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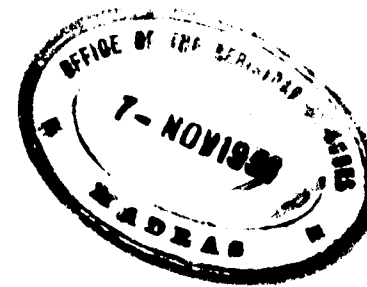
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

November 1936

Vol. LVIII, No. 2



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MAGNA EST VERITAS

On the 17th November 1936 will be universally celebrated the sixty-first anniversary of the Foundation of the Theosophical Society. Colonel H. S. Nichols, the President-Founder, struck its keynote in his Inaugural Address at New York on the 17th November 1875:

"In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The present small number of its members is not to be considered at all in judging of its probable career. No, it is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age. What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail."

Vol. LVIII

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No. 2

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: **GEORGE S. ARUNDALE**

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

OUR POLICY FOR THE FUTURE

To maintain a constant application of the Wisdom of Theosophy to the needs of the outer world, through the initiative and activity of individual members and groups of members. Among such needs may be emphasized :

(a) The urgent need for the replacement of the will to war, in all its varied manifestations, by the will to peace.

(b) The urgent need for the restoration of chivalry to its essential place in human life.

(c) The urgent need for the spread of refinement and culture to take the place of the ugliness so prevalent in every department of human life.

(d) The urgent need for renaissance in religion, in government, in education, in health, in the employment of leisure, in the earning of livelihood, in relations with the sub-human kingdoms of nature.

GEORGE S. ARUNDALE,
Freedom and Friendship, pp. 407-8.

GENEVA WORLD CONGRESS



The President and Rukmini Arriving in Geneva from Holland



Members in National Dress



ON THE WATCH-TOWER

By THE EDITOR

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

THE CAMPAIGN FOR UNDERSTANDING

I AM hoping in due course, if the necessary material becomes available, to launch through our Publicity Department a Campaign for Understanding to counteract, at least to some extent, the extraordinary prevalence of that misunderstanding which sooner or later breaks out in its virulent forms of illwill and war. Everywhere I have travelled, while on the one hand there are potent forces at work for goodwill, there are also forces at work to separate and to antagonize. I have found both forces everywhere, even within the ranks of membership of our Society, where there is always a danger of unwise sincerity seeking to dictate to freedom. I was very much touched in

the midst of the World Congress by the way in which representatives of Germany and Italy presented the cases of their respective countries, and by the respectful attention with which such presentations were met by the Theosophical audience. We are all too hasty to condemn, too quick with our appraisements, too uncompromising with our decisions, forgetful of the fortunate fact that everywhere there is good, as everywhere, too, there is ignorance. But I was no less impressed by the fact that a spirit of excitement, of violence, of intolerance, even of hatred, pervades any atmosphere which is at all charged with politics. Self-control and all other decencies of our so-called civilized

life seem to flee before divergent political opinions, and before all burning questions of immediate political moment. In an instant people become excited, lose their balance, and vulgarly hurl against their opponents all kinds of abusive epithets and insults. It is indeed curious how so many of us descend to the level of our savage states when we enter the field of politics—tyrannical passion obsessing us to madness. Many people never seem to grow tired of vaunting, sometimes consciously and sometimes unconsciously, their fancied superiority. "I am free. I am right. I bask in the light of Truth. You are a slave. You are wrong. You cower in the darkness of ignorance."

The Shining of Truth

As the Sun shines everywhere, so does Truth shine everywhere. As everyone has the air he needs for breathing, so does everyone have the Truth he needs for growing. But each of us needs more Truth, more light. Thus should each of us shine to the utmost with the Truth he has and ever be seeking for the Truth he needs—which he will find around him everywhere. But there is no occasion, surely, for any of us to shine aggressively, proudly, in a spirit of superiority. We may well rejoice in all we have. Yet others may no less rejoice in all they have. For in the love and justice of Nature to each is given light on his way. He may need more. But no one is in utter darkness, save as deliberately he turns his back upon his light, causing the shadow of his ignorance to interpose.

I feel that specially as regards nations and faiths there is urgent need for understanding, though by no means necessarily for approval. If those who seek to convert the so-called heathen to their own particular faith knew more about the faiths of others, they would soon discover that in general each one of us needs conversion, but not a member of a particular faith more than a member of another faith. We need conversion to the Truth that is already in us, not to some other Truth.

So far as regards nations I am addressing a few questions to the General Secretaries of our various Sections in the hope that they and also some of their members may feel disposed to send me answers. It is easy for us to hear denunciations. They dog our footsteps everywhere. Let us hear for a change appreciations, even though, moving more slowly, these may find it hard to overtake and overcome our propensity to destruction.

Here are three questions which I am sending round:

1. What notable work is at present being accomplished in your country in every department of life, with special reference to activities promoting brotherhood and humaneness? Illustrations are requested where available.
2. What are the definite misconceptions, on the part of other countries, peoples or individuals, as to conditions and policies obtaining in your country? Is there some specially unfortunate misconception or misjudgment which you would like to explain?

3. For what definite ideals, principles and actions do the people of your country as a whole stand?

I think that the same questions, substituting the word "faith" for "nation" or for "country," would meet the case of the faiths of the world.

Each faith, each country, is in fact so much finer than we think it, that it would help us and help the whole world to know more about faiths and countries, our ignorance with regard to which is alone responsible for our lack of appreciation, and for our misconceptions and misjudgments.

Weaknesses and Strengths

It is, of course, obvious that the discerning impersonal traveller, intent upon understanding and therefore upon appraising accurately both the assets and the liabilities of a country, and having had considerable experience of travelling, is able without much difficulty to perceive where there is weakness and where there is strength; as can no less the student of faiths similarly equipped. It is clear to me, for example, since all nations are of deep and friendly interest to me, that at the present juncture each country I have so far visited through many years has alike its dangers and its possibilities, and I am anxious to see how they will be guided in the near future. In some cases I discern a hardness which is full of danger in the future even though it may seem a bulwark in the present. In other cases I discern a superficiality which cannot continue without growing weak-

ness. In some I discern a fear which must inevitably sap at the very roots of their vitality. So much for the weaknesses. As for the strength I have discerned much of this too, for as there is weakness everywhere, so there is strength. But in these days of the tyranny of the lower mind, which so often accumulates with marvellous ingenuity facts which it is too ignorant to know how to use to their real purposes, there are too many individuals who have assumed the verisimilitude of ferrets, and who are more intent upon discovering material for blame than for praise—with the resultant lowering of national and international life.

Hence the urgent importance of some of us addressing ourselves to the duty of revealing the Good, the Beautiful, and the True wherever we can find it. And, as I have said before, these are everywhere. We need not fear that our revealing of the light will render us blind to the darkness. There are people the world over intent on crying out that there is darkness everywhere else but in themselves, forgetting that much of the darkness they think they perceive without is that which they themselves are within. And how insistent is the temptation to erect ourselves into standards for other people instead of being intent on striving to reach our own. As with individuals, so with communities, so with nations, so with faiths: Everywhere the sense of self-satisfied superiority seeking to tyrannize over its surroundings.

When I hear people inveighing against tyranny and dictatorship I wonder if they realize the extent

to which they too are tyrants and dictators, using, perhaps, their strength upon the weak, as in the case of the meat-eater, the vivisector and others, dictating, subtly or otherwise, to others how they should live and what they ought to believe. How few there are content to declare, to proclaim, their modes of living, leaving the mode itself to justify its truth in the power of its inherent nature. Such, it seems to me, should be the way of most students of Theosophy—leaving the Eternal Wisdom to become justified by its inherent spirit. How wise our founders were to recognize the fact that the strength of The Theosophical Society lies in its multitudes of freedoms, in the freedom of each individual member to live his own life, illumined or not by the Theosophy at his disposal. We have no policies which we desire to dictate to the world. There is in us no sense of superiority. Some of us have our Theosophy which we are eager to display to the world for such use as the world may think fit to make of it. All of us have Brotherhood which we strive to live. But we desire to convert none, only to help each to his own fuller living.

What Is Understanding?

There is no understanding without appreciation. There is no true knowledge and no wisdom which does not cause a deepening realization of the Unity and Solidarity of all Life. Knowledge which intensifies the sense of separateness, thus causing antagonism, is in truth ignorance at work ma-

noeuvering power, as when a little child seeks to drive an engine or an aeroplane. Knowledge is indeed power, but it remains unassimilated and chaotic so long as it leads to or intensifies separateness. So is it true that when knowledge outstrips character, as is the case everywhere today, the whole world grows ill and disturbed. And while the development of character in a measure depends upon the growth of knowledge, much of such knowledge must be self-knowledge—which is the Science of Theosophy. The individual must discover himself as he also seeks to discover the outer world. Thus alone will he become a Master of Life, shining with his own light, not merely reflecting the light without, becoming the Law, not merely obeying it.

We make the mistake of seeking knowledge for its own sake instead of seeking character for Life's sake. Knowledge is indeed food, but character is the very body itself. The true feeding of the body is to build it, not to stuff it. And it is not a little true that at any particular time one man's meat is another man's poison, though in the long run there is meat alone for all. No one, therefore, should permit the opinions of another, and still less the utterances of a crowd, to weaken his own individuality, to diminish his power of self-expression. It is infinitely more important for each one of us to know what we say, can say, should say, than to know what others are saying. Even the wisdom of the greatest is but to show us how wise we ourselves can become in our own uniquely

different ways. Thus is understanding to the end that we may perceive where others are and help them on their ways, and no less to show us where we are and help us on our own individual ways. We need to understand others in order to understand ourselves. Where we are unable to understand, there are we ignorant. Where we deny and reject, there have we still to affirm and to receive.

Two truths are worth remembering in this connection:

I cannot harm or help another without harming or helping myself.

I cannot hasten or hinder the growth of another without hastening or hindering my own.

Spain

Elsewhere will be found a letter I have addressed to Senor Lorenzana, the General Secretary of the Spanish Section. One Spanish member was able to be present at the World Congress, having walked all the way from his home town in Spain! A little band of Portuguese Theosophists was also able to be present, after encountering innumerable difficulties. The civil war in Spain completely prevented all travel. The situation in Spain is only the outward and visible sign of the widespread unrest prevalent through Europe. It is the unrest come to a head, and the protagonists represent the two dominating elements in almost every country. Our Society observes a policy of benevolent universality, and it is not for me to express an opinion as to the merits of either of the contending elements. But I

do most earnestly hope that Spain may soon enter a period of peace and prosperity, for she has very much to give to modern civilization which must needs be withheld while her nationals are at war among themselves. Were it not for fear of the consequences I think this civil war would have been the occasion for the European countries to range themselves either for or against one or the other of the two principal forces; and then would have come the conflagration. Statesmen and politicians are afraid, and the peoples are not yet vocal enough to speak their undoubted abhorrence of war.

Goodwill versus War

How thankful we may be that the World Congress with its Will to Goodwill took place at this critical juncture, that it was so finely happy and harmonious, that it was so richly blessed, and that its venue was the very Hall in which the League of Nations will continue to meet for some time. How thankful, too, we may be that in every country in Europe there are members of The Theosophical Society working for peace and goodwill, for mutual understanding and therefore appreciation. We need to work harder than ever now, and this means a deeper knowledge of the Science of Peace and of Goodwill which is Theosophy, and a keener application of the Science to the everyday affairs of life. Can we Theosophists substantially help to insure the world against war, against unemployment, against cruelty, against depression, against misery? We have the power. Do we yet know

its nature? Do we yet know how to apply it wisely and impersonally? Every member of The Theosophical Society is *ipso facto* a messenger of Peace and of Prosperity too. But the potency of his messenger-ship depends upon his activity, upon his study and experience of Theosophy, upon his application of the light he has discovered to the darkened places of the world.

The Unknown Theosophist

The more I travel from one country to another the more I am impressed by the fact that our Society's strength lies very largely with those members who are not known at all outside the comparatively small circle of their Lodges. Everywhere I come across the member who is content in his membership, who indeed glories in his membership, and whom no change of leadership, no divergence of opinion, no clash of personality, no storm or cataclysm, causes to vary a single hair's breadth from his allegiance to Theosophy and to The Theosophical Society. He studies our literature. He listens to our lecturers. He renders such service as he can, both financially and otherwise, to his Lodge and to such other needs as may come his Theosophical way. He is happy to meet a fellow-Theosophist who- ever such Theosophist may be, and has no interest in inquiring as to the nature of his fellow-member's opinions. He is not interested as to whether such fellow-member is "for" or "against" such and such a person, or such and such opinions. It is enough that his friend

is a Theosophist. He has no single-track mind, even though he himself may find special satisfaction in pursuing a particular line of thought. He finds it entirely unnecessary to seek after reconciliations, and he is not among those who are forever straining to show that Mr. Krishnamurti's philosophy is essentially the Theosophy as some know it. He is not forever asking Krishnaji about his relationship with Theosophy and The Theosophical Society. For him no opinion-tight compartments exist. He is happy in his Theosophy. He is happy to hear Krishnaji. He is happy to hear all who speak from conviction and in simple and direct sincerity, whatever be their views. And in the midst of all the differences which may surround him he remains serene, stalwart in his support of The Society he loves and of the Theosophy he knows. And to him all greatness is precious, be it the greatness of Krishnaji, or the greatness of Dr. Besant, or the greatness of Bishop Leadbeater, or the greatness of H. P. Blavatsky, for it is their greatness which thrills him and stirs him and gives him peace and courage, far more than the opinions they may individually express. He is thankful to hear greatness speak, however divergent be the forms of its utterance.

Krishnaji and India

When Krishnaji returns home to India I hope he may be heard without that accompaniment of continual comparison and probing which so often almost entirely mars the value of the message he gives to the world, so far as regards



Reception of Members by the City of Geneva



The P.T.S. Talking to Press Representatives

(Left to Right : Rukmini Devi, Miss Dykgraaf, Dr. Arundale, Prof. Marcault)

those who have not yet risen beyond the destructively dissecting lower mind. India needs Krishnaji and his crystal-clear perception of the Real, and I say this who am a Theosophist above all else, and knowing of the mighty mission of The Theosophical Society, to the furtherance of which I try to give myself heart and soul. These are no days for the exaltation of divisions and separateness, but for the holding of differences within an unshakable solidarity. "Together differently"—so shall we rejoice both in the Rainbow and in our Lord the Sun.

Let me add that sometimes I feel I should like to speak publicly about Krishnaji and his work, but two considerations cause me to refrain. First, he alone can speak rightly of his own work. Second, I should immediately cause endless unprofitable discussion. People would be asking Krishnaji if he agreed with what I said, and then he might say he did not; with the result that there would be produced confusion worse confounded. Is it not easy to imagine some foolish person sending in a question beginning: "Dr. Arundale recently said . . . Do you agree?" How futile these questions are, and how much better both the questioner and the answerer would be employed if the one sought further elucidation and the other amplified his elucidation.

Next World Congress

A very interesting decision was the resolution of the General Council that the next World Congress should meet, subject to an invita-

tion from one or another of the Sections concerned, in South America in 1942. I hope our South American brethren may be able to respond to the General Council's suggestion, for the holding of a World Congress in South America would give a wonderful impetus to the work of the Theosophical movement in a part of the world which is particularly receptive both to Theosophy and to The Theosophical Society. We have asked Mr. Jinarajadasa, as one very familiar with South America and a *persona multa grata* with our South American brethren, to be good enough to go into the matter with them in due course.

We had a cabled invitation from South Africa, which we felt very much disposed to accept. But it seemed to be the general opinion that South America should be the first choice, for a variety of reasons.

Theosophical Publications

A special feature of the World Congress was the admirable display of Theosophical literature by the Theosophical Publishing Houses of Adyar and London, under the direction of Mr. and Mrs. Severs of the London House and of Mr. van de Poll of the Adyar House. Literature in the English, French and German languages was available, and innumerable side lines in the form of photographs, incense, Indian oils, pendants, were displayed. So attractively was everything shown that the World Congress Book Store became one of the features of the great gathering, and I am told that the sales were unexpectedly satisfactory. In this

connection conferences were held between Mr. Sidney Cook, representing the American House; M. Fournier, representing the Java House; Mynheer Kruisheer, representing the Dutch House; Mr. and Mrs. Severs, representing the London House, and Mr. van de Poll, representing Adyar, and various agreements were tentatively reached regarding publishing work, including the difficult question of translations. For some years the importance of more efficient synchronization between the various Houses has been the subject of correspondence, but never before has there been the opportunity for the representatives of the principal Houses personally to meet and to determine a common policy. We much regretted the inevitable absence of Mr. Henry Hotchener, the head of the Adyar House, but his assistant, Mr. van de Poll, adequately represented him. I hope that as a result of this important meeting there will be much progress made in one of the most vital branches of Theosophical publicity.

* *

Benares Convention

I hope there will be a great gathering of members for our first Convention in Benares after many years. I am sure the General Secretary of the Indian Section and his colleagues will do all in their power to make it a success, and after Adyar there could be no nobler setting for a Theosophical Convention. So far as I know the dates will be as usual, and all correspondence regarding accommodation should be addressed to the General Secretary of the Indian

Section, Benares City, United Provinces. I am already in communication with those who, I hope, will consent to give the Convention lectures, and I venture to think we shall have addresses of special interest. I must not yet disclose the names, in case the invitation cannot be accepted. But as soon as I know definitely I shall hope to show that my prediction is based on unchallengeable certainty.

* *

Rebuilding Quetta Lodge

I expect there are many members who would like to help our Quetta brethren, so grievously devastated during the course of the terrible earthquake, to re-establish their Theosophical home, from the debris of which they have just been able to recover their library and other effects. Mr. Jamshed Nusserwanji, late Mayor of Karachi, writes that about Rs. 5000, or roughly £400, will be necessary to do this, and he asks me to appeal for small donations so that as soon as possible our Theosophical work in Quetta may begin again in its own building. There is a splendid field for Theosophical work in Quetta, but those members who live there are obviously quite unable to finance the necessary structure. I do not think it should take long to collect the required sum. Donations should be sent to the Recording Secretary, The Theosophical Society, Adyar, Madras, who will attend to their immediate forwarding. Already Rs. 202 has been received by him in connection with the earthquake and will be utilized for the new building.

LA THEOSOPHIE DEMANDE JUSTICE POUR L'ESPRIT CREATEUR DE LA JEUNESSE

PAR SERGE BRISY

(Address delivered to the Geneva World Congress, 2nd August 1936)

QUELLE justice ?

Et qu'est-ce que la justice théosophique ?

Est-ce la justice des hommes, faite d'efforts en vue de l'application plus équitable des lois humaines—application forcément troublée par les inévitables remous des passions et des désirs ? Une justice humaine, codifiée par des être humains qui tâtonnent encore dans le labyrinthe des interprétations, peut-elle être juste ?

Qu'est une loi juste ?

Et comment peut-on concevoir une justice infaillible ?

Comment surtout, en dépit des injustices qui nous entourent—et qui résultent toutes de l'ignorance—pouvons-nous, en tant qu'hommes, nous rapprocher d'un plus grand esprit de justice ?

La Loi Universelle

La Théosophie proclame qu'il existe une Loi Universelle, juste irréductiblement parceque mathématique : la Loi d'Action et de Réaction, de Causes et d'Effets ou Loi de Karma—chaque cause n'étant qu'un effet d'une cause précédente, chaque effet devenant la cause d'effets subséquents.

Ces causes et ces effets lient les individus, les nations, les mondes, aux effets inévitables de cette Loi impersonnelle et toujours agissante : une action produit sa réaction immédiate ou lointaine ; une cause engendre ses effets proches ou distants ; une parole, une pensée, une émotion, une intention, déterminent leurs effets vibratoires, donnant naissance à des causes nouvelles, productrices d'effets nouveaux.

Arrêtons-nous un instant dans cet aperçu sommaire et regardons le monde—notre monde—la terre, minuscule par rapport à l'Univers, vaste par rapport à l'homme,—et évoquons les actions et les réactions ininterrompues des individus entre eux : actions et réactions des guerres ; du chômage ; de l'injuste répartition des biens et de leur emploi égoïste ; de l'esprit de domination ; de la tyrannie des forts sur les faibles ; de la crainte et de la haine accumulées des faibles envers les forts ; des jalousies ; des discordes, des luttes et des compétitions ; des coups de Bourse, ruinant les uns, enrichissant les autres ; de la pauvreté, des famines, de la misère ; bref, de toutes les

plaies sociales dont nous sommes à la fois les générateurs et les victimes, tous, tant que nous sommes.

Envisageons également—car malgré le jeu des apparences, tout n'est pas qu'obscurité en ce monde—les réactions mathématiques de ce que les Bouddhistes appellent "la bonne Loi": actions et réactions des élans altruistes; des efforts tentés par toutes les associations ayant à leur base la fraternité; des créations d'oeuvres humaines telles que: parcs, préventorium, colonies de vacances, camps de chômeurs, auberges de jeunesse, scoutisme, protection des animaux, oeuvres de l'enfance, foyers d'orphelins, centres de santé, lutte contre les taudis, etc., etc.

L'homme est solidaire, consciemment ou inconsciemment, volontairement ou involontairement, du Karma total du monde, et Karma ne cesse de lier ou de délier les effets inlassables des inlassables causes.

Ce que la loi demande

Aujourd'hui, je viens demander justice pour l'esprit créateur de la Jeunesse. Il ne m'appartient donc pas de développer ici l'action de la loi karmique. Je ne l'évoque que pour appuyer ma demande sur une base solide et logique. Qu'il me suffise de dire que la connaissance de cette Loi universelle—le Karma—dans son application pratique, libère l'homme du jour où, consciemment, il travaille avec la Loi et non contre elle. La clef de la Sagesse, la clef de toutes les connaissances se trouve dans la pratique consciente de cette Loi, dans son étude approfondie, dans

la ligne précise de direction qu'elle donne: aux individus comme aux peuples, aux peuples comme aux nations, aux nations comme aux mondes; car elle est de tous les mondes et—universelle—agit, non pas impitoyablement, mais impersonnellement, en réponse directe aux impulsions reçues.

Madame Blavatsky écrit¹: "Karma est une Loi absolue et éternelle dans le Monde de la Manifestation. Et comme il ne peut y avoir qu'un Absolu, de même qu'une seule Cause éternelle et toujours présente, ceux qui croient au karma ne peuvent être considérés comme des athées ou des matérialistes, moins encore comme des fatalistes, car le Karma est un avec l'Inconnaissable dont il est un aspect, dans ses effets sur le monde phénoménal.

"Intimement, ou plutôt, indissolublement reliée au Karma se trouve la Loi des Renaissances ou de la Réincarnation de la même Individualité spirituelle dans une interminable série de Personnalités. Ces dernières sont semblables aux caractères différents joués par le même acteur, caractères auxquels l'acteur s'identifie et est identifié par le public pendant l'espace de quelques heures. L'homme intérieur, l'Homme Réel qui personifie ces caractères, sait parfaitement qu'il est Hamlet pendant la brève période de quelques actes, bien que cependant sur le plan de l'Illusion humaine, le personnage représente la vie totale d'Hamlet. Il sait également que, la veille, il était le Roi Lear, transformation d'Othello la nuit précédente. Et bien que le caractère extérieur

¹ *Doctrine Secrète*, Ed. anglaise, Vol. II p. 319.

visible soit supposé ignorer ce fait, et dans la vie actuelle n'en est malheureusement que trop ignorant, néanmoins l'Individualité permanente en demeure pleinement conscience."

