



In the Watch-Tower
STRAIGHT
THEOSOPHY

THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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



ON THE WATCH-TOWER

THE EDITOR

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

A PILGRIM'S PROGRESS

AFTER prolonged thought and deep meditation, I have come to the conclusion that in the present condition of the world the paramount duty of the present President of The Theosophical Society is to concentrate all his available energies on being a channel to the average individual of the Theosophy he most urgently needs in his daily life in order to help him on life's present difficult way.

The President's two predecessors have indeed been the kind of Presidents their times demanded, giving to the world that aspect of Theosophy most appropriate to the helping of humanity.

The present holder of the office must be the kind of President the present times demand, and I feel constrained to the conclusion that while those so disposed should continue to inspire the many types of Theosophy now available, some working through one type, others through other types, the type of Theosophy appropriate for me as President to offer must be that simplest, most direct form which will definitely help the average individual where he is to meet with courage and with peace his worries and his troubles, his anxieties and griefs and sorrows.

I call this Straight Theosophy, not the Theosophy which may be straight for me, but the Theosophy which will go straight to his heart and comfort him. This indeed is the Theosophy of the Heart, as also there are the Theosophies of the Head and of the Will. And there is but one Theosophy.

If I am as soon as possible to be ready with the many aspects of Straight Theosophy, I must concentrate upon them to the exclusion as far as possible of the expenditure of my energy upon other facets of Theosophy, such as the Esoteric School, the Liberal Catholic Church, Co-Freemasonry, the Bharata Samaj, and all other specific presentations.

The whole world most urgently needs this Straight Theosophy, and the present President must, he feels, be among those who are intent on supplying the need in the fullest possible measure.

It is, therefore, my intention to reduce to a bare minimum my activities in the various movements to which I have the honour to belong. Where I can I shall pass on to others all positions of importance which I may happen to occupy. I shall rarely attend or address their meetings, not because I have ceased to be in sympathy—on the contrary there is not a single movement to which I belong to which I do not owe the

deepest debt of gratitude, and I should be very loath, unless the rules require, to relinquish my membership of any of them—but because I am sure I can best serve that Theosophy which has given them life by ardently helping to send forth far and wide the mother-stream in all her purity and directness.

SUBSIDIARY ACTIVITIES

All honour to those who alike in sunshine and in storm support with a great loyalty this, that, or the other facet of Theosophy. We need such members and we need them to remain stalwartly at their posts. It may well be that neither Theosophy nor The Society can do without their expressions through the Esoteric School of Theosophy and any other subsidiary activity, let the iconoclasts say what they may. I stand for them and for their great service to our world-wide cause. But they all *are* subsidiary activities, and must ever be subordinate and tributary to the great Stream which was when they were not.

I feel that now my allegiance is supremely due to the great Stream itself, and I want in my own way to concentrate on it almost exclusively. I kick away no rung of the ladder by which I am ascending from darkness into Light, but must I not at present, I say, concentrate on the ladder itself with little reference to its rungs? The two great poles of the ladder can be joined by any rungs, but where would the ladder be without its poles?

What kind of Theosophy should come from the Heart of Theosophy to hearten the average individual as he seeks the Light in the midst of all dark clouds must, of course, be determined by the call of each individual case. There is very much to be done by way of clarifying this Theosophy of the Heart and of equipping eager Theosophists with the compassionate power to go straight to the hearts of those who feel desolate and helpless. In due course, with the help of experienced brethren, I shall hope to submit the necessary clarification and equipment.

But the principle stands, at least for me, and I must take steps without delay to free myself for this special work. Each of my fellow-members will know well, I am sure,

what he has to do at the present juncture. It should, I hope, be obvious that the great tributaries to the main stream must be maintained in all possible vigour, yet there may be some members who after anxious consideration deem that they too should become devotees for the spread of this Straight Theosophy. If so, I shall be glad of their co-operation. But it may be that not one of them, or only a few of them, can be spared for this special work. Each of us can but do his best, alone or in the midst of numbers. But each one of us must be sure he is at his post, even though not always at the same post—faithful unto death.

I am clear, very clear, as to my duty as President of The Theosophical Society in these devastating times, though it may well be that some very special duty cannot be ignored, since I may be the only person equipped to perform it. This is the only saving clause. Otherwise, as at present advised, there must be the least possible exception to the concentration of my energies.

I must add that under existing conditions, which by no means will necessarily be changed when a real Peace begins, and from my experience as President during the last eleven years, it is neither appropriate nor possible for a single individual to be in charge of two such important offices as, let us say, the Presidentship of The Society and the headship of the Esoteric School of Theosophy, or any other headship for the matter of that.

I am well aware of the fact that Dr. Besant, my predecessor, combined both offices and others as well. It is not for me to sit in judgment upon my Teacher. But I repeat that such combinings must not be for me under existing exigencies, and that as far as possible I must of my own volition relinquish any headships I may have, though I am not called to relinquish any membership. There is only one office for a President—the Presidentship, and so long as present conditions last he should be ready to resign all major offices in most other movements the moment his election is declared.

This does not make him less free to express himself according to his temperamental inclinations, but only the more free to fulfil the tremendous duties to which he

has been called by an entirely voluntary act of exclusive dedication.

In any case, I am representing myself alone and in my official capacity only. I see my duty to The Society as I have been describing it. But I hope I need hardly say that to every member is perfect freedom of thought and action within the three Objects of The Society.

I have laid emphasis on the heart of Straight Theosophy as concerned with the individual and what I may call his personal needs. This is the Theosophy which in my judgment matters most for me in these days. But there is the individual writ large in his faith, the individual writ large in his nation, the individual writ large in terms of the whole world. I must not forget the Straight Theosophy which shall, in lightning flashes of utmost simplicity, make his faith real, his nation real, the world real.

THEOSOPHY OF THE HEART

There is the Theosophy of the Heart in regard to each of these. I must seek it. I must find it. I must apply it. Every individual is an individual plus, for his very individuality is world-wide and indeed much more, as it is also nation-wide and faith-wide.

Just as I must try to convey to him the revealing truth, the healing truth, about his griefs and sorrows, so must I try to convey to him the revealing truth, the healing truth, about his faith and his nation at least. Not all the fundamentals of them, but just the heart of them as may appeal to him, help him, renew in him his courage and his conviction.

The peculiarity with most of our Theosophic literature is that we have begun with the most terrific complexities, descending through complexities of decreasing awesomeness until at last we reach the haven of *At the Feet of the Master* or of some similar simplicity. Ought we to have begun with the simple elements before taking up the degree and post-graduate courses? I do not altogether feel in a position to judge, though I know where my inclinations would lie. But I feel very sure that nothing is more needed in these times than straight and simple truth, than straight and simple Theosophy. Most of our literature belongs to the

Theosophy of the Mind and has its rightful place there and its urgent work. Is there enough in our literature of that Theosophy of the Heart which he who runs may read—not mystical, but simple, everyday, a veritable A.B.C.?

Just as an individual must be equipped triumphantly to meet his personal dark-nesses, so must he be equipped triumphantly to fulfil the simple and vital implications of his faith, his nationality, and of the world in which he lives. He can be helped to do this through Straight Theosophy, which will lead him to the heart of his faith, to the heart of his nation, to the heart of the world.

I must seek the nature of this Straight Theosophy and vivify him with it. In other words, I must seek to identify myself with the heart of his faith, of his nation, indeed with the heart of the whole world. Then will my heart reflect these other hearts and go forth to his heart in glowing understanding, identity and in healing power.

How wonderfully Theosophy helps us to achieve this miracle, for it is the heart of all hearts, and he who seeks a heart—be it of an individual, or of a faith, or of a nation, or of the world—shall find it in the great Mine of Hearts.

GREAT THEOSOPHY

What is the heart of each great faith and nation, not any artificial heart constructed by man to suit his convenience, but the real heart—the heart which began to beat as it entered upon its mission in and to the world? Has a Saviour revealed it? Has some great personage declared it? As the ages have passed, has its nature become gradually disclosed? What is the splendour of the heart of Hinduism? Is it realized that Hinduism has a heart—simple, splendid, compassionate, truth-revealing, which so many Hindus of today have hardened and contracted and have blasphemously made exclusive and cold? Is it realized that every faith has a heart of similar beauty, which is similarly outraged by those who are supposed to worship it?

I must seek to identify myself with greatness wherever and howsoever it exists, for only by rising in terms of his own nobility

can an individual shake himself free from all the woes that may afflict him.

Straight Theosophy must therefore mean Great Theosophy in terms of the individual, in terms of his heart, just as there are great Theosophies in terms of the mind and of the will. But the whole of Theosophy is a magnificent exposition of the Greatness of Life and Growth, be the terms what they may.

Hence, my Straight Theosophy is the illumination of the individual for comfort, for courage and for understanding in terms of his intimate self, his faith-self, his nation-self, his world-self, not in complexities but in simplicities, not indirectly but directly.

And it becomes clear to me that my Straight Theosophy must as far as possible be experienced Theosophy, not hypothetical or theoretical or intellectual Theosophy, but a Theosophy of the pulsating heart, that is to say a Theosophy which is direct experience, though not necessarily my own, and not a Theosophy repeated parrot-like from books or teachings.

TRIUMPH OF STRAIGHT THEOSOPHY

It is good to pass on teachings in the truth of which one profoundly believes, even though one has not assimilated them, and great help may thus be given. But there are times when experience alone can help, and such times occur more often than not as we travel along the road of the Theosophy of the Heart.

So often, for the helping of an individual, the helper and the helped must become one person, and this is impossible without an experience on the part of the helper.

The supreme achievement and triumph of Straight Theosophy is when a friend travels along with his Straight Theosophy into the very heart of his friend and blends his consciousness with that of him to whom he goes.

In trouble and in sorrow there are doubtless occasions for two people, but there are many more occasions for the uniting of the two into one. From my own somewhat varied experience I know that the more often I can blend my consciousness with suffering, the more I can become greatly one with it, not to be overwhelmed but to exalt, and the more I can help and myself be helped by the

suffering which I have by no means vicariously experienced.

I hold that in this way we can vivify Theosophy and our membership of The Theosophical Society as in no other way.

It is not enough to know more. It is not enough to sympathize more. It is not enough to spread the glad tidings of Theosophy. We must not only take our Theosophy far and wide. We must also draw the ever-living Theosophy that is more everywhere else than within our own limited frontiers into ourselves that we may receive as we give. We take our Theosophy forwards. We receive our Theosophy from far and wide.

To help Theosophy to fulfil its function as we move onwards from the old order to the new, we must make it alive in the hearts, in the minds, and in the wills of men.

There will be those of us to concern ourselves with making it alive in the minds of men, in the wills of men. I find part of my duty to lie in trying to make it alive in the hearts of men. I would submit there has been much neglect of this heart presentation, especially along the lines I have been suggesting.

Theosophists have to learn to become practical psychologists of the heart, not in terms of a theoretical science but in terms of a practical experience, so that their psychology does far more than to dissect, it stimulates the principle of identity underlying all life, which means an identity of experience based upon a unity of nature.

There is but one heart in the world, though with many valves. We share that heart and die when others die, live when others live, suffer when others suffer, rejoice when others rejoice.

Theosophists must seek to know the Theosophy of this Heart, so they can glorify alike the light and the darkness between which swings the pendulum of growth.

I shall be glad, of course, to receive *heartfelt* views on what I have been writing, but I am going to act upon the startling innovation of not publishing the names of those correspondents whose opinions I print. I do not want my readers to be impressed or influenced by the name of the correspondent but by the intrinsic worth of what he or she

says. So I hope I shall be forgiven if I cast over all correspondence the veil of anonymity.

THE POWER PRESENCE

I have already laid great stress on the healing virtues of silence, and I want to emphasize these virtues in another way. If I go to visit a friend who is very ill, I must not go to satisfy myself or even to satisfy him. I must take him a gift, and the finest gift I could bring will be my Presence, not an empty presence, not a vocal presence, not a sorrowing presence, not even a sympathetic presence, but a Power Presence—a presence suffused with such silence-power as I may have been able to derive from my harvesting in Heart Theosophy, in Mind Theosophy, in Will Theosophy. These must all be at work in my Silence-Presence, be I conscious of them or not. But they will find their channel through the heart and drench my friend with all they can give of peace and light and comfort and courage, and stir that heroism so often displayed by those who are on the threshold of a great release.

It does not so much matter whether my friend is or is not able to sense the nature of my loving gift. So much the better if he can. If he cannot, the gift is still at work to serve him with all its power. I must not go to him empty-powered, without a full consciousness of the nature of the healing ingredients at my disposal and how best they can be used. I pour them out heartfully, whencesoever they may have emanated. It is the heart touch I have to give, and I give it—the touch of fire, of burning away obstacles, of laying bare for comfort the wounds that may heretofore have been inaccessible, the warm glowing of an identification of spirit than which no ingredient constituting my gift is more potent or more peace-giving, taking away all those fears of the unknown, if such should exist.

I say to my friend in effect: "We will travel your road together. We will be companions on your way, even though I may have to return awhile to the world you are being allowed to leave." This is the great identification, or at least the heart of it.

But it is by no means of supreme moment whether or not I am able physically to be present at his side in the physical world.

The same gift can be taken all over the world non-physically no less. As I write these words, I am in regular attendance on a very dear friend of mine thousands of miles away and I have a vivid memory of the value of the gift I take. We must surely all have the same experience from time to time.

It is, of course, as much receiving as giving. No one can give without receiving, and I would fain believe that in this service of the Theosophy of the Heart, this Straight Theosophy, we receive beyond all giving. The disparity between the two makes one feel almost ashamed.

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PAIN NOBLY BORNE GIVES STRENGTH

In one of his books, Mr. Jinarajadasa has the following most relevant passage:

"If a person will rightly exercise his reasoning faculty or his intuition, he can acquiesce in pain, not in any weak-willed way but with a profound spiritual quality. Take the case of the Christian who believes in God so deeply that whatever happens he says: 'God's Will be done.' Though he is crushed, he affirms with his inmost intuitions that all is well and says: 'The Lord giveth and the Lord taketh away, blessed be the name of the Lord.' It is that same acquiescence in pain which results when you study the great Law of Karma, of action and reaction, of sowing and reaping. After you have studied the Law of Karma as Theosophy teaches it to you, you begin to realize that justice rules the world. Then both through your thinking and your feeling you realize that love is at the heart of everything.

"Suppose a person is full of agony on a bed of pain, and yet has the sense that either his pain is due to his Karma and therefore is right, or it is the will of God and therefore there is loving-kindness somewhere in the pain; as a result he releases striking spiritual attributes within him while he suffers the pain. It is through pain that constantly we discover the larger Self.

"That is the case with every pain if nobly borne. You break down the limitations of your little self and discover the larger Self. Through pain once again if nobly borne, you can radiate tremendous strength. You would hardly imagine that a man on a bed of pain

could radiate strength. But I have been through hospital wards when I have been oppressed with the problem of my little self, and as I have looked at those beds of pain or been present when the wounds were dressed, my pain has lifted, and I have gained strength with which to do my work in a fuller and grander way. From one who did not know he was radiating strength, I received the strength of which I stood in need. Pain nobly borne is one of the most inspiring things, both to the one who is suffering and to those who are round him. One poet has very strikingly given the signification of pain thus nobly borne.

Sorrow was there made fair,
 Passion wise, tears a delightful thing,
 Silence beyond all speech a wisdom rare ;
 She made her sighs to sing,
 And all things with so sweet a sadness
 move
 As made my heart at once both grieve
 and love.

"Pain can draw out of the beholder a sympathy that is so spiritualized that it leads him into other divine virtues. Therefore, pain has indeed a use for us, and that is to show us things as parts of one Spirit.

"Mental and emotional pain can have the same spiritualizing quality. One of the greatest griefs possible in life is the loss of those whom we love. When that happens again and again, the question is asked why God should take away from us those we love who are so absolutely necessary to our life. The answer is this, that God never takes away from us anyone we love. He only takes away from us the non-eternal part which we love. None of those we love die. It is not they who die ; it is we who die to them.

