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OCT., 1909.



B. P. B. Lodge.

President : MR. CLIFFORD BAX.

Hon. Secretary : MR. ARNOLD S. BANKS.

Hon. Treasurer : MR. MAX GYSI.

Vice-President :

MRS. SHARPE.

CHAIRMEN OF GROUPS.

First Object : MISS JESSIE CLARKE.

Second Object : MISS HELENA CLARKE.

Third Object : MR. ARNOLD S. BANKS.

Art Group : MR. CLIFFORD BAX.

Communications to any of the above to be addressed to
42, Craven Road, W. (near Paddington Station).

LECTURES AND MEETINGS, ETC.

On Wednesdays, 8 p.m., at 106, New Bond Street, W.

These meetings are open to all members of the Theosophical Society and their friends, unless otherwise stated.

- Oct. 6. Rev. G. W. Thompson (of the Progressive League).
The Modern Renaissance and the Progressive League.
- „ 13. Members of the Second Object Group. *Some Thoughts on Initiation.*
- „ 20. Mme. A. L. Pogosky. *The Russian Peasantry and the Evolution of the Home Arts.* Illustrated by lantern.
- * „ 27. Question Evening on general Theosophical subjects.
- Nov. 3. Mrs. Betts. *Traditions of Masonry.*
- „ 10. Social Evening. Members of the Lodge only.
- „ 17. D. N. Dunlop. *Present Social Injustice.*
- „ 24. Mrs. Windust. *The Druids, their Ceremonies and Symbols.*
- Dec. 1. Mrs. Sharpe. *The Bodies that We Wear.*
- „ 8. Miss Isabelle M. Pagan. *Comparative Religious Art (Hindu, Greek and Christian).* Illustrated by lantern.
- „ 15. Discussion jointly with members of the Blavatsky Lodge. *Some of the most Significant Signs of the Coming Civilisation.*

* Members are particularly requested to come prepared with questions.

GROUP MEETINGS.

- Oct. 5. Art Group. 6 p.m., at 19, William and Mary Yard, Little Pultenay Street, W.
- „ 6. First Object. 6.30 p.m., at 106, New Bond St., W.
- Oct. 13. Third Object. 6.30 p.m., at 106, New Bond St., W.
- „ 20. Second Object. „ „ „ „
- „ 27. First Object. „ „ „ „
- Nov. 3. Art Group. 6 p.m., at 19, William and Mary Yard, Little Pultenay Street, W.
- „ 3. Second Object. 6.30 p.m., at 106, New Bond St., W.
- „ 10. Third Object. „ „ „ „
- „ 17. First Object. „ „ „ „
- „ 24. Second Object. „ „ „ „
- Dec. 1. Art Group. 6 p.m., at 19, William and Mary Yard, Little Pultenay Street, W.
- „ 1. Third Object. 6.30 p.m., at 106, New Bond St., W.
- „ 8. First Object. „ „ „ „
- „ 15. Second Object. „ „ „ „

The General Study Class meets every Wednesday at 3.30 at 42, Craven Road, Paddington, W. The book studied is *The Ancient Wisdom*. Any member wishing to join should communicate with the Hon. Secretary.

The Practical Meetings of the Third Object Group will be specially notified to the members.

Applications for Membership in any Group should be made to the Chairman of that Group.

Subscriptions and donations for the LEAFLET can be sent to the Editor at 42, Craven Road, Paddington.

THE circulation of the LEAFLET has now reached 300 copies, and while we are pleased to find so many readers we would remind them of St. James' words: "Be ye doers of the word and not hearers only." We want each member to take an active interest in the LEAFLET by contributing notes on any interesting lectures, books, etc., but better still original matter.

We have begun discussion evenings in the Lodge, with a double object, first to exchange ideas, secondly to give members practice in expressing those ideas, and thereby raising the efficiency of the Lodge as a centre for disseminating Theosophical thought.

So also we would like more original matter sent in for the LEAFLET, the important point is not that this matter be printed, but that it be written; for the writer will have gained a clearer idea of that which he has endeavoured to put down on paper, and what he has gained, he has gained not for himself alone but also for the Lodge.

