theosophist be inspired to labour for this splendid ideal.

A. P. WARRINGTON,  
*(President pro. tem. 1933-1934)*

## WHAT IS THEOSOPHY?

[I thought it would be interesting to include among the special contributions to this Commemoration Issue a symposium of answers to the question which heads this page.—ED.]

### Theosophy the Harmonizer

ALTHOUGH the majority of the world's population are content enough to pass their lives in widespread poverty, vulgarities, meanness and wranglings, yet when a few unfortunates happen to conceive a sudden dislike to this sort of life, the only thing that can console them is Theosophy. With its doctrines of Reincarnation and Karma, which most if not all the Fellows of The Theosophical Society believe in, Theosophy alone can restore the lost balance of mind, the peace which is indispensable to the steady performance of the duties of life. That its doctrines are false or true will not matter so long as it is conceded that they are a cure as real as the disease they remedy. For this reason, if for no other, Theosophy merits the consideration and encouragement of all.—BHAGAVAN DAS, *The Theosophist*, September 1889, p. 32.

### A Synthesis of Essentials

Theosophy is the sum-total of knowledge and experience; not an accumulation of details, but a co-ordination of these into a synthesis of essentials. It is a progressive statement of as much of the reality

of the universe and humanity as has become possible of expression through investigation, discovery, speculation, application and revelation.—JAMES H. COUSINS, *The Theosophist*, December 1933.

### The Joy of Creation

One of the great truths which Theosophy teaches is that we must be creators.

Our philosophy postulates:

1. That behind the universe, in all its material and immaterial manifestations, there is a Will at work. This Will is called by many names: as a Personal Deity it is called God, Ishvara, Allah, Ahura-mazda, Jehovah; as a non-personal Deity it is called Dhamma or Law in Buddhism, Shangti or Heaven in China, and it was termed the Logos by the Stoics.

2. This Creator who shapes the universe is moulding it ceaselessly towards a perfection. His scheme is not perfect today; many an evil and imperfection mar it. But He has in His divine mind the image of its ultimate perfection, and towards it He patiently labours age by age.

3. In this work towards perfection, every man is needed. God does not ask of man merely worship, but an understanding of His

Plan and a co-operation with it. He has given to each man a never-ceasing work; it is to create with God day by day new truth, new goodness and new beauty, till by the joint action of God and man the perfect universe at last comes into being.

Man is not the saint made out of the sinner, but the master craftsman made out of the apprentice—this is the Theosophical conception which is ours by destiny, these are the workshops large and small in which we have to learn to labour. That labour becomes our spiritual salvation, if we only know how to labour.—C. JINARAJADASA, *The Gods in Chains*, pp. 106-107, 110-111.

#### A Magnificent Ideal

Theosophy is a science, in the true sense of that term. Theosophy is a study of man's higher nature, that which places him beyond the brute and which makes him what he is now, the chief object in physical nature.

Theosophy shows all religions how true and natural and exact their beliefs are. And it shows materialists how to solve some problems by admitting their spirituality. Its greatest help to humanity is to show that there is truth, law and reason in the old beliefs. Theosophy shows that there is neither miracle, magic nor witchcraft, but that there is much undreamed of in nature and much misunderstood concerning the faculties of man's nature . . . Theosophy can be summed up as a magnificent ideal of humanity and of the possibilities of each individual.—A. F. KNUDSEN, *The Theosophist*, September 1897.

#### Theosophy and Internationalism

Theosophy stands for the meeting of the East and the West by dissipating as far as practicable prejudices relating to race, caste, colour, sex or creed. The true Theosophist is a citizen of the world and internationalism is his goal. Theosophists all over the world greet one another as members of one common humanity, and as brothers pledged to the same ideal.

World-peace depends on the real achievement of internationalism, and it is no exaggeration to observe that Adyar and Shantiniketan, Pondicherry and Ommen are the nurseries of world-peace today. The League of Nations is but a mere Symbol of these great centres of peace.