"If we look at the problem from that angle, then we shall be able to understand the mystery of spiritualization. If you love another and all the time you see him only in terms of his mortality, in terms of the things which change, the smile, the tender glance, the touch of the hand, all the things which are merely a reflection in matter of the things of the Spirit ; if you cling to the reflection ; if the tone of voice becomes to you more and more the person ; if his bodily presence, the mere magnetism of his physical body becomes

for you the soul ; then slowly you begin to see less of the real soul and more and more of his temporary garment. And when he 'dies,' as you say of him, no change comes to him. He is still what he was ; only, when his body of flesh dies, the great change is in you, because you have thought of him wrongly, and when the mortal part of him is dead, he is dead to you. But the whole problem of true loving is to see the beloved as the Spirit. That is the glory of loving, to be given the opportunity of a wonderful vision of spiritual things, to see the one whom we love as the bringer of a great blessing, as calling out from us capacity after capacity for sacrifice.

"If he can be all these things, surely he is the Spirit and that Spirit can never die. He can reveal himself to us only in the flesh, but the flesh is only the mirror to reflect to us his divine nature. If only we could so understand, then there can be no death of anyone whom we love. If when your beloved puts aside his body of flesh you say : 'My loved one is gone,' you have never truly known your loved one, even when you thought you loved him. You knew only the mortal part of him.

"You will find that sometimes death gives you a greater sense of reality of the one whom you loved, that just because the temporal qualities of mortal flesh and all the trivialities of life are removed from your conception of him, he stands out more luminously.

"What is necessary is not to grieve over death, but to try to think of each we love as he was in his happier, most loving moods, when he was all that was ideal, for everything ideal in one we love is just a partial expression of the divine nature within him."

* * *

I do not apologize for quoting at length a passage which for me is a beautiful and very true exposition of the Theosophy of the Heart, a piece of my Straight Theosophy.

But all this has to be lived and projected into life. We have to learn to scintillate it so that it may become a kind of spiritual injection into the very blood-stream of those in need of us, but of whom we are in no less need, who can give to us in richer measure than we can ever hope to give to them.

We may be at work in individual cases, or in groups of cases, or by means of a general outpouring of Straight Theosophy, the Theosophy of the Heart, let it find its target as it may. There is a vast field of endeavour in this particular sphere. Almost virgin soil has to be sown with Theosophic seed. And in this field it appears to me to be the duty of the President to work at least for the time being. I think his work is necessary here for the health and wellbeing of the whole Society, whatever work may be also vital elsewhere.

SERVICE OF HEALING

I hope it may be possible in course of time to establish and make contact with a number of healing groups which will meet partly to cope with the general needs of healing and partly to take special cases and act in emergencies.

The general technique will be on the basis of self-preparation along the lines I have been outlining, for no individual will be suitable for membership of a healing group who does not study and practise the science of healing as I am endeavouring to understand it.

These groups will be in charge of healing in their respective areas, and their existence should be known to the general public as soon as through a certain amount of practice they become ready to function. They must be used, or the power that one hopes may flow through them will atrophy. They must be an ever-flowing stream of real healing, and to heal an individual is to cause him to become abidingly happy. I hold there is no other healing worth the name.

This part of the programme requires the most careful consideration, and it must un-

fold very gradually. Obviously, young people are best fitted for this type of service, for their magnetism is generally pure and finely impersonal.

The gatherings of such groups will be characterized by the utmost brevity consistent with thoroughness. It takes an infinitesimal amount of time to release the necessary force once the habit has been acquired, and only short, sharp words of power are required to coordinate the members of the group so that they act as one.

I shall write further on this matter as opportunity offers.

DEDICATION

And now let me, too, bow as my two noble predecessors in office have bowed, before those Elders whom most Theosophists acclaim as the Inner Founders of our Society. We may differ as to our acceptance or rejection of teachings and advice declared to have come from Them. But we do not differ as to our allegiance to Them, our gratitude to Them, our wholehearted dedication to Them.

It is as if in answer to a call from my allegiance, my gratitude and my dedication, to Them that I feel impelled to tread my Presidential way as I have been outlining, at all events for the present. I am sure that every member who believes in Them is ever hoping that his service to Theosophy and to The Theosophical Society finds approval in Their eyes. So do I hope, and in such spirit do I strive.

Georges Arundale

STAGES IN THE PILGRIM'S PROGRESS

The President's orientation to Straight Theosophy as expressed in this (April) Watch-Tower has been emerging into the foreground for many months past as the following stages indicate: Stage No. 1—A sense of call throughout 1944. Stage No. 2—The Watch-Tower in the August 1944 *Theosophist* stressing a movement to a more virile occultism for the newer world and shifting the emphasis from study to service—an editorial which evoked both favourable and critical comment. Stage No. 3—The Presidential Address, 1944, delivered at Benares and published in the February *Theosophist*, 1945, as "A Call to Greatness." Stage No. 4—A Talk to a group of friends at Adyar in February published in *The Theosophical Worker*, March 1945. Stage No. 5—"... It appertains to the President," the Watch-Tower in the March *Theosophist*, 1945. Stage No. 6—The Watch-Tower in this issue.

THE WORLD TEACHER

GEORGE S. ARUNDALE

MANY, many years ago our late President proclaimed the coming of a mighty spiritual Teacher, invoking Him to heal a stricken world in a vibrant call worthy to reach His ears and thus to play its part in fulfilling the Law of His Coming.

A partial revealing of His Advent seems to have taken place about two decades before her passing, creating a definite impression upon numbers of people throughout the world, and giving His herald a potent spiritual strengthening from within for part of her own great mission—the awakening of India for the saving of the world from the awful catastrophe through which, alas, it has been passing for the past five years.

THE FORERUNNER

In a measure, India was awakened, but neither she nor Britain was able to rise equal to the opportunity then offered to both by the Spiritual Guardians of the world, the opportunity of which Dr. Besant was consecrated to be the voice and agent. Already one war was about to shatter the world, but yet another war could not be prevented. Its ghastly horrors could not be avoided. Into a grim and awful darkness the whole world had to descend once more and to endure agonies such as it has never suffered before, not even in the great war immediately preceding.

The Light that shone just for a moment in the days when Annie Besant, prophet of the coming times and builder of the coming age, was in vain calling to Britain and to India to unite their respective greatneses in a common and splendid brotherhood for the service of the world—that Light temporarily lessened in intensity, probably to await the even more poignant Cry which was to come because the golden voice of the prophet-builder sounded in vain upon western and eastern ears which should have been, but were not, all eager to hear.

Today all who love the world yearn for its healing as rarely have yearned those who at

other times sounded the agony of earth at the gates of Heaven.

The call that Dr. Besant incarnated when the world was indeed in darkness, but not yet in the blacker darkness which now afflicts it, once more arises from the stricken creatures of God that they may be healed of their unendurable distress and live in a world purified of the dreadful disease of fratricide, in a world of free, happy and brotherly peoples.

The call is surely being answered—how, I do not know. But the Elder Brother of the world will cause His healing Light to shine upon this world of His as it lies at His feet despairing and impotent.

The Blessing of His Light shall raise it from the ground if it will but open its desolate heart to His Sunshine, and a new world of universal Brotherhood shall come if there be those ready to people it and to guard it against all attack.

As the Lord spoke through Jesus, as God spoke through His Son Muhammad, as the very Greatest have from time to time succoured Their world—Sri Krishna, the Lord Buddha, the Lord Zarathushtra, and many others of the mighty Spiritual Company of Elder Brethren, so, perchance, will a Lord of Life speak through a chosen vehicle, maybe in lesser degree through more than one. Or a wondrous influence may drench the world with healing grace, so that the world hears the note of its resurrection and gives it welcome.

It is not for us to speculate. It is not for us to argue and dispute. It is for us to wait and hope and believe, preparing ourselves to hear a Note more beautiful and more compelling than the world has heard for many a century, and to receive the Message be it what it may, and come how it will, treasuring it and pondering over it lest its power of healing pass us by.

The Healing Sound of the Lord shall be heard ringing through the whole of nature, as it has ever rung, as indeed it is ever

ringing, in the hearts of all that lives, but now as it is rarely heard. Let there be human echoes through which His Word shall be heard, for the times seem to demand that human garb shall be given to the super-human life, so that the life may be clearly heard in the outermost world of physical form.

HEALING THE WORLD

Who is it that answers the call of the world?

Shall we seek to impose upon Him the narrowness of our own limitations? Shall we recognize Him only as His Word conforms to our poor interpretations of it?

Shall we denounce and reject the Word unless it be garbed in forms of our approving?

Shall we denounce and reject Him save as He conforms to our narrow standards for His utterances?

Shall we declare that no Great One can come, for there are none to come—or all have come and gone?

Is not the family of the world one and indivisible, be its forms ever so divergent?

Are there not younger members of the family, and older?

Are there not the highly evolved, the lesser evolved, and the lowly?

Does not the history of the world show forth the spiritual giants, and below them the geniuses, the saints, the heroes and the martyrs, and beneath these the civilized, and then the less evolved, the uncivilized, the savage?

And do we not see around us the serried ranks of those who constitute the kingdoms below the human?

Are the towering splendours—the Men beyond mankind—dead and gone, just memories, voices that now are dumb, Leaders who no longer lead?

There is no death. They live and lead today. They speak, and by the few are heard. They remain the hearts of the faiths They proclaimed aforetime.

They are a Company of the Wise, the Compassionate, the Perfect. They inspire the world and cherish it. They are its real Government, the guiding stars of its certain destiny.

Who, then, is the Lord who answers the cry of the world?

He is one in this great Company, one of its noblest jewels. He is the Guardian of the Truth in every faith, and He speaks in the language of the Truth in every faith. He is the Heart of the fellowship each faith comprises, and He is the One Heart of the universal Fellowship of Faiths.

He is a Guardian of the Greatness in every race and nation, and He speaks to every race and nation in terms of its individual greatness. He is the Heart of the brotherhood each race and nation comprises, and He is the One Heart of the Universal Brotherhood of races and of nations.

He is the Heart of the world, the world's Peace-maker and the Awakener of the world's happiness. He is the Father and the Elder Brother of all living creatures.

He is the Light in the darkness of the world, and the Comforter in its weakness and distress. He is the Refuge of all, and when unrighteousness prevails and the Law is fulfilled He comes as the Deliverer.

We say: "The Lord comes. The Lord is here." We do not mean that He comes in all His spiritual magnificence, visible to the very physical eyes of men. Only for a moment could Arjuna himself gaze upon the ineffable glory of Sri Krishna in His Supreme Being.

PREPARING THE WAY

We mean that He may appoint one or more channels through whom He pours His healing life in the measure that the individual can bear and the world may need. Or he may appoint no specific channels, but bless the world otherwise. The channel or channels may or may not be aware when He is making use of them, may be unconscious of being used, may deny being used, saying that they speak of their own volition.

Yet at all times when the very Great Ones send forth Their Messengers there are some who know who are thus chosen and how and when They fulfil their mission, just as there are always some who herald the near approach of a Saviour with the tremendous words: "Prepare ye the way of the Lord. Make His paths straight."

That there may be some who will prepare themselves and the world, will seek to make His paths straight, and will be ardent to recognize Him and follow His Light when it shines, and when His Voice speaks, be the medium what it may.

Such preparation is the explanation of my insistence on spreading far and wide the ultimate truths of Theosophy and that spirit of Universal Brotherhood which is the justification for the existence of The Theosophical Society and its membership.

Truth in us can reach up to Him who is the embodiment of Truth.

Such preparation is the explanation of my insistence on each nation and each faith living to the fullest measure of its greatness.

Greatness in faiths and nations can reach up to Him who is the embodiment of Greatness.

Such preparation is the explanation of my insistence on every individual living for himself and towards others to the utmost measure of his goodness—I use the word deliberately.

Goodness in individuals can reach up to Him who is the Lord of Goodness.

All these—Truth, Greatness, Goodness—are straight paths to Him who is the incarnation of them all.

But there is another path—the pathway trodden by those who are in need, the helpless, the hopeless, the miserable, the starving, the pain-ridden. This way leads direct to Him, for He is the Lord of Compassion.

By very reason of their distress the needy can reach up to Him who is the Lord of the needy and of all who suffer.

Let us, however, remember well that truth is Love, that greatness is Love, that goodness is Love, and that the supreme need of the needy is Love.

And let us remember that the Lord who speaks to us is the Lord of Love, not of the love that we know, but of the Love that gives happiness and peace, courage and hope.

How wonderful to hear again the music which has ever sounded forth from Saviour after Saviour, from Elder Brother after Elder Brother, when the world was in need.

How wonderful to hear again a Voice from the Heavens drenching the earth with its healing.

How wonderful, in the magic of the Voice, to rise above all differences of faith and caste and race and nation and colour into the regions of the Universal Fatherhood of God and the one family of all His children—super-human, human, sub-human.

In this outer world we may be Hindus, Muslims, Sikhs, Christians, Buddhists, Parsis, Jews, of any other faith or of no faith. But each of us hears the music of the Lord, be the medium what it may, as if it came from Him whom each holds in most holy reverence. No Elder Brother is dead. The thought is blasphemous. Each is magnificently alive caring for His fold, and for all other folds, too. And when a Voice of Music is to be heard for the redeeming of the world in times when “the decay of righteousness” is great, then does every Saviour strive to attune His people to hear it that they may be redeemed into happiness and brotherhood.

○ Lord of Love and of Compassion, Lord of the Religions of the World, come down again to the earth that needs THEE, and help the nations that are longing for Thy Blessing. Speak the WORD of PEACE, which shall make the peoples to cease from their quarrellings. Speak the WORD of BROTHERHOOD, which shall make the warring castes and classes to know themselves as ONE. Come in the might of Thy LOVE ; come in the splendour of Thy POWER, and save the world which is longing for Thy COMING ; THOU who art the Teacher alike of Gods and men.

THE WORLD RELIGION

[This statement may be associated with the preceding article on "The World Teacher." The statement was agreed upon by the General Council of The Theosophical Society on the 23rd December 1925, the eve of the great Jubilee Convention, at Adyar, and read before the beginning of the first Convention lecture of the series on "The Three World Movements."]

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.

The World Religion, of which all special religions are integral parts—whether or not they recognize their places in the World Order—declares:

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 by hosts of Beings—angels, Devas, Angels, Shining functions recognized.

4. Human beings, the creatures evolving each human being during his life-periods, gathering them into a new way as he sows, under the lessons taught in the earth, the intermediate heavens—in which the life is passed, and has its perfection, when he enters just men made perfect, guides the evolving their growth.

These are the Basic Principles of the World Religion, of which all religions are organized branches; to proclaim The Theosophical Society exists.

The World Religion preparing the way for the World Teacher, who shall guide the form suited to the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

THE RESURRECTION ADVANCES

(By Airgraph)

[This series began in the March issue, under the heading, "The Resurrection Begins," with first letters from brethren in France emerging from their terrible crucifixion. I shall be very glad to receive contributions for insertion from members who receive communications.—ED.]

PROFESSOR MARCAULT'S TRIAL

PASCALINE MALLET writes from 16 Rue du General Foy, Paris 8, 3rd January 1945 (through John Coats, London):

"At last we are able to link up again after all these terrible years and it is indeed a great happiness to do so. We were wondering why no news came from England. Professor Marcault told me he wrote months ago as soon as cards were allowed immediately after the liberation and a note to Bishop Wedgwood has also remained without answer. But on the other hand we have been overjoyed to get a cable last Monday from Mr. Jinarajadasa, probably from Adyar, giving good news of the President and Rukmini and mentioning the Benares Convention. So this has been an eventful week.

"For over three years the French Section of the T.S. has not only been closed but dissolved by the Vichy Government at the instigation of the Germans, on the accusation of being a secret society(!) and connected with Masonry. Our dear General Secretary was convicted and tried after many weeks in an internment camp where his deafness got so much worse that he can scarcely hear any more. But the trial itself was a great success and proved a wonderful occasion for speaking of the T. S. Our Headquarters was taken over by the Germans and French *police judiciaire* whose job was to discover and investigate all secret societies and organizations. All the T.S. members were turned out of their lodgings and the whole place was stacked with thousands of 'suspicious' books and documents. As to our precious library, about two-thirds of the books were packed up carefully and sent to Germany as being of great interest to students in that

country. Devoted members, at night and in great secrecy, managed to smuggle away a third of the most precious volumes which constitute now the beginning of a fresh library.

"Everything has to be begun again from the start. Our members are dispersed, our references gone. But we all feel that on the whole this great tribulation has been a good thing and that we shall now build up a better Section and go forward with new life and energy.