As a beginning we would ask as many as possible to send us legends referring to Christmas and the Nativity; not merely miraculous stories but such as contain inner teaching. All such contributions must be in the hands of the Editor not later than December 1, addressed to 42, Craven Road, W.

From the Art-Group to the Lodge.—We are considering the possibility of playing a Greek

Drama—primarily to an audience of poor people, secondarily to the T.S. Some of us have faith in the poor people, others are doubtful: but the experiment is worthy of a trial. Greek plays are not so obscure as those who have not read them rather naturally suppose. The play would be given free.

If there are any members in the Lodge who would care to assist us we should be glad. Apart from the rôles to be acted there will be, of course, many incidental activities—the making of dresses, secretarial work, etc.

Whether we can carry out this scheme will depend upon the support given to us. If anyone is willing to help, please communicate with Mrs. Bishop, The Studios, 15A, Brook Green, Hammer-smith, or Clifford Bax, 12, Jubilee Place, Chelsea.

THE LODGE LECTURES.

ON July 14, Mr. Godwin Baynes read a paper on "Walt Whitman as Mystic." He said that "the good grey poet" was "not a great philosopher, for he never accomplished a philosophic clearness of thought. With him the head was ever a laggard to the heart. But above all fine accomplishment of the intellect must be ranked his crowning gift, the gift of great and simple men,—Mystic Vision." Mr. Baynes defined mysticism as "the sum of all emotions by which the individual

aspires to, or attains to, the consciousness of his union with the Universal." Whitman's claim as mystic was then supported by several extracts from the "Song of Myself."

He also affirmed that Whitman adhered to the doctrine of Reincarnation, instancing the following passages: "I saw the face of the most smeared and slobbering idiot they had at the asylum. And I knew for my consolation what they knew not, that the agents who emptied and broke my brother, the same wait to clear the rubbish from the fallen tenement, and I shall look again in a score or less of ages, and I shall meet the true landlord, perfect and unharmed, every inch as good as myself." Speaking of Whitman as artist, Mr. Baynes expressed some contempt for "those whose ears are only attuned to literary designs and patterns," and who are consequently offended by Whitman's "unskilled rhapsody," but it is doubtful whether Swinburne or Homer lost anything of energy by the use of "patterns." On the other hand, he said truly that "often the highest spirit of poetry breathes over Whitman's soul . . . and his emotion is carried along on a majestic recitative of deep sonorous rhythm like the sound of the west wind moving over a solemn forest of pines." Still, he contended that the expression of personality is more important than the perfection of craft, and in this respect Whitman's work manifests an illimitable love—not for men (of all

kinds) only, but likewise for "things," for "the magnetic nourishing night" and "the sun-bathed rapturous day."

July 21st was the last evening of the summer syllabus; the lecture which had been arranged for that date was unavoidably postponed, so that a Question evening was substituted as an experiment, and apparently in the opinion of those present proved a success.

The questions were asked and replied to by any member of the audience. They touched varied subjects such as the coming race, infant mortality, the effect of cremation on the astral body, animal clairvoyance and Socialism. All of these questions raised more or less a discussion, so there was evidently no lack of interest.

On the question of cremation it was suggested that if the "dead" person thought of his astral body in terms of the physical he might experience a shock, as it has sometimes been stated is the case.

Mr. Wolfe Murray mentioned that it was said that in the early days of the Christian Church a method of "snapping the cord" of magnetism which bound a man to his physical body was practised at death, this was by a Service or Mass in a particular key, corresponding to the note to which the life of the man might be said to be attuned. It would act in the same way as the breaking of a glass by sounding a particular note.

Miss Curtis remarked that a book containing the directions upon this practice is said to be one of the secret books in the Vatican. The old custom of "keening" the dead was perhaps also connected with the same idea.

Mr. Gardner asked whether some form of Socialism is not a necessary outcome of the doctrine of Karma.

This provoked considerable discussion. Miss J. Clarke pointed out that many people confuse the terms of Socialism—economic and otherwise. The effect of Theosophy on her was to make the economic Socialism fail.

Miss F. Smith remarked that Mrs. Besant had said that the Fabians are working from the right side, their economic Socialism is getting a more religious side. It is not to teach the poor that they *have not*, but to teach others their duties.