La Conception Théosophique

Quelle est la conception théosophique de *l'esprit de Jeunesse*, car la Théosophie, dans ce domaine, apporte sa précieuse contribution.

Il nous est certes facile de dire notre âge physique—à condition de ne pas être arrêté par notre coquetterie—mais l'âge du corps physique, de cet instrument physique que nous utilisons durant notre manifestation sur la terre, n'a aucun rapport avec l'âge de notre âme ou de notre Soi, pas plus que l'âge mental n'a de rapport avec l'âge physique.

La Théosophie se base sur le principe des vies successives. Nous avons vu qu'elle le liait même indissolublement à la Loi de Karma.

Suivant ce principe, quel est notre âge, c'est-à-dire le point atteint dans notre évolution? quel est l'âge véritable des "jeunes"? Sont-ils—d'âmes—plus âgés ou plus jeunes que nous, toute question de vanité mise à part? Ont-ils, dans le passé, assimilé plus ou moins parfaitement les expériences de la vie?

Ce seul point de vue implique déjà une différence d'attitude—une attitude plus juste. Reconnaisant l'évolution et ses différents degrés, la Théosophie reconnaît également un stage atteint par l'âme dans son long pèlerinage. Et c'est pour quoi elle demande aux Educateurs: "Qu'éduquez-vous dans l'Enfant?"

de quoi êtes-vous les ambassadeurs?"¹

Il ne suffit pas d'avoir atteint un certain âge physique pour toucher à la connaissance profonde, du point de vue de l'assimilation vraie des expériences. Et l'âge physique n'est pas toujours un exemple ou un soutien pour la Jeunesse. Car la vraie justice est *la compréhension*, c'est-à-dire, une possibilité de la part de l'individu, de vibrer à l'unisson de celui qui manifeste—par l'enthousiasme, l'ardeur, l'élan, la spontanéité—*le feu de la création*.

Cette conception n'est pas courante. Elle apparaît même à beaucoup comme insolente. L'individu se drape facilement dans le manteau fripé et mangé des mites de son expérience de façade. Il oublie ses élans, sa jeunesse, et dans son coeur, hélas! se dressent les croix noires de ses amertumes renouvelées marquant la place de ses illusions perdues... un vaste cimetière où les tombes de ce qui fût jeune autrefois n'est jamais plus fleuri, ni même visité.

L'Eternelle Jeunesse

L'âge physique est un état de croissance ou de décrépitude du corps; l'esprit de jeunesse appartient à l'évolution illimitée de l'âme et fait partie de son expérience: plus l'âme est évoluée, plus elle s'abreuve à la coupe de l'Eternelle Jeunesse.

Des caractéristiques spéciales s'attachent à cet esprit. Nous les manifestons naturellement lorsque notre corps physique est encore jeune; mais l'entourage, les idées

¹ G. S. Arundale: *Gods in the Becoming*.

préconçues ou cristallisées, les piétinent et les meurtrissent, voilant de ce fait l'Eternel en nous. Parfois, cependant cet esprit de Jeunesse, loin de se laisser annihiler, s'épanouit dans la maturité et nous rayonnons la joie de vivre, parce que l'Esprit de Jeunesse brille dans nos yeux et sourit sur nos lèvres—l'esprit créateur, toujours jeune dans n'importe quel corps et que libèrent les épreuves de la vie, assimilées dans leur essence. Ces caractéristiques sont :

Elle est adaptable

1. L'ADAPTABILITE: La Vie, bien qu'éternelle et immuable en elle-même, est éternellement changeante dans sa manifestation. Elle fait évoluer la forme par des transformations constantes, brusques ou imperceptibles. Le Temps—éternel et immuable—n'est qu'une série de changements dans la matière. Les jours et les nuits, alternant sans cesse et apportant inlassablement de nouvelles expériences à toutes les âmes, ne sont, sur terre, que des moyens d'expressions du Temps éternel.

Si les formes extérieures changent autour de nous dans l'éternité de la Vie, comme elles, nous nous transformons, aussi bien dans notre compréhension que dans nos corps. Mais nous devons prendre conscience de ces manifestations et en étudier le développement. Chercher à comprendre les idées nouvelles, quelles qu'elles soient, sympathiques ou non à notre tempérament, accroît notre connaissance intérieure ; percevoir la signification de notre époque qui, actuellement, se transforme si rapidement autour de nous, permet de rester

en contact avec la jeunesse. Le mépris du passé éloigne du présent immédiat, somme changeante du passé total ; le retour exagéré vers le passé risque voiler l'avenir. Tant de grand'mères—et de grand'pères—répètent que "de leur temps, tout marchait mieux, que la jeunesse était plus courtoise, moins dévergondée . . ." Mais ils perdent de vue que "de ce temps-là" ils étaient jeunes eux-mêmes et qu'ils se révoltaient probablement, comme la jeunesse ne cessera jamais de se révolter, contre les idées surannées de l'époque. Au lieu de sentir la joie de l'expérience acquise et la légèreté de cœur, née d'une réalisation plus complète d'eux-mêmes, ils attaquent l'esprit de jeunesse qu'ils ne possèdent plus. Et de génération en génération, ils se passent la formule, dont ils rient au moment où, pour eux, cette formule avait un goût de cendres et une odeur de mort : "De mon temps. . ."

L'âme cherche sa libération

L'âme est de tous les temps. Elle n'appartient pas à une époque spéciale. Elle s'incarne, en quête d'expériences parmi de nouveaux entourages, dans des pays divers et traverse maintes fois, par le corps, les stages de l'enfance, de l'adolescence, de la maturité et de la vieillesse, pour franchir un jour le portail de sa libération.

Si, à l'âge des grand'pères—ou des grand'mères—nous restions souples, flexibles, adaptables, nous comprendrions la jeunesse actuelle, ses besoins, ses idéaux sans en vouloir à leur âge ou au nôtre, sans critiquer les changements apportés par les circonstances et

dont nous sommes, en tant qu'humains, responsables. Les jeunes filles de mon époque, dans mon pays, luttèrent pour conquérir leur liberté. Il leur était défendu de sortir sans leur gouvernante, elles ne rendaient pas de visites sans leur mère. Gardées dans une fausse ignorance des faits naturels, elles essayaient d'acquérir des connaissances approximatives et le plus souvent erronées, par de nombreux moyens. Elles traversaient la période critique qui sépare la génération précédente,—remplie de préjugés rigides,—de la génération nouvelle, décidée à suivre des cours à l'Université, à choisir une profession, à accepter comme une chose normale la camaraderie entre jeunes gens. Ce "temps-là" n'était pas supérieur aux temps présents. D'ailleurs, si les coutumes changent, les passions sont toujours pareilles. C'est pourquoi un adulte peut comprendre un jeune, à condition de ne pas oublier les remous tumultueux de ses enthousiasmes d'antan.

La souplesse et l'adaptabilité viennent donc en premier lieu : pas d'idées préconçues, de rigidité de conceptions. La vie est éternellement mouvante et transforme sans arrêt autour d'elle tout ce qu'elle fait vibrer à son contact. L'esprit de jeunesse s'harmonise, dans l'individu, à l'éternelle mobilité de la vie. Il ne peut stagner ; au contraire, il jaillit telle une source, ou trace son cours tel un ruisseau ou un fleuve ; il s'abandonne au flux et au reflux de ses vagues, tel un océan. Il va de l'avant, il ne peut s'arrêter dans son désir d'expérience, il n'assimile l'expérience présente qu'en vue de

l'expérience à venir, il est si avide d'expériences, qu'il écarte celles qu'il n'a pas encore eues le temps d'assimiler pour en tenter d'autres.

L'adulte n'est pas réellement un exemple, s'il n'a transmué en sagesse les graines d'expérience semées, par les événements, dans cette incarnation présente et dans les incarnations passées—fragments de la vie totale. Quelles que soient ces expériences cependant, la Jeunesse n'en rappelle pas moins incessamment à l'âge mûr la leçon de la jeunesse elle-même, avec son adaptabilité, sa vivacité, sa mobilité, ses rêves, ses extases, ses héroïsmes, son désintéressement, ses enivresments, sa faculté de vibrer intensément—toutes choses que, peut-être, l'adulte a oubliées.

Elle est pleine d'enthousiasme—

(2) La deuxième caractéristique est le FEU, L'ENTHOUSIASME, la JOIE. Pour le Théosophe, la vie est éternelle, sans fin. Par conséquent il ne peut être question de vie ou de mort, de trépas proche ou de naissance à venir, avec tout ce que cela détermine, dans le monde ordinaire, d'appréhension ou d'attente. L'être jeune a le sens de l'éternité. Il songe peu à la mort. S'il en recherche une explication philosophique ou religieuse, c'est afin de comprendre davantage la signification de la Vie, mais il ne s'arrête pas—ou rarement—à l'idée de "sa" mort et il lui semble que le temps est le sien. Le temps—tout relatif d'ailleurs dans sa durée morale—est moins rapide pour lui que pour l'adulte. Plus que l'adulte, pourtant, l'être jeune méprise la vie physique et fait plus facilement le

sacrifice de cette vie, pour une cause qui l'enthousiasme, ou lorsque la souffrance—la première grande souffrance—le broie,—peut-être parce que le chemin à parcourir se dresse, interminable, devant ses yeux, peut-être parce que les racines de son existence n'ont pas eu le temps encore de pénétrer profondément dans le sol de sa manifestation ici-bas. Chez les personnes âgées qui sentent peu à peu leur vie physique leur échapper, chez ceux qui confondent l'esprit de jeunesse, l'esprit créateur de la jeunesse avec le poids des ans, le feu n'est plus entretenu, l'enthousiasme s'éteint et fait place à l'indifférence ou à la paresse, la joie devient égoïste et se tourne vers le confort matériel, tandis que la vie physique gagne en valeur et en importance. Et parce que quelque chose semble se terminer en soi, à partir d'un certain âge—variable heureusement suivant l'individu—l'effort apparaît vain: "Cela ne vaut plus la peine, à mon âge". Il ne s'agit que de végéter le plus confortablement possible, en se raccrochant âprement à une santé vacillante dans un corps délabré.

A la réflexion cependant, la naissance et la mort sont des phases connues de l'âme dans son évolution, puisque toute naissance est la promesse formelle d'un trépas. Et l'effort de la vie présente réagit, à n'importe quel âge sur la vie future. Ce n'est ni triste ni terrifiant. Ce qui est terrifiant, c'est de sentir son âge physique comme une limitation à la jeunesse de l'esprit, cette attitude fermant hermétiquement les fenêtres de l'âme sur la Vie et laissant l'être humain, frissonnant et isolé, devant les cendres de ses propres

craintes. La naissance est belle parce qu'elle implique la volonté du Soi de s'assimiler les expériences de la terre et de construire, par elles, le Temple indestructible de sa connaissance et de sa compréhension; la mort est belle, parce qu'elle appelle le repos nécessaire à l'assimilation de ces expériences qui, dans l'incarnation suivante, se manifesteront en caractéristiques innées. Durant le jour, l'être jouit de la chaleur du soleil. Le jour peut servir de similitude à la jeunesse des ans; mais pendant la nuit, au moment où le soleil—la jeunesse d'âge—décline, nous percevons le langage infini des étoiles. Le jour fête la beauté de la couleur et de la clarté sur la terre; la nuit, l'unité de toutes les lumières du ciel. Et les nuits et les jours sont si intimement reliés entre eux que la nuit sur un continent signifie le jour sur un autre. De même pour la vie et la mort; elles ne se séparent point, elles poursuivent ensemble l'expérience continue de l'âme.

—Et de joie

Chaque stage de l'âge physique devrait avoir ses enthousiasmes. Plus on acquiert de l'expérience, plus on rajeunit l'expression de son âme; plus on apprend les leçons de la vie, plus on devient enthousiaste de la Vie elle-même; plus on comprend la sagesse du Plan Divin, plus on intensifie le rayonnement de ses étoiles, de ses soleils de son esprit éveillé à la munificence de la Flamme Unique de Vie. La maturité, la vieillesse sont des aspects joyeux de l'existence, parce qu'ils promettent une jeunesse nouvelle, tout en offrant à

l'âme la récolte de l'incarnation présente; l'adolescence est joyeuse parce qu'elle déroule devant l'âme un avenir large et royal et conduit rapidement à la splendide moisson de la maturité. Ces stages ne sont que des appellations données à un écoulement continu de la vie dans une certaine forme de sa manifestation. Soyons donc attachés, non à l'expression de notre existence terrestre, mais à l'expression de l'esprit de jeunesse sur tous les plans d'existence; n'évoquons jamais le spectre lamentable d'une fin, mais la splendeur de l'immortalité. Transformation, non pas mort. Evolution, non pas arrêt ou néant. Vie magnifiquement active et lumineuse, apportant à tous des possibilités toujours nouvelles d'expression, non le gouffre sans fond du trépas après les joies et les douleurs transitoires. L'homme fragmente la vie comme il fragmente le temps, en vue de faciliter l'exposé de ses conceptions, mais l'ensemble est un processus rythmique de croissance—une perpétuelle création—et la croissance de l'âme est sans fin.

C'est pourquoi j'en appelle à l'esprit créateur de la jeunesse qui s'enthousiasme pour des causes nouvelles et ne se sent jamais mourir.

Elle veut servir

(3) La troisième caractéristique est L'ESPRIT DE SERVICE et de COLLABORATION.

Je ne désire froisser personne, mais vraiment, si nous désirons garder vivant en nous l'esprit créateur de la jeunesse, nous devons être prêts à harmoniser notre âge physique avec nos activités.

Il ne nous a pas été difficile d'abandonner nos jouets d'enfants—billes, tambours, toupies ou poupées—; il nous est souvent extrêmement pénible de renoncer à nos activités présentes et de les passer à la génération qui nous suit, non pas tellement à cause de l'attachement aux activités elles-mêmes, que de l'attachement porté au rôle que nous y jouons. Cette attitude risque de rompre le rythme de nos existences, en dressant d'inutiles obstacles sur le chemin de la Jeunesse. Nous nécessitons tous des activités physiques, mentales et même, intuitionnelles. Certaines activités cependant reviennent plus spécialement à la Jeunesse, si d'autres conviennent plus particulièrement à l'âge mûr. Une attitude rythmique mieux comprise relierait adultes et jeunes par une collaboration plus étroite, plus naturelle—et plus joyeuse aussi—amenant un surcroît de confiance et d'affection de la part des jeunes envers les adultes et certes, plus d'amour vrai des adultes vis-à-vis des jeunes. Inconsciemment, nous développons un esprit de compétition dans le travail entre jeunes et adultes et considérons les deux stages comme des stages rivaux—ce qu'ils ne sont pas.

Les activités sont des jouets, ne nous leurrions pas. Et l'adulte a les siens comme les enfants ont les leurs. Il attache même à leur possession un esprit plus agressif et une âpreté plus grande que ne le fait l'enfant, car l'enfant cède en général plus facilement ses jouets à un autre enfant, qu'un adulte ne cède les siens à un autre adulte ou à un jeune. Il nous faut donc apprendre à quelle période physique

nous appartenons, de façon à retirer du jouet qui est le nôtre, l'esprit et la justice du jeu (fair play), nous amusant avec les jouets de notre âge, et non avec ceux de l'âge suivant.

Le devoir des adultes

Dans cette collaboration, ne l'oublions pas, les jeunes n'ont pas à nous comprendre, si nous avons le devoir de leur faciliter la voie. Ils n'ont pas d'étalon de comparaison entre leurs aspirations et les nôtres; tandis que nous avons passé par les expériences de la jeunesse physique et connaissons, dans cette vie même, ses difficultés, ses chagrins, ses problèmes, ses soucis et ses ardeurs. En désirant follement faire de la jeunesse un duplicata de ce que nous sommes devenus, nous nous heurtons fatalement à leurs persiflages et fomentons nous-mêmes leurs révoltes. Il ne s'agit pas tellement d'évoquer sa propre jeunesse, déformée par une suite d'expériences qui, inévitablement en éloignait peu à peu, que de comprendre les sentiments de n'importe quel jeune et de vibrer de nouveau au contact d'une vibration éprouvée, dans un passé proche ou lointain.

Un stage critique—et peut-être un des plus difficiles—est celui où l'on se sent jeune encore de corps et est considéré cependant par les jeunes comme étant à la frontière de la maturité, ou même au stage complet de cette période de vie. Pour un être de 18 ou de 20 ans, 35 ans n'est plus la jeunesse; mais l'être de 35 ans se sent dans le plein épanouissement de sa vie physique, rempli de forces et de possibilités.

Pourtant—rappelons-nous—lorsque nous étions petits, vers 7 ou 8 ans, une fillette de douze ans nous apparaissait comme une "grande" et même presque comme une jeune fille, si elle n'est plus, actuellement, qu'une "petite fille" à nos yeux. Et au bal, lorsque nous allions, nous, les jeunes filles—cela se faisait encore, "saluer les mères," nous les considérions toutes comme de vieilles femmes, et elles étaient de mon âge, ou peut-être même plus jeunes que moi. Or, je n'arrive pas à me considérer comme une "vieille femme", quelle que soit l'impression que je produise sur l'auditoire. L'appréciation d'un âge varie suivant celui qu'on traverse. Je me suis trouvée un jour au milieu de petites filles de six ans qui s'amusaient entre elles—Moi, j'ai trois ans, disait l'une—Et moi, deux—Et moi, quatre ans disaient les autres—L'une d'elles, voulant me faire partager leur jeu, me demanda—Et vous? Quel âge avez-vous?—Croyant me mettre à leur niveau, je répondis:—Moi? J'ai cent ans.—Mais la petite fille s'écria poliment, sur un ton d'excuse—Oh; mais, je ne vous demandais pas votre *vrai* âge—

Vieillir gracieusement

Si nous réalisions logiquement la suite des ans, nous passerions rythmiquement et sans nous froisser ou nous lamenter, d'un stage à l'autre. Evidemment, 35 ans apporte l'épanouissement splendide de toutes les facultés—et 40 ans peut-être davantage—, mais à 35 ans, on quitte simplement le stage du "jeune théosophe" pour entrer magnifiquement dans celui du

"théosophe". Tous deux ont la même valeur; la Théosophie a besoin de jeunes théosophes et de théosophes, elle ne peut se passer ni les uns ni des autres. Le monde a besoin de jeunes et d'adultes, il ne peut se passer de personnes—pas même de vieillards! . . .

J'insiste sur cette période critique parce que j'en ai souffert et que je puis comprendre la souffrance ou l'humiliation vaine de ceux qui la traversent—les femmes surtout. Elle est fausse et retarde l'épanouissement de l'être. A 30 ans, la jeunesse me faisait peur, je l'aimais et n'osais m'en approcher d'elle. Malgré moi, je me sentais encore de leur âge et ils me faisaient sentir, inconsciemment, que j'étais vieille, si vieille . . . bien plus vieille qu'aujourd'hui. Ce sentiment provoquait des heurts intérieurs qui marquaient de douloureux écarts en moi-même: jeune par moments, âgée à d'autres, en proie à des exaltations ou à des dépressions disproportionnées. Mais c'était moi seule qui me déséquilibrait en refusant d'accepter la loi rythmique de la vie.

Envisageons donc notre âge physique dans ce qu'il nous apporte d'expériences et de créations nouvelles. Loin de se rétrécir, notre horizon s'élargira sans cesse. Ne pleurons pas notre premier cheveu blanc, comprenons-en la signification. Une petite adoratrice de quinze ans m'a fait remarquer les miens, car souvent, dans le miroir, on n'observe que ce qu'on veut voir. Elle m'a lu une lettre dans laquelle elle décrivait mon apparence avec extase:—"J'ai sans cesse devant les yeux sa chère image: ses grands yeux noirs, ses cheveux gris . . ."

J'ai eu un sursaut:—"Gris? Ses cheveux gris . . .?" Et j'ai été devant la glace. Mes cheveux étaient gris indubitablement. Je ne l'avais pas constaté. Et parce que je les ai regardés longuement alors, avec un regard de quinze ans qui scrutait un nouveau visage, je me suis sentie beaucoup plus près des jeunes, mais autrement—non plus en jeune, mais en adulte qui se souvient et qui se rajeunit, dans son cœur même, au contact de ses souvenirs . . . De ce jour, les jeunes ne m'ont plus intimidée. Je *savais* que j'avais changé de stage. Et peut-être est-ce à partir de ce moment que j'ai aimé jusqu'à mes cheveux gris qui ont provoqué la leçon aimante et sincère d'une enfant de quinze ans. D'ailleurs, racontant ce fait il y a quelques semaines devant une petite amie de 17 ans, celle-ci s'est écriée:—"Gris? Tes cheveux, Serge? Mais ils sont blancs . . ." Blancs? Nouveau étage; . . . joyeux alors celui-ci.

La Jeunesse veut collaborer

Croyez-moi, si nous sommes réellement jeunes de cœur, les jeunes rechercheront notre collaboration, oublieront notre âge physique, ou mieux, viendront à nous comme vers des aînés. Ils ne se préoccupent plus de notre âge; c'est nous qui attirons leur attention sur lui lorsque nous camouflons nos personnalités et jouons aux grands enfants. Ils s'intéresseront à l'expression de notre vie, résultat de nos expériences passées, ils seront délicieusement protecteurs devant la faiblesse plus grande de notre corps physique, mais réclameront la protection de notre sagesse. Si

au contraire, nous nous accrochons à ce qui devient normalement "leurs" activités et les écartons de notre chemin, si nous jouons aux instructeurs, sans instruction réelle à donner, sinon celle de la compilation livresque, ils nous éviteront en toute justice ou essayeront de se débarrasser de notre inamovibilité qui ressemble à la mort.

Il ne nous viendrait pas à l'idée de nous attarder dans une classe; nous tenterions au moins de passer l'examen de sortie à la fin de l'année. Ceci parce que l'esprit créateur veut toujours de nouveaux champs d'expérience. Pourquoi alors redouter les expériences nouvelles de la vie, celles que nous ne connaissons pas encore ou dont nous avons perdu le souvenir, et qui appartiennent à notre stage propre? La jeunesse est une expérience magnifique, mais elle a la rapidité du printemps, si attachant, si radieux et si fluide dans sa floraison éblouissante; la maturité est une expérience plus merveilleuse encore, plus longue, plus ardue, plus riche; et la vieillesse est le couronnement de la maturité et de la jeunesse, la fin du cycle magique dont la naissance est le commencement.

La question d'importance est d'*apprendre*, stage par stage, les leçons de la vie et, par elles, de devenir des leaders, des inspirateurs, des conseillers, des créateurs, experts dans nos départements spéciaux, osant prendre sérieusement, sincèrement notre place véritable dans l'Université de la Vie. Passons sereinement d'une classe à l'autre, sans regarder en arrière, sinon pour envisager le chemin parcouru et tendre une main

fraternelle aux étudiants des classes inférieures. Il s'agit de leur faire sentir que nous sommes et restons leurs amis et que nous expérimentons, pour eux comme pour nous, ce qu'ils expérimentent un jour pour eux et pour les autres.