"Our 'mother,' Madame Zelma Blech, died last January. She knew she would not live to see the resurrection of the work to which she had given her life. Other workers have also gone on, but others are coming in and never has there been so great a demand for spiritual things. I enclose a few lines which 'came to me' last year and which you may find useful and like to use. Do with it what you like. It is urgent to try to stem the tide of hate, alas, too widespread."

* * *

BREAKING THE CHAIN OF HATE

By *Pascaline Mallet*

If thou be strong and pity fill thy heart, leave selfishness and petty pride aside and stretch the circle of thy living to include the world. Clasp to thy breast its agony and know its sin as thine. Keep not aloof and turn not thy face away.

Goodwill to all must shine undimmed if thou would'st help. Not alone to the down-trodden, to the tortured and unhappy victims of man's cruelty must thy compassion flow in ever-growing measure. But to those who

commit the crimes, to those whose acts strike terror and dismay amongst countless millions, whose moans and cries in camp and jail rise night and day till death bring high deliverance.

If thou be strong and pity fill thy heart, cast not thy hate and scorn upon those erring brothers. They sorely need thy wise compassion, and love alone can win them from their blindwrong ways. Be among the helpers of their diviner selves. Thou knowest not the moment when remorse may stir their souls and lead them through storm and stress to better things. "Father, they know not what they do" . . . these words must fill thy mind till naught is left but love divine for wronger and wronged alike, both to be helped upon the upward path, both to learn through suffering the unity of life, where naught is done to one for joy or pain that acteth not on all.

If thou be strong and pity fill thy heart, most surely wilt thou feel and know that by the law of brotherhood thou also partakest of thy brother's ignorance and sin. For hast thou not some time, somewhere, in word or thought or deed, added to the common wrong? The hasty word, the unkind thought, the selfish act, have linked thee to those thou wouldst perchance condemn.

Seek pardon, then, from all who have been wronged, that hate may cease its weary round transmuted by mercy's healing balm. Each morn send forth thy prayer thus upon the world:

"Forgive me, brothers, all the wrong I've done throughout the cycle of my earthly pilgrimage."

Hereafter unite in thought with those whose pardon thou hast sought and speak the words which break the fateful chain of hate:

"I pardon all for any wrong however small or great I may have suffered in the past and pledge myself henceforth to harbour no resentment towards any living being, knowing that all are striving side by side to a common goal."

Such thoughts shall pave the way to better times and help to usher in a fair new world for which men long and dream.

NORWAY SECTION OBLITERATED

From John Coats, London, 3 January 1945

I have heard that at some time during the war, when the bookshops in Paris became very short of any material to sell, they lighted on (*faute de mieux!*) the stocks of new Theosophical books which were still available. Shortly afterwards these appeared in the bookshops all over Paris and were bought and read by many people. This, I understand, has quite definitely given a new and perhaps different impetus to the work of The Society in France.

*From Adelaide Gardner, London,
7 February 1945*

Postal facilities are now opening up between Paris and London, and Brussels and London, though letters take a long time. We learn that French Hq. are again active with Pascaline Mallet acting as the Director of Activities. She was Assistant General Secretary before the war. Serge Brisly in Belgium has resumed activities with great fire and enthusiasm. That is about all we have heard.

It seems that conditions during the Occupation favoured the spread of interest in Theosophy in France, for example the books were sold more widely owing to the general shortage of literature, and Professor Marcourt's trial also gave us publicity.

We hear from Sweden that Finland is doing well, although the work in Norway has been obliterated. We hope to hear soon from Eastern Europe.

Conditions will get back to normal very slowly. That is one thing which is becoming more and more evident. Railways and transport are completely disorganized. The political repercussions of all this are grave, particularly on the Continent. All that we can do at the moment is to write friendly letters. Business correspondence is permitted, but parcels and newspapers are not yet allowed.

We hear from Mr. Cook that his collections for the World Fund are going ahead well, and our Appeal Secretary in Europe has raised £1,100 to date. The English Section has done very well in many ways, and is busy with a general review of its work, among other things.

REHABILITATION—THE WORLD FUND

J. L. DAVIDGE.

THE President has written an official "notice" and air-mailed it to London to clarify the situation with regard to the two funds, namely, the Rehabilitation (World) Fund, and the War Distress Relief Committee Fund. Dr. Arundale writes:

"There seems to be some confusion about the respective spheres of the Rehabilitation Fund and the War Distress Relief Committee work. I should like The Theosophical Society in Europe to be good enough to announce that all moneys collected in Europe for the Rehabilitation Fund should be allocated to the rehabilitation of the Sections, unless some specific instruction to the contrary be given by the donor.

"We shall try to take care of the needs of individual members, largely from the Central Fund, and The Theosophical Society in Europe should carefully collect cases of brethren who are in urgent need of assistance.

"I hope this is quite clear. Money placed to the account of the Rehabilitation Fund should be allocated to the rehabilitation of Sections, while money allocated to the War Distress Relief Committee will be spent in accordance with the instructions of the donors. But, of course, we have to help both Sections and individuals, and I hope it may be possible to do this expeditiously and smoothly."

Both funds were inaugurated by the General Council of The Theosophical Society on 28th December 1943 to assist in re-establishing Theosophical activities in the devastated countries, and to aid the many members whose situation through loss of homes or families is desperate.

SHATTERED FORMS

Some Sections have lost their Headquarters, precious libraries, valuable records, irreplaceable heirlooms, propaganda machinery and important contacts with the public. Lodges everywhere have lost their posses-

sions and must begin again. Happily our French brethren have retaken possession of their Headquarters in Square Rapp with furniture and records intact, but we can hardly expect the same good fortune in other occupied capitals since the Germans have been at particular pains, for political reasons apparently, not to destroy property in France.

Amongst the ruined Sections in Europe, not including France, are Belgium, Holland, Italy, Austria, Hungary, Norway, Poland, Greece, Denmark, Czechoslovakia, Yugoslavia, Rumania and Bulgaria. In the East are Burma, the Philippines, the Netherlands East Indies Sections and the Lodges in Malaya, China and Japan.

Russia is a special case. When Major van Dissel and Mr. Kruisheer were in Adyar in 1942 it was suggested in a Committee on rehabilitation of which they were members that with the revival of religious freedom in Russia the re-establishment of Theosophical activity in Russia will need to be reconsidered.

For the restoring of activities in Europe the European Federation is acting in London as the President's representative; it has an allocation for emergency work, blank Charters bearing the President's signature for setting Lodges on their feet, and other facilities for expediting the restoration, including the appointment of Presidential Agents. The Federation is established at 50 Gloucester Place, London, W.1, headquarters of the English Section, and has already done much valuable work. In Major van Dissel's absence on duty with the Royal Netherlands Army, Mrs. Gardner is established as Assistant General Secretary, and Mr. Ivan Hawliczek is Assistant Treasurer. The Executive "Keynotes" in December 1944 *Theosophy in Action* make an excellent charter of principles for the resumption of work not only in liberated and neutral countries but also for the stimulation of the work in the British and other "free" Sections.

When the President goes to Europe a Round Table Conference will be called with delegates present from all the old Sections in Europe—perhaps the General Secretaries and one or two other representatives of each country. This conference will develop necessary forces for the inauguration of the work in Europe, and it is probably only after this Conference that the European Congress will be once again able to meet. Meantime Sections should be preparing for the Round Table Conference questions of rehabilitation, new lines of work, schemes for the intensification of activity.

THE FINANCIAL SITUATION

The financial position of the two funds is given in the Treasurer's 1944 Report prepared for the International Convention held at Benares in December.

The **Rehabilitation Fund** for war-stricken Sections was constituted in 1941 with a sum of Rs. 8,000 specially earmarked for this fund. By resolution of the General Council (1943) the fund was made up to an equivalent of £1,000. Adding amounts since received, the total is now £1,875, less £200 which has been placed at the disposal of the Assistant Secretary in London to meet urgent needs. The present balance is £1,675 or Rs. 23,105-7-2.

The President is hoping to raise a World Rehabilitation Fund of £10,000. Some of the Sections have set a goal of £1,000. England touched £1,100 in February, and New Zealand over £1,000. Other Sections, including U.S.A., are steadily achieving it.

The **War Distress Relief Fund**. During the year donations, including the Adyar Day allocation of Rs. 3,500, totalled Rs. 3,778, and payments Rs. 2,835. The balance in hand is Rs. 5,170. As recently as November 1944 the Executive of the European Federation intimated that the individual needs of members which are not met by the UNNRA or by other means may be referred to the London office for help, with the inevitable reminder as to the limitations of the fund.

The Assistant Secretary in London in a tentative estimate pending knowledge of the actual state of the various headquarters in Europe, puts down eight of the Sections as

needing £200-250 for re-equipment—£2,000; travelling expenses of Federation officials—£250; replacing libraries and publishing essential material in various languages—£500; and £500 to £1,000 for the Round Table Conference, including expenses of many delegates. "We could use £10,000," Mrs. Gardner writes, "but the above would cover essentials probably. The value just now of a good Theosophical Library of basic Theosophical literature in the language used by each Section cannot be measured. But £2,000 would do the basic things, I think. In the end some of the Sections will be able to do a good deal for themselves and for each other no doubt."

HELPING ONE ANOTHER

We recall Mr. Lilienfels' phrase in his annual report to Adyar: "The Norwegian Section will need rebuilding after the war; Sweden will give all the help she can give."

This opens up a vast field of rehabilitation of one Section by another. A suggestion has come from Argentina, and repeated from Michigan, U.S.A., that Lodges in free countries should adopt shattered Lodges in the war zones, and offering to adopt one. Suppose a powerful Section were to adopt Poland. Suppose another big Section, or several Sections together, were to adopt Germany, standing by until the adopted Section was thoroughly competent to carry on alone. What a strength and inspiration the supporting Section or Sections would infuse into the other as it rose from a figurative grave to resurgent life. The whole contribution could be arranged through the European Federation or under its aegis without difficulty, one would imagine.

When attention is turned to the East, there will be Burma and other Sections to help, and a string of Lodges from Singapore to Shanghai. The adoption principle may work well here also, Eastern Sections and Lodges taking care of their Eastern brethren, all of course under a central authority.

All this is *ballon d'essai* thinking and entirely unofficial. And the idea in every balloon is purely experimental. But as our Argentina and U.S. brethren have *volunteered* to adopt Lodges (see March *Theosophical Worker*), there is no harm, perhaps, in

proposing to widen the scope of their cherishing administrations to the Sections themselves.

The President feels clear that further steps in the adoption proposals must wait until a more adequate and detailed scheme has been prepared, and has the approval of the European Federation, which would have to organize the scheme on the spot.

THE ROUND TABLE CONFERENCE

As at present advised the intention is to hold the Round Table Conference at the end of the war in Switzerland, this country being perhaps the most accessible and suitable for all the delegates. Of course, the European Federation must have the determining voice. Frau Scheffmacher, General Secretary for Switzerland, submits the following agenda proposed by the Swiss "Comité Central":

1. Actual needs of the people of the Nations who have suffered through the war:

(a) material needs, (b) moral needs, (c) spiritual needs.

2. Problems of Education and Re-education in the post-war time.

3. Problems of Government of the people of the Nations to be reconstructed.

4. Rights and Duties of the Nations in the post-war time.

5. The spiritual, moral and social basis of a European Federation of Peoples and Nations.

6. Problems connected with the national sovereignty of the Nations *willing* to form the above-mentioned Confederation.

7. Reorganization of the European Federation of Theosophical Society, facing the spiritual needs of Europe after the war.

8. Creation of a European Theosophical Centre. Its vivid connection with Adyar and the American Centre: (a) The work and duties of such a Centre; (b) Foundation of a Western Theosophical Publishing House, authorised to publish and translate Theosophical and high-culture books in the principal European languages; (c) Foundation of a European Theosophical University.

The Power of Money

When H. P. Blavatsky was asked a question about private and public charities, here is what she answered:

Act individually and not collectively; follow the Northern Buddhist precepts:

Never put food into the mouth of the hungry by the hand of another.

Never let the shadow of thy neighbour [a third person] come between thyself and the object of thy bounty.

Never give to the sun time to dry a tear before thou hast wiped it.

Never give money to the needy, or food to the priest, who begs at thy door, through thy servants, lest thy money should diminish gratitude, and thy food turn to gall.

But how can this be applied practically? was the next question, and Madame Blavatsky said:

The Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought, and assistance in their troubles or needs. Theosophists do not believe in giving money through other people's hands or organizations. We believe in giving to money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.—*The Key to Theosophy*.

THE WORLD MOTHER

LUCIA McBRIDE

"The world must be reminded of the splendid majesty of Motherhood, of the transmuting power of Motherhood which lifts the lowest nature into the splendour of its Divinity. Motherhood is the consummation of all things. Motherhood is the fulfilment of life, the flowering of Divinity at every stage of its unfoldment. Motherhood is supreme brotherhood. It is the ideal of Motherhood that will save the world."—DR. BESANT.¹

A COSMIC CONCEPT

"THE concept of the mother aspect of the Deity must be brought back into the religion of the world so that it will permeate every order of society. The mother must be recognized as a representative of the mother aspect of Deity, the baby as the Christ Child newly born. The great need of the world today is for a change in the attitude of the race towards marriage, parenthood, women, and childbirth. Now almost unrecognized in the West, save in the Roman and Anglican Churches, the idea of a World Mother has always existed from the earliest of times."² It is this idea that must be recognized. Known by different names in different faiths, She has ever been the same eternal Mother manifesting through Her different aspects. Dr. Besant, in her introduction to *The Call of The World Mother*, says:

"In the early days it was not, of course, considered that God was either male or female, either Father or Mother, in the ultimate sense. Yet it was known almost from the beginning that His Being expressed Itself in our world as a Duality—positive-causative, and receptive-formative—the latter being termed His Shakti, that through which He expressed Himself in terms of time and space. It was this aspect of Himself in and from which all forms came into existence, that was called the World Mother—the term 'Mother' being ever the symbol of that from which all forms are born. The Hindus have always regarded the Emanator of the Universe and His products as of His own dual nature; every divine manifestation is dual, masculine and feminine. Each member of the Hindu Trinity has his feminine side, and on a lower plane are the World Representatives. The Hebrews show similar knowledge in the Elohistic first chapter of Genesis: 'God created

man in His own Image, in the Image of God created He him; male and female created He them.' In the feminist movement of the West, the idea of God as Father-Mother has been reborn. The Catholic-Christian concept of the Madonna has instinctively preserved the Ideal Womanhood, 'Our Lady.'" Leonard Bosman says, in *The World Mother*:

"The One Life has its feminine as well as its masculine aspect, and it is therefore as reasonable to expect that the feminine qualities should be expressed most fully through Great Beings using female bodies as it is that the masculine qualities should be expressed most fully through Great Beings using male bodies. While the male body is capable of being used as a channel for the positive—masculine—causative aspect of the Deity, it is the female body which is best suited to express the receptive—feminine—formative aspect. It is only the perfect expression of these dual aspects through Great Beings of both sexes which will bring home to struggling, unsatisfied humans a full realization of the task that awaits them and enthuse them with the determination first to develop and then to synthesize the like attributes within themselves."

Bishop Leadbeater, in *The Hidden Side of Christian Festivals*, says: "The creative aspect of God has ever divided Itself into two aspects, the masculine and feminine. God is One, but He manifests Himself as much and as fully through the feminine, or what is called the negative side of life, as through the masculine, or what is called the positive side of life. Let us realize that our highest conception of Deity combines all that is best of the characteristics of the two sexes. It is perfectly natural that men should have separated those two aspects of Him, and thought of Him as Father-Mother. The Holy Ghost was definitely regarded as feminine in some of the old books. In examining the qualities of matter we shall find there are three, inertia, motion and rhythm, three qualities everywhere in everything. All manifestation

¹ *The Call of the World Mother*, Annie Besant.

² *New Light on the Problem of Disease*, Geoffrey Hodson.

takes that form—active, passive, and the result of interaction—masculine, feminine, and the Word, or Expression.

“So in most of the religions of the world this idea of the feminine aspect of Deity has been prominent, its representatives differing in different ages. Isis of Egypt stands out more clearly than others, probably because more of her story has been given to the world. In connection with this it is interesting to know that the images of Isis with the infant Horus in her arms are exactly like those of the Blessed Virgin carrying the Infant Jesus, and that a number of the Egyptian statues are still used in certain Christian Churches today. Aphrodite and other maternal powers are represented in the Greek and Roman mythologies, while the Carthaginians worshipped the Great Mother, or Heavenly Virgin.