Though internationalism may sound hostile to nationalism, there is to my mind no doubt that Theosophy stands for nationalism as well. Without a sane, healthy and well understood nationalism we cannot have the realization of a comprehensive internationalism. Nationalism has its value in building up the World State because it has to make its own individual contribution. Mazzini, the builder of Italy, struck the note of national uniqueness. He spoke the word of wisdom when he said that God had written a word over the cradle of every nation and that word was the nation's message to humanity. Theosophy will make of this world a "Parliament of man," a veritable garden with flowers of different colours. The stern practical sense of England and America, the Fascism of Italy, the Communism of Russia, the

progressive Modernism of Japan, Turkey and Egypt, coupled with the spiritual Idealism of India, will be essential factors in reconstructing a genuine World State. The West will bring her harvest of scientific achievements to the granary of world-civilization; and India will impart her hoary message of spirituality, of right living and right understanding, without which our material accumulations cannot stand on a secure foundation. In that universal kingdom of life we shall learn to reverence great men irrespective of their nationality.—ISHVARINDAM PRASAD, *The Theosophist*, April 1933.

#### Theosophy Declares

1. That all we perceive around us in no matter what form are modes of the Life each one of us knows himself to be. The Life each one of us knows himself to be is universal, so far as our experience goes. It is the Air, the Earth, the Fire, the Water. It is every kingdom of nature. It is the universe and all the heavens.

2. That this Life is One. In essential quality it is the same everywhere, but its mode of appearance varies almost infinitely.

3. That this Life is everywhere in process of unfoldment at an almost infinite variety of stages. Hence the differences in mode of appearance—*e.g.*, in the elements, in the kingdoms of nature.

4. That the unfoldment of this Life takes place under immutable Law and Order.

(a) The Law of the Inner Government of the worlds, whereby the Laws of the Un-

folding Life are administered by Beings who embody such Laws.

(b) The Law of Time or Readjustment, whereby the process of evolution is a constant dipping down into matter for gradual adjustment to reality and for the acquirement of an accurate sense of relative values. This Law is sometimes called the Law of Reincarnation.

(c) The Law of Cause and Effect, whereby all circumstances are perceived to be events in an unbroken chain of sequential growth—each circumstance both a heritage from an infinitely distant past and a progenitor of the future-to-be. This Law negatives the conception of Chance, and proclaims both the supremacy of perfect Justice and the ultimate inevitability of the perfect End.

(d) The Law of Individuality, whereby the Laws of Time and of Cause and Effect operate to resolve the Universal Fire of Life into its component sparks or individualities and causing each of these sparks to unfold into Flames and into Fires in the course of Time and under the friction of Cause and Effect.

(e) The Law of Adequacy, whereby each spark is, in connection with its changing surroundings, self-sufficient as to its unfoldment. In other words, each individuality is in fact self-contained, has to the full the wherewithal to achieve the next stage on its way of

unfoldment. Life leaves no child of Life bereft of one single atom of need for the upward climb.

How these Principles and Laws actually work, how they affect each one of us and the whole complicated process of world-conditions, how they explain and justify all that seems so inexplicable, how they demonstrate that life for everyone is supremely worth living, no matter how hopeless circumstances may outwardly appear; all this is set forth in Theosophical literature in such detail as we are at present able to comprehend. But it should be remembered that the Theosophical knowledge we possess is but a feeble shadow of the stupendous and inconceivable Substance. We know but an infinitesimal part, and even that which we "know" must needs change in the light of the more to come. At least we know enough to refrain from dogmatizing and from declaring that in any particular we have reached an ultimate. We hold our knowledge lightly, for as we develop we shall cease to need it as it is, but rather changed—perhaps out of all present recognition.—G. S. ARUNDALE, Letter to General Secretaries Regarding a Campaign for 1935-6.

### The Meaning of Theosophy

What is the essence of Theosophy? It is the fact that man, being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine Life is the spirit in every-

thing that exists, from the atom to the archangel; the grain of dust could not be were God absent from it; the loftiest seraph is but a spark from the eternal Fire, which is God. Sharers in one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead; the Unity of God; the triplicity of His nature; the descent of spirit into matter, and hence the hierarchies of intelligencies, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, *i.e.*, reincarnation; the progress of this growth under inviolable law, the law of causality, *i.e.*, karma; the environment to this growth, the three worlds, physical, astral and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman men.

All religions teach or have taught these, though from time to time one or another of these teachings may temporarily fall into the background; ever they reappear—as the doctrine of reincarnation fell out of ecclesiastical Christianity, but is now returning to it, was submerged, but is again emerging.