On September 15, Mrs. Duddington told us in her paper that Theosophy in Daily Life consists in the application of divine wisdom to the affairs of every day.

Theosophy will (1) Unify the Consciousness, (2) Harmonise the Vehicles of Consciousness: thus making life respectively (1) An Altar of Sacrifice (Unity); (2) A series of harmonious moments (Harmony). The three concepts, or doctrines, of Theosophy, when considered as a whole and relatively, cannot but interpenetrate daily life.

(1) Karma. The Law of Action and Reaction.

(2) Reincarnation. The Synthetical Philosophy of the Soul.

(3) Brotherhood. The corollary, logically arising from the study of Karma and Reincarnation as two great principles of life, and engines of evolution.

(1) *Karma* must be approached philosophically, and studied from the widest standpoint.

Care must be taken not to narrow the law within too concrete limits, rather is it a divine harmony, a law of the Great Ones behind Evolution, an ordinance given to Man by those above and beyond him.

Karmically considered, Time and Space are but Titan Gaolers, not Arbiters of Destiny, for the spirit of man may not be measured by duration, nor can cubic feet contain a spark of the divine fire.

To all the Great is given this Great Light; they bear it aloft, on us it shines; happy those whose darkness is illumined by their beams.

Reincarnation teaches the folly and futility of much of mortal judgment. For by its nature it is and must be partial. How can we know the road by which our brother has travelled thus far, and will go? How, then, can we judge his present action? Moulded by the past, modified by the future, is every present action, and who are we to decide whether he has succeeded or failed, according to the ability of the moment exercised by his

present personality. Ourselves we can learn to judge far more easily—there we have ample scope, remembering always that in all harsh judgment the Karma falls upon the judge and not upon the victim.

Theosophy in daily life helps us not only to realise the divinity in ourselves and others, but teaches the mortal to climb upward till it reach the knowledge of its inherent divinity.

Let us not be afraid to live, for only by life shall we learn. Only by the full experience and lessons won through all that joy and pain have to teach shall we reach the Place of Peace, beyond storms of joy and pain.

Let us take courage, then, and not fear the Life of Love and Knowledge. They are two great Experimenters who will deal with us, transforming, transmuted, re-shaping, if we give ourselves to the ordeal. Keeping spirits, minds, hearts open always to the Great Life, ever ready for the Great Light to pierce our darkness.

The evening of September 22 was filled in an interesting and original way by Mr. Raymond Duncan, who lectured on "A Method of gaining Wisdom by the practice of Music and Dancing." Mr. Duncan wore his accustomed Greek costume with sandals and bare arms.

He told us that the country people know what true music is, for if one goes to China or among the American Indians, or to India, and other

countries, one finds that there are people who sing quite other music than the composed music with which we are familiar. In Greece there are people who teach a wonderful universal music, but our great musicians are ignorant of it.

It is a fact that a violin can be ruined when different vibrations are produced upon it than those to which it has been accustomed. Old violins are valuable because they have been played on by masters of music and the wood has been hardened and toned by harmonious vibrations.

It is possible also that dancing as well as music can be a means of gaining wisdom. England is very much behind other countries with respect to dancing.

If a man plays into his life an inharmonious and discordant melody he will become unbalanced, but if in his life he *dances* to true music he will act regularly and rhythmically. This is not absurd, for in some countries the people *do* dance, here we do not yet know what it means.

In an island in Greece near where the lecturer lives the people do not only dance as a pastime, but during their work. Mr. Duncan told us he can hoe the hardest ground better than the labourers can because he had studied certain poses which eased the labour, while they are only doing it instinctively. He had a loom; if he became careless and unrhythmic he produced bad stuff. There are different songs for different kinds of

goods, and with different songs the material has another appearance, dependent on the movements of the body being in harmony.

He believed that through music and dancing people could gain as much knowledge of God as was necessary. Greek music as it exists to-day is an uninterrupted sequence from the early days. It was based on a certain division of the scale, or rather of the tetrachord. If one ascended the scale in a wrong way one would become unbalanced.

He had come to see that words are not the natural means of communication. With words one can tell lies, and it need not be discovered, but when we speak in song and make a discord everyone knows it.