“Ignorant Christians accuse those old religions of polytheism—of the worship of many gods, but this is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God; but they have always known that that one God manifests Himself in divers manners and as much through the feminine as through the masculine body. We must learn to understand the symbology of our Church, and to appreciate the value of comparative religion and mythology. In those earlier days there were many gods and goddesses, each representing an aspect, and the gods had their priests, and the goddesses their priestesses, who took just as important a part in the religion as did the priests. But, in the last great religions, Christianity and Muhammadanism (both coming from Judaism which ignored the feminine side), the World Teacher has not chosen to make that division prominent—at present at least.”

REPRESENTATIVE WOMAN

The World Mother, then, stands out as the representative of womanhood, womanhood in its highest function, that of the Mother. “It is probable that the names for the World Mother applied to one Representative, the office being held evidently for long ages by one individual.” In just the same way do we think of the Christ as an office representing a Higher Being, the Second Person of the Logos, and occupied at different times by His representatives. As we know that the Second Person existed ages before the Lord Maitreya came into evolution, so we know that this office of Christ was occupied by the Lord Gautama Buddha and others before our present Lord, and that later He will pass on to higher work to be succeeded by many

others. Thus can we visualize to a better degree this idea of a Representative, and we will find it helpful, I believe, to think of the World Mother, or the Christ, as a Principle, as an office, as a Light, if you like, ever existing and occupied at different times by His representatives. Leonard Bosman says in his little book *The World Mother* that “a study of the evidence in Budge’s work on Egypt strongly leads to the idea that Christian doctrines are reflections of the Divine Wisdom as it was taught in Egypt. This fact, he says, makes the story of Isis of especial interest to all who believe in the World Mother; for though the real truth regarding Her lies deeply buried beneath the story of Her wanderings as an earthly woman and is more cosmic than terrestrial, she was nevertheless represented by a Great Being who had attained to the Angelic kingdom after having reached Perfection along what may be called feminine lines. At the end of Her earthly pilgrimage, this Great Being became one with Her Cosmic Lord. It is probable that She took on the office after it had been vacated by an earlier Atlantean Being, but whatever the succession of office, it was Isis who answered the prayers of the Egyptians, presided over all functions of a feminine nature, radiating Her loving power and wisdom upon all, thus becoming ‘The Mother of all living.’”

“Her successor in office, the present Representative of the World Mother, is that Great Being who was known as Mary, the Mother of Jesus.” Again Bishop Leadbeater says, “The mother of that physical body was a noblewoman of Judaea, a descendant of the royal house of David. We know little of the details of Her life, but we know it must have been a life of great purity, for only a great saint would have been chosen to give birth to so wonderful a body. A saintly and godly life She led; one of terrible suffering yet with wondrous consolations. It was a life that we know carried Her far along the upward path—far enough to make possible a curious and beautiful later development I will now explain. Students of the inner life know that when a person has reached the end of the purely human part of his evolution—when the next step will lift him into adeptship—that there are several lines of growth open before him. One of the possibilities is to become a great Angel or messenger of God—to join the Deva evolution. This was the line which the Lady Mary chose when She reached the level at which human birth was no longer necessary for Her. She, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty

Spirit. Because of Her great holiness and purity, She became the Queen of Heaven and a member of the Occult Hierarchy. So, the event in the Church celebrating the Festival of the Assumption represents not the carrying up of a physical body into the heaven world, a manifest impossibility; but when we realize that this is but a poetic description of the entry of a triumphant Adept into the Angelic Kingdom, we see at once the appropriateness of much that has been written about it, and of the wonderful paintings which it has inspired. The event which we commemorate at the Annunciation is the message that was given to Mary by the Angel, that the Spirit of the Lord would be upon her and she would become the mother of a great spiritual being, a mighty Prince."

Let us consider the idea of the Virgin Birth of Jesus and the Immaculate Conception of the Virgin Herself from Her Mother, St. Anne. By thinking a little on the subject we can see that the first of these events is entirely contrary to the laws of Nature, (which are the laws of God), and therefore cannot possibly have happened. The second, (and I am quoting from Bishop Leadbeater), "is that usually supposed to mean that Our Lady was conceived, like Her divine Son, by the overshadowing of the Holy Ghost, but on referring to the authorized Roman Catholic publications, we find that this is not so, for the teaching is that She was conceived in the ordinary manner like the rest of mankind, Her parents being St. Joachim and St. Anne. It is explained that the doctrine of the Immaculate Conception means only that the mythical primal curse of what they call the original sin (supposed to have been inherited from Adam) was not imposed by God upon the embryo of Our Lady."

MARY THE MOTHER

Mary, like Isis, has linked Herself very definitely with the feminine aspect of God, becoming through Her great love and knowledge and Her great purity the guardian of all Her sex, the Dispenser of the Love and Power of the Great Mother. H. P. Blavatsky says in *The Secret Doctrine* that "Isis was the mother and nourisher of man" and was "considered as feminine and represented as a virgin woman by the Egyptian Initiates." Truly it has been said, "All graces pass to us through the hands of Mary." The feminine aspect of God is matter, and without matter there can be no manifestation of Spirit. The two are inseparable. Lady Emily Lutyens says: "Why has every religion, however ancient, preserved in some form or other the idea of the Virgin Birth? Because it represents the great cosmic truth of

the impregnation of matter in its virgin state, or chaos, by the light of Spirit, the union of the two bringing forth humanity—the Divine Child, who in His turn will arise and ascend in full spiritual perfection to the bosom of the Father. How other than by symbol and myth can profound metaphysical truths be presented to the world? They are never intended to be taken literally in crude material form, but symbolically. By study and thought and meditation it is possible to get behind the symbol and perceive the truth it veils. In Motherhood a woman can express and fulfill the divine side of her nature; the ideal woman is the ideal Mother. Virginity is a symbol of the greatest purity, but purity should not be thought of only in its limited sense as physical purity."

"It is the Mother-aspect which needs to be considered, this root-substance or Matrix of all things, in which all things are formed, and from which all things come forth. As it is really part of the Absolute, it is, therefore, Perfect and Pure, or, in other words, it is a true 'Virgin' Substance, untouched and undefiled or unpolluted, if such words may be used in this connection."¹

THE MOTHER-ASPECT OF DEITY

"The Mother of Jesus is an example for all mothers; Love which is without spot or taint of self, which is wholly pure—it is the love of God Himself; and this is the love of the Perfect Mother because She mirrors the Mother aspect of God. Only when the mirror is unspotted and perfect can it reflect truly—truly Mother, ever Virgin. The subjection of woman has meant the obscuring of one phase of the Great Cosmic Life; the movement for the emancipation of Woman is a movement for the releasing of that aspect of the Divine life."²

The Mother-aspect of Deity, then, is the original substance underlying, whereof all things are made. "She enfolds us in Her life, and in Her are we nourished. There is *One Illimitable Reality*, both active and receptive, causative and formative. The ONE, in a manner not to be described, save symbolically, or by analogy, polarizes Itself, draws Itself, as it were, away from Its own Substance in order to act definitely within it, or upon it. In each of these polarized opposites there is, naturally, the same power, and this it is which, having polarized the One, draws together the dual aspects for purposes of action and interaction. Hence this power is here described as the Relation, that which before creation is a separating power and

¹ *Amen, the Key of the Universe*, Leonard Bosman.

² *The Call of the Mother*, Lady Emily Lutyens.

after creation becomes a synthesizing force. The One in its positive aspect *may* be termed Father, and its opposite, the formative and receptive Substance, Mother; whilst the Relation, the Synthesizing Power, the Holy Ghost, is the vivifying Breath, the mental energy of God. Such then is the birth of a universe. It is as if God poured His own life into His emanation—His only-begotten Son, who is in the truest sense Himself, the Universe and the Life sustaining it.”¹

Before all ages, then, God sent forth from Himself that part or fragment of Himself, His Son, alone-begotten, to ensoul matter and fashion it into forms or things when it had been already “quickened” or made living by the Holy Ghost. This matter was at first, and before the outpouring of the Holy Ghost, lifeless and barren or virgin. It was this great potential essence of matter—not space, but the within of space, that was known in ancient philosophy as the Great Deep. As it is plastic and formative, capable of being moulded into shapes and designs, it is, and has ever been, symbolized by water, as witness the word used in the Book of Genesis in the original Hebrew, the word usually translated “The Heavens,” in Hebrew, *Hashamayin*, literally the “Uplifted Waters.”

If this idea be rightly understood, it may well be termed a Plastic Ocean of Cosmic Substance in Space, a Virgin Sea of unseen, but none-the-less real, root-of-all-matter. Then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles all. For that in speech the philosophers used always the feminine pronoun; they speak of that Great Deep, of the eternal wisdom as “She.” She is the soul, macrocosmic and microcosmic, for what is true above is true also below. The Mother-aspect of Deity thus manifests as the aether of space, not the ether which conveys vibrations of light to our eyes, for that is a physical thing, but the aether of space, which in Occult Chemistry is known as *Koilon*. It was upon this substance that the Holy Ghost first brooded, marvellously quickening the glorious vitality which pervaded all its matter, truly preparing the descent of the Christ who came and involved Himself in this sea of matter (*maré*), multiplying and differentiating in His descent, arranging the live matter into living forms, visible and invisible—indeed incarnating of the union of the Holy Ghost and Virgin matter. Later we have a third outpouring from the Father, another breathing from God by virtue of which man becomes a living soul in the image of God. We understand how then it is that the descent

¹ *Amen, the Key of the Universe*, Leonard Bosman.

of the Logos into matter is described as the birth of Christ of a Virgin, and also how it is that Our Lady is hailed as immaculate. For, the Christ, the energizing Logos, or Word of God, breathes the breath of life into this finer aether, making those bubbles of which all that we call matter is built; so when He draws in that mighty Breath, the bubbles cease to be. The aether is absolutely unchanged after the birth of matter from it, it is quite unstirred by all that happened; and because of this, Our Lady of Light is hailed as Virgin, though Mother of us all.

OUR LADY

“So, we can see how it is that She, this other aspect of the Deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because She also comes forth from the same Eternal Father; Spouse, because through the action of the Holy Ghost upon the Virgin matter, the birth of the Christ into the world takes place; Mother, because through matter alone is that evolution possible which brings the Christ Spirit to birth in man.”³ Geoffrey Hodson, in *The Angelic Hosts*, says:

“As the process of creation is continuous, so is this mighty procreation continually occurring; the divine Mother is forever giving birth, and, through Her, the life of the system is eternally renewed. The element of water is the eternal Mother, the heavenly woman, the Virgin Mary, ever producing yet ever immaculate, the Universal Isis, the goddess queen of the solar system, the spouse of the Solar Deity. Her life is outpoured freely for the sustenance and nutrition of the system. She is the eternal and unsolvable mystery, for, remaining original and immaculate, yet is She ever pregnant and ever giving birth. The solar system is Her child which She nourishes upon Her bosom. Men, throughout all the ages, have worshipped Her as the Mother of God. The whole race of water spirits, from the undine to the mighty water queens which guard the reservoirs of the solar system, are Her representatives and the embodiments of Her life. She is represented on every plane by an advanced member of that race, who assumes the office of head of the water angels of that plane; each is a representative, at her level, of the Supreme Queen, the Eternal Mother, the Star of the Sea. They form a living chain of conscious life through which Her power and Her attributes may be made manifest throughout the system.

² *The World Mother as Symbol and Fact*, C. W. Leadbeater; *The Parting of the Ways*, F. W. Pigott; *Amen, the Key of the Universe*, Leonard Bosman.

³ *The Hidden Side of Christian Festivals*, C. W. Leadbeater.

"On every plane and in every degree of density, water is an expression of the one all-pervasive element which is the vehicle of the feminine aspect of the Logos, the Mother of all worlds, of all angels and of all men. Water, therefore, is sacred. When drinking it, Her life is received; when it irrigates the fields, it is a token of Her beneficence; when men bathe in water, it is she who makes them clean; when they ride upon the ocean, it is She who bears them on Her bosom. At sunrise, the glory of the rosy clouds is Hers; the beauty of the sunset sky is a reflection of Her immortal loveliness. The blood within men's veins is Hers; the sap within the trees and plants, Her life; the dew which bejewels the meadow and the lawns, which cools and refreshes the parched soil, is an example of the boundless generosity and selfless sacrifice with which She supports and nourishes the world. The rainbow is Her message to angels and to men that their Mother broods over them with ever watchful and maternal care, and reveals to them Her glorious sevenfold beauty which encircles all the world. Surrounded by angels shall She come, the hosts of water-spirits shall welcome Her, and the hierarchy of water-angels shall attend Her as their Queen. The whole earth shall become more fruitful and all things bring forth their kind with joy, as She comes to fruition in them." To continue quoting from Bishop Leadbeater:

CHALICE AND CHANNEL

"Our Lady, then, is the essence of the great Sea of Matter, so She is symbolized as Aphrodite, the Sea Queen, and as Mary, the Star of the Sea, and in pictures She is always dressed in the blue of the sea and of the sky. The earliest form of Maria was Maia, meaning simply Mother. Because it is only by means of our passage through matter that we evolve, She is also to us Isis, the initiator, the Virgin Mother of whom the Christ in us is born, the causal body, the vehicle of the soul in man, the Mother of God, in whom the Divine Spirit unfolds itself within us, for the symbol of the womb is the same as the Cup of the Holy Grail. She is represented as Eve, descending into matter and generation, as Mary Magdalene while in unnatural union with matter, and then when She rises clear of matter, once more as Mary, the Queen of Heaven, assumed into life eternal.

"Please let us never make the mistake of misinterpreting the love and devotion poured at the feet of Our Lady. For not only is She a channel through which love and devotion pass to Christ, Her Son and King, but She is in turn a channel for the outpouring of His Love in

response. Let us always remember that no instructed person has ever, anywhere or at any time, confused the reverence that may be duly and properly offered to all great and holy beings, as to Our Lady, with that higher worship which may be given to God alone."

"There are some who forget that God manifests Himself to man in various ways, His Life being everywhere and in everything, and that when a Being has become perfect, then in that Being the Light of God will shine brightly, and be of inestimable service to all, whether that Being use a male or a female body. We have to learn to reverence true greatness and to look for it in all, for by so doing we acknowledge the presence of God in His Universe and in humanity."¹

"The images, the pictures, the cross, are symbols, not in themselves objects of worship, but revered by those who understand, because they are intended to remind us of some aspect of God and to turn our thoughts to Him. There is nothing but God, and one never prays to Great Angels for intercession if one understands, because one knows that He, in Whom all the Angels live and move and have their being, is already doing for every one of us the very best that can be done. In this case in His loving-kindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers, to accept that devotion, and to forward it to Him. Therefore the reverence offered to Her and the love poured out at Her feet have never for one moment been wasted."²

Leonard Bosman says:

"It is certainly a matter for regret that the western world has almost lost all knowledge of the maternal side of nature as so marvellously represented by the World Mother. In the East today She is as well known as She was in all ancient religions. No one would accuse the devout Hindu of 'going over to Rome' because he sees both sides of Nature and of God and consequently reverences the 'Shakti' or feminine aspect of the Creator, as well as the Creator Himself. The difficulty in the West is caused by the fact that, although Christians hail Christ as Divine, they fear to acknowledge the divinity of the human being because this would entail the recognition that the realization of God is as possible to the woman as to the man. But nothing could be more illogical than the assumption that whereas the Divine Life in Christ was fully and perfectly realized, in His own Mother it could not be so because she was a woman."

(To be continued)

¹ *The World Mother*, Leonard Bosman.

² *The Hidden Side of Christian Festivals*, C. W. Leadbeater.

THE COMING VAISAKH

[Full Moon, 27th May, 8.19 a.m., Indian Standard Time].

A valued contributor writes :

I have been thinking as the occasion for the Vaisakh Ceremony approaches when the Moon is full, how little we all of us are aware of the Blessings which are ours. I suppose there must be some Divine dispensation which, for a time at least, keeps us blind as to our Blessings, or it may be that we have to emerge from ignorance with regard to a knowledge of them, a process which takes a very long time and which we here by no means have yet achieved.

How little the world knows of some of its greatest Blessings! How little it knows, how little even the Buddhist world knows of the inconceivable Blessing associated with what is called the Vaisakh Festival on the occasion of which all life in every kingdom of nature is renewed, and leading up to which every creature in every kingdom sings a great song of praise and of thanksgiving. Not necessarily consciously but unconsciously every creature sings, because it is his nature to sing at whatever stage he may be.