It is the mission of The Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free, to study as he pleases, to accept or to reject; but if The

Society, as a collectivity, ceased to accept and to spread them, it would also cease to exist.—ANNIE BESANT, *The Riddle of Life*, pp. 1-2.

### Rudolph Steiner's Definition

Theosophy is the higher wisdom which reveals to man his own being, and with it his destination.—RUDOLPH STEINER, *Theosophy*, p. 7.

### The Ideals of Theosophy

Three of them are enshrined in our three objects. The first object offers us the Ideal of the Brotherhood of Humanity; on this inevitably follow, as corollaries, Reincarnation and Karma, for these two are implied in the idea of the Brotherhood of Humanity. The second object of The Society unfolds the Ideal of Tolerance. By tolerance is not meant that arrogant attitude which says: "You may think as you may like," all the while despising the thought of the other man; but that right kind of tolerance is meant which grows out of a recognition of the value of another man's faith and belief, which studies the various messages of the Divine to the world as shown in the world's religions, a tolerance which grows from the study of comparative religions, by which we learn their unity as well as their diversities, and by which we learn to respect the Self in every man, and see him as finding his own way to truth, with which none has any right to interfere. The third Ideal is Science, Right Knowledge, and the search for it

is embodied in the third object of our Society. It is a Science which includes the superphysical as well as the physical side of nature, which includes the study of the latent powers in man and the hidden side of nature, as well as that which ordinary modern science has discovered. Thus three of the Ideals of our Society are (1) Brotherhood; (2) Tolerance; (3) Knowledge.

These are three of our great Ideals, belonging to the whole of The Society. And there is a fourth Ideal, followed by some of the members; They endeavour to find the Perfect Men who are the types of Divine Humanity. They have a sure conviction of Their existence, and are determined to tread the Path that leads to Them. This Ideal is the assertion of the spiritual nature, and therefore of the perfectibility of man. That appeals in some way to many hearts, and is perhaps the most attractive of our Ideals to some; its study is apart from the outer organization of The Theosophical Society; but it is also the mission of our Society to teach those who volunteer to be taught in the inner circles of our movement, the treading of the narrow ancient Way which leads to the Feet of the Masters.—ANNIE BESANT, *The Ideals of Theosophy*, pp. 11-13.

### An Intelligible Scheme

Theosophy may be described to the outside world as an intelligent theory of the universe. Yet for those who have studied it, it is not theory, but fact; for it is a definite science, capable of being

studied, and its teachings are verifiable by investigation and experiment for those who are willing to take the trouble to qualify themselves for such inquiry. It is a statement of the great facts of Nature so far as they are known—an outline of the scheme of our corner of the universe.—C. W. LEADBEATER, *An Outline of Theosophy*, pp. 5-6.

### The Key to Philosophy

Theosophy affirms; its affirmations are scientific, philosophical and religious, and herein lies its strength and power. The body is not man, but the real man uses the body and physical nature, as a workman uses his tools. This definite assertion cuts at the root of modern materialistic science, it supplies the key for which western philosophy has sought in vain, and it grips and holds fast the great central spiritual truth which western religion has smothered under the load of exoteric creeds.—From an Address in Dublin by HERBERT BURROWS, *The Theosophist*, June 1893.

### All-Inclusive Theosophy

Theosophy must be all-inclusive, wide enough to include all and everyone—the Bolshevist and Ultra-Conservative, the Puritan and the Ritualist, the ignorant and the sage, the Mystic and the Occultist. Nothing is outside it, no religion and no line of thought that seeks Truth.—WAYFARER, in *Sketches of Great Truths*.

### The Utmost for the Highest

Theosophy has no set creed or dogma, written or verbal, to the

conformance of which it imperatively demands belief and submission, but rather teaches that each individual should cultivate that manner of life which will best lead him towards the attainment of his own highest aspirations.—Quoted in *The Theosophist*, April, 1889, from a sketch of Theosophy in *The Evening Item* of Martinez, California.