VITAL QUESTIONS OF THE THEOSOPHICAL MOVEMENT.*

. . . "PEOPLE say lightly: 'Why should I know all this about the essential [or fundamental] parts of man, about the evolution of the world, etc. All that is merely head-knowledge; it is something intellectual. What I want is the deepening of my nature. The divine principles of being cannot be contained in such "dry" conceptions; they can only be reached through the living soul.' . . . If

* (Translated from *Lucifer Gnosis*, No. 34 by A. M. W.)

those who say this had only a little more patience, they might penetrate into the true state of the case. For with patience they will be led to recognise that real knowledge, in the sense here intended, only appears to them as head-knowledge and something purely intellectual, because they are afraid of setting anything else in motion but their intellect,—their dry, sober thought. By such an exercise of patience they would see that just what their *nature** seeks, must be found in what they reject as 'purely intellectual.' They start back in alarm from giving themselves up to penetrate into the *ideas* of the higher worlds, and therefore fail to learn how warmed and quickened their nature might become by these ideas. The immediate fate of such natures will be that their fervent longing after what their soul contains will be consumed by itself, because they reject just what might bring them healing. The bare statement that 'man has only to penetrate into himself in order to find God,' is really not enough. And it is not enough, in however many different ways it may be repeated. Man has arisen *out of the world*; he is a 'little world,' in which in a particular way *everything* is concentrated that is contained in the visible, and to a large extent in the invisible world. And man cannot be understood unless the world is understood. It is not the man who only broods

* ? Gemüt—soul, mind, heart.

on his own inner nature who learns to know himself, but the one who grasps the true essence of the stones, plants and animals around him; for *he himself is* their essence concentrated into one. . . . True knowledge of the world is at the same time true self-knowledge; and it is the only self-knowledge that bears fruit" (p. 674).

"What theosophical ideas have to offer, are not moral principles, but, for example, ideas about the evolution of humanity and the earth. But he who gives himself up self-sacrificingly to these ideas, not with his intellect alone but with all the warmth of his heart, develops in himself that wellspring of feeling, *through which* comes forth action in the sense of love of humanity as a whole [general, universal love of humanity]. The right interpretation of the first principle of the Theosophical Society—the kernel of a universal bond of brotherhood—is reached, when the perceptions of the higher worlds are unreservedly cultivated and the sure hope thereby gained that the corresponding virtues in the visible world necessarily result from a perception of the invisible. For the morally good follows from the spiritually true.

"What our time really needs, is this: cultivation of the knowledge of the supersensual or transcendental. . . ." (p. 675).

"WHILE the Law stands, where God is, no effort can fail to produce some result." LEADBEATER.

AN APPEAL.

As we are now on the threshold of winter, I am writing to ask the members of the Theosophical Society to help the Poor Children's Clothing Guild by gifts of clothing, etc.

I am hoping that many will respond to this call and join the Guild, so that we may have a good supply of clothing to distribute among the destitute children whom we want to help at Christmas.

To-day, as of old, the Master saith: "If ye love Me, feed My lambs."

All gifts will be gratefully acknowledged by

MISS M. E. MCINTYRE,

48, Fitzroy Road,

Primrose Hill, N.W.

ST. MARTIN, THE SOLDIER.

ONE day while walking with his companions they met a beggar, the others passed on without heeding, but St. Martin stopped, and having no money to give, he took his cloak, cut it in two with his sword, and giving half to the beggar, wrapped himself up in the other half. At this all his companions jeered. That night St. Martin had a vision, he stood in heaven, and Christ came up from the earth and entering through the gate of Heaven stood amongst all the holy angels wearing the half of St. Martin's cloak, and said to the assembled angels, "See what my servant St. Martin has given to me."

THE MUSIC BOOKS OF GOD.

At the beginning before man sinned, in the evening twilight God came out of His pavilion in the heavens with His great golden harp and sang to the sons of men, and all creation fell asleep, lulled by the music of God.

But man sinned, and God came no more out of his pavilion to make music in the twilight, so the earth could not rest, but the beasts began to roam and in the darkness to slay one another. When the angels of God saw the misery of the earth they wept; then they took the great music books of God and tore them up, and from heaven scattered the leaves over the whole earth, that the sons of men might find them and have peace once more.