On the occasion of this Festival—commemorating as it does the Birth, the Illumination, and the Passing of the Tathagatha, the Lord Buddha Himself in all His perfect and mighty compassion blesses once more the world which He will never leave, and miraculously sends His Spirit into all creatures for their strengthening to move more rapidly on their predestined way.

It is very wonderful to think we are approaching such an occasion when the Lord will, to all intents and purposes, be physically in our midst, will confer upon us His Blessing, and will renew in each one of us the life with which we are endowed. If only we could realize this, then the movement towards the Vaisakh would be much more significant than it is. For the most part we are in the habit of waiting until the Ceremony comes and then we hope we may be there. That is a very superficial outlook. I have no doubt we shall be there, but are we preparing to be there? Do we realize that there is a vigil before the great Occasion in order to purify us for our presence on the historic plateau, thus to enable

us to receive more than it would be possible for us otherwise to receive. I cannot help feeling we Theosophists take most of our Theosophy too lightly. Familiarity breeds, as it seems to me, a certain indifference, so that we do not look upon any particular revelation with the same awe and ecstasy as we looked upon it when first we were confronted with it.

I remember the day when I first came face to face with the pictures of the Masters. I do not think I have ever experienced a greater thrill than the thrill I experienced on looking at those pictures, inadequate as they are. It was a wonderful experience, one I have never forgotten. I often say to myself, "Do I look at the pictures now with the same ecstasy with which I looked upon them then?" I do not know if I do. I have since had occasion to know one or more of the Elder Brethren face to face. That is a major ecstasy. But is there something that never comes again associated with the first glimpse of the pictures? It is so with every truth: Reincarnation—more than marvellous; Karma—more than marvellous; the idea of Rays, the Spiritual Hierarchy of the World, more than marvellous! Does the marvel still remain with us the more we become familiar with these mighty Truths?

THE SONG OF LIFE

With regard to the Vaisakh, the whole world joins in this unique event, and in movement towards it the whole world prepares as in a vigil for the coming of the full moon of Vaisakh, and well before the actual day and time itself may be heard the early beginnings of a singing from the hearts of all living creatures, from the heart of every creature—mineral, vegetable, animal, human, superhuman—a singing which shall find its marvellous, its glorious, apotheosis as at the very moment of the fullness of the moon the Flower of earth's humanity bears supreme witness to His unity with the Family of the World wherein He is the Eldest Brother. In western terms, there is a *crescendo*, or a gradually increasing volume of singing from every one of us in this human kingdom of ours, from every creature in every kingdom until, as the Event takes place, the singing becomes consummated in the wonderful Apotheosis of the Ceremony.

No doubt every one of us who has the ears to hear may draw near to any flower, to any blade of grass, to any bush or tree, to any animal, to any river or stream, to any sea, even to the humblest wanderer in the mineral kingdom no less than to its kings, to any individual whosoever he may be.

And then if he has the ears to hear, he will hear, even now, long before the full moon of Vaisakh, itself so blessed, the murmurings of a song, all unconscious, it may be, to the singer himself, which grows and grows in majestic beauty until, in the chorus of the world, it becomes one with that incomparable Heaven with which the Lord Buddha embraces the earth He loves into a sure salvation.

OUR ELDEST BROTHER

I wish I had the ears to ear, because if I had I should be able to listen to this mellowing song which, of course, the Lord Himself has evoked in us by His own superb achievement which directly helps us to move more rapidly on our way.

I should like to say that at least a fortnight before the actual Full Moon each and every one of us has already begun his song of thanksgiving and reverence. However unconscious we may be, we cannot do otherwise than pay homage to the Eldest Brother of us all. Within the nature of each of us there is our own Divinity, and it is that Divinity which compels reverence and thanksgiving, compels the song which it utters. I do think if we could give ourselves the time to hear, we would hear, at least in ourselves, something of the thrilling song differentiating us as we are under the influence of the Vaisakh from what we were before that influence began again its potency.

And, as the days pass, each song grows more and more beautiful, more and more passionately grateful, it might be said, until in an intensity of uplift the singer enters into a Heaven of the Lord in ecstasy and apotheosis. However little he may remember down here and be affected by physical memory, this supreme marvel and ecstasy has consumed him and he has entered into an apotheosis. It is ignorance, it is blindness, which may interpose itself between us and the memory of the Magnificence. But the memory is there.

On this full moon of Vaisakh the great Deliverer, by the magic of His Sacrifice, blesses every one of His fellow-creatures, without a single exception, with the Heaven, the glory, the peace, the great contentment and assurance, each is able to receive at the level of evolution

at which he stands. And without exaggeration or irreverence it may truly be said that this Eldest Brother of ours shares His Heaven and His glory with every one of us as He gives new life to the individual Heavens of our being.

How sacred is this tune of singing which arises from every one of us, from the humblest to the most exalted creature! How hushed grows the world in its innermost being as the time draws nearer and nearer for a God once again to move among those in whose very midst He achieved His own Divinity!

Indeed is it true that the Song of Life is eternal in all that lives—and there is lifelessness nowhere. The Song of Life is ever to be heard by those whose ears have become attuned to compassion and to brotherhood.

But as such Festivals as Vaisakh and Christmas for example approach, the magic of a Saviour draws forth from every heart notes deeper and more soaring than can be sung at any other time, a richer praise and thanksgiving, a more profound aspiration, purer and clearer sounds than are possible without the touch of a mighty Master Singer, who, Himself singing, helps us, inspires us, to sing as only at such sacred moments can the holiness of singing be released.

Everywhere is sounding forth the Song of the Lord which is the Song of the Lord in us. Until at last, in myriad forms of singing, converging upon the Holy Place where great Rishis will be gathered to welcome Him who is first among them all, a triumphant ecstasy of music will arise to Him, as He lifts up His hand in blessing upon His younger brethren in their various degrees.

THE LIBERATOR

Every note will bring its own reverent offering, and every individual in every kingdom of nature will bow in deepest homage before the Liberator of all, whether or not in outer consciousness he knows that a most noble Brother is freeing him in the power of His own perfected consciousness of unity with all.

Almost I would say does the universal singing not only from this world but from other worlds as well become audible to physical ears as it begins its part in the ceremony of the Vaisakh full moon.

More intense than ever grows the Song to the Lord. Not a stone, not a fragment of earth, not a breeze, not a flow of water, not anything on earth, but does its utmost to sing to the measure of its stature. We are all of us trying to do this. But how unconscious we are, so many of us, of the doing of it.

Not one of us can help singing to the Lord, for it is the nature of the Godlikeness of all to be saved as it is the nature of the Lord to save. But those who know to whom they sing, and unto whose very Person their song will ascend as the full moon of Vaisakh shines forth in all its fullness—these will sing with Divinity in their voices from out the Divinity enriched in their hearts.

Vibrant and melodious they will take their places among the assembled multitude—the whole world and other worlds—and become changed in the sight of the Lord.

A POWER TO CHANGE THE WORLD

So are we moving towards the close of an old year, and the Vaisakh full moon will usher in the beginning of a new year. The world everywhere will be changed. We shall be changed, and I wonder whether the potency of that wonderful Festival will at last affect the world in its atmosphere of war. I have not had the opportunity of noticing the circumstances of war during the last three or four Vaisakhs. I should like to see if on the occasion of each Vaisakh there is some note of its glory sounding even amidst the war itself, either in terms of victory or defeat, as may be needed at the time. Perhaps someone sufficiently interested will look at the last few full moons of May to see if around and about that period a change has taken place of any considerable magnitude. *This* Vaisakh, I feel assured, is a Vaisakh of more than usual significance and I hope all members of The Theosophical Society everywhere will take the fullest possible advantage of it.

I think that in order that the fullest advantage may be taken of it this idea of the Campaign of Greatness has been given to us some little time before Vaisakh itself, so that, having a true realization of what Greatness really is, we may perhaps bring the spirit of Greatness down into the outer world and lift up the peoples everywhere.

I rejoice to think that we can take the fullest advantage of the Vaisakh both to change ourselves and perhaps to be of service to other people. Every day, placing myself as far as I can under the influence of that wonderful Event, I think of those who are in need of change, myself perhaps to start with, because I need change very definitely—I suppose we all need to change—I think of those who are in ill-health, I think of this, that, and the other friend who is under the karma of ill-health, and I try to link them up, though from one point of view they are already linked, with these surging and

tremendous influences, so that they may be blessed, not necessarily to recover physical health but at least to move on their way in deeper happiness and in peace. This is a great opportunity for every one of us to heal wherever we feel we have occasion to heal. We must not forget that we have at our disposal at this particular time power which should help us to be of vastly increasing service. We can think of how we can change The Society, of how we can change every activity with which we are connected, of how we can change every outlook of our lives, of how we can change so that as the old year passes and the new year comes we are different.

I would beg all of you to feel that you are filled to the brim with blessing which, of course, you must bestow upon others to the best of your ability. We ought to be able to do much, we who are members of The Theosophical Society.

If I think of the great Song to the Lord, I realize that in every kingdom there is the major theme with wonderful variations according to the species within the kingdom itself. Every kingdom of nature sings its one great theme of song with variations on the theme according to the division within the kingdom. For the whole world there is a theme differentiating it from other worlds; as for a universe there is a theme differentiating it from other universes. So I cannot help feeling and realizing that it is not only the Song of this World which we can hear but the Song of the Universe if our ears can be attuned to hear it. An event of this tremendous significance is not limited in its effect, and however far we move away from this world, the influence will remain potent.

EVERY KINGDOM HAS ITS SONG

It occurred to me, as I was thinking over these things, that the family of the Lotus flower sings its song of praise, as does the family of every other flower in its own measure sing a different song. If I could hear the note of the Lotus, I should be able to distinguish that song from every other song.

But there is one overwhelming theme for the whole of the vegetable kingdom—sequences of cascading notes sounding the note of the kingdom's endeavour, soaring to the blessing of the Lord, and ending, as it seemed to me, in what might be called silver trumpet-blasts of purest tone, not only in homage to the Lord Himself, but in royal homage to those who have reached kingship in the vegetable kingdom. And as in the vegetable kingdom, so in all other kingdoms, including the Kingdom of the Super-Men. I

really do not know why I should use the word "silver" or "trumpet-blast," only both seem appropriate. One has to add "in purest tone," because the trumpet, to come back to earth, is not always of purest tone. How wonderful it would be to hear these silver trumpet-blasts extolling the Supreme Kingship of a Buddha and all lesser kingdoms leading up to it! How wonderful the unison of song! How magnificent the homage to a Supreme King! How beautiful the growing volume when the time comes for the Song of the World to begin a triumphant ascent to the Sacred Throne of Gautama the Buddha!

Nothing can prevent us from singing, though our song may suffer from many obstacles having the effect of minimizing the purity or volume of our song.

In the midst of such a time we live again. Around us and to the farthest distances innumerable songs are gaining power and splendour.

Each one of us is singing.

Each one of us, and all that lives, will receive on the Vaisakh Day his measure of blessing from the Eldest Brother.

I think we should be thinking of these things during the next month, so that we may more and more consciously participate in a movement towards the centre of the Vaisakh Ceremony, the Plateau itself.

How wonderful it is to think of this gift which is in store for us very very shortly. Are we preparing ourselves to receive it in perhaps fuller measure than we have received such gifts before? And shall we make such use of the

gift to come as perhaps we have never made use before? We have every occasion to do so, because the world is in the midst of a tremendous catastrophe. The world is penetrated by a terrible darkness. In the midst of that darkness there is this Light, this Fire from which we shall light our torches.

No matter whether we remember what has happened or do not remember, no matter whether we have been asleep or have not been asleep, we shall give our torches to the Fire and they shall be lighted at the Fire. Shall we use them to illumine this all-pervading darkness?

Each one of us will go forth into a new spiritual year, speeding on his way, until he, too, in a far-off future, ascends his Throne of Divine Achievement, as the Lord has ascended His to show us that for each of us there is a Throne of Glory which we must ascend when we are ready to ascend it.

So I hope we may bear this Vaisakh Full Moon in mind now, thinking of the song of gratitude we can sing, the song of reverence, of adoration and thankfulness. Let us purify that song as best we can, cause it, as the days pass, to increase in wonderful volume until we are ready to sing with the help of our Divine natures wherever we are, and, I might almost say, whatever we may be doing.

Then shall the Blessing of the Lord descend upon us and we shall become transfigured, renewed, rejuvenated, equipped in greater measure than ever to live righteous lives. As Vaisakh succeeds Vaisakh we shall hasten more and more on the Way of the Lord which He has chosen to be the Way of every one of us.

THE PASSING OF THE LORD BUDDHA

"For forty years of perfect life he lived and taught; then passed away from earth, giving into the hands of His Beloved Brother the Lord Maitreya the high office of the Teacher of Angels and of Men." Born on the full moon of Vaishakh, or Wesak, 623 B.C., His Enlightenment came in mid-life on the same auspicious Festival, and when he was eighty years of age He left His physical body. The Perfect Flower of Humanity lived a singularly beautiful life, His perfect passing contrasting with that of His Friend, the Christ, whose brief mission five hundred years later ended in tragedy.

THE MANNER OF HIS PASSING

Now the Exalted One addressed the Brethren and said thrice; "It may be, Brethren, that there may be doubt or misgiving in the mind of some

Brother as to the Buddha, or the doctrine, or the path, or the method. Inquire, Brethren, freely. Do not have to reproach yourselves afterwards with the thought: 'Our Teacher was face to face with us, and we could not bring ourselves to inquire of the Exalted One when we were face to face with him.'" But none had any doubt or misgiving.

And the venerable Ananda said to the Exalted One: "How wonderful a thing is it, Lord, and how marvellous! Verily I believe that in this whole assembly of the Brethren there is not one Brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method!"

And the Buddha answered: "It is out of the fullness of faith that thou hast spoken, Ananda! But, Ananda, the Tathagata knows for certain

that in his whole assembly of Brethren there is not one Brother who has any doubt or misgiving as to the Buddha, or the doctrine, or the path, or the method! For even the most backward, Ananda, of all these five hundred brethren has become converted, is no longer liable to be born in a state of suffering, and is assured hereafter of attaining the Enlightenment of Arahatta."

Then again, the Exalted One addressed the Brethren and said: "Decay is inherent in all component things. Work out your salvation with diligence!"

This was the last word of Him-who-has-thus-attained. Then the Exalted One entered the first stage of Rapture, and the second, third, and fourth: and rising from the fourth stage, he entered into the station of the infinity of space; thence again into the station of the infinity of thought: thence again into the station of emptiness: then into the station between consciousness and unconsciousness: and then into the station where the consciousness both of sensations and ideas has wholly passed away. And now it seemed to Ananda that the Master had

passed away: but he entered again into every station in reverse order until he reached the second stage of Rapture, and thence he passed into the third and fourth stages of Rapture. And passing out of the last stage of Rapture he immediately expired.

—ANANDA COOMARASWAMY, *Buddha and the Gospel of Buddhism.*

It is said that the Blessed One has not wholly left the world for which He toiled during so many years. It is said that even now when the Vaishakh Moon is at its full, "The Buddha's Shadow" may be seen, and that He blesses His Successor and the faithful who tread the Narrow Way, and even poor and ignorant men who yet raise loving hearts as chalices, filled with the water of devotion.

Be that as it may, He lives in Eternity, and to that Peace of the Eternal shall all men come at last, since He has proclaimed: PEACE TO ALL BEINGS.

—ANNIE BESANT: *Our Elder Brethren.*

THE BUDDHA AND THE BARBER

And a certain poor man, of mean birth and occupation, one Upali, who was a barber, saw the Lord pass by, and ran after Him, and being spoken to became an Arhant there and then.—*Buddhist Legend.*

As I plied my trade in the shop one day the Lord of the World passed by.

So I up and out and after Him, altho' I knew not why.

(After the Lord—Upali, the barber—I!)

And He turned and stood and waited for me—the Lord, He waited for me.

"May I have a word with thee, Lord?" said I.

"Say on," said He to me.

(Said the Lord of the World—to Upali, the barber—me!)

And I said to Him "Lord, it is this. Is Nibbana for such poor men as I?"

"Have faith, Upali" He answered me. "Nibbana is very nigh."

(Nibbana is for Upali, the barber—Ay!)

"When may I follow thee, Lord?" I asked.