Le devoir des Jeunes est de vivre intensément, d'expérimenter suivant l'âge de leur âme et de leur corps et de se discipliner par les expériences de la Vie. Le devoir de l'adulte et du veillard *est exactement le même* avec, en plus, celui de comprendre et d'encourager les Jeunes dans leur expression.

La Jeunesse veut créer

(4) J'en arrive à L'ESPRIT DE CREATION, une qualité type de l'esprit de Jeunesse et qui, malheureusement est trop souvent étouffé au moment où l'être se sent naturellement créateur dans des véhicules encore souples, que les préjugés et les idées toutes faites n'ont pas encore durcis.

Aussi longtemps que l'esprit de création brûle dans nos coeurs, nous ne risquons pas de vieillir, du point de vue de notre expression d'âme. Mais lui permet-on de s'exprimer, ou le refoule-t-on dès qu'il se manifeste? La *création* n'est pas de l'*imitation*. Nous confondons trop souvent, non pas les termes, mais leur application, L'Art souffre actuellement d'un manque d'originalité, originalité qui découle d'un esprit créateur dégagé des ornières de l'originalité personnelle, ou de la fausse originalité.

Je m'explique: l'Art—Prométhée enchaîné par le matérialisme grandissant—n'est plus que l'image déformée de l'imagination pure.

L'être *veut* être original, mais ne l'est plus spontanément. Or, l'originalité véritable ne se cherche pas; elle "est" tout simplement, par l'expression directe et naturelle de l'intuition. Une Ecole d'Art ne se crée que sous l'impulsion de l'originalité foncière de son créateur et de l'imitation de ses élèves; certains élèves ensuite, originaux eux-mêmes, prennent de l'Ecole et du Maître la connaissance de la technique et, par cette connaissance de la technique, s'évadent de l'imitation pour créer du neuf à leur tour.

La création est l'expression de ce qui, en soi, *est unique*. Elle représente la connaissance intérieure, quelle que soit cette connaissance; les expériences, quelle que soit la valeur de ces expériences; la vision de l'âme, quelle que soit l'ampleur de cette vision. Et plus on gravit ardemment le pic élevé de son idéal (ce pic est toujours élevé pour celui qui y aspire, même s'il semble médiocre à d'autres), plus on se sent capable de créer et de se réjouir dans sa création; plus on se débarrasse des préjugés et des conventions, qui épanouissent l'artificialité des existences au détriment de l'expression pure de la vie intérieure, plus on comprend ce qu'est la vraie discipline, et plus alors on essaie de suivre les règles rigides des Lois Eternelles, en brisant les fers de la connaissance théorique livresque, si nue et si sèche sans la connaissance pratique de la vie. Ecouter les autres, c'est apprendre à écouter la voix silencieuse de son être. Et lorsqu'on médite sur des idéaux c'est avant tout pour éveiller ses idées et nourrir son esprit de créa-

tion, afin d'atteindre plus rapidement, par ses connaissances partielles, à la source de la Toute Connaissance qui, seule, étanche la soif spirituelle.

Ce que les Jeunes pensent

Justice donc pour l'esprit créateur de la Jeunesse tous les temps et de tous les âges. J'ai voulu, pour venir à vous, consulter la voix des Jeunes qui sont jeunes d'âge et voici le résumé de ce que dit l'un d'eux. Mais comme ce point de vue a été discuté dans divers groupements, il ne représente plus l'esprit d'un seul, mais de plusieurs:

Il parle du conflit entre les jeunes et les vieux:

Les opinions concernant l'existence du conflit entre deux générations sont très partagées. Les uns attribuent à la distinction "jeunes" et "vieux" un caractère purement artificiel, nient l'existence d'un conflit et sa possibilité; d'autres voient dans ce conflit un phénomène absolument général qui existe dans chaque famille et qui est inévitable. A mon sens, la possibilité du conflit existe dans l'immense majorité des cas, mais elle ne trouve son expression la plus haute que dans certaines circonstances—peut-être moins fréquentes que ne le croient certains, plus nombreuses cependant que ne le pensent d'autres.

Les causes proviennent des différences de tout ordre qui existent entre jeunes et vieux (différences d'ordre physique, matériel, d'ordre intellectuel et moral): les vieux et les jeunes n'ont pas les mêmes intérêts, les mêmes occupations et souvent, les mêmes plaisirs.

A partir, d'un certain âge—très variable—l'esprit est formé. Il est fixe, stable. Les personnes âgées, de par leur expérience, se font une idée définie sur chaque question importante, tandis que chez les jeunes, les idées vont et viennent, l'esprit étant en pleine période de formation. Elles ne séjournent pas, elles s'entrechequent. Un jeune est en général plus impressionnable, plus influençable, mais aussi plus sensible que l'adulte. Il est plus accessible aux

mouvements de l'âme, même s'il affecte extérieurement du mépris ou de l'indifférence. Les adultes ont leurs habitudes, leur standard de vie, leurs convictions personnelles et souvent, absolues; les jeunes sont en perpétuel mouvement, aiment le changement, l'air frais, l'action.

Mais de notre temps, d'autres facteurs d'une extrême importance sont venus renforcer les barrières déjà considérables qui séparaient les deux générations. Au premier rang, vient la guerre avec toutes ses conséquences (révolutions, crises, changements de régime, inflations, etc.). La guerre a détruit les valeurs morales dont s'inspiraient les aînés . . . La disparition ou l'amoindrissement de la génération qui a fait la guerre, dont une partie est morte ou séjourne encore dans les hôpitaux, a contribué également à créer une lacune, un vide entre ce qu'on appelle la génération d'avant-guerre et celle d'après-guerre. Chacune de ces générations a ses façons très différentes de considérer les événements et d'envisager la vie. Beaucoup de personnes âgées se sentent dépassées par la rapidité des nombreux changements dans notre monde moderne; elles se trouvent dépayées devant la multiplicité toujours croissante des conditions d'existence. Les jeunes s'adaptent infiniment mieux et ne s'étonnent plus de rien.

Mais ce qui est tragique, c'est que ni les vieux ni les jeunes n'essaient de se comprendre mutuellement. Beaucoup de parents estiment avoir fait leur devoir en mettant l'enfant au monde et en l'envoyant à l'école. Dès lors, ils ne s'intéressent plus ou peu à ce qui se passe dans le cerveau de leur enfant et oublient que celui-ci se développe et se trouvera tôt ou tard devant les multiples problèmes de l'existence. Comment s'étonner alors si l'esprit de leur enfant prend une direction contraire à la leur?

Nous réclamons une collaboration entre parents et enfants. Les parents devraient discuter avec leurs enfants de toutes les questions (politiques, religieuses, philosophiques, sociales). Mais que les parents ne commettent pas la lourde faute d'imposer leurs idées à leurs enfants, et que les enfants ne rejettent pas l'offre d'amitié de leurs parents, mais la recherchent et essaient même de la créer.

La Jeunesse de la Crise

En effet, quelle est la Jeunesse actuelle pour laquelle nous demandons justice: la jeunesse la plus pitoyable, la plus accablée, mais peut-être la plus belle parce que la plus traquée et, de ce fait, la plus vivante: la JEUNESSE DE LA CRISE: celle qui est appelée à créer le monde nouveau.

La Théosophie a le droit de demander justice pour l'esprit créateur de cette jeunesse, parce qu'elle sait lui expliquer l'histoire de son passé, de son présent et de son avenir du point de vue de l'âme.¹ Il en sera parlé dans la conférence sur l'Éducation, je n'ai donc pas à m'en préoccuper ici. J'insiste simplement sur le fait qu'en tous—et particulièrement au moment de l'adolescence—des forces vives doivent être libérées sainement, normalement, des forces créatrices que nous avons faussées par l'éducation et dont nous avons désappris la teneur spirituelle en abaissant progressivement le standard de la vie.

Les Jeunes ont besoin d'activité. L'activité vraie s'écarte du machinisme et est—ou devrait être—une *perpétuelle création*.

Justice pour cette activité naturelle, cette activité de croissance, physique et morale. Au lieu de cette activité créatrice, dans les écoles: des programmes trop chargés, un excès de mémorisation et des devoirs exagérés après la classe. L'éducation scolaire terminée, pour beaucoup: *le spectre du chômage, sans l'organisation des loisirs*.

Les Jeunes ont besoin d'*initiatives* bien que,—toute leur vie le

¹ Lire *Gods in the Becoming* de G. S. Arundale.

démontre,—ils aiment également suivre un Idéal, symbolisé par une idée ou un individu. Ils ont *le culte du héros*, quelqu'un en qui ils placent—avec ou sans discernement, et le plus souvent, sans discernement—leur confiance et pour lequel ils sont prêts à mourir. Ils aiment le bruit, le mouvement, parce qu'ils aiment *se sentir vivre*. Ils en sont encore à passer les expériences extérieures de la vie, afin d'être éveillés ou de s'éveiller aux expériences intérieures, plus profondes. Ils sont chevaleresques pour des causes variées, qu'ils défendent ou rejettent . . .

Justice pour cet esprit de chevalerie qui crée les chefs, les leaders, les hommes—et que l'époque actuelle assassine lentement.

Le rythme de la vie moderne

Les Jeunes sont curieux d'expériences et les recherchent—parce qu'inconsciemment, ils se cherchent eux-mêmes dans les événements, dans les êtres et dans les choses. Leur bel égoïsme rieur n'a rien de l'égoïsme trop souvent cynique de l'âge mûr. Tout les attire ou les repousse. Les forces créatrices qui se jouent en eux jaillissent sans arrêt, comme la source qui, sortant de terre, se trace son cours à travers tous les obstacles, rochers ou broussailles. Et le rythme de la vie moderne précipite cette recherche et risque de déséquilibrer l'individu, à l'âge même de la formation: le système nerveux est *affiné* ou *ébranlé* par le bruit (avions, autos, usines, ronflements de moteurs, passages de lourds camions, etc.), par les couleurs artificielles (affiches lumineuses, éclairage brutal des rues), par la

vibration perpétuelle du cinéma (succession rapide des images et changement non moins rapides des lieux), par les *pick-up* dans les campagnes les plus reculées. Le silence semble être banni de la terre. La nature elle-même, dans de nombreux endroits est rendue artificielle comme l'individu: triomphe de la laideur sur la beauté, appel de la laideur à l'esprit de création, création du laid en séries d'une part, et d'autre part, lutte ardente, âpre, tenace de quelques uns pour sauver le Beau et lui permettre de s'exprimer encore, par une Renaissance du Beau, par une renaissance de l'esprit créateur de la jeunesse en tous la Beauté allant vers les masses et faisant fondre, au Soleil de l'esprit, les neiges salies de la routine et de la médiocrité. Et cela—effort titanesque, parmi les incertitudes du lendemain, les doutes, une nourriture souvent insuffisante, des foyers exigus, quand ce ne sont pas des taudis.

Justice pour la santé de la Jeunesse, si nous voulons que des créateurs se révèlent et que la Beauté s'exprime. La médecine fait d'étonnants progrès, mais les conditions de vie baissent tellement que les organismes, mieux soignés qu'autrefois, se débilitent rapidement au sein de ces conditions mêmes.

Conclusion

En résumé:

Que voulons-nous, théosophes, pour l'esprit créateur de la Jeunesse, pour la Jeunesse elle-même?

(1) Faire comprendre que les êtres ne sont pas fabriqués en séries, comme des *Ford*. On ne peut assimiler un échantillon humain à un autre échantillon humain.

D'où : les caractéristiques de l'individu devraient être étudiées avec soin, *puisque tout est création dans la vie*. Par exemple, si un tempérament intellectuel est élevé dans un milieu mystique, il ne deviendra jamais un tempérament mystique. On pourra s'illusionner à la période de l'adaptabilité, mais il y aura déviation de l'esprit créateur.

(2) Ne jamais regarder avec une espèce de fausse indulgence, ou même avec une indulgence qui se fait sentir en tant que protection maladroite, les élans d'enthousiasme de la Jeunesse, élans dont elle rira peut-être plus tard, mais qui l'exaltent en son temps. L'adulte doit aider le jeune à établir les fondations de sa propre création intellectuelle et morale, il doit lui faciliter sa propre découverte. Et le jeune, qui éprouve une grande difficulté à se trouver dans le dédale des influences ambiantes, est arrêté dans sa recherche par le mépris indulgent de certains adultes, ce qui développe en lui un complexe d'infériorité : C'est un jeune. Il ne sait pas encore. Il n'a pas *notre* expérience. Celui qui parle ainsi est généralement d'ailleurs l'être qui, loin d'assimiler les expériences profondes de la vie, les laisse couler autour de lui, sans s'y plonger par un réveil de la connaissance intérieure. La vraie expérience ne s'impose pas. Elle se vit.

(3) Ne pas compliquer les problèmes autour des Jeunes. Simplicité des faits naturels, dans leur exposé, dans l'attitude devant ces faits.

(4) Les Jeunes sentent ce qui est artificiel : faux intérêt, fausse autorité, fausse morale. Un enfant

soumis d'apparence est rarement soumis. Nécessité primordiale de l'esprit de vérité et de simplicité autour d'un enfant. Nécessité pour le jeune de s'exprimer, sans craindre de blesser ou de froisser. Le jeune n'est pas impertinent, il cherche un canal d'expression à travers ses ignorances et ses intuitions, ses connaissances fragmentaires et ses expériences. (Rappelez-vous la petite fille de six ans : "Je ne vous demandais pas votre vrai âge.") Il aspire à un intérêt réel, sans esprit de compétition ou de jalousie.

(5) Un jeune a besoin d'idéal comme de pain, mais il rejette un idéal qu'on lui impose—à moins d'être pris dans un délire collectif (psychologie des foules). Il s'enthousiasme pour des personnalités dont il fait des héros ou des martyrs, pour des idées dont il fait des credos. Ne pas éteindre ces enthousiasmes. Les causes—les types de héros, les idées, les lectures—changeront, mais ce qui demeurera, c'est la capacité magnifique de s'enflammer et de lutter pour des réalisations belles et possibles, de créer du rêve avec les réalités médiocres de la vie, de s'enthousiasmer pour la vie elle-même, belle dans toutes ses manifestations évolutives.

(6) Ne pas oublier le rôle primordial de *l'intuition*. Moins de mémorisation—elle étouffe l'intuition qui a ses racines dans le domaine de la création pure—et brise les initiatives d'idées.

Notre tâche comme Theosophes

Justice pour l'esprit créateur qui est en nous tous et que nous n'avons pas le droit d'étouffer ou

de laisser étouffer dans la médiocrité et la laideur. Notre tâche est de former, dans tous les domaines, des *renovateurs*, c'est à dire une élite morale et spirituelle qui comprenne les possibilités infinies de l'homme, non par des dissertations théoriques, mais par une application immédiate des Lois Universelles dont il a été parlé au début, ce qui déterminera aussitôt un réveil équilibré et sage *de ce qui sommeille en tous*.

Dans ce domaine comme en tant d'autres—et plus peut-être que dans les autres—la Théosophie apporte son message. Elle réveille l'esprit de création par le réveil de l'individu ; elle lui apprend à assouplir ses véhicules et à les soumettre à la royauté de l'Ego ; elle met en rapport direct—par la maîtrise de soi—avec le plan des archétypes ou tout est création, inspiration, révélation, intuition, connaissance.

Son appel de justice s'adresse à tous ceux qui voilent les régions où "le réel est plus réel que nos réalités illusoires et passagères".

Justice pour l'esprit créateur de la Jeunesse, car le chemin doit être ouvert à ceux qui veulent fouler le sentier du service et de la Beauté. La Théosophie affirme que la voie est sûre, que les résultats sont certains, que rien, sinon l'homme lui-même, ne peut arrêter l'homme dans sa marche en avant.

L'esprit créateur de la Jeunesse—de toutes les jeunesses—est broyé par les événements, par l'éducation, par les préjugés, par la routine. Et nous sentons que nous sommes à une époque de transition où l'homme doit prendre conscience de l'homme.

Justice pour cet esprit créateur dans tous les mondes, pour tous les jeunes de cœur et de corps, puisque l'éveil spirituel de l'homme est la sauvegarde de l'humanité.

THE INVOCATION OF YOUTH

From Ignorance lead me to Truth.

From Fear lead me to Courage.

From Indifference lead me to Compassion.

A CHARTER OF BROTHERHOOD AND HUMAN RIGHTS

By PETER FREEMAN

*(Synopsis of Lecture delivered to Geneva World Congress,
4th August 1936)*

BELIEF in the principle of Human Brotherhood, as an ideal for all men and women the world over, is so universally held by enlightened people that an effort should now be made to clarify what it implies. In the past the ideal of Brotherhood has been mainly advocated for application by individual men and women in their personal and social relationships.

On account of the rapid development of modern transport and communication, with its effect upon commerce and industry, the organization of which now tends to transcend the limitations of national boundaries, and on account of the international character of financial transactions, which have effects upon a continental and world-wide scale, the Nations of the World are now becoming integrated into a single world-wide Civilization. Intellectual culture now traverses all national boundaries, and is another factor in the integration. The wireless, the cinema and the aeroplane have added to the means of international communication.

A DECLARATION OF BROTHERHOOD AND HUMAN RIGHTS

Each man, woman and child of every race, creed, rank, caste and nation is primarily and fundamentally a member of the Univer-

In spite of this modern development, the principle of Brotherhood has received little attention in its practical application. No common standard throughout the world in this respect has been recognized. Perhaps it is because of this lack, that international and economic difficulties arise. The Declaration of Brotherhood and Human Rights which follows is an attempt to formulate such a basic standard. It is proposed that this Declaration should be considered by all countries, and that if and when approved in principle, it should be given practical effect in accordance with the particular circumstances and conditions which exist in each country.

Recognition of Rights implies an equal recognition of Duties. Rights cannot exist without duties. Nothing, therefore, is to be read into this Declaration which may be interpreted as permission for relaxation of the duties which every citizen owes to his family, town, country, and to the whole human race.

sal Brotherhood of Humanity.

Every individual shall therefore be entitled to enjoy:

1. The right to Life, Liberty and the pursuit of Truth and Happiness.

2. The right to express his thoughts and opinions freely and without interference, in speech, in writing, in private and in public meeting.

3. The right to fair and impartial trial, and to equal justice in common with all other individuals without regard to any distinction whatever.

4. The right to hold, advocate and practise any form of religion or none, without interference or compulsion from any source whatever.

5. The right to reside in any

country, irrespective of nationality.

6. The right of complete freedom to trade with any other citizens of the world, whether acting as an individual or as a member of a trading company or group.

7. The right to combine with other individuals, whether in his own country or in other countries, to form international societies or group organizations for the pursuit of any form of human welfare.

8. The right to determine in conjunction with the other citizens in his own country the form and personnel of the Government in his own country.

9. The right to economic maintenance.

10. The right to education for all children.

BROTHERHOOD AND PERSONAL DUTIES

Because Rights can only be maintained by the fulfilment of Duties, the foregoing Declaration of Rights recognizes the following conditions:

1. Every individual shall comply with the laws of his country or of the country in which he is for the time being resident, and shall exercise his rights only in such a manner as will preserve the corresponding rights of others and in accordance with the prevailing standards of courtesy and decency.

2. The right to freedom of expression of opinion shall not permit incitation to any act contrary to the Laws for the time being in force, but will permit advocacy of change in such Laws.

3. The right of religious freedom shall only be exercised for human progress, and shall not confer

any permission for cruelty, animal or other sacrifices, or the use of any insidious form of mental influence.

4. The right of freedom to trade shall not prevent any community or nation making laws for the prohibition or regulation of trade in specified articles, and traders and trading companies shall be free to trade only within such limitations.

5. The right of determination of the form and personnel of the Government implies no criticism of, or recommendation of, any particular form of government or any particular class of individuals. Each individual shall exercise his right of political self-determination only in his own country and in conjunction with all his fellow citizens.

6. The right of residence in a country other than his own shall

not permit any individual to become an economic charge upon such other country.

7. The right of the individual to economic maintenance by the community can be maintained only

if every individual gives corresponding support to the community. Every nation shall therefore determine the conditions in which such economic maintenance for its citizens is to be obtained.

SPAIN

A LETTER TO THE GENERAL SECRETARY

HUIZEN, August 12.

My Dear Colleague,

We have all been anxious as to the welfare of our Spanish members in all parts of your country, and specially of course as to your own wellbeing. I most earnestly trust you will have no bad news of any kind to give us, and that it may not be long before peace once more is restored to you.

You know well how much we cherish Spain, both for her splendid past and for that future which we feel sure is in store for her, as soon as her house ceases to be divided against itself. I have been thinking of the plans you and I have been making for the spread of Theosophy in the Spanish-speaking countries of the world, and of our hopes that in the not far distant future it may be possible to bring out a Spanish edition of THE THEOSOPHIST. For the moment, you must all needs be preoccupied with your internal affairs, and we must wait. We all thought of our Spanish members during the course of the World Congress and sent you our loving thoughts and sympathy. If there be any way in which I or any of us can be of service to you, please do not hesitate to let me know.

How much I wish we could have included both Spain and Portugal in this European itinerary; but evidently it was not to be. In any case we shall have visited about eighteen or nineteen Sections, everywhere meeting with the kindest welcome and appreciation.

Hoping to hear from you as soon as conditions permit,

Ever cordially and fraternally,

GEORGE S. ARUNDALE.

Senor L. G. Lorenzana,
Conquero, Huelva, Spain.

(The President refers to this letter in his Watch-Tower editorials, page 97).

Spain's difficulty in attending the Congress was shared by the Spanish-speaking countries of Central America: Chile, Argentina, Paraguay and Uruguay. These Sections designated Don Hilario Sanz, of Buenos Aires, who was in Madrid, to represent them at the Congress. But he was unable to attend, and transferred the representation to his relative, Dona Maria M. Sanz, a Spanish national, who likewise was unable to attend, owing to the disturbed conditions in Spain.

JUSTICE FOR WORLD FAITHS

By CHARLOTTE E. WOODS

(Address to Geneva World Congress, 4th August 1936)

An Affirmation of Religion

FOR the last week we have been discussing Justice from many facets, and the aspect which has been allotted to me comes as an appropriate climax to our considerations. For Religion should be the summation of life, and therefore the perfection of that balance and equilibrium which is not only another name for justice, but is also the very condition of life itself. I speak of course of religion in the universal sense which is a state of being rather than a system of beliefs.

Today, however, we are engaged with a more difficult problem—that of bringing into right relation the spectrum of the world-faiths, and of insisting that justice, based upon sympathy and understanding, shall rule in this department of life as in all others.

It has been wittily said that we cannot see religion for the religions; too often they lead us backwards into outgrown paths, and far away from the goal we seek. The world is teeming with religions, each of them claiming to be an Absolute, and to possess the secret of putting the world to rights,—many of them by the strange method of denying the world altogether, or of transferring the activities of life to a higher invisible order.

But a world-denying policy is of little use on the level of practical life, and one of the messages which should go out from this Congress to the Religions is that they should raise the tone of civilization *here and now* by a stronger affirmation that God is not only in His Heaven, but in His Earth as well, and that where He is there justice will reign, unless thwarted by that little caricature of God we call man. Many religions have become so immersed in hoary systems that they seem to exist as an end in themselves, as institutions that demand external support rather than as channels for a greater Life. We shall not do justice to any one of them unless we first urge an immediate awakening to the true purpose for which each religion has been called into being—to be an instrument for the progress of humanity rather than a contented backwater in the onward flow of life. Then the world will begin to regard the religions as allies rather than as anomalies, and will look to them for the light which they claim to possess but very often obscure.