### Foundation Stones

There are two root-ideas which seem to me to lie at the very basis of our Society. Each of these ideas when rightly grasped and lived has an elevating power over the life. Misconceived, or not accepted, they dwarf our growth and hinder our progress. The first of these two ideas on which The Society is built is the idea of Intellectual Liberty. It is impossible to overvalue the priceless power of reason—the reflection of Divine Wisdom which lives in the brain of man. The liberty to think, to use our reason to the very utmost, to challenge every proposition, to question every fact—by that the reason grows, by that the intellect expands. Only when the intellect is left absolutely unfettered, can man rise to his true greatness as a living spiritual intelligence, plumb the depths of being, and realize his divine possibilities.

The second great idea upon which our Society is based is that the emotions of an evolved man are best guided by inspiring Ideals, rather than by legal codes. That is the second great foundation stone of our Society. There are two ways of teaching morality. One

says: "Thou shalt do this, and thou shalt not do that." It enforces commands and prohibitions, and imposes obedience to its dicta by penalties. The other holds up the Ideal of noble love and self-sacrifice, of purity and service, and leaves these, by their internal power, to win men to imitation and to the leading of a noble life. The first is the necessary way of the State and of all secular Governments; while the other is the way of every true Religion which inspires a man to lead a spiritual life. Because our Society is a spiritual Society and because it believes that man is fundamentally divine and not devilish, that reason is a precious possession and not a snare, that intellect needs freedom to investigate every subject, that the Beautiful, the Good, the True, have only to be seen in order to be loved, therefore we trust our Society to the inspiration of great Ideals, rather than to any narrow creed or code of laws. If a brother fails, we would rather lift him out of the mire by helping him to rise, than exclude him from The Society as unworthy to be with us.

Those are the foundation stones of our Society, and so long as The Society is built on those it will endure.—ANNIE BESANT, *The Ideals of Theosophy*, pp. 7, 10-11.

### A Majestic Conception

Briefly, it may be said that Theosophy is a philosophical concept, which has for its corner-stone the theory of evolution and which excludes the ideas of miracles,

supernaturalism, an extra-cosmic Deity and the possibility of injustice and favouritism. It is Darwin's and Spencer's evolution carried out to its ultimate expression, teaching that the law of progressive development acts on both sides of nature—the visible and the unmanifested—in that it works in the realm of spiritual existence as it does in that of physical existence. It may safely be called the most daring and comprehensive generalization that the mind of man has ever engendered.

The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves; not a mere humanized giant figure in space, animated by human passions and swayed by human emotions. No attempt whatever is made to personify this principle.

Theosophy teaches the existence of the law of ethical causation, a law which provides for the reward of every good deed, word and thought, and the punishment of every evil one, leaving nothing to chance, to favouritism or to miracle.

There is no such thing as fatalism in Theosophy: man controls his own destiny. Theosophy is no transcendental fad, but the quintessence of common sense, and of scientific probability. It will be seen that this philosophy shows us man as a god, and not as a worm, affording us the most majestic idea of human perfectibility that could be imagined.—THE PRESIDENT-FOUNDER, *The Theosophist*, October 1901.



# A DIAMOND JUBILEE MESSAGE

TO THE THEOSOPHICAL WORLD

By GEORGE S. ARUNDALE

(*President of The Theosophical Society*)

## FELLOW-MEMBERS:

I greet you very heartily from Adyar on the occasion of the sixtieth anniversary of the sending forth into the outer world of The Theosophical Society.

Our Society is one of the few world-movements which stand for *Universal* Brotherhood, irrespective of all distinctions of race, nationality, creed, class, colour, or opinion.

The Society only asks from a candidate for membership that he or she shall be in sympathy with its Three Objects: the First declaring that The Society exists to help to draw the world into a very real brotherhood, strengthened and not weakened or torn by its constituent diversities; the Second emphasizing the need for the study of the great religions, so that their true purpose and mutual relationship may be perceived; the Third encouraging an adventurous search for Truth, especially in regions so far unexplored by man, on the principle of The Society's unique motto—"THERE IS NO RELIGION HIGHER THAN TRUTH".

The Society's records show that nearly 150,000 persons have been attracted to membership from about 50 countries. Many have joined through sympathy with one or another of The Society's three

great Objects; eager for brotherhood, eager for understanding, eager for Truth. But some have joined because of an insistent inner response to the declaration by The Society's two great founders—Madame H. P. Blavatsky and Colonel H. S. Olcott—as to its origin and inner purpose, a declaration fully endorsed by their successors.