"Altho' you never knew,

You have followed me long, Upali,—and I—'t is I who have followed you!"

(I followed the Lord—He followed Upali, too!)

"May I be near to thee, Master?" I asked.

"You are near to me now," said He.

"For I am with you always, Upali; and you—always with me."

(The Lord of the World and Upali—I and He!)

"And how shall I see thee always, Lord?" I asked. And He said "You see!

Who sees me seeth the Truth, I declare: who seeth the Truth sees Me.

We are one and the same, Upali—I and He."

"May I touch thee, O Lord?" I asked, and lowly before Him bowed my knee.

And He smiled and said "Ay! You may touch." So I touched Him, and He touched Me.

(I touched the Lord—just a man like you and me!)

Abbhutam! Acchariyam! A marvel! The Light burst in! I was free!

Run is the weary round of lives. There is no more Upali to be.

Done is my task. There is no more birth for me!

LIGNUS

NEW HORIZONS

RUKMINI DEVI

[On returning from a tour of North India]

IT is some time since I have had the opportunity of talking in Adyar. One cannot describe the feeling one has here. Only those who have been away for a long time can understand what Adyar really is. The moment one comes near there is such a wave of spiritual atmosphere, so peaceful and beautiful, that one is thankful for having been in the outer world, and still more thankful to come away from it, but for the fact that in spite of the peace and spiritual life there seems to be a maelstrom of activity in Adyar itself which might lead one into the outer fringes and make him forget the peaceful inner life which is continuous, not because of us—if people will forgive my saying so—but very much in spite of us. Irrespective of what we are, that life goes on continuously.

PURPOSE OF THE TOUR

I have been thinking: What have I learned from being away from Adyar, what have I observed, what has been the new lesson for me, what is going to be the new work, what is going to be my life expression, is there going to be a new vision? One thinks of these things because it is most dangerous to be satisfied with any kind of work, however successful, and say: Here I am, successful; let me stay, but let me continue to be successful. Even the sense of success becomes lack of success—it is as if you have been defeated in your job rather than that you have won a victory. That sense of defeat comes as much with success as with failure.

From my point of view the tour was a success, but not such a success from another point of view. If success is only a matter of fame and applause, there could be still more success. But my type of work is not such as would attract thousands and thousands of people. I daresay if I had the mentality of so many artists and had many people driving me along only for the sake of money it would have been much easier to have made the Besant Theosophical School, Kalakshetra, and all the other work absolutely rich and wallowing in wealth. But I cannot do that because it would mean sacrificing my principles.

On tour we had many lectures and meetings, saw a great many people—all this combined with the Dance Recitals which are just as important. In Bombay we took part in the Vikramaditya Celebrations, which were made into a dance carnival. I cannot help feeling the tour was for one purpose only—that I should through my work, in my own way, and in the sense of dedication which I feel, be able to spread the life of the Elder Brethren. If I talked about the Elder Brethren to people, they would never understand, they would think: You Theosophists talk nonsense about the inner life; you are ruining India by all this. The other day somebody said one of the three great misfortunes of India was Madame Blavatsky because she presented the existence of the Elder Brethren. Imagine people saying such a thing, the horror of it, from our point of view. If I were to talk on that subject, especially today, how much more would people laugh, because today India is very much more materialistic than in her day. The younger generation does not believe in the existence of the great Teachers. If you talk about the Mahabharata, the Ramayana, the Koran, they are not interested. But they will come to dance performances because there is something of the cinema about them.

INDIA'S SPIRITUAL RENAISSANCE

I am having the continual worry of people coming to me and saying: Why don't you do something modern? I tell them that is not my temperament; my work is not merely to dance, I want to work for India. Through this line of Dance I feel I have found a response. Let me spread all that is beautiful about India through art, through music, through beauty. Irrespective of what political party people belong to, what prejudices they may have toward Theosophy, they feel that in the Dance there is something they can appreciate, that there is nothing of trying to convert them, therefore they are not suspicious. I do want to convert them, to spiritual ideals, which I feel I can do through art and music, combined with lectures as well.

People think I want to bring dancing to the foreground. I happen to have found that particular medium of expression. But the real thing is that I want people to know what is beautiful. If you are inspired by beauty, if you have a great

spiritual message, a philosophy of life, people will gradually respond to the great Theosophical teachings and the message of Theosophy, no matter in what way it is given. That is one of my missions for India.

Then of course people ask, Why for India? Because I feel that if a spiritual renaissance can take place in India, it will take place everywhere else. They ask again, Where is there internationalism in Art? I say that Art itself is international. That is where people who are not artistic make a mistake, for an artist never looks to see whether a particular art is Muslim or Hindu. The Muslim artists do not feel that in my Dance I am doing nothing for them. I have contacted numbers of them and they are not even conscious of the fact that I am Hindu. I am not really conscious of being anything except a Theosophist, although I express myself in many ways and happen to have a Hindu background.

NO BARRIERS IN ART

In Indore I heard a very great musician, a Muslim, who is in the employ of the ex-Maharaja of Indore. The artist was trying to explain the meaning of the music. I asked: But why are you singing of Radha and Krishna? He said, "How can you ask that? Isn't He *our* Divine Being?" Of course I did not want to discuss it and possibly put other thoughts in his head. There is no religious barrier when it comes to beauty.

In Karachi there was an Anglican priest belonging to the American army. He had nothing to do with Theosophy, and usually priests are prejudiced against dancing, but someone had persuaded him to come to one of my recitals. Afterward he and two or three friends wrote me and he said, "You will be surprised to hear from me that while I believe in the Christian faith, yet I came to your dance which was all about Krishna and Nataraja, and I went away feeling that I had been to my own church and had worshipped the Christ." That is my idea of success, far more than any amount of handclapping. I was very happy about it, not only because he had felt that way, but because I felt that through Art perhaps we *can* break down these barriers. So I think that perhaps I have been somewhat of a success in what I am trying to do, and have not been merely a dancer. If anybody calls me a dancer, I do not like that name.

In Art there are no religious barriers, no national barriers. The Chinese people in Karachi outshone everybody else in their response. The North Indians complained that they did not un-

derstand the language of my songs and asked, "Why must you have it in Tamil?" But the Chinese said that while they would have liked to understand the language, it really did not matter because they could get the feel of it all, the atmosphere. I asked some of the people: If you went to a Russian ballet, would you want it all translated? One is happy to hear the song whether or not the language is understood. Art is above all that, and through it one can give spiritual life because nobody is on the defensive. But if I talk to people on religion, they think: "She is a Theosophist, let us take care. We do not know what she is going to say." There is a wall of self-protection. But in Art there is only anticipation, and so you can capture people in their unguarded moments. They may not be conscious of the spiritual life, but what does that matter? We want to spread it and fill India and the whole world with it.

Why not use hundreds of instruments for the same message? Everybody really needs one instrument of expression in order to pour down into the world the great blessing of the Elder Brethren. In this kind of work, why limit my mission, why call my work only for India? I feel that among Theosophists even to think such a thing is a crime. Very often in America when I spoke on India people would ask why I did so, why I did not talk of something to do with America? It is like telling Americans they should lecture about India when they come here, when they should really lecture on America. So, why should I lecture on America?

I am a Theosophist above everything else. Have I not been with Dr. Besant and Bishop Leadbeater from the time I was very little, have I not seen the marvellous, fiery, fanatical devotion with which she worked? I remember that even people who were anti-Indian started to wear sarees and Indian dress because they wanted to be near her, wanted a smile from her. That often happened. And what was her whole feeling about India? "If only I could serve India to a small extent." Has she not read to us the few words of an Elder Brother that anyone who serves India even a little obtains Their lifelong gratitude? What a beautiful and wonderful thing that is to think about. If He said it then, can He not mean it now?

One does not have any inner feeling of difference between nations and religions. I can say that from personal experience, for I have travelled in many other countries. Only Theosophists can speak with authority about these things because we think in terms of the inner life, in terms of what is wanted and what will

help the world, and not in terms of what we ourselves want. Especially because I have had so much to do with people I am all the more a Theosophist, but I am all the more thinking that I must take care, because people can so easily take one away from all this work for Theosophy. Look at the number of young people trained by Dr. Besant who went out in order to serve, and then forgot to come back. They became capable through her, but defeated the very purpose for which they were trained, which was to give the message of Theosophy.

REVIVING THE SPIRITUAL WORK

We have to go into the outer world, and yet stay in the inner. That is the great opportunity for which young people have to train themselves in order to be useful in the world. There is a lesson we can learn from the past, otherwise Theosophical work will be very much broken down through lack of workers, which is very much what is happening. Whatever the future work is, I feel very much that one of the most important things is the very definite reviving of the spiritual work and the contribution of The Theosophical Society to the world. Everywhere people are missing it. That, then, is the second point on which I want to speak.

Even in this special field of mine, where there are good Lodges and where the Theosophists are strong, I have done my best work. It was they who stood by and helped to organize. Where the Lodge was weak, even the spiritual atmosphere of my performance was diminished. It was really surprising to me. Other artists do not feel it, but I was quite definitely conscious of that fact; so was the President. Benares was one of the most beautiful places because it is almost a little Adyar. It is a centre where Dr. Besant lived and worked, as well as a great spiritual centre for India, and the Theosophical Convention was also being held there with hundreds of members; their very devotion to the spiritual life made a tremendous difference.

It is not enough just to tell Lodges: We must do this and that, have a list of things to be done. But there must be a real philosophy of life to help people, a personal, warm-hearted contact with them. I do not think the big public lectures are very helpful, because they are all arranged in exactly the same way as before, they are held in the same hall, and the same kind of public comes. No initial work is done beforehand for the public. The only thing done is to announce that somebody is coming to lecture, and only those who were interested before come again, and new people do not. If I

gave a lecture, people would come because they have heard that I can dance! That is good enough for them; any excuse is good enough in order to get hold of people. But we want a new type of organization in order to do that.

One of the things that many of the people and non-Theosophical workers have asked me is: Cannot The Theosophical Society in these days of trial and difficulty send workers to give us a lead, to help us understand and to give a new stimulus towards the spiritual life? However materialistic people may be, they still respond to spirituality and idealism, though it must be expressed differently in each place. We must adapt ourselves all the time according to the people and approach them in the way that most appeals to them. This is the great need.

Young people particularly must be trained to go to the colleges, youth movements, to contact people, and even by simple friendship help people as much as they can. I think that through friendship we can help as much as through lecturing, and it is probably much less boring. If there are fine speakers, lectures are all right, but how few real speakers there are, and what time have they to cover the whole of India?

INDIAN CENTRES

This impetus must come from Adyar and Benares. Long ago there was Bishop Leadbeater's idea that Bombay is a place where there must be another spiritual Centre. The three Centres in India would represent the threefold activities—Benares, wisdom; Adyar, the will or First Ray; and Bombay, activity. Many efforts were made, but they failed because of personal feeling.

Since we have been to Bombay, there seems to be a move toward new life and having a Centre there. Who knows—perhaps just now there may be a revival, a new phase of activity, new life. New life must come, and surely there will be a new lease of life for Theosophical work. I cannot see the reason for such suffering and war as we have unless it brings a new lease of life. At present we are surrounded by darkness and difficulties, but when these are removed, perhaps there will come new workers from other countries.

Benares is, perhaps, beginning to take its next step. Perhaps Bombay will also begin, and, who knows, perhaps these three Centres may interact so wonderfully that we shall be able to spread greater life throughout India and fulfil our mission as Theosophists and as people who are working for the Elder Brethren. That is one thing we must never forget.

In thinking of all we want to do for the world, we have to remember that we are at Adyar. I do think we cannot work on the circumference unless the centre is beautiful. I do not say Adyar is not beautiful, that we are not doing what we should. Many people say, "I am a Theosophist," but you scarcely find them where the real activities of Theosophical work are going on. If there is a Lodge meeting, it is more marked by the absence of people than by their presence, because they say the meetings are dull, are boring. Should that happen in a Centre? I can tell you how to discover what a magnificent Centre Adyar is—you must go out on a strenuous tour in order to appreciate it.

We must start now giving this spiritual life. The outer world needs it. How many non-Theosophists look to us? How can we give the stimulus? We have to start here to make a spiritual group, rededicate ourselves, reincarnate ourselves. And remember, it is not a matter of being interested or bored. We are here, we belong to this life. This Centre must be magnificent not in spite of us, but still more magnificent because of us. These are new resolutions

we should all make to ourselves because we have a great opportunity. It would be sad when we have waited for the day that we could serve, and yet when the time comes find we are not ready. The time *has* come. We cannot imagine the world to be worse than it is at the present time. If we cannot serve now, we never can. This is the time for which we have been waiting all this life and, I am sure, for which we have been waiting for incarnations. If you have a conversation in your quiet moments with your Egos, I am sure they will tell you, "This is the time I have been waiting for; let us go ahead."

I personally want to be open-minded, but I am conscious of thousands of opportunities before us. I am conscious not only of our desire, but also of the great spiritual life and force of the Elder Brethren, waiting for channels so that it can be released. The time will come when They must release it, and we must prepare ourselves now for that time. If we do not, others will come. It is there, waiting for us. Do not let us miss the opportunity for which we have looked for centuries and centuries.

A Mystic's Vision

One has only to read Sir Francis Younghusband's work on the Great Mystics to realize how great a mystic he himself was. All his works are pervaded by the deep consciousness of unity which is basic to Theosophy. Not only was he a Theosophist in spirit but for some years he was actually an F.T.S. His understanding of the One Life is revealed in all his books. Much of his mystical writing was done after his retirement from active exploration, between 60 and 80 years of age, but the superconsciousness of the man of courage and character was manifest even during his earlier adventures into the heart of Asia and nowhere more than on his famous mission to Tibet. Sir Francis O'Connor, who was his secretary and interpreter during the mission, says of him:

"My own personal association with Sir Francis was initiated by a visit I had one afternoon in my flat. Our conversation became intimate, and he related the life-changing experience he underwent during his stay in the Himalaya massive. Like many saintly men and women in the past he found himself all of a sudden rapt in an ecstasy of vision that brought him in touch with the reality beyond sensual appearances. He became convinced of contact with a Universe charged with divine life and acted upon what he conceived as eternal truth. A seeker of God found Him. He discovered the religion beneath all religions.

"This experience gave the impetus to his work for a World Congress of Faiths which has become an actuality in our day. Much discussion followed the enterprise into Tibet, and one may hesitate regarding the permanent effect of the mission, but the establishment of the World Congress of Faiths, the ideas embedded in it, remain a lasting monument that will ever speak of his self-forgetting love for and trust in mankind." (Quotation from *Indian Art and Letters*, 1944).

THE BESANT CENTENARY—1947

GEORGE S. ARUNDALE

ON October 1st, 1847, was born Annie Wood who afterwards became by marriage Annie Besant—world-renowned fighter for justice, “warrior” as she liked to call herself, great devotee of the Saviours of every Faith, passionate lover of India, and, as Theosophist, ardent protagonist of the Universal Brotherhood of mankind and eager seeker of Truth.

In many countries she used her unexampled powers of oratory to advocate brotherhood among the nations of the world, brotherhood among the Faiths, the uplift of the down-trodden, right education for the young; and she spread far and wide the great truths of life which she had sought and found.

But the greatest field for her ceaseless activity was India, where she awakened the soul of the Indian people by reminding them of their glories, at present dim, but brilliant in the past and destined in the future to shine throughout the world.

She wrote and spoke of the splendour of India's great religions, of India's incomparable science of education, of India's perfect system of daily living, of India's unique and all-sufficing polity, of India's marvellous industries and craftsmanship in all the arts, and of India's fitness for immediate Swaraj. In the service of India she lived, and in India's service she died.

And now the Centenary of her birth approaches—October 1st, 1947. Many will be the statues to her throughout the country as time passes. But there is one great objective on which she set her heart and about the attainment of which she spoke even to her dying day:

A great educational institution near her home at Adyar, Madras, in which girls and boys might learn to become noble citizens of their Indian Motherland, healthy, honourable, happy, and intent on spreading these blessings among the Indian people everywhere.

In such an institution there must be, in the broadest sense of the word, religious education, education in healthy living, education in the arts and crafts, education in service—the education of the physical body, of the feelings and the emotions, of the mind, and of the spirit.