Spiritual Spotlight on World Needs

A movement in this direction has already taken place. A great experiment has recently been carried out in London to a very successful

issue. For two weeks during the memorable month of July members of all the chief faiths of the world, excepting, of course, the great Roman Church, have met in friendly relation to discuss how World-Fellowship can best be achieved in face of racial and religious antagonisms, and those passions which make for war.

The main objective was not an appraisal of the various religions, still less an attempt to merge them into one.

In this experiment each member was allowed full play for his own distinctive beliefs and individuality, in the knowledge that the closest unity could best be obtained through the recognition of differences.

Each faith in its turn opened the Congress, morning by morning, with a devotional service conducted according to its own particular creed, in which service all the members of the Congress participated, while the Heads of Anglican Christendom offered the spiritual hospitality of St. Paul's and Canterbury Cathedrals for two most notable Sunday services. It was possibly under the shelter of these two historic fanes that one felt most impressively the realization of the prophecy that "many shall come from the East and from the West, and shall sit down with Abraham in the Kingdom of Heaven," for here, in the heart of the Empire, met for the first time in English history a gathering which stirred one with the presage of what in days to come will be the common possession of the race—a sense of Brotherhood within the wide differences of race and

creed, which will one day crown what is now little more than a gesture.

But the real purport of the Congress was to find a common contribution to world-needs; the faiths themselves were not under consideration, save as they could each bring a specific solution to present-day problems.

Knowledge versus Rivalry

In this sense, then, the question of justice to the world-faiths as between the rival claims of each was not attempted.

It is a profoundly difficult question. For each faith without exception claims not only to possess the truth, but to possess it in fuller measure than any other. The faith of Christendom does not stand alone in this respect. In fact, it shows a greater tolerance to alien faiths than do many of those whose faith it tolerates. Claiming though it does the possession of an absolute revelation against which there is no appeal, it yet unites a belief in its own uniqueness with a recognition of much that is admirable in the teachings of others.

It is unnecessary, therefore, it would say, to inculcate justice for the earlier faiths, since no one will deny their measure of light. This is, broadly speaking, the Catholic attitude, which is not without an element of generosity in spite of a claim which many will regard as arrogant and unjustifiable.

But what of the claims of many of the rival faiths towards each other, of the relation of Islam to Hinduism, of Hinduism to Buddhism, of Islam to Judaism, of the age-long antagonism between Jew

and Christian in its most repulsive modern aspect?

It is vain to call for justice between West and East if there be not also justice between one eastern faith and another.

So the second message that should go forth from this Congress to the world-faiths is the need of overcoming rivalry by sympathetic *Knowledge*.

Emotion is the moving force of religion, but emotions of love and emotions of hate are very closely allied, and the persecutor and ostraciser has still a curious belief that in hating his brother he is doing God service.

How then can hatred be transmuted into justice, and irreconcilable contradictions into necessary complements of truth?

A Good Word—"Accent"

There would seem to be but one way, and that the way of the philosopher. The great modern Hindu metaphysician, Professor Radhakrishnan, puts the secret in a phrase. Religion, he says, in his recent book on Idealism, is a matter of *accent*.

All the world-faiths are based upon the same fundamentals, their difference is a difference of emphasis. The wise man, therefore, will recognize where the emphasis is laid in other faiths than his own, and if he has the true temper of equity he will realize that there is no priority in truth, no last nor first, but that wisdom consists in disentangling from the deposits of tradition and custom the half-dozen great things which a particular religion has contributed to the enlightenment of mankind.

It will then be found that the various emphases correct and balance one another.

To discover what is central to each of the World-religions is also to understand their points of departure from one another, and also their historic setting and uprising. They answered each the needs of a particular age and people. Many of them have been, says Professor Toynbee, "the refuge of an old society in decline, as well as the chrysalis of a new society in gestation." They come to fill a necessary interregnum between the dying and the yet-to-be.

The emphasis, therefore, the *accent* of the different faiths is called for by needs that are spiritual arising out of conditions that are historic.

Is it too much to invite the average partisan, who is governed by his emotional and political fervour, to look with the eye of the philosopher and the historian both upon the faith he loves and the faiths he detests? If this requires too special a knowledge, let him at least remember that his religion is primarily a way to God, and that to God all faiths are equally dear, since His is the Life informing each according to its measure, its capacity, and its place in the scheme of races.

If the life of the religious man is centred there, all minor constituents of error, superstition and ignorance which are the inevitable intrusion of the past into the present will drop away, and a religion will purify itself by the only means of purification, namely, by contact with Him who is Purity itself.

JUSTICE POUR LES NATIONS

By TULLIO CASTELLANI

(Address to Geneva World Congress, 4th August 1936)

La Justice s'évolue

CE serait facile d'invoquer la Justice.

Ce serait facile et agréable de dessiner devant vos yeux l'image d'une Justice à appliquer dans le futur et de nous trouver tous immédiatement d'accord, fraternellement.

Mais la contribution que nous apporterions ainsi à la réalisation de la Justice serait sans valeur car à la première application pratique nous verrions que chacun de nous avait créé sa propre Justice dans son esprit et dans son cœur, et avait tissé son rêve autour d'elle.

C'est là la tragédie des hommes et des peuples les plus généreux : ils ont de tout temps combattu les uns contre les autres, convaincus de lutter pour la Justice, personnifiée par leur propre cause, pour leur propre idéal.

L'histoire elle-même ne nous sert pas mieux dans sa présentation des faits du passé, car toute histoire est refaite et revécue par des gens qui absolvent ou condamnent en se basant sur leur Idéal de Justice du moment.

Les intelligences les plus lucides se sont efforcées de découvrir, de fixer cet Idéal, puis, à sa lumière, par une sagace élaboration, elles en ont tiré le Droit. Après un certain laps de temps, cet Idéal s'offusquait le Droit codifié, sem-

blait un contresens, et ceux qui se considéraient comme les plus "justes" commençaient à se lamenter sur la fin de toute Justice, sur la ruine du monde. Comme le pouvoir était détenu par eux, afin d'empêcher la réalisation de cette terrible perspective de la fin de la Justice, ils ont senti qu'il était "juste" de mettre en oeuvre tous les moyens à leur disposition pour éviter tant de calamités à l'humanité. Ils ont lancé contre les "injustes" l'anathème et l'excommunication, et au nom de la Justice les inquisitions, les tortures et les guerres ont été bénies.

Le Droit Divin

Chez les peuples pasteurs, la Loi Divine voulait que la terre, l'eau et les pâturages appartenissent à tous, fussent mis à la libre disposition des troupeaux, source de toute richesse. Parmi eux quelques hommes ont senti frémir dans leur âme toute l'histoire future de l'humanité, et ils ont voulu devenir agriculteurs, créant les premières agglomérations de maisons, entourant d'un fossé les champs cultivés pour les protéger des troupeaux dévastateurs.

Pour l'humanité à naître, pour l'humanité du travail, par une intuition injustifiable si elle est considérée à la lumière de la Justice du pasteur, les agriculteurs ont

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violé la loi sacrée de la terre libre. Les pasteurs ont voulu rétablir leur Justice, ainsi le mythe raconte-t-il que Caïn—fondateur de la première cité—a tué le doux Abel, que Romulus a tué Rémus—le frère-pasteur ayant osé outrepasser l'enceinte sacrée de Rome.

Du droit du sol est dérivé le droit de propriété, le droit de disposer de la manière la plus absolue de la chose possédée, et c'est en s'appuyant sur ce droit que l'âme douce et juste de Platon défendait l'institution de l'esclavage : *summa Justitia, summa iniuria*, la Justice suprême devient la suprême injustice.

Sur ce fondement seul, le capital—c'est-à-dire l'ensemble des biens aptes à produire de nouvelles richesses—a eu la possibilité de se former. C'est hier qu'un nouveau sens de la Justice est né : le travail humain a affirmé son droit de préséance sur le droit de propriété et c'est aujourd'hui que se présentent les lourds problèmes soulevés par la création d'un ordre de choses personnifiant ce nouvel idéal.

Ce qui est certain, c'est que la société qui voudrait employer uniquement la force pour conserver les vieilles positions, l'ancien idéal de Justice, serait déracinée avec une violence d'autant plus grande que sa résistance aurait été plus tenace.

Nous pouvons maintenant nous permettre de tirer les premières déductions de ce qui a pu sembler une trop longue prémisse et a été, au contraire, l'*ubi consistam*, le point d'appui dont nous pourrions partir pour apporter une contribution effective à l'avenir du monde.

Le danger d'un idéal fixe

La recherche d'un idéal de Justice abstrait, permanent, indépendant, absolu, n'est pas seulement vaine : elle est aussi extrêmement dangereuse, car elle crée un système statique contre lequel se déchaîneront jusqu'à le détruire les flots sans cesse renouvelés de la Vie. Ce fait apparaissait moins évident dans le passé, lorsque le mouvement plus lent de la vie humaine donnait aux nouvelles générations l'impression d'avoir longuement lutté pour conquérir—finalement! —la vraie Justice.

Mais maintenant, le rythme accéléré de la vie ne laisse plus de place à l'illusion fatale et toujours répétée qui confondait l'équilibre d'un moment déterminé avec la Justice absolue. Si nous abandonnons la recherche d'une Justice absolue, d'une Justice ne tenant pas compte des aspects changeants de la conscience humaine, le problème qui devient le centre de notre vision du monde est de trouver quelle est la Justice relative, celle qui n'est plus l'instrument d'un équilibre statique mais devient un moyen dynamique pour aider l'homme dans son évolution constante et rapide, Justice synthèse de toutes les forces qui agissent en un moment déterminé pour créer le monde de demain, de l'éternel devenir.

De son côté, l'économie classique a essayé d'atteindre cet équilibre dynamique, mais elle a été obligée de sacrifier dans ce but toute idée de Justice. Elle a analysé les forces qui agissent dans le monde économique et en a déduit des lois auxquelles a dû fatalement se soumettre l'*homo oeconomicus*,

c'est-à dire l'homme considéré uniquement comme centre de vie économique.

Ainsi les individus, les groupes sociaux, les Etats, ne représentaient plus qu'un pur égoïsme s'affirmant en libre concurrence contre d'autres égoïsmes. "Chacun pour soi et Dieu pour tous" était la formule synthétique de cette conception économique, de cette loi a-morale qui gouvernait le monde.

Pendant de longues années, ce système a comprimé les forces morales de l'humanité : tout idéal qui ne reposait pas sur des bases économiques a été tourné en dérision, toute expression de volonté tendant à affirmer un principe éthique au-dessus des lois économiques a été considéré comme une ingérence désastreuse.

Il en est dérivé l'impuissance des Etats et des groupes sociaux et la création d'un milieu apte à provoquer le déchaînement de toutes les violences, de toutes les expériences les plus désordonnées.

Dans le rythme du monde, toute compression provoque l'accumulation de forces opposées et les forces morales, foulées au pied, sont en train de prendre leur revanche, affirmant que l'individu, les groupes sociaux, les Etats sont avant tout des organismes ayant un but éthique à atteindre, ayant—au-delà de leur intérêt égoïste et limité—un idéal à réaliser.

Les lois économiques—comme celles de la nature—sont alors connues comme le moyen, l'instrument de l'homme qui ne les étudie plus pour y reconnaître son asservissement, mais pour en faire un instrument de sa volonté.

Sur quoi se fonde la Justice idéale ?

Et maintenant posons-nous la question suivante : Ces nouvelles forces tendent-elles à se diriger vers la réalisation d'une Justice plus haute, ou plutôt ne nous conduisent-elles pas à un égoïsme plus vaste et plus profond ?

Ce qui a été dit jusqu'à présent nous aidera à fixer les termes pour résoudre le problème posé.

Si nous prenons comme base l'aspect sous lequel nous voyons la Justice, notre jugement sera toujours entaché d'injustice, représentée par tous les autres aspects que nous n'aurons pas considérés. Celui qui sera frappé par notre verdict sentira presque exclusivement cette injustice, car il se placera à son propre point de vue et il se rebellera au nom de la Justice qu'il jugera lésée. Plus son sentiment sera intense, plus ses forces se développeront et quand il sera à même de vaincre, le rythme tragique se répétera.

Si nous demandons dans quelle mesure les nouvelles forces sociales tendent vers ce que nous concevons comme la Justice, la réponse que nous formulerons nous le fera condamner ou favoriser. Nous répéterons ainsi l'ancienne erreur, donnant un nouvel élan au pendule qui nous entraînera vers d'autres tragiques oscillations.

Essayez—tant d'autres l'ont fait désormais—de résoudre ce problème, et vous verrez que toute solution, tout schéma, tout système, toute loi conduit toujours au même résultat.

Un cercle vicieux

Il faut sortir de ce cercle vicieux. Tout cercle vicieux ne peut se

former que là où manquent les forces morales. Pour le briser, une seule condition est nécessaire et suffisante : l'intervention de la volonté humaine, volonté qui se manifeste par la convergence de toutes les facultés vers un but unique.

Ce n'est donc pas un système jouant isolément qu'il faut au monde, mais il lui faut la volonté ferme, sûre, inébranlable, de rompre le rythme, en apparence fatal, de la guerre et de la contre-guerre au nom de la Justice.

Une fois créée cette volonté, quelle orientation devrions-nous lui donner pour ne pas retomber dans le cercle vicieux ?

La situation concrète

Avant de répondre, je dois changer de perspective, j'ai parlé jusqu'ici au sens abstrait ; reportons maintenant nos regards sur la situation concrète du monde, en nous servant de quelques exemples frappants de l'histoire de hier et d'aujourd'hui.

Je vous prie seulement de vous souvenir que je ne veux pas un habile discours, ou user de diplomatie. Je suis théosophe et, comme tel, je ne reconnais pas d'autre valeur aux mots que celle de pouvoir exprimer une expérience vécue, intimement vécue, avec toutes les forces de l'être.

De cette façon seulement, il m'est possible d'espérer que j'apporterai une contribution vitale à ce Congrès, qui pourrait contenir le germe d'une nouvelle civilisation.

Il ne s'agit pas d'approuver, ou de désapprouver, il s'agit de comprendre une vraiment grande expérience, car elle est moulée sur de

grands événements, sur la vie de tout un peuple.

Ceux qui se retrancheraient derrière un sentiment de défiance et interprèteraient mes paroles comme une tentative de faire de la propagande à mon point de vue, m'écouteront inutilement. En parlant de diverses nations, mon intention est de vous montrer par des exemples, tirés de la réalité la plus proche, que des points de vue différent profondément entre eux s'appuient sur un sentiment de Justice tout aussi profond. Je le répète encore : seulement celui qui a compris une expérience en la vivant intégralement peut porter aux autres la contribution précieuse, unique, de la compréhension mûrie dans son esprit.

En Allemagne et en France

Tout d'abord, nous voyons l'Allemagne frappée la première par un verdict de 58 Etats, parce qu'elle a osé répudier unilatéralement le Traité de Versailles. Je pense que l'Allemagne a eu la sensation très nette qu'elle n'obtiendrait jamais une telle revision au moyen de discussions . . . et le verdict successif l'a confirmé.

De l'autre côté, il y avait une France éprouvée terriblement, tragiquement, par les invasions répétées des derniers siècles et surtout par la très dure invasion Allemande. Comment pouvait-on lui demander de redonner des armes à l'ennemi d'hier, menaçant de redevenir l'ennemi de demain ?

D'autre part, comment peut-on penser qu'un peuple de 60 millions d'habitants, pénétré par le sens d'avoir une grande mission à accomplir dans le monde, prêt à

tous les sacrifices pour rendre vivant cet idéal, plein de jeunes forces, comment peut-on penser que ce peuple puisse rester prisonnier dans l'étau implacable du Traité de Versailles, créé sous la terrible influence des années tragiques vécues par la France? Comment peut-on supposer que ce peuple ne demande pas à reprendre sa marche, avec le droit de participer aux biens, aux matières premières du monde, qu'il a démontré savoir si bien utiliser et transformer en richesses?

En Japon et en Chine

Nous avons aussi assisté—et le phénomène est bien loin d'être parvenu à son point d'équilibre—à la tempête sino-japonaise. Nous avons tous été scandalisé par la conduite du Japon, convaincus qu'il veut la guerre, qu'il veut "dévorer" la Chine. Moi aussi j'aurais été du même avis si des amis connaissant à fond le conflit ne m'avaient pas présenté l'autre point de vue. Ils me disaient que le Japon a besoin de la paix, ne veut que la paix. C'est un peuple industriel, prolifique, idéaliste, qui a besoin de travailler, de beaucoup travailler. Mais pour qu'il puisse travailler il faut qu'il ait près de lui des clients pour acheter ses produits. Les Chinois sont pauvres, saignés à blanc par les désordres, les rapines et les discordes que fomentent les intérêts égoïstes d'autres Etats, causant ainsi à ce peuple d'innombrables tourments. Il faut au Japon une Chine ordonnée, où l'agriculteur chinois, très laborieux, puisse devenir aisé, puisse accumuler quelques économies, qu'il

échangera ensuite contre les produits industriels que le Japon est en mesure de lui offrir à des prix très bas.

Le Japon ne veut prendre que des mesures d'ordre, dont l'orient retirerait des bénéfices inestimables, mais trop d'égoïsmes ne veulent pas cet ordre, et ont intérêt à faire croire que le Japon veut "dévorer" la Chine.

En Italie et en Abyssinie

Il y a un an, une cinquantaine d'Etats ont condamné l'Italie au nom d'une Justice qu'a prétendu appliquer automatiquement un article de loi internationale. L'Italie était sortie victorieuse de la grande Guerre, épuisée par des sacrifices d'autant plus terribles qu'ils étaient supportés par un peuple pauvre, devant lutter non pas avec l'argent mais avec son propre sang, sa propre sobriété, son propre esprit de sacrifice. Elle avait eu, il est vrai, des aides en nature et en argent pour la cause commune, mais elle s'était vu présenter le compte par ceux qui avaient comme idéal l'*homo oeconomicus*. Manquant des matières premières les plus importantes, possédant un territoire en grande partie montagneux, riche par conséquent en splendides panoramas, mais pauvre en produits, exsangue, elle s'est vu attribuer les miettes après qu'on lui avait fait les plus larges promesses.

L'Italie a serré ses rangs; en pleine crise, elle a réorganisé ses industries, desséché tous ses marais. Forte par son organisation, forte moralement, elle a alors osé ce que tous les Etats colonisateurs avaient fait jusqu'à hier et font aujourd'hui

même: là où existait encore un passé de barbarie, là où malgré tous les moyens pacifiques tentés, elle n'avait pas pu pénétrer, elle a voulu porter sa propre civilisation millénaire, son immense capacité de travail qui, pendant des siècles, avait servi à mettre en valeur les terres et les capitaux d'autrui.

D'autre part, comment pouvait-on penser que les tribus dominant l'Abyssinie et leurs chefs puissent comprendre la nécessité, la fatalité de cette pénétration pacifique de la civilisation, surtout lorsque des intérêts opposés à l'expansion italienne avaient conseillé de saboter tout accord, avaient affirmé que l'action italienne étaient un "bluff", que jamais elle n'aurait pu atteindre le but? Comment pouvait-on leur demander une plus profonde compréhension quand la prédication d'une Justice nivelant toutes les valeurs morales, avait fait croire sincèrement à ces mentalités primitives que l'entrée dans la Société des Nations mettait au même niveau la civilisation de Rome et celle d'Addis Abeba?

Le manque de compréhension découlant du choc de principes différents a créé un état de choses dont la guerre abyssine n'a été qu'une manifestation, état de choses qui pouvait et qui peut provoquer la guerre vraiment terrible, la guerre européenne.

Les Abyssins, morts sur les champs de bataille, sont les vraies victimes de ce manque de compréhension mis au service des intérêts les plus égoïstes. Entre les deux contendants, il y avait les grands Empires saturés de territoires et de richesses et de petites

nations qui ne pouvaient pas aspirer, du moins pour le moment, à une expansion coloniale, mais demandaient uniquement que leur vie soit en sûreté. Tous ceux-là avaient la conviction profonde, intime, que désormais la Justice était réalisée, qu'après tant de siècles de transformation, le monde était arrivé à un équilibre stable dans lequel tout changement aurait signifié un attentat criminel. Un monde finalement en paix, un aréopage devant lequel chacun aurait pu exposer ses propres différends, qui auraient été jugés selon les règles de cette justice à laquelle l'humanité croyait enfin d'être arrivée.

L'erreur fatale

Ce choc entre deux idéaux de justice, rendus plus intransigeants par une propagande qui apparaîtra à l'humanité pacifiée comme un produit monstrueux du manque de compréhension, ce choc portera pendant de longues années encore, des fruits qui pèseront sur le monde. La Société des Nations qui, basée sur une Justice statique, n'a pas pu empêcher la guerre, est parvenue à créer entre les peuples des abîmes qui ne seront que bien difficilement comblés. L'erreur qui a été si près de devenir vraiment tragique réside tout entière dans le fait d'avoir lié la Société des Nations à un système statique. Mais cette idée de Société des Nations ne peut plus mourir, elle fait partie du patrimoine de la civilisation, elle est accueillie, bénie par l'Italie comme par l'Angleterre, par l'Allemagne comme par la France, par la Russie et par les petites Nations et l'histoire future devra

reconnaître que cette grande idée, libérée des erreurs inévitables des premières applications pratiques, est la plus belle contribution que l'esprit Anglo-Saxon a donné à la cause de la civilisation.

Ce rapide examen arrive à sa fin. Partis de la constatation abstraite qu'une conception statique de la Justice n'est pas seulement vaine mais qu'elle constitue un danger, nous avons pu en voir la preuve dans le travail qui tourmente les Nations.

Qu'est ce que la Justice dynamique ?

Si nous ne voulions pas réduire nos conclusions à des simples affirmations, nous devons forcément suivre un chemin plus long qui nous amène à nous poser cette question : Que doit-on entendre par Justice dynamique ?

Une Justice dynamique doit toujours avoir sous les yeux le passé et le présent d'un peuple, en prévoir l'avenir, en connaître le génie, les idéaux, les besoins matériels et moraux, et . . . et je pourrais ainsi continuer à développer en une longue périphrase un seul mot, le mot "compréhension."

Comprendre est un fait éminemment spirituel, intégral. L'économie, la statistique, les élaborations mentales peuvent être des moyens pour arriver à certaines solutions, qui tiennent compte de certains éléments, mais ce sont seulement des moyens, non pas la compréhension elle-même. La compréhension est un acte d'identification de l'esprit par tous les sentiers. C'est une vibration ayant la même longueur d'onde, c'est une sympathie : *syn-pathos* : sentir ensemble. Un mot seul : Amour.

Les hommes politiques imaginent d'habiles combinaisons, les économistes proposeront des systèmes ingénieux, mais tout cela ne pourra servir que pendant une période déterminée et l'écroulement des combinaisons et des systèmes provoquera de nouvelles souffrances.