The founders have stated in unmistakable language that The Society exists by direction of Some who are far in advance of humanity on Life's evolutionary way, who are, in fact, the Elder Brothers of humanity, as humanity is the elder brother of the sub-human kingdoms. They have revealed that The Society exists not only to become a living witness to the reality and attainability of the universal brotherhood of life, not only to study and understand the many forms in which Wisdom discloses herself to man, not only to encourage the study of hidden truth, but no less to become a special channel between evolving life in the human kingdom and the life more highly evolved in the super-human kingdoms, to the end that at least the ardent few may travel more quickly to the goal of the human kingdom and reach the opening of the Way in the loftier kingdom beyond.

Many members have joined The Society because in them is stirring this longing to make more rapid progress on life's unfolding course, and because they have an inner conviction that there is here and now a narrow way, a Way of Holiness, which may be trodden with the help of those greater Travellers who are our truest Guides, Philosophers and Friends. And these members somehow know that The Theosophical Society, and above all the priceless Science of Theosophy, can potently help them both to justify their conviction and to satisfy their longing.

Wonderful work has been done during the past sixty years. With the help of Theosophy the world has been definitely changed. But great work lies ahead of us and of the generations of Theosophists to come, provided we are careful never to lose sight of The Society's fundamental purposes. First, we must continue to strive to make brotherhood a living reality throughout The Society. We must become increasingly understanding and appreciative of the many divergent conceptions of Theosophy cherished by our fellow-members. For every member, by *very virtue* of his membership, enjoys perfect freedom in his search for Truth, and must not

find among his fellows the narrow dogmatism which insists that upon its philosophy alone is imprinted the hall-mark of Truth.

Second, we must make the spreading of Theosophy our founders were privileged to receive our particular, even if not our exclusive, care. Never must we allow the essential and universal life of Theosophy to become obscured by any personally congenial forms. Impersonally, purely, has Theosophy come to us. Impersonally, purely, must we pass it on.

Third, wise in the principles of Theosophy, we must aid them to help the world. We must be knowers of the Wisdom, but we must be workers of the Wisdom, too. Let us thus commemorate this Diamond Jubilee, firmly establishing The Society on those foundations of Wisdom and Activity which, themselves imperishable, shall make The Society eternal.

No outer circumstances shall prevail against a Society in which sincere and understanding friendship links member to member without exception, and in which the freedom of each is respected by all. Where friendship and freedom go hand in hand, life and power exist such as the inner Founders Themselves would see in Their Society.

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THE President's Diamond Jubilee Message is reproduced on a gramophone record, 10-inch, double-sided, which is obtainable from The Adyar Stores Ltd., Adyar, Madras, India.

## CONTRIBUTORS TO THIS DIAMOND JUBILEE NUMBER

*In addition to the President-Editor, whose articles, Theosophy—The Eternal Word and Theosophy, The Society and the World, are oriented to the Diamond Jubilee, the one linking the organization with the Powers whom it represents in the outer world, and the other tentatively suggesting a plan of work for Theosophists during 1936—the following distinguished members of The Society have contributed to this special number :*

MR. CLAUDE BRAGDON is an artistic force in the world, not only in America. In all his work, whether in architecture, which is his profession, or in his writings and lectures on aesthetics, philosophy and the fourth dimension, his increasing purpose is the spiritualization of life. He is the author of twelve books, some of which have been translated into foreign languages. With Nicholas Bessaraboff he translated Ouspensky's famous *Tertium Organum* into English. His books are beautiful productions; there is a strength and finesse in his draughtsmanship, and in his writing a sweep of vastness and power which help to adjust the personal life to the laws of the universe.

MR. HIRENDRA NATH DATTA. Perhaps no member of The Theosophical Society combines the wisdom of the East with the science of the West in such ample measure as does the Vice-President of The Theosophical Society. With his preoccupations as a legal luminary of Calcutta, he combines a deep interest in the new Bengal Art

School, a spiritual movement dedicated to the culture and worship of beauty. He is a strong support to Dr. Arundale in his Presidential undertakings.