So urgent was she in her call for such an institution that a little group of her intimate co-workers determined to lay the foundations of such an institution without delay. In 1934, just a year after her passing, came into existence the beginnings of the memorial to her which would give her the greatest happiness—the Besant Theosophical School at Adyar. The school has flourished despite its many financial and other difficulties, and it lives and grows in the spirit of her educational principles. But the school has no grounds of its own, nor any buildings of its own, and it lives from hand to mouth, with only a very small endowment.

It is indeed the beginning of a memorial to Annie Besant, but it can be no real and lasting memorial until it is erected on its own grounds, upon which such structures are built as it may need.

Could there be a better celebration of her hundredth anniversary than a Besant Theosophical School situate on its own grounds, endowed to the full measure of its needs, with funds available for the addition of a Besant Theosophical College when circumstances permit, so that from the beginning to the end of their education boys and girls may grow in the Besant spirit both as to her great principles of education and to her example of selfless and active patriotism?

Will there not be a nation-wide response to this appeal for a signal mark of India's gratitude to one of her greatest servants, to one who laid in these modern times the foundations of India's rebirth and freedom?

PREPARATIONS HAVE BEGUN

J. L. DAVIDGE

Preparations for the Besant Centenary have already begun. In October last the President addressed a letter to distinguished Indians and friends of Dr. Besant inviting them to become members of an All-India Committee to make

the necessary preparations. Dr. Arundale intimated that for the present it is hoped:

1. To establish a Besant Centenary College at Adyar to promote Dr. Besant's ideals and principles in education. This project of a

Memorial College was specially dear to her heart. There is already at Adyar a Besant Theosophical School most successfully conducted on these lines.

2. To publish a great Memorial Volume of tributes.
3. To hold suitable celebrations of the Centenary in every part of India.

The President welcomed suggestions. Those which were offered in reply appear below, including the idea, entertained for some years past in Theosophical circles, that the Besant Centenary College shall become the nucleus of a Theosophical World University.

Dr. Radhakumud Mookerji, Lucknow University, who considers it a "sacred privilege" to be associated with this movement, proposes the endowment of a lectureship, to be called the Doctor Annie Besant Lectureship (on the lines of the Hibbert and Gifford Lectureships) at the Madras University on the subject of Indian Politics or Indian Civilization. "The endowment should yield a fee of Rs. 1,000 for the lecturer for the year, besides cost of publication of the lectures. Your Adyar scheme," he suggests, "may be merged in this scheme. Dr. Besant's memory is marked on every inch of ground at Adyar, and so I propose a wider recognition of her sacred memory."

As for the Memorial Volume: Dr. Bhagavan Das, the Benares philosopher, suggests that it should begin with a brief but complete biography of Dr. Besant, chronicling her writings,

travels, and all her important activities, and that the tributes should be so arranged as to illustrate her activities in their chronological order.

Mr. K. S. Chandrasekhara Aiyar, retired Chief Judge, Mysore High Court, and former member, General Council, Adyar, also proposes a "full and authoritative biography to be written by the President and Mr. Jinarajadasa" and "a Centenary Edition of Dr. Besant's principal works, some of which are difficult to procure."

Other members propose "a volume on her contribution to India's political progress" (Mr. B. Shiva Rao, Delhi) and "a memorial volume of tributes" (Dr. P. Subbarayan, ex-Cabinet Minister, Madras), and a centenary volume of her writings and speeches (Mr. F. J. Ginwala, Bombay).

Mr. Ginwala adds that a 3-day centenary conference should be held at Adyar where prominent Theosophists, scholars, professors, and scientists of international renown would speak on Dr. Besant's life and activities.

The Besant Centenary College finds universal acceptance. Dr. Subbarayan considers that this should be the main work of the Committee. Dr. Muthulakshmi Reddi suggests that it should be a "Training College for women social and welfare workers of whom there is a scarcity nowadays."

"The College should contain within it potentialities for developing into a great World University which was dear to her heart," says a Madura advocate.

TRIBUTES TO DR. BESANT

The first five invited to join the All-India Committee immediately accepted, all old friends of Dr. Besant

The Rt. Hon. V. S. Srinivasa Sastri, elder statesman, v. s. replied: "Certainly. Go ahead, and all success to your plans."

Sir C. P. Ramaswami Aiyer, Dewan of Travancore: "Shall be glad to serve on Committee."

Sir V. T. Krishnamachariar, Dewan of Baroda.

Mr. T. R. Venkatrama Sastri, former Advocate-General, Madras.

Sir P. S. Sivaswamy Aiyer, Liberal statesman, Madras.

Among those who rendered grateful tribute to Dr. Besant the following appear:

Sir Jogendra Singh, Member for Education, etc., Viceroy's Council, New Delhi: "Who can forget her great service in the cause of humanity, and the spiritual awakening of India?"

Dr. Maria Montessori: "We are both with you heart and soul in this noble enterprise."

Sir Tej Bahadur Sapru, Allahabad: "I shall gladly associate myself with you in this matter."

Pandit M. M. Malaviya, Rector, Benares Hindu University: "The Hindu University will always cherish with gratitude the memory of the invaluable services which Dr. Besant rendered to India."

Sir C. R. Reddy, Vice-Chancellor, Andhra University: "Of course, I join. Need I be asked? If there is any reluctance at all, it could only be on the score of my unfitness to hold the candle to one who was a world celebrity before I was born and whose career is amongst the greatest and most wholesome lights in the 19th and 20th centuries."

Dr. Syama Prasad Mookerji, All-India Hindu Mahasabha, Calcutta: "I have no doubt that

- you will receive generous response from the people for which she did so much in her lifetime."
- Mr. M. S. Aney, Representative of the Government of India in Ceylon: "My grateful countrymen will be only too glad to pay their tributes to the hallowed memory of Dr. Besant who served India and Hinduism with a devotion which was unique."
- Mrs. Rameshvari Nehru, Jammu, Kashmir State: "India owes her a deep debt of gratitude for her unique services which can never be forgotten. She was one of the early leaders who aroused political consciousness in the masses of the Indian people. I knew her personally and felt greatly inspired by her noble example."
- Mr. Ramanath Goenka, Editor, *Indian Express*, Madras: "Needless for me to add that my services and the services of my papers are at your disposal."
- Dr. B. S. Moonje, Hindu Mahasabha, Nasik: "I have known and worked with Dr. Annie Besant personally, and though we have often differed it has not affected my feeling of high regard for her great personality which was an embodiment of selfless service for the betterment of India."
- Babu Upendranath Basu, Benares, former General Secretary, Indian Section: "I feel honoured by your call and shall be proud to be associated with any organization bearing her name, even though normally I shouldn't expect to live so long as the 1st October 1947."
- Mr. K. Ram, Editor, *The Leader*, Allahabad: "I will render whatever service is possible by way of publicity through the columns of the *Leader*."
- Mr. Ambalal Sarabhai, millowner, Ahmedabad: "I had the rare privilege of knowing her and it will be both a pleasure and a privilege to be associated with the centenary celebration."
- Mr. K. M. Munshi, statesman and editor: "I was her great admirer and worked in politics under her. Nothing will give me greater pleasure than joining the Committee and doing my bit."
- Captain G. Srinivasa Murthi, Adyar (Dr. Besant's personal physician): "I deem it a very great privilege and honour to be on the Committee."
- Hon. Nalini Ranjan Sarkar, Ex-Member, Viceroy's Council: "A noble cause."
- Mr. K. V. Krishnaswami Aiyar, Madras: "I hope it will be a first-rate Honours College so as to be the leading college in the city to which the best boys will flock in numbers."
- Mr. K. Balasubramania Iyer, Madras advocate: "I have always been an humble admirer of Dr. Besant and her distinguished services to India. I deem it a great privilege to associate myself with a celebration of the birth of this great and noble lady."
- Mr. G. A. Natesan, Editor, *Indian Review*, Madras: "I claim to be a friend and a great admirer of the late Dr. Besant whose lasting services to India it would be difficult to recount. India owes it to herself to show her deep regard and gratitude to that noble lady."
- Sir A. P. Patro, Madras: "The nature of the great services of Dr. Besant to India are such that they should be perpetuated in a permanent form. Many leading Indians throughout India have deep regard and gratitude for her."
- Mr. T. K. Chidambaranatha Mudaliar, advocate, Courtallam: "Dr. Besant's personality permeates in no small measure the present spiritual enlightenment of India. It is in the fitness of things that her centenary be celebrated, not merely in Indian but in continental proportions. How sagaciously you have begun the work three years in advance . . ."
- Dr. P. Subbarayan, ex-Minister, Madras: ". . . a leader who by her clarion call of Home Rule gave a new and dramatic turn to the National movement. Her memory is one which all Indians will always cherish as a great and noble fighter for freedom."

THE ALL-INDIA COMMITTEE

Besides those above-named, the following are also among the seventy-seven who have so far accepted membership of the All-India Committee to organize the celebrations: Mr. L. Arathoon, Indore; Mr. K. Bashyam Iyengar, Madras; Mr. S. A. Brelvi, editor, *Bombay Chronicle*; Dr. K. V. Al. R.M. Alagappa Chettiar, Madras; Dr. J. H. Cousins, Adyar; Sir N. Gopalaswami

Ayyangar, Member, Council of State, Delhi; Mr. G. N. Gokhale, Benares; Rt. Hon. M. R. Jayakar, P.C., Bombay; Dr. Amarnath Jha, University of Allahabad; Mr. T. M. Krishnaswamier, Chief Justice of Travancore; Mr. K. P. Khaitan, Calcutta; Sardar M. V. Kibe, Indore; Mr. Jamnadas Mehta, Member, National Defence Council, New Delhi; Mr. C. D.

Mahalaxmivala, Bombay; Mr. Harjivan K. Mehta, Cabinet Minister, Bhavnagar State; Mr. C. N. Muthuranga Mudaliar, M.L.C., Madras; Sir H. P. Mody, Bombay; Mr. Bhai Parmanand, M. L. A. (Central); Mr. Jamshed Nusserwanjee, Karachi; Dewan Bahadur G. Narayanasami Chetty, Madras; Sri Prakasa, M.L.A., Benares; Kunwar Sir Jagadish Prasad, former Member, Viceroy's Executive Council (Moradabad); Dr. Panna Lall (Adviser to His Excellency the Governor, United Provinces); Mr. C. R. Parthasarathy Iyengar, Chittoor; Mr. C. Rajagopalachari, ex-Premier, Madras; Dr. T. S. S. Rajan, former Cabinet Minister, Madras; Mr. A. Ranganatham Mudaliar, former Cabinet Minister, Madras; Mr. A. Ranga-swami Iyer, Madura; Mr. Mavji Govindji Sheth,

Bombay; Mr. V. V. Srinivasa Aiyangar, Madras; Kunwar Sir Maharaj Singh, Lucknow; Sir Chimanlal H. Setalvad, Bombay; Mr. K. Srinivasan, Editor, *The Hindu*, Madras; Dr. Sachidananda Sinha, Vice-Chancellor, Patna University; Mr. Sankar Saran, Allahabad; Mr. Munshi Iswar Saran, Harijan Sewak Sangh, Allahabad; Sir R. K. Shanmukhan Chetty, Coimbatore; Dewan Bahadur K. Sundaram Chettiar, Salem; Mr. Gopalji Idavji Thakkar, Bhavnagar; Sir Purushottamdas Thakurdas, Bombay; Babu Purushottamdas Tandon, Allahabad; Mr. K. Venkataswami Naidu, M.L.C., Madras; Dr. P. Varadarajulu Naidu, Madras; Sir T. Vijiaraghavachariar, Prime Minister, Udaipur State.

The World University Idea

THE World University idea is spreading. Following Lord Bertrand Russell's proposal for an international university to be established in some neutral territory in the U.S.A., analagous to the district of Columbia (THE THEOSOPHIST, April 1943), there comes a project for an international university with its seat in California. The idea was fostered at a camp of the International Service Seminars held at Spruce Creek, Pa., at which over a hundred students, representing 27 nationalities, lived and studied together for seven weeks under the auspices of the American Friends Service Committee on the subject: "Can the human race live together in peace?" Dr. Hans Heymann, Research Professor of Economics, Rutgers University, writes in the *New York Tribune*:

"The International Service Seminar has fortified for American education the dynamic idea of the indispensability of a World University which should be created right here in America.

"We must educate our future national and super-national statesmen, our economists and civil servants, our labour leaders and industrialists, our tradesmen and business entrepreneurs. They must know what constitutes antisocial abuse of power in private and public, national and international affairs. To do this a world institution of learning is imperative. In it the most constructive and promising minds of our time must meet for a programme of common study.

"America has generously offered a new haven to foreign scholars during the great flood of war

and revolutions. It has become the centre of intellectual life, which has almost been exterminated in other countries. It should remain that centre and invite scholars of all parts of the world, of all nationalities, creeds and races to continue to come here.

"In the Middle Ages the students migrated from Nuremburg to Pisa, from Venice to Paris, from Florence to Madrid, from Rome to Utrecht, from Genoa to Lisbon. Even so in our future world the migrating students of good intellectual standing will pass some years in the Universal University. They will consider it the greatest privilege and honour to be accepted in this world institution of learning.

"As Latin was considered the world language of early scholars and later on French became the medium of world diplomacy, so would English be the language of a World University. Every teacher and student of that university would have to learn and speak English in addition to his mother tongue.

"As a tentative suggestion, the seat of the university might well be in California, because the future intellectual centre of gravity will be shifted to the shores of the Pacific. . ."

[We doubt if the U.S.A. is going to have a monopoly either of the world's intellectual life or of world universities, but Dr. Heymann's suggestion points to a universal need, and there will certainly be other world universities, each with its special purposes, than the one envisaged by Theosophists for Adyar.—ED.]

THEOSOPHY IN THE ARTS

RUKMINI DEVI AT WORK

I HAVE only just heard that the Chinese Ministry of Education, Chungking, wishes to send two women students to India to make a research study of Indian music, with a view to relating it, if possible, to Chinese music. The Educational Adviser, New Delhi, is eager to give what assistance he can and inquires of Rukmini Devi what facilities her Academy can provide. The Chinese Educational Mission which visited Adyar two years ago carried away most pleasant recollections of the artistic programme arranged for them in the Pavlova Theatre. "I have no doubt," says the Delhi Adviser, "the Chinese authorities would be particularly glad if their students could obtain the required facilities at the Academy."

On Thursday last we were present in the Palace Theatre during your performance of the Bharatha Natya, and our experience whilst there has motivated the writing of this letter.

We understand little of Indian Music, and even less of Indian Dancing, especially the classical variety, but understanding is not a necessity for the appreciation of beauty, or an awareness of the Spirit of God.

We cannot claim to understand exactly what you were endeavouring to convey through the medium of your dancing, but we were vividly conscious of the presence of an Infinite Spirit, which gladdened our hearts and provided food for souls that oft-times feel hungry in this intensely materialistic world.

Yours is a great art, and your gift divine, for we felt that you had a unique capacity for the expression of pure beauty, the music of which we could hear in the silence, especially during your last act of adoration.

Your approach to the conveyance of the Spirit of God is entirely new to us, and yet we felt akin to it. We are coming again on Thursday this week, so that once more we can share in this wonderful approach to God.

We pray earnestly that you may have the courage and perseverance to continue to show forth in this land your own real and intimate appreciation of our God, who is the source of

all beauty, which you express through your art and personality so vividly.

This is the charming letter which Rukmini Devi received from an Army chaplain after a dance recital which she gave in Karachi. She quotes it in "New Horizons" in this issue. The letter is addressed by the Rev. Joseph Lowe and Cpl. Trevivian from the Royal Air Force, Base Headquarters, Karachi, 4 December 1944.

Dr. James H. Cousins says: After a long tour by Rukmini Devi, on which she gave a number of dance-recitals to the delight of large audiences in northern India, she repeated the dance-drama, the "Thirukuttala Kuravanji," in the open-air theatre at Adyar on March 4. From an old Tamil poem on the then popular theme of a woman devotee (devi) seeking the love of the aspect of Deity to which she gave her devotion, Rukmini Devi evolved a work of art of remarkable distinction and beauty both pictorially and rhythmically.

The details of an aesthetically satisfying and spiritually uplifting performance do not concern this note whose purpose is to recognize the significance of the exquisite creation that the genius of Rukmini Devi has given to the renaissance of Indian dance and indeed to world-art.

Rukmini Devi, who filled the chief role in the Kuravanji, that of Vasanta Valli the devotee of Shiva, has taken her place among the supreme exponents of Bharata Natya, the ancient religious dance of South India.