Le devoir de la Société Théosophique

La Société Théosophique seule, grâce à son universalité, peut tracer le chemin vers la vraie Paix, c'est à dire vers la compréhension créée par l'Amour. Après le Bouddha et le Christ, résonneront pour la troisième fois ces mots dans le monde : Ne jugez pas, comprenez, aimez !

Ce serait une vaine utopie, ce serait la démonstration d'un manque absolu de compréhension—et par conséquent d'une incapacité de travailler dans cette voie—que de prétendre des hommes d'état l'adoption d'une ligne de conduite basée sur une telle orientation. Ils ont la tâche de guider pour le mieux leurs pays dans les circonstances actuelles.

S'ils prévoient la guerre, ils doivent préparer leur pays pour la guerre. Ils seraient considérés comme des traîtres s'ils n'agaissaient pas ainsi. Les théosophes et tous les hommes de bonne volonté n'ont pas la charge d'être des hommes d'Etat, et non plus celle d'enseigner ce qu'ils doivent faire à ceux qui sont au pouvoir. Leur mission, c'est d'agir eux-mêmes avec une volonté ferme, tenace, concentrée, dans le but de modifier le milieu où la guerre plonge ses racines : le manque de compréhension.

Le cri "A bas la guerre" peut obtenir le même effet que si le

médecin criait "A bas la fièvre" ! La guerre est l'explosion d'une accumulation de forces qui ont été pendant longtemps comprimées. Un peuple qui doit satisfaire à des besoins vitaux dont on ne peut pas tenir compte, un peuple dont la nouvelle jeunesse n'est pas comprise, qui se sent entraîné par le sentiment d'une mission à laquelle personne ne croit, sera fatalement obligé un beau jour, ou mieux un mauvais jour, à ébranler le monde. Dans l'état de choses actuel ce sera même la pierre de touche pour mesurer sa force, sa valeur et la considération craintive avec laquelle il sera ensuite écouté.

La Théosophie nous donne le grand enseignement : la guerre avant d'être au dehors de nous, existe en nous et plonge ses racines dans l'égoïsme individuel, dans notre manque de compréhension, dans la volonté d'imposer notre point de vue aux autres, dans le fait de juger avant d'avoir compris.

Même le malfaiteur doit nécessairement être condamné par une civilisation qui est obligée à se défendre, mais ce n'est pas la tâche des travailleurs de l'esprit que d'être des justiciers. Leur tâche, à eux, est celle de comprendre les causes générées par le milieu, l'atavisme, les maladies physiques et morales qui ont amené cet homme à devenir un malfaiteur. C'est seulement avec cette compréhension qu'il sera possible d'aller à l'encontre du mal et de le désarmer. Ceux qui voudront suivre d'autres chemins se trouveront devant le dilemme ou de crier "à bas les gendarmes" ou de placer partout des pelotons d'exécution.

Pour l'avenir du monde, je ne crains point le méchant : il y a toujours l'espoir de le voir se raviser. Mais je crains, au contraire, celui qui—encerclé par l'utopie de vouloir réaliser sa justice—considère toute déviation comme une trahison. C'est de cette étoffe qu'étaient faits les inquisiteurs, les justiciers, les soldats de guerres dites "saintes", peut-être nés à nouveau en ceux qui, aujourd'hui, réclament la guerre au nom de la Paix.

Le Président indique la route

Nous ne devons pas demander aux autres d'agir, il faut que nous agissions nous-mêmes. Notre Président, le Docteur Arundale, nous a indiqué la route à suivre, créer un Centre où puissent se rencontrer des hommes qui possèdent la culture nécessaire et connaissent profondément leur peuple, qui aient l'élévation d'où l'on peut développer une puissance d'esprit capable de toujours comprendre.

Appelons des quatre vents les hommes qui savent comprendre, les seuls qui puissent créer une Paix toujours plus vaste, toujours plus profonde, une Paix vraiment humaine.

Celui qui n'aurait pas eu la possibilité de bien saisir le sens de mon exposé forcément trop rapide, pourrait se demander : "que feront ces hommes ?" Ce serait facile mais en même temps dangereux de tracer un programme. Ce ne sont pas des programmes, des schémas, des panacées qu'il faut au monde, mais il a besoin d'hommes qui soient à la hauteur des temps merveilleux que nous traversons. L'organisation des moyens

financiers, la technique—qu'il est inutile d'indiquer ici—seront les instruments à travers lesquels ces hommes pourront irradier avec plus de puissance autour d'eux, du centre à la périphérie, la compréhension mûrie dans leur esprit, la démonstration effective des résultats que cette orientation donnera au monde.

Ils seront le foyer de la compréhension universelle de l'humanité, indépendamment de toute différence de patrie, de race, de caste et de couleur.

Mussolini a dit . . .

"C'était à cela que je pensais, il n'y a pas longtemps, en parlant à des étudiants asiatiques lors de l'inauguration du Congrès Panasiatique de Rome. J'avais dans

l'esprit la vision de réunions systématiques, où l'Orient collaborerait avec l'Occident en suivant une méthode déterminée, et surtout une compréhension profonde et réciproque entre les classes cultivées, moyen et instrument d'une meilleure compréhension entre les peuples."

Ces paroles ne m'appartiennent pas; elles ont été prononcées il y a deux ans par Mussolini.

Quand l'Esprit souffle, nous ne savons pas où ni comment il se manifestera. Certes, ce sera à travers la forme la plus apte à la porter à la manifestation. Et si le grand chemin des peuples, une fois l'horizon débarrassé des nuages créés par le manque de compréhension actual, passait encore une fois par Rome? . . .

MODERN BEAUTY

*I am the torch, she saith, and what to me
If the moth die of me? I am the flame
Of Beauty, and I burn that all may see
Beauty, and I have neither joy nor shame,
But live with that clear light of perfect fire
Which is to men the death of their desire.*

ARTHUR SYMONS

JUSTICE FOR NATIONS

By SIDNEY A. COOK

(Address delivered to the Geneva World Congress, 4th August 1936)

MY subject may be considered as coming only within the province of deep students of international affairs and those skilled in diplomatic relationships; yet is it true that Theosophy and Theosophists have a unique function to perform in this as in all other fields. For the Theosophist learns from his study of ancient literature and the teachings of all the great sages who at various times in human history have glimpsed and set forth fragments of the divine purpose that these, taken together, give evidence of the gradual unfolding of a Great Plan of Nature in which individuals, races, nations, and continents each play a destined part.

Every Nation Has Its "Word"

This conception of a Plan comes out in the writings of Mazzini, who, you may remember, finding his people clamouring too much for rights and forgetful of duties, wrote his wonderful treatise on "The Duties of Man." In speaking of the nation he gives a true and brilliant idea, couched in allegorical words, but containing a supreme truth, that "God writes a word on the cradle of every nation, and that word is the nation's message to the world." Every nation has its own place, its part of evolution to perform, its word to the world,

which is its message to mankind. The divinely organized scheme by which peoples progress from savagery, through the stages of civilization, to high morality is perfect in its conception and perfect in its ultimate achievement; and though conditions throughout the world provide frequent evidence of its failure, yet are those conditions to be attributed not to elements inherent in the Plan itself, but to failure in human co-operation.

God created man in His own image, granting to him the God-like quality of freewill, and until mankind has learned to use that quality in God-like ways, there will inevitably occur violations of the Great Plan that seem like failure, until the moral qualities with which man is endowed lead him to correct his own mistakes. Where human happiness is lacking, where injustice reigns, there man has failed to co-operate with the divine law.

Opportunities Come to Nations

In the scheme of evolutionary progress, opportunities present themselves to nations. Great knowledge is transplanted among them, great leaders take birth in their midst, and the knowledge and power they thus acquire it is their privilege to share and to use, no less for the benefit of those around

them than they themselves have benefited from the transplanting from without. Great souls come to birth where great work can be done. They represent a nation's opportunity even more than a nation's right.

Thus was poured into Southern Europe the great flood of learning which linked itself with the dying philosophy of Greece, and drew its rich stores from the Neoplatonic Schools; the great incursion from Arabia, rich with all the knowledge brought from the mighty schools of Baghdad. Through Columbus way was made for the transmission of this new thought and knowledge across the Atlantic. But the ancient civilizations of Mexico and Peru, rapidly passing into the traditions of the past, yet still providing a solid foundation upon which might have been built the structure of the new thought and knowledge, were ground into the dust. Gold and plunder became the goal of the invaders, nothing was built, opportunity was lost, and a nation which was becoming strong in Europe lost its place and power. Such is inevitably the end of nations which work injustice.

And if we see in the world today any nation which, while extending its territories and subjecting backward peoples, yet continues in the fullness of its power, we may be sure that such a position is maintained only because freedom for self-determination is vouchsafed to all who come within that nation's influence, not in full measure at once perhaps, but in increasing measure as wisdom shows the way and peoples are prepared to accept responsibility. Ireland

now is free, and the Philippines are embarked upon the road of self-determination, though they yet may need protection from outside.

The sound idea of rulership is that the ruler is not the creator of law but its administrator, and that above kings and rulers stands the supreme law of Nature which sweeps aside those who disregard it. In the words of that great world-citizen Dr. Besant: "A law exists, accord with which means happiness and disregard of which brings ruin—slowly or swiftly, but inevitably."

The Enemies of the State

It has been said that the greatest enemies of the State are the weak injured by the strong. For above all States rules an Eternal Justice; and the tears of miserable women and the curses of angry starving men undermine the foundations of a State that denies brotherhood, and reach the ears of that Eternal Justice by which alone States and Nations continue to live. It is written in an ancient scripture that a Master of Duty said to a king: "Beware the tears of the weak, for they sap the thrones of kings." When citizens pour into the national life of a people the evil of lies and hatred and selfishness, the whole nation is poisoned. And a nation sustaining within itself these corrupt characteristics for the promotion of an excessive and selfish nationalism, poisons no less the world body. Error lies in making the State supreme and in sacrificing everything to it, even morality, truth, justice, and righteousness.

No nation can be just and righteous outside its borders if tyranny and injustice reign within. Justice

must become a quality of a nation, inherent in its fibre through practice within, before justice can accompany its activities without. Where mothers and children lack a nation's protection, where workers and women are industrially depressed, where class distinction destroys opportunity, where a nation in any way denies justice to its own, it denies to itself the greatness it might achieve. Revolution, which raises to leadership not the wise but the exaggerated; or national decay, in which the character of the citizens depreciates with the crumbling of the national edifice, is the certain outcome.

Power and Responsibility

Justice to the races implies justice on a grand scale—justice between the nations, an expression of each outside of itself, and no nation can express without that which it does not possess and practice within. By righteousness alone can a nation in the long run be exalted.

A land shall live if, to its poorest, just;
Nor preaches peace with dagger for
its text.

It is a law of individual unfoldment of enduring moral quality and power that welfare in these respects is created by service. Nations too have the responsibility of service of the common good. National pride and inordinate nationalism, necessary as they may be while a nation is young and gaining strength, are hindrances to the world service, without contributing to which no nation can survive. The attributes by which a nation now fulfils its destiny in a closely knit world are qualitative,

not quantitative. Each must be a contributor to the welfare of others. The moral law links power and responsibility, rights to the weaker, protective duty to the strong. And nations will be recognized, supported, and protected as they prove themselves adherents to the moral code.

When nations which are in some respects great show a disregard of law and of their pledged word, alike with those still recognized as backward peoples, how shall they be regarded by the law-abiding nations of the world? How shall they be distinguished from the nations of lesser moral capacity and unevolved sense of justice? They cannot be so distinguished. A nation economically strong may be morally weak. Economics alone are not enough to make a nation prosperous and free. The law of brotherhood, of justice practised to all within the nation and evidenced in relationships without, will alone keep a nation safe, make it worthy of the protection of its fellows among the States and insure its ultimate inclusion within a Commonwealth of all just nations.

Earth is not ready for the law of love;
Its aim must justice be until it wins.
But love and justice ultimate are one;
And he alone can love whom wisdom
shows
That wrong to aught is ever wrong
to self.

God's Justice, or Man's?

Justice, however, requires consideration of all the influences, not alone all the rules. In the name of justice much injustice has been done, and injustices thus perpetuated must in justice be revised. The law must make no demands

contrary to sound principles of social and economic welfare, on which the happiness and freedom of peoples depend. Legal justice according to law must not offend these principles lest it depart from the basic principles of justice itself, for justice is greater than the laws of justice.

Treaties will bind only so long as they are just, and there is no justice in the nation that compels adherence to a treaty it would not impose upon itself for the restriction of the freedom, the happiness, and the welfare of its people. Such a nation will inevitably fall. Armaments cannot in the long run prevail to protect a nation that inflicts permanent injustice upon any other nation, even though that injustice is perpetuated for the time by international law and treaty. Where justice demands, force can never permanently deny, for nations will rise against apparently overwhelming odds, with undreamed of resources of power within themselves. "It is not the tyrant but the tyranny truth hates and battles with," and truth and justice alike find strong allies to their cause. It is a wise leader who recognizes not only the limitations of his own power to redress wrongs, but also the limitations by which others are beset, and that no leader of any great nation can long keep his people in subjection to imposed injustice.

Dawn of World Peace

No talk on "Justice for Nations" would be complete without some reference to the great cause of international peace. National pride, national revenge, and territorial

expansion must surely now have reached an end as reasons for war. Injustice, fear, and economic rivalry alone remain in the way of a brotherhood of nations. It is absurd to suppose that nations who have so ably organized war for protection lack the skill to organize peace for that same purpose. War is murder, annexation is robbery. They are in essence the same, though they carry different names because they are applied without rather than within a nation's borders. But there is such a thing as international morality, and what has been recognized as criminal within the nation is coming to be known as criminal when practised without, on another nation. An international consciousness is developing. There are gleams of the coming of an international dawn. Though darkened at times by aggressive ambition and delayed by supposed self-sufficiency of nations, yet will the sun of international fellowship in due time rise above the horizon to warm the hearts of all leaders and of all peoples.

But the peace organized for protection must be not, as in the case of war, for the protection of one or of a group, but for the protection of all. Justice demands not only freedom of self-determination, but freedom from the barriers to international trade, for with international trade go understanding and international goodwill. Love and justice overstep national boundaries. Justice within the nations will lead to justice without. Education within each nation which portrays other nations not as enemies but as friends,

which studies the history of all nations to determine what their contribution has been or may yet be to the common welfare of a world in which all share—education such as this will lead to international understanding which will replace international fear.

Justice is a virtue because it is a desire on the side of love; and by reason and by love, not by force, must the nations and the world be led.

It is true of nations as of individuals,

'Tis they live longest in the future who
Have truest kept the purposes of life.

The poet adds:

Earth was not made for nations but
for man.

Wars are the nests where lands their
tyrants hatch.

When every breast is liberty's pure
shrine,

Then will the willing earth be truly
free;

A hope in whose far light the future
walks.

The test of men and nations is their
aims.

But one man in a thousand knows the
face

Of freedom, which is faith in fellow-
men.

Yet man is ever for true freedom ripe,
Till it has grown a custom of the mind.

It is the summit of advancing truth
That crowns with sweetness travail of

the past;

The harvest laboured in old fields of
thought.

Full thanks to Heaven that with each
setting sun

All tyranny is nearer to its end.

MEMORY OF PAST LIFE

STILL another remarkable case of memory of a past life comes, this time from Lucknow, North India. Balbir Singh, aged thirteen, a student of the Government High School at Unao, has identified two women, at present widows, as his former wives; he has also recognized the mother of one of them. The boy is of fair complexion and "looks like a dreaming philosopher." (Lucknow correspondent of *The Hindu*, Madras.) When the boy was three years old, he would dig the earth and stammer out that he was digging for money which he had once concealed underground. He vividly remembered that in his last life he was a Rai Saheb, and lived at Dinga in

Gujrat (Punjab). His people took him to Dinga, and there he identified the house in which he had lived, and the place where the treasure was buried.

When Balbir Singh was four years old, his elder brother married. After the marriage, the guests laughingly remarked that they would next meet again at Balbir's marriage, whereupon Balbir exclaimed that he had already been married and that he had two wives.

It has been found that between the death of the Rai Saheb and the birth of Balbir Singh, a period of exactly ten months elapsed. The boy is eager to visit scenes with which he was familiar in his last life.

A SOCIAL POLICY FOR THE WORLD

THE WORK OF THE INTERNATIONAL LABOUR OFFICE

Mr. Raghunath Rao of the League of Nations International Labour Office, addressed the World Congress of The Theosophical Society at Geneva on July 30th as follows :

IN the absence of the Director of the International Labour Office, Mr. Harold Butler, who is away in the United States, I have been asked by the Acting Director, Mr. Phelan, to convey to you his greetings and give a short account of the work of the International Labour Office, and I should like at the outset to thank the President (Dr. Arundale) and M. Tripet for giving me this opportunity to do so. In normal circumstances, the proper place for delivering this address would be the International Labour Office at the time of your visit to that institution, but the building operations that are being carried on in order to increase the accommodation available have made that at present impossible.

All Countries Collaborate

This is not perhaps altogether unfortunate, for, in the first place, the extension of the Office building furnishes a visible and ready proof of the increasing volume of the activities carried on within it. There are a number of reasons for this increase. In recent years the membership of the Organization has been extended by the admission of Iraq, the United States of America, the Union of Soviet

Socialist Republics and Egypt. The International Labour Office consists today of all the countries of the world with the exception of Germany and Saudi Arabia, the former having finally withdrawn its membership only last year on political grounds. The economic depression has, moreover, provided a painful but graphic illustration of the truth of Carlyle's dictum that the organization of labour is "the whole future problem for all who would in future pretend to govern men." The lesson that a political or economic policy which is framed heedless of its social implications is bound to be frustrated may not yet have been learnt everywhere, but the need for learning it has been clearly demonstrated by events in the last decade or two. The task with which the International Labour Office is at present faced is no less than the gradual formulation and putting into effect of a social policy suitable and acceptable to all the countries of a world which has become more closely knit than ever before on account of recent technical developments and in which no citizen of any country may hope to escape in the long run the common lot.

Secondly, it would be a mistake to imagine that the operations of the International Labour Office consist only of the activities of some 450 officials, comprising it may be some forty nationalities, within the building you will visit this afternoon. The fulfilment of the purpose of the Organization, which may be simply described as improvement of conditions of labour, calls for the constant collaboration of the countries belonging to it and of the Governments, employers and work-people in each one of them, involving as it does a vast amount of authoritative investigation and legislative action. In a very real sense therefore the range of the International Labour Office may be said to include the numerous national, official and unofficial agencies through whose action a decision taken at Geneva results in influencing the life of the individual worker far or near.

Social Justice for the Worker

The programme of the Organization was settled by the Labour Commission, the establishment of which was one of the first acts of the Paris Peace plenipotentiaries, and is set out in some detail in the Preambles to Part XIII of the Treaty of Versailles and to the corresponding parts of the other Peace Treaties. The opening part of the Constitution of the Organization reads as follows :

"Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based upon social justice ;

"And whereas conditions of labour exist involving such injustice, hardship and privation to large numbers of people

as to produce unrest so great that the peace and harmony of the world are imperilled ; and an improvement of those conditions is urgently required : as, for example, by the regulation of the hours of work, including the establishment of a maximum working day and week, the regulation of the labour supply, the prevention of unemployment, the provision of an adequate living wage, the protection of the worker against sickness, disease and injury arising out of his employment, the protection of children, young persons and women, provision for old age and injury, protection of the interests of workers when employed in countries other than their own, recognition of the principle of freedom of association, the organization of vocational and technical education and other measures ;

"Whereas also the failure of any nation to adopt humane conditions of labour is an obstacle in the way of other nations which desire to improve the conditions in their own countries ;

"The HIGH CONTRACTING PARTIES, moved by sentiments of justice and humanity as well as by the desire to secure the permanent peace of the world, agree to the following :

(Here follow the detailed provisions for the establishment of the International Labour Organization.)

The most striking part of this solemn declaration, it will be noticed, is the official recognition for the first time in history of the truth that peace to be enduring must be based upon social justice, upon the contentment of the common man toiling in the field or factory. Two reasons are mentioned here for the setting up of the Labour Organization, and enough is now known of its origins to enable one to have an adequate estimate of the forces which impelled those who were responsible for framing the Peace Treaties to include this part, which has since come to be known as Labour's New Charter.

International Competition

The first of these reasons refers to the element of international competition which may act unfairly towards a country which raises its standards in advance of those prevailing in the countries with which it competes in the world markets. It is interesting to note in this connection that the Rt. Hon. G. N. Barnes, who played a notable part in the creation of the International Labour Organization, has pointed out:

"To be quite candid our motives were not altogether humanitarian. We knew, of course, that men, women and children were being used up in the eastern countries and we wanted to ease the industrial conditions in those countries so that the workers there would have a better standard of living. But we knew also that the East was a great field of supply for the raw material of European industries, and that such raw material was being increasingly manufactured on the spot by cheap eastern labour and was supplanting the goods from the countries of the older industrial world. . . . We were specially concerned in eastern labour conditions being raised to a higher level because European standards were in jeopardy by the products of the East being brought into competition with the western world."

In fairness to Mr. Barnes however, it must be added that he proceeds to observe that "so long as the change comes slowly, and is accompanied with higher standards of purchasing power on the part of eastern peoples, we shall have nothing to complain about and

nothing to fear, because general prosperity will thereby be increased and diffused."

There is another observation made by Mr. Barnes which I am sure will in particular interest your President, who has made his home in India, is connected with one of the oldest trade unions in that country, and, as I have reason to know, played a not inconspicuous part in organizing Indian workers at a time when India's long and fruitful association with the International Labour Office was just beginning. Reviewing the achievement of the International Labour Office, Mr. Barnes has placed on record his view that "contrary to expectation it is found that the richest harvest has been garnered in the East. We had been apprehensive of eastern timidity, and we have found eastern representatives most responsive to human appeal. And we have also found them, on the whole, more loyal to the pledged word. This applies particularly to India." It is, I hope, permissible for an Indian while treating of India's connection with the International Labour Office before this Congress to call attention to the substantial contribution made by the late and present Presidents of your Society to the task of making the grievances of Indian Labour known to the general public in order to give it a place in the scheme of things in India.

The second of the reasons mentioned in the Preamble to the Peace Treaties for the setting up of the International Labour Office has been commented upon by Mr. Barnes in simple terms reflecting

the prevailing outlook at the time. "The War," he says, "was a great leveller. As it neared its close there was a general feeling that Labour should have a distinctive place in the Peace Treaty, and should in the future loom larger in the minds of those who were responsible for international relations."

The Machinery of the I.L.O.

A brief description may be given at this stage of the machinery set up by the Peace Conference for carrying out the programme mentioned above. The International Labour Office functions through an annual Conference, a Governing Body and a permanent Secretariat. The Conference meets at least once a year and is composed of four delegates appointed by each Member State, two of whom represent the Government and the other two must be chosen, by the terms of the Treaty, in agreement with the most representative organizations of employers and workers. A committee of the Conference goes into the credentials of the delegates, and complaints are considered. A delegate may bring with him two technical advisers for each item of the agenda. Each meeting of the Conference discusses a report presented by the Director of the International Labour Office, who is also the Secretary-General of the Conference, on the work of the Organization during the preceding year, and considers specific questions affecting labour with a view to agreement on international measures.