MR. A. J. HAMERSTER, wields a manly pen. After twenty-five years' colonial service to the Dutch Government in Indonesia, he has permanently settled at Adyar where his study of occultism, his wide reading of classic literature, his administrative ability and his knowledge of finance combine to constitute him an invaluable right hand man to the President.

MR. C. JINARAJADASA is a prolific author of books on Theosophy. He has ever been an apostle of art and beauty. From 1921 to 1928 he held office as Vice-President of The Theosophical Society. Today he is preoccupied with the new races which are emerging in Australasia and America, and spends most of his time travelling in the New World—ethnologically, the world of the future.

DR. ANNA KAMENSKY, exiled from Russia on the downfall of the Romanoff dynasty, is still

General Secretary of the Russian Section, and resides at Geneva. For nine years she has lectured at the Geneva University in the department of Comparative Religion. She testifies that such a study "has a wonderful effect on students, brightening their horizon and evoking their intuition, and that it helps them to conceive religion in its deep spiritual sense."

MR. FRITZ KUNZ is a National Lecturer in the American Section, a virile and original thinker, who travelled with Bishop Leadbeater in several continents, and for some years worked under Dr. Besant at Adyar.

PROFESSOR G. E. MONOD-HERZEN, a European scientist of distinction, is well known for his important researches in Paris into the constitution of the atom. He has lately accepted the post of Professor of Science at the University of Kabul.

DR. P. K. ROEST is Director of the Greater America Plan which

is being energetically pursued in the United States. He is an honours graduate in anthropology, and studied also under Dr. Besant at Adyar and with Bishop Leadbeater in Sydney. He embodies the spirit of youth, vivid and forward-looking.

Among artists and philosophers, MRS. SELLON is *persona grata*. While she is head of the Publicity Department and a priceless worker at Adyar, Capt. E. M. Sellon is no less invaluable as Treasurer of The Theosophical Society. They have just completed a world tour.

MR. ERNEST WOOD, a deep student of eastern philosophy, has written several volumes on Yoga practice and various aspects of Theosophy. He collaborated in helping Bishop Leadbeater in Sydney to publish a number of works. After that he was for a time Recording Secretary of The Theosophical Society. His hobby is chess.

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*The more peace you can bring into your Lodge of which you are a member, the greater will be the outpouring of the Masters' power and blessing through the Lodge. But They cannot work where there is discord and strife.*

ANNIE BESANT.

# DIAMOND JUBILEE CONVENTION

## INFORMATION FOR OVERSEA

### DELEGATES

*Supplementary to the information published in the July THEOSOPHIST is the following memorandum from the Recording Secretary's office, specifically for oversea visitors :*

THE following preliminary general information will give visitors coming to India by sea an idea of their probable expenses during their stay at Adyar. It is not intended for Indians.

Visitors should remember that there is bound to be a certain amount of inconvenience and discomfort at a large Convention. The visit of an extra large number of visitors makes a great strain on the accommodation at Adyar, which is arranged for a certain number of residents and students, calculated on the basis of a normal year. Such discomforts will, as far as possible, be minimized by the Housing Committee. Nevertheless, some discomforts will remain, and it will be well if visitors will consider themselves as at a picnic or camp, and be ready to put up with the lack of many creature comforts to which they are accustomed.

ROOMS.—Except a few rooms which will be available only in case booked reservation is cancelled, all the new rooms necessary for visitors will have to be specially constructed on the roof of Leadbeater Chambers, and elsewhere if necessary. The walls and the roof will be made of palm leaf, and electric light will be laid on. These rooms will be mostly for two camp-cots, only a few being for a single cot. The approximate size will be : double, 10 ft. by 12 ft.; single, 8 ft. by 10 ft. Each visitor will be provided with a camp-cot or bedstead, and a small table and chair. These rooms will have separate bathrooms with water laid on for bath-water. The bathing arrangements will be in Indian style, with no bath-tub, but

with a receptacle of water and a lota (dipper) with which to pour water over oneself. This is the usual Indian way of bathing. The cost of room with furniture will be Rs. 45 for double size, and Rs. 35 for single size. Two visitors will be accommodated in a double-size room except in special cases, and then only so long as single rooms are available. Where two visitors occupy a room, its cost will be divided between them. As these rooms will have to be dismantled by the contractors after the period of Convention, visitors remaining beyond three weeks will have to take a room available in one of the buildings for residents or visitors at Rs. 2 per day, not including the wages of a private servant.