The dance had to be created *de novo*. To this Rukmini Devi brought her knowledge and skill and her devotion to the re-creation of traditional indigenous art in its purity through the dance-form that was, or at least some variant of it was, the mode of the Kuravanjis of three centuries ago. It may be that the scholarship that will be stimulated by the revival of the Kuravanji will unearth correctives in detail; but, whether or not, the production of the "Thirukuttala Kuravanji" by Rukmini Devi is, in its own order, a first-class achievement, and a demonstration of a creative and expressive power that should become one of the regenerative influences in the art of the new era.

—J.L.D.

CALLED HOME

J. L. DAVIDGE

U.S.A.

DR. B. W. LINDBERG

SOMEWHERE about 1922, Dr. Bernard Waldemar Lindberg, osteopathist of Kansas City, learning that Bishop Leadbeater was seriously ill in Sydney, disposed of his practice, booked a passage to Australia and by his expert treatment gradually helped to restore the Great Man's health. Dr. Lindberg supported himself by establishing a new practice in Sydney, which he handed over to Dr. Cramp on returning to U.S.A. Dr. Lindberg delighted in the work of the Liberal Catholic Church and was ordained by Bishop Leadbeater, and he worked in Co-Masonry and lectured in Theosophy. He was a very natural kind of man, short and roundish, simple and jolly, but shrewd, and he had the gift of second sight. He made a point of taking a degree every ten years and had graduated master of arts, chemical engineer and doctor of osteopathy. He went to America from Sweden in 1887 and joined The Theosophical Society in 1901. Passed, 26 August 1944.

INDIA

MRS. VAN MOTMAN

Mrs. Van Motman, well known in many countries as Oma—her full name was Theodora Elisabeth van Motman-Schiff—passed away at 5.15 a.m. on January 20 in her 90th year. She passed peacefully, conscious till the end. Her health had been good, though she was very frail. Her daughter, Mrs. K. van Gelder (Melanie) writes from Rampur: "She had an unselfish love, and had the gift of giving people the help they needed. She was carried to the grave by four Dutchmen and two B.O.R.'s from our house. Her grave is not far from here. There were many people at the simple ceremony of the Church of England read by the Rev. Mr. Messenger, who was influenced by the atmosphere of peace and love that surrounded the place where we were standing. She was there and gave her love to all who did her honour. She is happy and with my father. I knew she was going in January. My father had told me months before 'Prepare yourself for January.' And when I asked him that afternoon if she would come through, he said, 'Nieke, I have

waited long enough. Don't you think so?' I put her 18th regalia on her coffin and I said after the burial service: 'Theodora Elisabeth van Motman-Schiff has gone into the Great East; may she carry on the work of her high ideals.' She carried on her meditation with me till the day of her passing. She loved Bishop Leadbeater and now and again lived near him, and I know that since she has passed she has met him. Several people, non-Theosophists, wrote me that it was for them an honour that they had known her, and that says everything for her."

Mrs. Van Motman was born in 1855. She had lived in various countries and joined their Sections: Java, 1904-1919; Australia, 1919-1929; Java, 1929-1933; India, from 1934.

PROFESSOR R. K. KULKARNI

Just as Professor R.K. Kulkarni M.A., LL.B., an enthusiastic educational worker, was preparing to attend the Benares Convention he passed away at Gwalior on the 16th of December two days after completing his 68th year. His special interest was the League of Parents and Teachers which he called together at every Convention of the Indian Section. At the Benares Convention his daughter, Miss Prabhavati Kulkarni, M.A., read his messages. Joining The Society in 1912, he became in 1915 at the behest of Mr. Jinarajadasa organizing secretary of the League and travelled about the country lecturing on Theosophical education and seeking to abolish corporal punishment. He prepared several useful pamphlets in English and vernaculars and lantern slides for propaganda purposes. In 1924 he visited Europe, America and Japan to study educational science. All his life he spent in helping the young; it was a fine record of dedicated and fruitful service. He was one of the founders of the Gwalior Vikrama and Ujjain Lodges, T.S., and the Co-Masonic Lodges in Gwalior and Agra, and was an active Mason of the 18th degree.

MR. N. P. SUBRAHMANYA IYER

Mr. N. P. Subrahmanya Iyer of Bangalore passed over on 19 December 1944, aged 82. For sixty years he was the mainstay of the Cantonment Lodge, including fifty years as its President, a most remarkable record. For twenty

years also he was Secretary of the Karnataka Federation. He was steeped in Theosophical lore and Hindu philosophy and was a lucid expositor. We cannot too highly esteem such old stand-bys who have given stability to our evolving Theosophical Society and spread its Wisdom. Born, 3 October 1862; F.T.S., 5 August 1883. The Chief Engineer's Office, Mysore, which he used to serve, closed on the day of his death in token of reverence.

SOUTHERN AFRICA

MR. W. J. WYBERGH

An old and well-known member of the Southern Africa Section, Mr. Wilfrid John Wybergh, passed over late in 1944. He had been living for some years near Umtali, in Southern Rhodesia, and while travelling to his farm died at the wheel of his car. He was 76, born at Askham, Yorkshire, 15 July 1868.

For many years he was the best known Theosophist in South Africa, President of the Johannesburg Lodge, and Corresponding Secretary of the E.S. He laid the foundation-stone of the beautiful Lodge building at Pretoria. He was a prolific writer and many of his articles appeared in *The Theosophist*. He and his wife, both cultured and eloquent, lectured all over the country. She was Katharine Emily Wyndowe, whom he married in 1893. She has been several times President of the Johannesburg Lodge and for a short period Acting General Secretary of the Section. She founded and edited the first Theosophical bulletin published in South Africa. Mr. and Mrs. Wybergh were hosts at a memorable Convention at Capetown in 1917.

Mr. Wybergh went to Rhodesia by invitation of Sir Alfred Beit and mapped out the Umtali and other goldfields. At one time he was engineer for the Consolidated Goldfields of South Africa and was Minister for Mines in the Government under Sir Alfred Milner.

Miss Codd writes in the Section journal that only lately she had some charming letters from him. "When I was last in Rhodesia I saw Mrs. Wybergh. She is still a handsome lady. . ." And she is 78! Loving greetings to her.

MRS. LESLIE REED

Miss Codd reports in the *Link*. Oct.-Nov., the journal of the Southern Africa Section, the passing of Mrs. Leslie Reed, formerly of Harrogate, England, later resident in Malta, and recently of the Cape. "Mrs. Reed," she writes, "I have known for very many years ever since

we were girls together in England. Her father, Mr. Hodgson-Smith, was known as the 'Colonel Olcott of the North' on account of his famous white beard. Bishop Leadbeater often stayed at their house and one day he told the family all about their last incarnation. Mr. Hodgson-Smith was a sea-captain in the early part of this life and was a sailor last time too, plying his own ship with goods between Rome and Alexandria. It was whilst he was in Rome that he met his present eldest daughter, Mrs. [Hilda] Powell, then a Roman lady who bought silk and perfumes of the East from him. She was so intrigued by his account of the wonderful girl philosopher, Hypatia (a former incarnation of Dr. Besant), that she went back with him on his ship in order to hear Hypatia.

"I wonder," Miss Codd continues, "if I might tell you that there was such a bond between Mrs. Reed and her late beloved father that they have never been apart in all their past incarnations. She was his youngest daughter, Leslie, and often when she was a little girl sat on Bishop Leadbeater's knee. Youngest of all in the family was Basil, now long passed over and injured in the last World War. He was one of the first of Bishop Leadbeater's famous boys."

ENGLAND

MRS. NORAH LANGDON-THOMAS

A cable to Adyar from London announces that Mrs. Norah Langdon-Thomas passed away on the 28th February. She had suffered a long period of illness with strength and resignation. To many people she was beloved as a great helper and a good friend. For several years, up to 1936, while Mrs. Josephine Ransom was General Secretary of the English Section, Mrs. Langdon-Thomas assisted as a volunteer but very competent worker at headquarters, and they later worked together in Adyar when Mrs. Ransom produced first her *Short History of The Theosophical Society* and second the Adyar edition of *The Secret Doctrine* in six volumes.

There must have been strong karmic links which kept them for so many years in intimate collaboration. The Adyar edition was a herculean assignment and the strain of it was terrific, but such happy and willing aid as Mrs. Langdon-Thomas gave was no small factor in its complete success. Some of us remember how those two worked, occasionally, like H.P.B., up to sixteen hours a day, though of course not every day.

Mrs. Langdon-Thomas was also a prominent and efficient worker in Co-Freemasonry.

HELIOS AND HENRY

Since the passing of my beloved Mother, Dr. Annie Besant, no loss has quite so deeply afflicted me as the news of the passing of another mother, Mrs. Henry Hotchener, Helios as we all lovingly called her. Words entirely fail me to describe the beauty and tenderness of her living and her deep and fiery loyalty to the Masters, many of whom she knew well, and Their movements in the outer world. Nor is it possible for me to describe the very wonderful friendship and understanding she gave to all.

She and her noble and wonderful husband, Henry Hotchener, were a couple the like of which the world rarely sees. Devoted to each other, they were perfect comrades with never a ripple of disagreement or misunderstanding, even though they may have gently different on infrequent occasions as to a policy or its execution.

I have never seen anyone so beautifully attentive even in the smallest things of daily life as was Henry to his beloved Helios, nor have I ever seen one so radiant as she was to him.

What a huge circle of friends she had, and of course he has, too, and to how many was she an oracle and consoler who must be very dear to the CONSOLATRIX AFFLICTORUM.

Hundreds of us will miss her terribly. I shall miss her more than I can say, for she and he have been among my dearest friends.

But Henry will miss her every day, every minute of the day, and every night when he momentarily awakens to find the physical form, the blessed physical form, no longer by his side.

But he will have his compensations, his memories, his frequent visions of her, and a communion with her infinitely sacred yet at the same time most happy and causing him to feel very sure that they have not lost each other, but are still together though otherwise.

Helios! You are with us now and we with you, though despite all our Theosophy we cannot help being grief-stricken, as if we had lost you, which at least night after night we shall know we haven't, even though memory will go on playing us sorry tricks until we become its masters.

Dear Helios! We know how wonderful you will now be to that Henry of yours who will know a lonely darkness. You will be even more wonderful to him, if possible, than you were in physical proximity. He will so often reach out after you and as often you will enfold him in

Advice of Mrs. Hotchener's passing on March 5th reached Adyar on the 10th as we were going to press. A story of her life and work for Theosophy will be given in our May issue.

your exquisite love. And then he, too, will pass through the doorway in the fullness of time and you will be together as you have never so far known togetherness.

But on this side of the door we shall want him, as indeed we wanted you, dear Helios. But your Master called you to your other home, telling you that Henry would not be left alone—faithful servant as he has ever been life after life.

How many glorious twin souls there have been for our inspiration!

Helios and Henry, you are inseparable. *Quis vos separabit?* For God created comradeship to be immortal and made it an image of His own Divinity. —G.S.A.

Editorial Notes

THE NEW WORLD CALLS. We are making this department a clearing-house for ideas, suggestions, plans, from members all over the world. Much material already received has been synthesized in *The Theosophical Worker* for exchange between Sections and members. Best thanks to all who have helped with their vivid, dynamic, frank responses. *Please continue!* Surely if we make a close physical as well as spiritual unity between the Sections the Elder Brethren will be able to use these living channels for the downpouring of Their Will.

MR. JINARAJADASA'S CONVENTION LECTURE. We wish to amend a paragraph in the February *Theosophist*, page 116, which may lead to misconception. It occurs in the review of the Benares Convention and in the paragraph reporting Mr. Jinarajadasa as having said: "The way out, the great need today, is a recognition of the individual. The obstacles are vested interests of 'our race first'; of religion: 'do not touch my religion'; of women: 'do not touch my women.' The world's destiny is in the balance," etc. Mr. Jinarajadasa, marking the phrase 'do not touch my women,' says it makes little sense; a proper summary of what he said as to vested interests would have read: "Do not touch my position with regard to women; I am the male and so superior she must not be paid the same wage for the work she does similar to mine—and so on, the usual male's attitude everywhere."

WHO IS "LIGNUS"? The poem on page 26 is by Mr. F. L. Woodward, one of the foremost Pali and Buddhist scholars of our time, with a long record of translations and publications. From 1922 to 1925 he was librarian of the Adyar Library and for part of the time acting director. Now in his 75th year he is living in an apple orchard in Tasmania.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President : Dr. George S. Arundale.
Vice-President : Mr. N. Sri Ram.
Treasurer : Dr. G. Srinivasa Murti.
Acting Recording Secretary :
Mr. G. R. Venkatram.

International Federations.
National Societies, General Secretaries and
Section journals.
Presidential Agents.
Lodges not belonging to Sections.

NATIONAL SOCIETIES

EUROPE

The Theosophical Society in Europe (Federation of National Societies) : General Secretary, Major J. E. van Dissel ; Assistant Secretary, Mrs. Adelaide Gardner ; 50, Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Belgium : General Secretary, Miss Serge Brisy, 51 Rue du Commerce, Brussels. *L'Action Theosophique*.

England : General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*.

Finland : General Secretary, Herr Armas Rankka, Kaisaniemenkatu 3B, Helsinki. *Teosofi*.

France : Director of Activities, Mlle Pascaline Mallet, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

Iceland : General Secretary, Herr Greta Fells, Ingolsstr. 22, Reykjavik. *Gangleri*.

Ireland : General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland*.

Portugal : General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris*.

Russia Outside Russia : General Secretary, Dr. Anna Kamensky, 2 Rue Cherbuliez, Geneva, Switzerland. *Vestnik*.

Scotland : General Secretary, Mrs. Jean Allan, 28 Great King Street, Edinburgh. *Theosophical News and Notes*.

Sweden : General Secretary, Miss Eva Franzen, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.

Switzerland : General Secretary, Frau Fanny Scheffmacher, 17 Neusatzweg, Binningen, Basel. *Bulletin Théosophique de Suisse*.

Wales : General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

ASIA

Burma : General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon : General Secretary, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo.

India : General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

East Asia (China and Japan) : Presidential Agent.
Malaya (Federated Malay States and Straits Settlements) : Non-Sectionalized Lodges.

AFRICA

Southern Africa : National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link*.

British East Africa : Non-Sectionalized Lodges.
UGANDA : Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P.O. Box 54, Jinja.

ZANZIBAR : Krishna Lodge, Secretary, Mr. Jayant D. Shah, P.O. Box 142, Zanzibar.

TANGANYIKA : Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H. M. High Court, Dar-es-Salaam.

KENYA : Nairobi Lodge, Secretary-Treasurer, Mr. Chimantbhai R. Patel, P.O. Box 570, Nairobi. Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa.

Egypt : Presidential Agent, Mr. J. Perez, P.O. Box 769, Cairo.

AUSTRALASIA

Australia : General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia*.

New Zealand : General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand*.

AMERICA

North America

Canada : General Secretary, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ontario. *The Canadian Theosophist*.

Canadian Federation : Secretary-Treasurer, Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia.

United States of America : National President, Mr. Sidney Cook, Olcott, Wheaton, Illinois. *The American Theosophist.*

St. Louis Lodge : President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom.* (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

Latin America

Argentina : General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina* and *Evolución.*

Bolivia : Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

Brazil : General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista.*

Chile : General Secretary, Señor Juan Armengolli, Apartado No. 3799, Santiago. *Fraternidad.*

Colombia : General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosofica Colombiana* and *Boletin Teosofico.*

Central America : (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama): General Secretary, Señorita Lydia Fernández Jiménez, Apartado No. 797, San José, Costa Rica.

Cuba : General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosofica Cubana* and *Teosofia* (organ of the Young Theosophists), 105 Vista Alegre, Santiago de Cuba.

Mexico : General Secretary, Señor Adolfo de la Peña Gil, No. 28, Calle Iturbide, México D.F. *Boletin de la Sección Mexicana de la Sociedad Teosofica* and *Dharma.*

Paraguay : Presidential Agent, Señor William Paats, Apartado No. 693, Asuncion.

Peru : Presidential Agent, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica.*

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CONTENTS, APRIL 1945

	PAGE
On the Watch-Tower	1
The World Teacher	8
The World Religion	11
The Resurrection Advances	12
Rehabilitation—The World Fund	14
The World Mother	17
The Coming Vaisakh	22
New Horizons	27
The Besant Centenary—1947	31
Theosophy in the Arts	35
Called Home	36

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