The decisions of the Conference generally take the form of Draft Conventions or Recommendations.

A Draft Convention is a proposed treaty and its adoption requires a two-thirds majority. It represents the highest common measure of agreement reached between the Governments, employers and workers at the Conference, while a Recommendation is, as the name implies, a less formal instrument usually containing general rules or principles for the guidance of Governments, rather than precise and rigid legal provisions. The Government of each Member State is under an obligation to submit both Draft Conventions and Recommendations within a prescribed time limit for decision as to whether it can be accepted and applied within the country concerned. Once a Draft Convention is accepted or ratified, the ratifying State becomes virtually a party to a treaty with any other States that have ratified. It must modify its own law and practice in accordance with the provisions of the Convention and must report every year on the steps taken to give effect to the Convention. Such reports are doubly scrutinized, first by a committee of experts appointed for that purpose and finally by a Committee of the Conference.

The Governing Body, which meets as a rule once every three months, consists of sixteen representatives of Government and eight representatives of employers and eight of workers. It controls the International Labour Office, appoints its Director, determines its expenditure, compiles the agenda of the Conference and exercises certain duties in connection with complaints concerning the non-observance of Conventions.

The International Labour Office, which corresponds to the Secretariat of the League of Nations, prepares the agenda of the Governing Body and the Conference and attends to the execution of their decisions. It has two official languages—English and French—but a number of others are in constant use. It also conducts researches into a wide field of industrial and economic problems, issues a series of periodicals and other publications and maintains relations with associations and institutions concerned with industrial and social affairs.

Protective Legislation

It is legitimate to inquire what has been the result of the twenty Sessions of the Conference that have been so far held. Fifty-two Conventions have been adopted up to date, and the total number of ratifications is 721. A systematic labour code has thus been built up and brought into operation, with due regard to representations made by employers as well as workers and the particular requirements of newly industrialized countries. The position of a worker whose country has adhered to the more important of these Conventions has been vividly described. First of all, it has been pointed out, he cannot be employed until he is fourteen years old in industry or commerce. While under the age of 16 he may not work at night in any industry, and in most industries not until he is 18. His hours of work in any industrial occupation may not, as a rule, exceed 48 a week, and he will be entitled to one day's rest in seven and to paid holidays every year. If he meets with an accident

or is stricken with any of the principal industrial diseases, he will have compensation guaranteed to him by law, against sickness, old age or invalidity. Finally, if he is unemployed, Government employment services will help him to find a job, and if he cannot find one, he and his family will be prevented from destitution by a State scheme of insurance relief. If he is a seaman, he can apply for a job to an employment office jointly administered by shipowners and seamen. When he is engaged he will be under articles of agreement protecting his rights, and if he meets with shipwreck he will be entitled to be repatriated and compensated during the period of unemployment, at the cost of the shipowner. This description does not, of course, apply to every worker in every country belonging to the Organization, for not all of them have ratified all the Conventions, but the workers in most of these countries have secured at least some of these advantages and the sphere of protection designed for labour in the older Conventions is being continually enlarged by new ratifications, while the process of adopting new Conventions or revising older ones goes on steadily year after year.

Evolution and Achievement

The ratifications are not the only index of the protective legislation adopted in various countries as a result of the decisions reached by the Conference, for it often happens that although a State may make changes in existing laws or enact new legislation in the direction of a Convention, ratification is either impeded or postponed

on account of certain technical administrative difficulties. Nor is the value of the International Labour Organization to be judged, in the last resort, by such statistical measures. The institution is the result of a process of gradual evolution dating back to a century or more before the War. If on its establishment it assumed a great importance at once, and has made marked progress since its inception, it is because it fulfils an essential need. The annual Sessions of the Conference serve as a recurring reminder of the importance of social reform, afford an opportunity to take stock of current social developments, and make it possible to deal with the various pressing questions relating to conditions of work in a thorough and systematic manner.

In Step with the World

In many directions, the International Labour Office has made an effective contribution to the building of the new world order. It provided the indispensable machinery for dealing with the present economic crisis, with its unprecedented magnitude and manifold ramifications, long before it occurred. Although set up by the Peace Treaty, from its outset the Organization threw open its membership to all countries irrespective of distinctions

based on political animosities of the past, thus establishing a valuable precedent for full international co-operation as a regular feature of world administration. Its tripartite character has vested consultations between Government and representatives of employers and workers with an authoritative and official character, with the result that industrial relations have been rendered fruitful and national organization of employers and workers has received a great impetus everywhere. The rule of a two-thirds majority for the adoption of Draft Conventions and the obligation imposed on Government to submit regularly decisions reached at the Conference to their national Parliaments are also novel features calculated to link the peoples of the world together in an international democracy transcending the national States with the consent and co-operation of the latter. But the Organization can successfully carry on the task for which it is so well equipped only in the measure in which it receives support from public opinion and is enabled to keep pace with the many social and economic changes that are at present taking place in every quarter. This support it is entitled to expect because of the record of its achievement in the last eighteen years.

Love worketh no ill to his neighbour: therefore Love is the fulfilling of the law.—Romans, 13, 10.

CLOSING OF CONGRESS

THE GENERAL SECRETARY'S VALEDICTION

(Geneva, 4th August 1936)

MR. PRESIDENT,
MR. TRIPET OUR HOST,
DEAR FELLOW MEMBERS,

NOW that we have reached the final stage of this Congress, I feel the need for expressing my deep and heartfelt gratitude to all who have contributed so much towards its success, if I may call it so.

Preparing a Congress may symbolically be compared to the constructing of the building which the Congress in its real sense will inhabit. So first to be remembered and thanked are :

1. The International Committee for the preparation of this Congress, whose wise advice and co-operation helped to lay the foundation for the later structure.

2. Then the Swiss Committee, whose head, M. Tripet, outlined the field in which the workers were going to build, wisely supported by Mme Tripet, the Acting-Treasurer, who strictly defined the limit of every one's area of activity, seeing that no one should go beyond it. It is owing to M. Tripet's official relations with the League of Nations that this grand building was put at our disposal, at once placing the Congress on the footing of a dignified recognized movement, and giving it the standing in the eyes of the world that such a world-wide movement deserves.

3. Mme Kern and Mlle de Selévér, the two zealous and capable secretaries, without whose devoted and constant aid I should never have been able to lay the stones and raise the walls of the building. And Mr. Sassi, who was untiring in the preparation of the outer way of the Congress in the world, through the Press and by other means.

4. The Sub-Committees: the Music Committee, the Stewards, the Reception Committees, and Committees for First Aid, Decoration, Registration, Information Exhibition, Bookshops, Sale of Pictures and Post Cards, Restaurant and Tea Room. I shall not name a single person, for fear of leaving out any one, but all the heads of these Committees and their ever present staff of workers have made the edifice we constructed into a very pleasant dwelling-place, delightful to our eyes, to our ears and to our taste.

Je voudrais aussi adresser quelques paroles au staff du Restaurant et du Tea Room, membres du Congrès. Premièrement à vous, Mr. Piguet, le chef. Nous vous connaissons comme d'abord un homme idéaliste et seulement après restaurateur, qui depuis des années s'est voué au service de ces idéales. Grâce à votre travail les membres de ce Congrès n'ont pas eu besoin de courir la ville pour leurs repas,

mais ont eu la possibilité de les prendre au sein de la famille théosophique du Congrès.

Et vous, membres du staff, je tiens à vous remercier tout spécialement au nom de ces membres, pour votre service si patiemment et gracieusement donné.

5. All those who translated the lectures beforehand, and to those who read them out during the Congress, so that the automatic translation could work without interruption.

Surtout nos remerciements à vous, Monsieur l'ingénieur, qui étiez toujours à votre poste en surveillant les appareils.

6. The stenographers and typists, whose quick and efficient work made it possible that all lectures, speeches and discussions could be understood in the different languages.

7. To the artists who rejoiced our ears and eyes with beauty in different forms.

8. To the lecturers and speakers in the discussions, who one and all have struck such a high note of aspiration.

9. To Rukmini Devi, who is to all of us the embodiment of Beauty, Grace and Wisdom, whether she speaks or is silent. To be with her is to gain a clearer vision of the Divine.

10. And last, but surely not least, you, our beloved President,

the Head of the Congress, in whose service we have built. You capped the building with its glorious dome, transparent through your wisdom, radiant through your love, resounding with your strength. Your all-embracing influence carried us upwards day after day, and, I hope, onwards. How shall I myself be able to thank you? I cannot even begin to try. But fortunately there is a language that need not pass our lips, but flows out straight from our hearts to your large and generous heart. You made us feel one with you, and through you one with the great Leaders of our beloved Theosophical Society.

When M. Martin, President du Grand Conseil, addressed you in the Palais Eynard, he said that he had been profoundly touched by the radiant strength and warmth that emanated from you, and he added this phrase: "It is no wonder that when you entered the grounds the Sun came out to greet you."

That Sun has shone on us day by day, filling us with generous warmth and growing life.

May you long remain with us, going onwards before us, leading The Theosophical Society a further step towards its glorious goal.

May we stand around you as the faithful, strong soldiers of the Great White Army of Light.

Fellow-members, will you all rise and salute our President!

(The President's Closing Address, and other Congress reports which had not reached Adyar when this issue went to press, will be published later.)

THE YOGA OF BEAUTY

SUMMER SCHOOL AT GENEVA

By ANNA KAMENSKY

AFTER The Theosophical World Congress, a Summer School dedicated to Art and Beauty, and organized by the International Theosophical Centre in Geneva, began its activity, and carried on from the 5th August to the 7th. It was opened by Shrimati Rukmini Devi, who spoke of the Message of Beauty for East and West, and of the Yoga of Beauty, for which, she maintained, the highest conditions of peace, harmony and selfless devotion are necessary.

Miss M. Siemens, a gifted pianist, played Grieg's "Spring Song," and Liszt's "St. François d'Assisi." We were still under the spell of her beautiful music, when the President (Dr. Arundale) spoke briefly on the magic power of music. He advised us to make our own musical improvisations.

After some songs of Schubert, Prof. Marcault gave an inspiring lecture on "The Place of Art in Spiritual Evolution," showing how Shiva's cosmic dance and Vishnu's song in the universe find their expression in the divine creative activity of Brahma, the Holy Ghost. The art of the great Artist in Heaven is the source of inspiration for the true artist on earth.

Some of the lecturers were unable to stay the whole week, and it became necessary to condense four and a half days into three days. Thus we missed Mr. Polak's, Miss Codd's and Mme Rollier's collaboration. But we had a series of excellent lectures, filling the mornings from 9.30 to 11.30, also lively talks and discussions in the open air in the afternoons. In the evenings Miss Cecile Bayer gave two lectures, with slides, on the aura of things and the aura of art-productions, and a

most interesting lecture on "The Universal Rhythm" was given by Mme Stienon.

The afternoon talks were on "Beauty in Daily Life" (Mr. Gogler) and "Beauty in Art" (Mr. Virzi).

The morning lectures were: "The Philosophy of the Beautiful," Dr. Anna Kamensky; "Beauty in Life," Mrs. Gray; "The Art of Healing," Mrs. Adelaide Gardner; "The Creative Power of Art," Serge Brisy.

At the closing of the Summer School, Dr. Kamensky delivered an address on "Eastern Art" and spoke of the Vedic ideals of Beauty.

The co-operation of fine musicians, such as Miss Siemens, Mme Pittard, Miss Blussy and her friend, a gifted cello player, contributed much to the creation of a happy and beautiful atmosphere. A special contribution of beauty was Mme Pittard's playing of her "Symphony of Religions," as we like to call her inspired composition, in which each religion expresses its own original and powerful note. It is a fruit of true and deep Theosophical inspiration.

Notwithstanding that the Summer School followed immediately the World Congress, there were fifty-two regular members and a group of visitors. Several letters of thanks were received afterwards telling how happy the writers had been during the three days dedicated to Art and Beauty. The tremendous wave of light and love which permeated the World Congress evidently continued to inspire us during the Summer School, helping us to step down quietly, in an atmosphere of harmony, from heaven to earth.

THE WAY OF HOLINESS

II. THE WANDERER

By GEORGE S. ARUNDALE

The second of the President's trilogy of lectures delivered in America on the treading of the Way of Holiness, as it is known in the West, or the Path to Liberation, as in the Eastern philosophies. It is one and the same ancient way, which brings the man or woman who treads it into the Brotherhood of the Guardians of Humanity.

THE titles which I chose for these three talks, *The Seeker*,¹ *The Wanderer*, and *Finding Reality*, are not, of course, really my own titles at all. They come from the Ancient Hindu Scriptures where the Way of Life is very wonderfully, very beautifully, very scientifically and very straightforwardly mapped out.

Coming out of the Crowd

The first stage is that of the Seeker where the individual frees himself from the prejudices and superstitions of the ordinary everyday individual. He becomes an iconoclast, I might almost say a revolutionary. He is not content with being as other people are. He is in a condition of dissatisfaction and he challenges everything everywhere. That is the preliminary for the taking of the stage of the Wanderer. He must be dissatisfied with religion, with ethics, with philosophy, with science, with public opinion, with everything that is conventional. He must

feel that everything is not enough, that there is an element of unreality in everything, as, of course, there is, because that which satisfies the crowd must ever be less than that which can satisfy the individual who is emerging from the crowd. Nothing which satisfies the crowd can be enough for those who desire to move onwards. So no matter what the belief or opinion may be which satisfies the crowd and which is conventionally uttered by scientists, philosophers, teachers, and statesmen—whatever belief or opinion is so uttered must be realized to be short of the reality that it might be. It must be realized to be less, and that there is a more within that less towards which there must be an endeavour to move. So the Seeker challenges everything, not in a spirit of sordid discontent, not in a spirit of irritability or sullenness, but in a spirit of happiness, joy, delight, in a spirit of movement to triumph. There must be no unhappiness in the discontent. The discontent must be the discontent of God, the Divine Discontent which caused,

¹ Published in the September THEOSOPHIST.

as it were, God to be dissatisfied with conditions as they were and to bring the whole of evolution into being.

Entering the Stream

Now suppose you, as the Seeker, have swept away the ordinary contents of life, the ordinary conventions, customs, sanctions, to use a legal phrase. Suppose you have swept all those away in the sense that you are no longer dominated by them—they are not your masters, any of them—then you begin to be able effectively to wander, or as it is said in the Buddhist Scriptures, to enter the stream of life. The word "wanderer" is the translation of the Hindu phrase for this particular stage of evolution, *Parivrajaka*, the Wanderer. *Srotapatti* is the Buddhist word, "he who enters the stream of life." The average individual is not in the stream of life, he is in some kind of backwater and he moves round about in that backwater. He moves about stagnantly, with all his opinions, beliefs, views, certainties, all his own orthodoxies, whatever they may be, because it is just as bad to have your own personal orthodoxies or absence of orthodoxy as it is to have other people's. There are many people who think they are free because they have cast away the turmoils of the world, but they have taken upon themselves other turmoils, have become servants and slaves to themselves, so that they are in no better condition than before. It is bad to be a slave to yourself no less than it is bad to be a slave to other people, to public opinion, to orthodoxy.

The soul who enters the stream of life is not a slave to himself. He takes all life lightly. Although he may have conventions, certainties, beliefs, and opinions, he holds them all lightly. His most profound convictions, even those he holds quite lightly—he knows they are only a means to an end, only a part, a shadow of reality; however wonderful they may be to him, he knows they are little compared with that of which these realities may be an expression. You know if you are a Wanderer that you must wander away even from your most profound convictions to something more profound still, from your deepest belief to some belief deeper than the depths you have already fathomed. You are always groping about for something more than that which you already have. That is the spirit of the Wanderer.

At Home Everywhere

The next stage after the Wanderer has wandered effectively throughout life and is at home everywhere, is the stage where he builds his house, to use a Hindu phrase, the *Kutichaka*. First he has to seek, and he seeks through disentangling himself from the world and from himself. Then he is free to wander, he has nothing that clogs and keeps him in some special place, belief, opinion, or faith. He is free to wander everywhere and to know everything. After he has effectively and constructively and scientifically wandered, then he is in a position to build a little house for himself, as the phrase goes. That is to say, he is in a position to find out the

essence of reality out of which all realities come. He is able to build that house with extraordinarily little material, so that the more he wanders, the more he reduces his luggage until, practically speaking, he has the smallest of encumbrances. He just wants a room, a very lightly built room, entirely self-contained, with doors and windows everywhere so that there are practically no walls—everything opened all the time for him to go out and into which everything else can come in.

So he rises above those things in the midst of which everybody normally dwells. He wanders out of religion, out of philosophy, science, out of everything in which the average individual lives. And in the midst of all these things he builds his little house, his little dwelling-place. He finds his reality, and that reality is of such a nature that he can take the reality with him wherever he goes.

"I Want You to Wander"

Now I want you to dwell for a moment on this condition of the Wanderer. I want you to wander, especially where you are not altogether happy to go. Because many people are willing to wander where they want to wander, along the line of least resistance, but not along the line of greater resistance. Suppose you have some particular pet dislike, break it down: stop it. Otherwise you are not wandering. For example, sometimes you will find people tired of churches, religions, the narrowness of a particular faith, and so dissatisfied they move out, and moving out they will not go back. There is just another

aspect of their slavery. "I can't stand churches, I can't stand temples, certain faiths, religious teachings, priests." And so they remain outside. But they are shut out from these things. It was admirable that they should have escaped out of them, for probably they were enslaved by them. Those things were unreal, so it was imperative that in a spirit of security they should disentangle themselves from such clogging enslavements. But once you are free, you must sufficiently be a king to be able to go anywhere, and be free to go anywhere, even into those things in which hitherto you have been a slave. For the individual who has freed himself, shaken himself free, let us say, from religion and all the superstitions, prejudices, orthodoxies, and narrownesses of religion, such an individual if he is to be a true Wanderer, must be able to go, as it were, back into religion without being enslaved by it, perceiving in that religion, in that sect, even in those narrownesses the realities for which they stand. He must be able to go back on the path which he has trodden and to find reality on the way whence he has come.

Fanaticism of "Pet Aversions"

Now, can each one of you think of something which you have finished with, some orthodoxy, some convention, something which you would regard as a superstition, something which you cannot tolerate any longer? Take meat-eating. Some people become vegetarians because they cannot tolerate the cruelty, the inequity, the injustice of meat-eating. They can be quite fanatic

about the wrong of meat-eating. So they will shrink from meat-eating, butcher shops, and so on. Can such an individual, a vegetarian by convention, enter, as it were, into the spirit of the meat-eater and understand, losing his fanaticism, and any intolerance he may feel? Of course, I cannot run through the gamut of each individual's pet aversions. I suppose everybody has some pet aversion, something which he regards as intolerable, something which he feels he has gone beyond and wishes other people to get beyond also. Especially if he has recently become "converted," he will be all the more rigid and fanatic. "Can't you see, don't you realize how wrong it is, don't you perceive you must change your lives even as I have changed my life?" He is full of self-righteous self-unction. "I have got away from all that, why don't you get away too?" Most of these *nouveaux riches* are *plus royaliste que le roi*—more fanatic even than the protagonist of the opinion which they have recently acquired.

Don't Become Static!

Especially if you belong to the younger generation, you may say: "I have nothing to do with respectability. I don't care for convention. I don't believe in it. I will just lead my own life—be myself." One may very respectfully suggest that it is worth while to be the best kind of a self one can. When a person feels he must just be himself, quite naturally he very often becomes a poor kind of a self. Instead of becoming his better Self, he becomes the worse and rather a nuisance to his sur-

roundings, in fact rather vulgar when he is thinking he is very fine and splendid. He goes his own way and does not care on whom he tramples: he does as he likes, tends to be a little bit abrupt, rough, without any particular culture about him, somewhat coarse, probably never hesitates to express his own opinions and is rather proud of them, though generally they do not amount to much. He makes them amount to a good deal through, as it were, inflating them with the sense of his own straightforwardness.

Let that individual realize what it is to be as other people. Very often, and especially is it a characteristic of young people who have got out of religion, who have got out of dogmas or doctrines, they feel a great deal of contempt. "You know So-and-so is a Theosophist! You know that is something very funny!" Well, nobody exists but has something funny about him, and if only those people who laugh at others would take the opportunity of laughing at themselves, they would have less time to laugh at other people. They would be having a good long laugh at themselves—there is so much to laugh at.

Being tolerant and understanding—that is the secret of effectively wandering, and so keeping oneself from being static. Some old people pride themselves upon their rightness, on being extraordinarily understanding, being able to be all things to all people; whereas as a matter of fact they expect everybody to be just what they want them to be. Similarly extreme young people want to be nothing to

anybody, but everything to themselves. The old people and the young people have to beware of being static, stuck in ruts. They have to try to be free in all these things and to understand so that they may look upon everybody with sympathetic and scientific interest.

Laugh With Young People!

Sometimes I get among a group of young people who are supposed to be very modern. When I come among them, I know some of them are rather laughing at me. "Poor thing, he is not very young, he is a Theosophist, he has all kinds of funny orthodoxies. I suppose I shall be in all probability hurting his feelings or offending his sense of propriety, probably shocking him." And they take a little bit of delight in doing it. They wish to show how modern they are. They would not go to church, but stay at home and smoke cigarettes, do everything that is not usually done, and look at the Theosophist to see what he thinks about it all. Many of these modern young people laugh at the Theosophist, and all the time the Theosophist is laughing at them, because he knows that they will not last long like that, that it is just a phase, and a little later they will be just as free of prejudice as he is. They feel they are far wiser than the Theosophist, but the Theosophist knows perfectly well that he is probably wiser than these modern young people. The Theosophist knows that probably he is right because he is the more experienced. He has smoked his cigarettes and shocked his elders before now. He has done all these things in just

a little different way from the young people today. So there he is and there they are. This particular Theosophist realizes that each person must have his own experience. He laughs with them, he perceives what they are doing, he enters into the spirit of it, rejoices in it, delights in it, and is glad that the time will come when they should break free from all the nauseating, narrowing conventions. Only he prays to God that they will not stop where they are. He prays to God that nobody will stop where he is. He prays to God that he himself will not stop where he is.

The Wanderer Lives Lightly

That is the spirit of freedom and understanding in which the Wanderer moves. He lives very lightly, holds all his opinions, orthodox and heterodox, very lightly, understands everybody, and is with everybody where everybody is. So that he has no sense of superiority whatever. He just has a sense of being happy and of being eager to share his happiness with others. He goes on his way rejoicing, indifferent as to whether other people follow him or not, indifferent as to whether they accept the sources of his happiness or not, but eager that they should be happy, really happy, where they are, feeling a spirit of peace, a spirit of contentment no less than a spirit of constructive discontent, wanting to move onwards and onwards out of the narrowness in which they live into the heights which are to be reached. That is the spirit of the Wanderer.

"What Have I Found?"

What does the Wanderer find in his wanderings? Nothing which, so to speak, has any rigidity of form. What have I found as a Wanderer in all things, having really wandered into every religion, every philosophy, every science so far as I could understand it, into art, into social life, political life, educational life, what have I found as a wanderer? Have I built my house? Well, I claim I have built my house, a flimsy house with walls through which you can see and through which you can be seen, windows wide everywhere, and doors wherever there are not any windows so that almost there are not any walls at all! What have I found?