So the sons of men picked up, here a leaf and there a leaf, and each cried out, "Behold, I have God's Song," and his fellow cried, "Not so, I have God's song," so they strove and each slew his neighbour, and when the angels saw it they wept.

So it went on until the end of time, and at the great resurrection day as each man rose he began to sing that portion of God's song which he had found on the earth, and as the great chorus swelled up before the throne, behold, it was the Song of Moses and the Lamb.

THOUGHTS FROM THE ART
MOVEMENT.

Imagination.—When I look out upon the world and watch the innumerable activities with which my fellow-men are engaged I ask myself that ancient question, "What is it that humanity through all its generations, through all its ages of effort, has been seeking?" And I hear another Self within, answering that the whole aim of man is to imagine God.

*

Imagination is the forerunner of "reality." Subjectively it is itself as real as anything external. It is the faculty of projecting oneself outside or ahead of what one is already. Without it we should have to be taught or evolved by a very laborious method—that of actual physical experience. But imagination is our short-cut to perfection, and the best thing a man may possibly do is to imagine, to throw out a greater being than himself and then gradually to express it, to make it manifest in every part of his being, and so to become what he has dreamed.

*

Imagination is sometimes thought to be related to the moon, and to be the origin of much lunacy. But in the case of the lunatic the imagination revolves upon its axis, in the case of the mystic it revolves spirally. The mind of the lunatic

stagnates in one idea. He never develops. If he could develop he would become actually like the person he imagines himself to be.

*

Hero-worship has often a similar origin. A boy hears of a great man and seeks to be like him. But he does not stop. He continues to wonder what his hero would think here or what he would do there, and thus he develops his whole nature by this power of imagination, to an extent which would have been utterly impossible by any other means.

*

I have often wondered how any saint can win Nirvana before all men have won it, for in that state is he not all things? We are here confronted by that question which is always the end of all other questionings: how the Unmanifested One can put forth a part of Himself and yet remain entire. We are told that this is a matter that eludes the intellect but the intellect goes away hungry. If we could imagine perfectly the end of the universe we should smile at all the tragedies encountered on the upward way, and should we not have entered into Nirvana, even although in deed and power we might still be a million years away from it?

*

When the Universe arose Will said to Imagination, "Let there be Light," and there was Light.

The Earth.—Sometimes when I am near the sea at sunset, or in the depths of a forest at noon, I realise that we are not yet worthy of the beauty in the world.

*

Were it not for the statement of seers I should have maintained that we shall never behold a world more beautiful than this, and that if we do not find in earth all the loveliness we desire it is because we are dim of sight. For my own part, remembering all the beauty which the passing of years has revealed to me, I do but pray that I may learn to see more fully the glories that are round me, for I know that there are men to whom the world we contemplate is yet more beautiful even than it is to me.

*

The Parable of the Universe.—When the Stoics told their followers to "live according to Nature," perhaps they meant more than men usually think. For we should do well if we were to apply the laws of Nature to the life of the soul. There should be a night and a day of the soul, and we should withdraw from action at intervals to the end that when we go back into the world we may bring to it something new. For even spiritual force gets worn with incessant use and we should accomplish more if we thus withdrew and occasionally rekindled our early ideals.

Excitement.—The world has now great need of a quietist. He who should make clear to men and women how rich with beauty is the gentle contemplative life might really be of greater value to mankind than many an active praiseworthy reformer.

*

The Likeness of the Soul.—Although we feel ourselves to be our bodies, although we feel that our physical appearances more or less adequately represent us, we are sure that they do not express our souls completely. For the "dense body" responds very slowly to the changes of the soul and may be many years "out of date" as an image of the man within. It seems that we go through the world looking for truer pictures of ourselves. When we delight in the form of a flower it is because we find in it an expression of something within ourselves. So is it also when we love another. He or she is an expression of a quality, potential or present, in our own souls. If you try to realise the true likeness of someone else you will feel that he is not satisfactorily expressed in his physical self. You will think of his soul as a flower; as the figure of a god or goddess—such as were carved in Egypt or Greece—or even, perhaps, as a beautiful landscape. With practice you may attain to such clear pictures of a disincarnate friend that you could easily paint, as it were, a picture of his soul.

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