BEDDING.—As the cot in each room will have only a canvas bottom, visitors must provide themselves with a thick travelling rug and also with mosquito net, sheets, blanket or light covering, pillow, pillow-cases, soap and towels. These are necessary in travelling in India, as sheets, pillows, etc., are not provided. A tea-basket is very desirable. Light mattresses or "razais" and mosquito nets can be purchased in Bombay or Madras on arrival, or will be available at Adyar for purchase or hire. The cost of a "razai" and a mosquito net will be about Rs. 12-8, and hiring charges Rs. 2 per set per week.

MEALS.—These will be provided. Since extra servants, cooking utensils, crockery and cutlery, etc., have to be engaged and an additional dining-room constructed, it will be impossible to supply meals at the rates charged for permanent residents in

normal times at Leadbeater Chambers restaurant. The charge, therefore, will be Rs. 5 a day, and this will include morning tea or *chota hazri* at 7, breakfast or tiffin at 11.15, afternoon tea at 3, and dinner at 6.30. The meals will be strictly vegetarian, and will be served only in the common dining-room and at the stated hours.

**COST OF TRAVEL.**—Visitors arriving at ports and going to a hotel must calculate at the rate of Rs. 15 to 17 a day at a hotel. Trains leave for Madras every evening from Bombay, Colombo and Calcutta. The fares, single, are as follow :

	First Class			Second Class		
	Rs.	A.	P.	Rs.	A.	P.
Bombay to Madras ...	90	2	0	45	1	0
Calcutta to Madras ...	121	5	0	60	11	0
Colombo to Madras ...	54	0	8	35	15	2

(12 pies make 1 anna=a penny; 16 annas 1 rupee)

The return fare is double the single fare. The free allowance of luggage is : First Class, 120 lbs.; Second Class, 60 lbs. The Railway Company at Colombo will grant a double allowance to ship passengers, provided they show a proper certificate from the ship's purser. At Bombay, the railway grants this double allowance only to passengers from P. & O. steamers, and passengers must start on the day of arrival. The journey from Bombay to Madras is 33 hours, and from Colombo to Madras 36 hours (in both cases, two nights and a day). Vegetarian meals are served on the mail trains and at the principal stopping stations, if notification is given to the guard of the train in sufficient time.

Cost of taxi from Madras Railway Station to Adyar is about Rs. 6 and for conveyance of heavy luggage by cart

about Rs. 2-8 extra. The Housing Committee will make arrangements to meet passengers at the Railway Station, Madras, and convey them and their luggage to Adyar.

At Bombay local Theosophists whose addresses are given below will be glad to help members on arrival and departure if informed beforehand :

1. Mr. P. R. Green, 1 Forjett Street, Bombay 7.
2. Mr. F. J. Ginwala, 62A Gowalia Tank Road, Bombay 7.
3. J. H. Bilimoria, 66 Walkeshwar Road, Bombay 6.

**BANKING AND EXCHANGE.**—The value of a rupee varies according to exchange. The value of a sovereign or one pound is Rs. 13-3-6. This is at the rate of 1 shilling  $6\frac{5}{8}$  pence per rupee. The most convenient way to bring money is by a Letter of Credit. The principal Bank in India is the Imperial Bank of India which has Branches all over the country. Foreign Banks have Agents in India, and there are several other Banks, whose names are : Chartered Bank of India, Australia and China ; the National Bank of India ; the Mercantile Bank of India, and Thomas Cook and Son Ltd.

**LENGTH OF STAY.**—Visitors to Adyar are expected to reserve accommodation in time stating the probable date of their arrival, and the length of their stay. Visitors must be provided with a return ticket on the steamer, or the amount in cash for its equivalent.

There is a Laundry at Adyar.

Delegates pay a fee of Rs. 2 for registration.

G. SRINIVASA MURTI,  
Recording Secretary.

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Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead ; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age ; this Hierarchy is aided in its work by the hosts of Beings — again variously named, Devas, Angels, Shining Ones — discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds — the earth, the intermediate state and the heavens — in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

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