I have found, to start with, that there is but one life everywhere, and everyone and everything shares it. I think that is the supreme discovery, for everywhere you go you discover the selfsame life. Whether you search throughout the human kingdom, or whether from the human kingdom you go down into the sub-human kingdoms or up into the superhuman kingdoms, there is one life. Whether you be a Christian, Buddhist, Parsi, Mussalman, Hindu, Jain, or Jew, it is all one life—that is the supreme discovery because then you look upon everybody as like yourself in fact, because each individual has that which you have and that which dominates you dominates him. The supreme factor in the life of the criminal is the supreme factor in the life of the saint. And when you look out upon people, you do not see them as strangers, but you

look upon them as friends, whoever they are, however different their opinions may be from your own; however different their customs, manners, modes of expression and thought may be from yours, they are your friends. They belong to one family, you and they are of one blood. It makes an enormous difference when you realize the unity of life, to look into a person's eyes and know he is your blood-brother in fact. And although your personality may shrink, as personalities sometimes do, from crudeness and vulgarity and absence of refinement in modes of living, customs, habits, which may be repellent, uncongenial, unpleasant to you, if you have entered into the spirit of the One Life, that Life sooner or later begins to brush aside a personality and say to it, "Get out of the way. Let me come face to face with my friend." And the true Wanderer, he who has wandered constructively and effectively, begins to find friends everywhere.

All Things to All People

When he has done that, he is beginning to build his house. So that he is at home in everybody, in everything, and ceases to have any desire to argue with anybody. He does not desire to argue, because after all what is the use? He will express strongly his own point of view, his own convictions, his own truths, and then he will let them go. There is no time that I do not have the greatest inclination and desire to spread Theosophy, but I do not desire that Theosophy should be forced upon anybody. My mode of spreading is to express

Theosophy emphatically with all certainty and then to let happen what will.

In that way I can worship in any church, in any temple. I have worshipped with all kinds of sects. I have listened to all kinds of preachers. I have been present at all kinds of ceremonies, Christian, Hindu, Parsi, Mussalman and others. I feel quite at home in all of them, though preferring for myself my own particular mode, but being able to perceive reality in other modes.

"Up From Slavery!"

So you see one wanders lightly in all things. But in order to wander lightly, not to be engulfed, to be a slave, you must have in the seeking period emerged from slavery. Many people who think themselves free are in fact slaves. Many people who pride themselves on their freedom have, as a matter of fact, enclosed themselves within prison walls and say: "Here is freedom and everywhere else there is imprisonment." They point the finger of scorn at other people and say, "I am free where I am. If you will come over here from your over there, you will be free." They do not perceive that freedom is an attitude and not a place. It does not matter where you are, you can be free in everything and you can be enslaved by everything no less. So that I should recommend all of you just to think that perhaps you might go where it is not congenial to go, where you feel out of place, and see if you cannot feel comfortable there and appreciatively understand the situation.

(Concluding Talk: "Finding Reality")

How are you to be sure that you are not a slave to yourself? There is one correct way of being sure. That is of being master of all your desires, being a slave to no desires, whatever those desires may be, whether desires of the mind, of the emotions, of the body. That spirit of desirelessness and discrimination is of great importance. You must be above your desires because you have will, and he who wanders, while he may not know where he is going, knows there is no particular direction for the time being upon which he must concentrate. He must wander everywhere so that he may have the experience of as much as possible. He must be free from pride. Not free from a sense of his own divinity, his own power, of the greatness that lies before him, but free from self-pride which desires things for himself even at the expense of other people. He must be free from all sense of superiority. There must be no self-righteousness about the Wanderer, but happiness, content, and peace. And above all there must be a spirit of real goodwill to everyone, whoever that individual may be, whatever he may be doing, wherever he is—goodwill and understanding. That is the Wanderer.

You have built your hut. You carry it with you. You are quite at ease and at home everywhere. The whole world is your house. Everybody is a member of your family. Then you move onwards to the finding of those greater realities which emerge when an individual has at last found his home. We shall take that up in the next talk.

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THE BLAVATSKY RIDDLE AGAIN

By JAMES H. COUSINS

A PHOTOGRAPHIC reprint of Madame Blavatsky's first book, *Isis Unveiled*, has appeared as an addition to the series of republications of her writings in commemoration of the centenary of her birth in 1831.¹ As an item in a commemorative series the immense tome, so cheaply priced yet so efficiently produced, has a legitimate place. Yet the critically-minded might legitimately question whether its publication "without alterations or abridgment" of the original text is rendering a real service to the work of spreading a knowledge of ancient and modern occultism to which Madame Blavatsky devoted her life, in view of her own criticism of the book.

H.P.B.'s Confessions

"For more than ten years," she wrote in an article on "My Books" included in the present reprint, "this unfortunate 'masterpiece,' this 'monumental work,' as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming its meaning, with its misprints and wrong quotation marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than roses."

¹ *Isis Unveiled*, by H. P. Blavatsky, facsimile edition, two vols. in one, edited by A. Trevor Barker: Rider, London, 1268 pages, 15s.

She also condemns the lack of system in the book, its repetitions, digressions and apparent contradictions.

It has to be said, however, that these blemishes do not touch the substance of the work, and were largely due to its preparation going through a number of hands to which its matter was as unfamiliar as expert English was to its author. She claims for the work, notwithstanding its technical faults, that it "contains a mass of original and never hitherto divulged information on occult subjects," and asserts that "every word of information found in this work, or in my later writings, comes from the teachings of our Eastern Masters; and that many a passage in the works has been written by me under their dictation."

The Test of Truth

The latter claims are beyond the power of an ordinary critic to test. But it can confidently be said with regard to them that the half century and more of scientific psychical research that has passed since *Isis Unveiled* was published (1877) has placed beyond doubt the process of transmission of ideas between mind and mind without the usual physical means of communication, and the receipt of intelligible impressions from sources outside the normal. But the establishment of the identity of

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alleged communicators above the human level is outside the scope of laboratory tests: it calls for intimate knowledge of all concerned, complete disinterestedness, and subtle discrimination. Even then, the passing of time will gradually reduce the authority of personality, and apply to such alleged communications from supermundane sources the test of their truth under the scrutiny of the fullest knowledge and experience of humanity.

That Madame Blavatsky valued the matter of *Isis Unveiled* highly because of the loftiness of its origin (the Himalayan Rishis of whom she claimed to be the mouthpiece) is a fact; and it has been the habit of all but a few members of The Theosophical Society, of which she was the joint founder in 1875, to quote alleged utterances of the Masters with bated breath, in which, of course, they are at one with the devotees of all Teachers.

A Questionable Argument

It may be that, in the development of human faculty, it will be found that the summation of knowledge and experience, commonly called truth, which has the tincture of personality, is truer than impersonal scientific formulation or philosophical abstraction. But at the present stage of human capacity the mind claims the seat of judgment, and feeling is regarded as an upsetting intruder—except when it contributes to a process of apparently logical argument which has performed the paradox of beginning the argument under the domination of a foregone conclusion.

This is the case with the volume, *Who Wrote the Mahatma Letters?*¹ that appears almost simultaneously with *Isis Unveiled*. The answer suggested by the title is summarily stated in the Preface: "whoever wrote the Mahatma letters, the Mahatmas did not." This is half of the anticipated answer: the other half is the identification of "the habitual hand and style, the ideas and character, of the actual writer of the Letters, whom we name"—and the name they name is H. P. Blavatsky.

It is not possible in an article to go into the pros and cons of the argument leading to this conclusion: all that can be done is to give some indication that the argument is not quite so unquestionable as its authors would have their readers think. The derogatory attitude that appears early and reappears at intervals raises the suspicion that it is not all disinterested criticism. The assembling of phrases to prove that there is a French substratum to the English of the Letters, hence that they were written by Madame Blavatsky whose second language was French, raises question in anyone who knows that some of the alleged French forms are everyday Indian-English that worries English professors all over the peninsula. The argument seems to be that any phrase used in the Letters that can be turned into French proves its semi-French authorship. The use of the French phrase *n'est ce pas?* is pointed out, though with somewhat ambiguous intent

¹ *Who Wrote the Mahatma Letters?* by H. E. and W. L. Hare: Williams and Norgate. 10s. 6d. net.

in an ironical passage. In India the vernacular equivalent is used constantly, thus: It was raining yesterday, is it not? You are going to Calcutta tomorrow, is it not?

Data Mishandled

These examples of textual criticism might be dealt with in detail yet lead one no nearer the reality of the matter. It is when one suspects and then definitely sees mishandling of the data of argument that one comes on the constitutional flaw of the book. The authors, for example, quote Madame Blavatsky as saying, regarding reincarnation: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation*; only on other planet, never on this one." A reference to the page they give in *Isis Unveiled* shows that what is actually printed is: "only on other and inferior planets, never on this one." On this they exclaim, "Not a life on *this* planet! We wonder what the Buddhist readers of *Isis* must have thought of this statement, seeing that the *Birth stories* of the Buddha . . . tell of his *five hundred previous lives* 'on this planet'." The fact is that Madame Blavatsky herself, in 1886, nine years after *Isis* was published, wrote, referring to contemporary criticisms of the book: "Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions. One of such is on page 346, and another in connection with it and as a sequence on page 347." She quotes the statement above, quoted against

her by the present critics, on transmigration and reincarnation, and says: "The last 'sentence' is a fatal mistake, and one to which the writer pleads 'not guilty.' It is evidently the blunder of some (proof) reader who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word 'planet' is put for cycle." She corrects the statements to read: "The Hindu dreads transmigration in other *inferior* forms, on this planet," and, "But this *former life* believed in by the Buddhists, is not a . . . *life in the same cycle*."

H.P.B. and Reincarnation

The foregoing correction by Madame Blavatsky has been before students for fifty years. Disregard of it is not much of a testimonial to the fitness of her new critics. But there is a sign of an even more serious disability on their part in their patently distorted interpretation of Madame Blavatsky's statement that "the appearance of an individual, or rather his astral monad, twice on the same planet, is not a rule of nature." This the writers of *Who Wrote the Mahatma Letters?* pilory as a misunderstanding of reincarnation; and they add to their accumulation of alleged discredit against H.P.B. and her claimed Teachers the fact that "the teaching of The Theosophical Society now approximates to the belief that Reincarnation is an experience universal and normal to the human race." And for half a century there has been in public print, in the article referred to above,

Madame Blavatsky's emendation of what she calls her "unlucky rendering" of the doctrine of reincarnation, in which she makes it clear that what she refers to in *Isis* was the temporary personality of the individual, not that "which does and has to incarnate *no-lens volens* under the unflinching, stern rule of Karmic law," that is, the real Ego. To accuse a writer of not teaching what she specifically teaches, even in the original statement which she annotated in deference to contemporary dullness, is one way of creating doubt in the rest of a case against the writer.

The Real Foundations

The truth or otherwise of these teachings is, of course, not here in question. What is in question is the legitimacy of mishandling data in an argument seeking the detriment of an individual and ultimately of a world-wide movement that has attracted many people of eminence in science, philosophy, art and altruism. The authors of the volume under notice argue that they have proven *The Mahatma Letters* to have been written by Madame Blavatsky, and that, as an inevitable consequence, their alleged writers, the Mahatmas, have no existence, and that the teachings of Theosophists are necessarily false. This is a fairly obvious double *non sequitur*. Even if Madame Blavatsky wrote every word of the Letters, and made it appear otherwise, the question of the existence of the Masters would remain a separate issue. The truth or otherwise of the Theosophical teachings elaborated after Madame Blav-

atsky's time would similarly rest on tests outside the question of who wrote the Letters. The critics put the matter into one of those epigrammatical statements that appear true yet are false: "If this basis be proved unsound, the superstructure must collapse." The critics themselves have indicated, as quoted above, a development in the Theosophical idea of reincarnation. So far indeed has the superstructure developed beyond the Letters and *Isis*, that a "Back to Blavatsky" movement has arisen as a protest: the critics mention it among the signs of what they call "disruption" in the Theosophical world, but do not see that it ruins their epigram by admitting that the so-called superstructure rests on grounds beyond the foundations of the Letters.

Signs of Strength

The summary statement of the authors of *Who Wrote the Mahatma Letters?* that "the Theosophical structure, which could never have been raised but for the *Mahatma Letters*, is crumbling before our eyes," is a palpable misstatement of the history of the Theosophical movement. That movement for the study of occult phenomena had begun four or five years before the Letters began; it developed beyond occult research into the application of the law of the unity of life to human thought, feeling and action, and into a synthetical approach to the history of humanity, its problems and future development. The changes in The Society's technique and the ups and downs, and now the ups again, in membership, are

amenable to other explanations than that of the present critics. The capacity of the new critics for explanation to suit their own purpose might even find in the Geneva World Congress of The Theosophical Society signs of disintegration!

THE REAL PROBLEM OF THE MAHATMA LETTERS

In a recent article in *Nature* a scientist expounds the difficulty of investigating psychic phenomena, the physical laws concerning them being not yet known, and he urges a humble and not too dogmatic approach to the genuine mysteries involved.

Messrs. H. E. and W. Loftus Hare have no such scientific open-mindedness in their approach to the great problem of Madame Blavatsky, her temperament and the selected phenomena associated with her name which they have chosen to examine. On the contrary they revert to the shallow intellectualism which has made us the laughing-stock of the continent, and have produced a book which would be almost funny in its conceit and pedantry if it were not so sad.

Phenomenal Communications

The writers have carefully compiled lists of the kinds of paper and ink employed in writing these Letters, and of turns of phrase common to the various scripts which, in their view, prove the Letters to have been written by Madame Blavatsky. Such labour could have been better employed, for it is now generally admitted by all who have really studied the matter that

H.P.B. was either the medium or the amanuensis for most of these writings, and by all the acknowledged laws of psychic phenomena much of her personality would inevitably colour the communications received. The real problems for scientific investigation lie, then, not in caligraphy or verbal similarities, where these exist (see also Mr. Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters?* on the point), but in the phenomenal arrival of certain communications in Europe when Madame Blavatsky was in India, or vice versa, and in the question as to whether H.P.B. was capable of concocting the vast subject-matter contained in the letters, as well as that of *The Secret Doctrine*.

The writers attempt to deal with this last problem, it is true, but again with an obvious preconception in regard to what Mahatmas ought to think and say; so that it is more important to them that a Sanskrit text is not quoted according to some known translation than that the quality of the advice given and the knowledge revealed has in the last fifty years revived interest in the science of the spiritual life both in the East and in the West.

Science or Propaganda?

The book is further self-condemned in that through it all runs a continuous thread of attack upon The Theosophical Society, proclaiming it not a scientific attempt to get at facts, but a propagandist screed. On pages 286 and 287 there is a picture of The Society as perhaps the authors would like it to be, derelict, going to seed—"In a word, the Theosophical Superstructure, which could never have been raised but for the Mahatma Letters, is crumbling before our eyes. This book ought to bring it level with the ground," etc. The authors are deeply mistaken in their view that the Mahatma Letters are the only evidence for the existence of the Mahatmas, but their deeper mistake lies in their assumption of omniscience as to how a Mahatma would and should behave. When a Master does not write his name

as Mr. Hare considers it should be written, then to Mr. Hare he cannot be a Master!

In the hall of the Chinese Art Exhibition there was a great Buddha towering over the crowd, benign, with a pervasive atmosphere of serenity and peace. Some stood back and contemplated it with joy and reverence; others went too close, and seeing stains upon the marble passed it by as imperfect. The Messrs. Hare have held up a penny dip to a great mystery at close range, and, finding that it illumines flaws and contradictions, declare the writings a forgery and the founders of our movement dishonest and corrupt. The movement and the founders can go quietly on their way, relying upon time to obliterate the unimportant and leave the truth unmarred.

A. G.

NEW CITY BUILDING

WORK will be begun in the first week in January on the construction of a five-story building on the south side of Collins Street on the site between Swanston Street and Russell Street now occupied by Queen's Hall. The building will cost about £40,000. The building will be erected by the Melbourne Lodge of The Theosophical Society to provide a headquarters buildings for the Society in Melbourne. The site was purchased by the Society some years ago. The plans provide for extensive office accommodation for the Society and a large

lecture hall. Upper stories will be let. The building will be a steel frame structure, with a green granite base and a facing of freestone. Its general design will be classical. It will be air-conditioned throughout. The site upon which it will be erected has a frontage of 52 feet and a depth of 105 feet.—*Melbourne Argus*, July 3, 1936.

(The Melbourne Lodge building will be fully described, with picture, in "The Theosophical World" for November.)

THE DIFFICULTY OF LIVING THEOSOPHY

By C. JINARAJADASA

WHY is Theosophy so easy to understand and so difficult to live? A child of ten can understand Reincarnation, Karma, and the simple truths concerning the growth of the soul. A boy or girl of sixteen can understand the evolutionary scheme of root-races and sub-races, and the kingdoms of evolution. Yet the oldest of us cannot live Theosophy perfectly.

The mind alone is sufficient merely to understand Theosophy; but to live Theosophy requires the mind, the emotions and the intuition. For, in order to live Theosophy, we must grasp the inner nature of the truths which the mind accepts as logical and inevitable. That inner nature reveals itself only as we are capable of purified emotions and are learning to exercise our intuition.

If Theosophy were merely an intellectual theory created by clever brains, then our minds alone could know Theosophy. But Theosophy is less an intellectual scheme, and far more a revelation of the creative forces of life visible and invisible. Theosophy is what a poem is. A poem has its intellectual message; that message alone could be given in prose. But a poem also brings with it a hidden revelation as to what life is. This hidden factor is understood by us only as we respond to it with an imagina-

tion which is born of refined emotions. When, further, our emotions are irradiated by the iridescent illumination of our intuition, then a great poem reveals the fulness of its truths.

It is only as we grasp the poetic factor in Theosophy that the creative power within us is released. Then our power gives us the means to re-fashion our character after an ideal pattern. This is living Theosophy.

Our understanding of Theosophy grows as we grow. Are we merely intellectual? Then Theosophy remains in us as an intellectual creed. Are we merely emotional? Then Theosophy becomes for us a new religion. But suppose we are both intellectual and emotional, and in addition we respond keenly to the creations of Art and to the beauties of Nature; then Theosophy reveals itself as a power which surges up from within our deepest nature. The philosophy of Theosophy serves us then not as a prop or ladder but as a mirror on which our soul's lineaments are reflected. Each day we create our Theosophy anew.

To live Theosophy we must become scientists, philosophers, devotees, artists, philanthropists, commanders, lovers, all at the same time. None of us are these yet, all at the same time. So necessarily

fail to live Theosophy fully. a science, a religion, a philosophy, us it happens that we can live an art, a business and a way of neosophy today only partially. love. To study the Divine Wisdom is only our beginning; to But to achieve our goal we must become the Divine Wisdom is er remember that Theosophy is our end.

THE MAGIC MELODY

*The Evening Star is glistening, a lucid gem on high,
Slowly the golden sunset's glow is ebbing from the sky,
Comes the full moon with silvery ray,
Smiling farewell to passing day.*

*The gentle rustling of the leaves, the murmur of the stream,
Sing a soft silken silent song, the music of a dream:
The planets all gleam crystal bright,
Queen-like and lovely reigns the night.*

*Then merged with leaves' and streamlet's tune
Ring Elfin harps beneath the moon,
A Wonder beauteous sounds above,
The very minstrelsy of Love.*

*When dawn all empty dreaming breaks
And Earth at Sun's arising wakes,
The Magic Dream remains unbroken
The Charmed Word will yet be spoken:*

*"Joy is the spell of night and day,
Joy in the heart of Life doth stay,
Joy brings down Fairyland to Earth,
Giving the Golden Age new birth."*

F. H. ALDHOUSE

Mr. Aldhouse adds the following note: "This is a genuine Fairy *Rann*. The Irish are still near the hidden Magic World. They know the Fairies are *Sidés* (*shes*), the embodied Joy of the World. The Land of Heart's Desire, *Tír-na-ní-veo*, is the ideal of those who love the peace that is in the heart of the storm of evolving life."

THE PASSING OF MRS. SELLON

IT is with very deep regret, and with a sense of the great loss The Theosophical Society has sustained, that I have to record the passing away of our Publicity Officer, Mrs. Barbara Sellon, after a serious operation. All is, of course, very well with her, as Theosophists know with comforting certainty. But the loss so many of us feel here on the physical plane is indeed heavy, and our hearts go out to our Treasurer, Captain E. M. Sellon, in the loneliness he cannot but feel. For many years Mrs. Sellon had been one of our Society's finest workers, in America, in England, and for the last few years in India at Headquarters. The entire credit of the Publicity work which has been so much appreciated was due to her. She created it. She sent it forth. And with her husband she was an influence at Adyar the value of which it would be impossible to overestimate. I do not yet know how we shall be able to carry on the Publicity work, but I am hoping that some competent worker, with international experience, will come forward to follow in some measure at least in Mrs. Sellon's footsteps.

Mrs. Sellon's grave illness, and the help she needed urgently, detained us in London far beyond the scheduled stay, and in consequence we were compelled to abandon our visits to Belgium, to Poland and to Czechoslovakia. I apologize most sincerely to all three countries for the disappoint-

ment and great inconvenience we have caused them all. But I am sure my fellow-members realize that naturally I could not do otherwise than be near to our great worker in her last moments, to give her all I could at a supreme moment in her beautiful life. I also desired to give such support as I could to our Treasurer, and to be present at the last rites when they should take place. There will be other times when visits can be paid to Belgium, Poland and Czechoslovakia, but only once could I be near at such a time to one to whom our Society owes so much, to whom I personally owe so much. The rest of the tour will continue as scheduled, unless the conflagration of war breaks out within the next few weeks. Such are the violent utterances of so many responsible statesmen, so great is the hatred released, that it is impossible to say when some particular virulence may act as a spark amidst the universal gunpowder.

There was a beautiful ceremony at Golders Green on Wednesday, September 16th, which I was privileged to conduct. The service consisted of a few readings from Scriptures loved by Mrs. Sellon, and a short address by myself, and as the final benediction was uttered the purple-covered shell containing the worn-out vehicle passed slowly into the inner chamber where it was committed to the fire.

Of course, this sad event must necessarily cause many changes in

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the life of her dear husband. But I hope that he may be able to continue his treasurership, which has meant so much to the material wellbeing of The Society, and I sincerely hope, too, that he may be able to spend not a little of his time at Adyar, where his presence is so valuable.

Georges Arundale

KRISHNA'S SONG

*The wise grieve neither for the living nor for the dead.
Nor at any time verily was I not, nor thou, nor these
princes of men, nor verily shall we ever cease to be,
hereafter.
As the dweller in the body experienceth in the body child-
hood, youth, old age, so passeth he on to another
body; the steadfast one grieveth not thereat.
He is not born, nor doth he die; nor having been, ceaseth
he any more to be; unborn, perpetual, eternal and
ancient, he is not slain when the body is slaughtered.
As a man, casting off worn-out garments, taketh new ones,
so the dweller in the body, casting off worn-out
bodies, entereth into others that are new.
Weapons cleave him not, nor fire burneth him, nor waters
wet him, nor wind drieth him away.
Uncleavable he, incombustible he, and indeed neither to be
wetted nor dried away; perpetual, all-pervasive,
stable, immovable, ancient.
Unmanifest, unthinkable, immutable, he is called; there-
fore knowing him as such, thou shouldst not grieve.
For certain is death for the born, and certain is birth for
the dead; therefore over the inevitable thou shouldst
not grieve.*

THE BHAGAVAD GITA, Book the Second.

THE HINDU CASTE SYSTEM

A BILL TO VALIDATE INTERCASTE MARRIAGES

With a view to reducing the manifold evils which have developed in the Caste System because of the growth of excessive rigidity and mutual exclusiveness in respect of dining and marrying, and of the enormous subdivision into thousands of sub-castes, Dr. Bhagavan Das, F.T.S., has introduced in the Indian Legislative Assembly (Delhi), a Bill to validate intercaste marriages. The Bill is being circulated for the eliciting of public opinion. We publish the following portions, which mention concisely the scientific principles underlying the original Varna-Dharma, or Vocational Class System, and have a universal interest as applicable to the whole Human Race.

Marriage and Caste

TO make the nature and purpose of this Bill clear, it is necessary to say a few words about the real nature and purpose of what is now known as "the caste system." Then it will appear that the current rigidity of caste or sub-caste endogamy is not justified by that system at all. In its origin it was a complete Scheme of Social Organization which consisted of four interlinked organizations; namely, an Educational organization consisting of the learned or Brahmana class and the student or Brahmachari order; a Defensive (Protective, Executive, or Political) organization consisting of the chivalrous or Kshatriya class and, generally speaking, the Vanaprastha or "sub-urban" order; an Economic organization consisting of the commercial or Vaishya and the Grihastha or householder order; and an Industrial or Labour organization consisting of the Shudra or workman

class as physical servant and the Sanyasi or anchorite order as spiritual servant. This four-fold social organization was based on a few fundamental, wide-reaching, principles of many sciences, biological, psychological, economic, sociological, educational, dietetic and sexological, hygienic and eugenic. It was devised by the Elders of the Aryan Race in far past times as a great broad mould into which could be poured and thereby Aryanized, i.e. civilized, more or less, all the multitudinous tribes, not only of India, but of all the Human Race everywhere, which might happen to come within its sphere of influence, with all their innumerable occupations, hobbies, pursuits, creeds, local customs, taboos, totems, mascots, ways of living, etc.

Desha-dharman, jati-dharman,
Kula-dharmansh-cha shash-
vatan,

Pashanda-gana-dharmansh-cha,
Shastre-smin-nuktavan Manuh.

Manu, i, 118; see also ii, 20; and x, 4.

Fundamental Principles

The Biological principle is that two laws are always at work in the birth of the successive generations of living beings. They are what the modern evolutionist knows as (a) the law of heredity, and (b) the law of spontaneous variation or mutation; that is to say, that (a) children of the same parents tend to be similar to their parents and to each other in body and mind, and that (b) they tend to be dissimilar also, quite often. The old words are Janma and Karma; also Yoni and Tapas. The reason for the existence of these two opposite laws is to be found in the metaphysical fact that Spirit represents the principle of unity, uniformity, similarity, continuity, heredity, and Matter the principle of multiplicity, diversity, variation, mutation.

The Psychological principle is that the mind has three main functions; that one tends to predominate in every individual; that, accordingly, "dwi-ja," re-generate, twice-born, i.e. educated and cultured, persons, "who have been born a second time, i.e. into the world of introspection and moral self-consciousness"—such persons tend to fall into one or another of three broad types or classes, (a) men of knowledge, (b) men of action, (c) men of acquisitive desire; that there is a residual fourth type, composed of the comparatively uneducable child-minds, who become (d) the men of unskilled or little-skilled labour; and that the man of knowledge finds his greatest heart-

satisfaction and best incentive to good work in, and loves, affectionate honour, *sam-mana*, most; the man of action, executive power and official authority, *ajna-shakti*, *aish-varya*, *adhikara*, most; the man of acquisitive desire, wealth, *dhana*, most; the man of labour, play and amusement and holidays, *krida*, *vinoda*, most. It has to be borne in mind carefully that even four uterine brothers, children of the same parents, may, and quite often do, belong to the four, or to three, or two, different types, by the law of spontaneous mutation; or they may, and often do, all belong to only one of the four types, by the law of heredity.

Na vishesh-osti varnanam
sarvam Brahmanam idam jagat,
Brahmana purva-srishtam hi,
karmabhir-varnatam gatam.

Mbh., Shanti, ch. 186.

As in the Vedic metaphor, "all four classes or types are born from the same Creator's body: hence are brothers; but are differentiated into classes by their different temperaments and occupations."

Another important Psychological principle is that carnal, sensual, sex-passion is naturally transmuted and sublimated into spiritual affection and self-denying sense of responsibility and duty by the birth of children in wedlock—though, of course, excess (as in other matters, so of children) beyond the parents' power to bring up healthily is disastrous; and that if the birth of all and any children is deliberately avoided, in order to avoid all self-denying responsibility, and only snatch sense-pleasures, then that carnal passion invariably

becomes a lurid fire of ever-increasing selfishness which inevitably destroys all conjugal love and happiness soon rather than late, and leads to vices and crimes and social disturbances of all sorts. Hence the recommendation and eulogy of the householder order as the best, because nourisher of all others; and at the same time deprecation of excessive progenition. (*Manu*, iii, 77, 78; vi, 89, 90; ix, 107).

Economic Adjustment

The Economic principle is that, to avoid or at least minimize the evils of unregulated frantic competition, human beings should, where the law of heredity is at all clearly manifest in their psychophysical temperament and constitution, follow the hereditary occupation: but that when the law of spontaneous variation predominantly asserts itself in any individual, he should be allowed to take up the corresponding and appropriate bread-winning profession and vocational class-name, *and not to be permitted to take up any other in addition*, for making money. Thus each human being would be able to do the best of which he is capable in the way of service of the Social Whole, and would receive, from society, an appropriate remuneration and livelihood; and there would be an equitable distribution of work and wealth and leisure, because no person would be allowed to make money by more than one means of livelihood.

Sociological Principles

The Sociological principle is that, as a single human body consists of head, arms, trunk, and legs, as a

single human mind is made up of stores of knowledge, of desires, of volitions, and of simple vitality, so the Social Organism, i.e., every complete, well evolved, advanced, civilized society, consists of four main broadly distinguishable vocational classes, (a) the learned professions, (b) the executive professions, (c) the business professions, (d) the labouring professions; and that different rights and different corresponding duties, different kinds of work and different kinds of livelihood, different labours and different wages and rewards, different functions and different prizes of life, should be equitably partitioned between the four classes, according to the four temperaments, and none allowed to encroach upon those (especially the means of livelihood) of any other, or to adulterate two or three or all four in any single group or individual. Of course, there are numerous subordinate varieties included under each of the four main types of occupation.

Another Sociological principle, of very far-reaching consequence, incorporated into the old Social Organization, is that the family, and not the individual, is the unit of society.

Yet another Sociological principle of vital importance is that each individual life should be broadly divided into four stages; the first part to be devoted to study, the second to the household and bread-winning and bringing up of children, the third to unremunerated honorary public service, and the last to spiritual exercises and meditation; and that egoistic-individualist motives should be

allowed to have regulated play in the first two parts, while socialist altruism should prevail ever more and more in the last two. This principle is the basis of what is known as the Ashrama-dharma, the planning out of the individual life, which is the inseparable complement of the Varna-dharma, the planning out of the social life, even as the warp is the inseparable complement of the woof.

If the third stage, with its order of persons retired from competitive bread-winning, full of mature experience, looking with benevolent and peaceful eyes upon the world generally and the younger generation specially, really honourable and honoured, always available for honorary public work in the elective committees, boards, legislatures—if this stage and order were duly revived, the sordid selfishnesses and corruptions that are rampant today in the ranks of not only the salaried public servants, but also, though in much less degree, in those of the elective and honorary, would be minimized, if not wholly abolished.

The Balance of Power

The Political principle is that the four vocational classes should form separate but interdependent guilds; that a balance of power should be maintained between them all; and that Science-power, Military-power, Finance-power, and Bread-power must not all become concentrated in any single group or individual; because, from such combination of several powers in the same hands, there inevitably result despotic megalomania and tyrannical misuse of unrestrained

power. The Educator, the Protector-Soldier, the Feeder, the Helper, each should keep to his respective sphere, and not wish to get any other under his thumb, much less his heel.

The Educational principle is that each and every child, who is at all educable, should be given, together with the elements of general culture, also special training for the vocation for which he possesses special aptitude, which aptitude should be carefully ascertained by his educators.

The Hygienic and Eugenic principle is that every possible care and caution should be exercised, and all possible cleanness secured, in respect of food and marriage, and that persons with similarity of tastes and habits and parity of temperaments should dine together, and marry together, so that individual and racial health and happiness may be promoted.

Four Main Groups

On the basis of these principles was built up the old Social Structure. In it, every individual would necessarily belong, not by rigid heredity, but by his particular temperament and aptitude, to one or another of the four main vocational classes. Under these four main classes of vocations, all the countless occupations of man can be broadly grouped and classified, and every man can readily find and fit into his proper position in the Social Whole, and make a reasonable living without being a burden on society.

Such was the original Varna-Ashrama-Dharma or Varna-Ashrama-Vyavastha. Into it were

unceasingly absorbed, and thereby organized and civilized, the thousands of tribes of India, in past ages. It could, and did, in the earlier centuries of the history of India, include, absorb, assimilate, persons of any race, nation, country, creed, without disturbing their creed or nationality or mother-tongue. Even today, as a patent fact, we have Punjabi, Marwari, Awadhi, Madhyadeshi, Bengali, Madras, Maratha, Gujrati, and Balinese (in the Bali Island) Brahmanas, Kshattriyas, Vaishyas, Shudras; and each of these groups includes persons who belong to the Vaishnava or the Shakta or the Shaiva or any one of scores of other faiths and sects, and speaking all sorts of languages.

In the fundamental principles of the original system, there is to be found no reason against, and every reason for, classifying each of the many peoples of the earth, Chinese, Japanese, Irani, Arabian, French, German, British, and whether Christian or Muslim or Jew or other, into the same four vocational groups or professions. And in fact, every civilized people actually does possess these four main broad castes or classes or professions, though they are not so deliberately recognized and so systematically organized, with careful partitioning of functions and remunerations, as seems to have been done in ancient India.

Division of Modern Society

Even the Russian Soviet has instinctively named itself the Peasants', Soldiers', and Workers', i.e. Intellectual Workers' and Manual Workers' Soviet Republic.

Even in Britain the four estates of the realm are the Clergy, the Nobility, the Commons, the Labourites. Even the *Quran* speaks of the men of *Ilm*, the men of *Amr*, and the *Zurra*, with the fourth type of *Mazdur* understood.

It has been remarked by outside observers that it is impossible to say what exactly Hinduism is. Indeed, there is not one single belief, and not one single practice or sacrament, which can be said to be the invariable, distinctive, differentiating characteristic of Hinduism and the Hindu. No doubt, Hinduism includes the Essentials of Universal Religion in common with all the other great religions of man; but, besides these, almost every one of all the customs and practices, the beliefs and philosophies, lowest to highest, crudest to most refined, that can be found in any part of the world, will be found prevailing in some section or another of the Hindus. Christianity has hundreds of sects, but the belief in Christ is indispensable to all. Islam has scores of sects, but the belief in Muhammad is necessary for all. For the Hindu, belief in no one such person and no one form or name of Deity is so absolutely necessary. But acknowledgment, conscious or unconscious, implicit or explicit, vague or clear, of being included, however lightly or loosely, within the pale of the Varn-Ashrama Scheme of Social Organization, and willingness to be designated as Hindu, may be regarded, if anything can be, as the characteristic of the Hindu. Indeed the word Hindu is not to be found in the old books at all. The Dharma-shastra words

are Manushya, Manava, Nara, which all mean simply "man." The first two words are indeed etymologically the same as "man." It is true that the words Arya, on the one hand, and the contrasted words An-arya, Vrishala, Mlechha, Dasyu, on the other, also appear in the Shastras; but they only mean civilized, and un-civilized, de-civilized, barbarous, savage, respectively.

The appearance of the word Hindu in its present sense, is coeval with the beginning of the sclerosis which has been slowly, and is now more and more rapidly, sapping the life of that Society which it now names. The word really should mean, and originally did mean, Hind-i, i.e., inhabitant of Hind or India, which two names were given to this land by the ancient Persians and Greeks, respectively, because of the river and the province named Sindhu, (Hindhu, Indus, Sind). Indian Musalmans, travelling in the near western Islamic countries, are called Hind-i there, quite rightly.

Such a view of the caste-system reconciles and illuminates all the five or six views, tribal, religious, occupational, etc., which have been propounded so far, as to the origin of the system, and gives to it a great scientific and practical value, by distinguishing between psychological-vocational *varnas* and biological *jatis*, and by grouping individuals, whatever their *jati*, into *varnas*, according to their vocational temperament and actual occupation.

Partitioning of the Means of Livelihood

The partitioning of the means of livelihood deserves special notice.

As every individual was assigned to one or another of the four great guilds, of Educators, Protectors, Tradesmen, and Workmen, so every individual was expected to earn his living by only those means of livelihood which were assigned to his class; he was not allowed to make money by the ways and means set apart for any other class. Equitable distribution of wealth was secured in this way, as well as scope for play of individual tastes, by the old Social Organization. In all other respects also, under the constant guidance of the few vital fundamental principles stated before, it made the best possible reconciliations between the egoistic and the altruistic tendencies of the human being, the wisest compromises between the rival claims of individualism and socialism, the most practical solutions of all the problems that perennially, indeed perpetually, beset Humanity.

Further exposition of this large subject is not possible here. But this, all too insufficient, outline of it was unavoidable. It is the neglect of the fundamental principles, underlying Varna-Vyavastha, the distortion and misinterpretation of them, the excessive exaggeration of parts, the grabbing of all rights and shirking of all duties by the strong and the cunning, which has brought about the degeneration of the vocational class-system into the current caricature of it, and, among many other evils, has given rise to those difficulties regarding marriage, which force us to feel the necessity for new legislation, in the form of this Bill.

(For text of the Bill, see page 179).

A SYMPHONY OF THE POETS

By S. MEHDI IMAM

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P. B. SHELLEY AND THE PSYCHICAL THEORY

In the light of modern knowledge our author vindicates Shelley against his critics, relating his poetical idealism to the metaphysics of the philosophers and the cosmic theories of the scientists. Shelley, he says, "soars to the height of the intellectual firmament."¹

The Witch's Mayavi Rupa

The Witch of Atlas (1824) is the epitome of the psychical hypothesis. The Witch is the principle of life doing all her wonders through her power of thought.

At first she lived alone in this wild home,
And her own thoughts were each a minister,
Clothing themselves or with the ocean-foam,
Or with the wind, or with the speed of fire,
To work whatever purposes might come
Into her mind.

(*The Witch of Atlas*, Stanza XXI, p. 494).²

She makes a living image in the likeness of herself—the subtle body—and puts it in a boat which is the physical frame:

This boat she moored upon her fount and lit
A living spirit within all its frame.
(Stanza XXXIV).

The subtle body has the power of flight into the seventh sphere which is the last plane of the psychical theory. Further, it is surrounded with atmosphere or radiation:

From its smooth shoulders hung two rapid wings,
Fit to have borne it to the seventh sphere,
Tipt with the speed of liquid lightnings,
Dyed in the ardours of the atmosphere.
(Stanza XXXVII).

The radiant body lies in the boat with unawakened eyes and is encompassed by illusions which crowd upon her journey:

And ever as she went, the Image lay
With folded wings and unawakened eyes
And o'er its gentle countenance did play
The busy dreams, as thick as summer flies.
(Stanza XL).

The boat with the image upon it dances through the rapids till it reaches outer Reality, figuratively the land of Egypt, where she sees

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the spiritual forms of people like herself:

She all those human figures breathing there
Beheld as living spirits—to her eyes
The naked beauty of the soul lay bare,
And often through a rude and worn disguise
She saw the inner form most bright and fair.

(Stanza LXVI).

It would seem that the boat perishes in the shallows. The Witch Pastly unwinds the illusions. Notice the picture of the soul-body warm and physically active after death:

And there the body lay, age after age,
Mute, breathing, beating warm, and undecaying,
Like one asleep in a green hermitage,
With gentle sleep about its eyelids playing,
And living in its dream beyond the rage
Of death or life.

(*The Witch of Atlas*, Stanza LXXI, p. 506).

The Skylark

The remainder of Shelley's works are miscellaneous poems and fragments which repeat in beautiful imagery the psychical ideas already traversed. I shall take a few merely as examples. The "Skylark" is a dual entity—Spirit and Bird.

Like a glow-worm golden
In a dell of dew,
Scattering unbeholden
Its aerial hue
Among the flowers and grass, which
screen it from the view.
(*To a Skylark*, p. 649).

Mark the metaphor. The glow-worm is the luminous body projected for a while in its dell of dew—that is the physical encasement. It spreads unseen its aura

—the aerial hues. The flowers and grass, the objective physical world, cover it from view. Whether the Skylark is compared to a poet hid in the light of thought, a maiden shut in her palace tower, Shelley is gripped with the thralldom of the double world. The Skylark itself is the song of the Spirit soaring to the invisible. The great question is asked of it: what is the nature of that psychic experience.

What objects are the fountains
Of thy happy strain?
What fields, or waves, or mountains?
What shapes of sky or plain?
What love of thine own kind? what
ignorance of pain?
(*To a Skylark*, p. 650).

And the quick reply:

With thy clear keen joyance
Langour cannot be:
Shadow of annoyance
Never came near thee:
Thou lovest; but ne'er knew love's
sad satiety.

Waking or asleep,
Thou of death must deem
Things more true and deep
Than we mortals dream,
Or how could thy notes flow in
such a crystal stream?
(*To a Skylark*, p. 650).

Cloud and Lightning

So *The Cloud* is the physical form with Lightning—the radiant body—as the pilot guiding it,

Sublime on the towers of my skyey
bowers,
Lightning my pilot sits,
In a cavern under is fettered the
thunder,
It struggles and howls at fits;
* * *
Over the rills, and the crags, and the
hills,
Over the lakes and the plains,

¹ Chapter III concluded from September issue, p. 538.

² The page numbers refer to George Newnes' thin paper edition of Shelley and are retained here for convenience sake.

Wherever he dream, under mountain
or stream,
The Spirit he loves remains;
And I all the while bask in heaven's
blue smile
Whilst he is dissolving in rains.
(*The Cloud*, p. 723).

The *Ode to the West Wind* is the Spirit of the Universe, the Destroyer, and the Preserver—awakening from their summer dreams the physical senses.

Equally delicate is the well-known fragment:

Music, when soft voices die,
Vibrates in the memory—
Odours, when sweet violets sicken,
Live within the sense they quicken.
Rose leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art
gone,
Love itself shall slumber on.
(Shelley's Poems, pp. 707-708).

The Spirit of a Plant

Sound dies not, odours fade not: everything lives unharmed in the psychic existence. So *The Sensitive Plant* has a spirit—the radiant body—sitting within it:

Whether the Sensitive Plant, or that
Which within its boughs like a spirit
sat
Ere its outward form had known
decay,
Now felt this change, I cannot say.
(*The Sensitive Plant*, p. 615).

It is likened to the rose unveiling the beauty of the subtle body:

And the rose like a nymph to the
bath address,
Which unveiled the depth of her
glowing breast,
Till, fold after fold, to the fainting air
The soul of her beauty and love lay
bare.
(*The Sensitive Plant*, p. 608).

The "glowing breast," the fold after fold are the several sheaths or similar vehicles attached to it; each giving way to each till the revelation of all the psychic duplicates is complete.

Shelley's Heaven

Lastly in the *Ode to Heaven* we have the "Palace-Roof" of the psychical worlds described with the fullest poetic passion and truth:

Palace-Roof of cloudless nights!
Paradise of golden lights!
Deep immeasurable, vast,
Which art now, and which wert then!
Of the present and the past,
Of the eternal where and when,
Presence-chamber, temple, home,
Ever-canopying dome,
Of acts and ages yet to come!

Glorious shapes have life in thee,
Earth, and all earth's company;
Living globes which ever throng
Thy deep chasms and wildernesses;
And green worlds that glide along;
And swift stars with flashing tresses;
And icy moons most cold and
bright,
And mighty suns beyond the night,
Atoms of intensest light.

(*Ode to Heaven*, pp. 620-621).

There the present, past and future are the Eternal Now; there all is made of the atoms of intensest light. Shelley's heaven is material, but it is psychic.

The Magic of Thought

The region of Shelley's poetry is thus not the region of shadows. It is the world of psychical theory produced by the concentration of the Spirit's thoughts. Thoughts are not fancies, are not phantoms, are not shades of nothingness, they are material. Just as the vibrations of sound make the world

of music, vibrations of light the world of colour; so the vibrations of thought create the Universe. The thought-forms which we have passed in such poems as *Alastor* and *Epipsychidion* are the embodiments of living energy, impressions upon thought-matter, which have every semblance of reality. However strange this may seem, experiments of an independent nature are tending to prove the correctness of Shelley's surmise. Mr. M. Fukurai, in his book, *Clairvoyance and Thoughtography*, after exhaustive scientific research found that thoughts could be impressed upon photographic plates and films by the sheer act of the will. No camera was used. The sitter in each experiment was asked to direct his thought upon the photographic plate and the sensitive picture of the thought was reproduced on the plate. This is Mr. Fukurai's conclusion:

"The function of the spirit begins by willing concentration.

"How, then, can the spirit operate on matter? I maintain that it can do so by willing. When the spirit wills to produce a picture on plates, then that picture will appear on it. If willed, a phenomenon will issue as willed. This should be the fundamental principle of the science of spirit.

"I do not pretend to understand the reason why such a thing is possible. I can only recognize this transcendent function of the spirit as an 'ultimate fact'."—*Clairvoyance and Thoughtography*, p. 246.

Other workers are now trying to make an instrument to register the waves of thought.

Science Is With Shelley

Criticism led by Matthew Arnold in the last century pronounced Shelley an "ineffectual angel beating in vain the void." Shelley is said to have deprived reality of its contents. In this respect the findings of Science today are with Shelley and not with his critics. The commonsense idea of matter has vanished. The immaterial conception of matter is now abundantly justified. This revolution in physics may be put in the words of Sir Arthur Eddington: "The external world of physics has thus become a world of shadows. In removing our illusions we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions." (*The Nature of the Physical World*: Introduction, p. 16). Reality is not the concrete thing today the older physics thought it. Of this change Sir Arthur Eddington speaks in his *Science and the Unseen World* thus: "Perhaps the most essential change is that we are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness. We have travelled far from the standpoint which identifies the real with the concrete-matter and reduces all else that is in the physical world to a shadowy symbolism." (pp. 21-22). Shelley's attitude toward the physical world is scientifically accurate:

A mortal shape to him
Was like the vapour dim
Which the orient planet animates
with light.

(*Hellas*, p. 464).

So likewise Shelley's idea of Time as the Eternal Now is in line with

the experimental theory of Relativity. Time has not the same meaning to different persons at different places. It is different in Australia, America and Greenwich. Time is local. The conclusion may be summarized in the words of Sir James Jeans: "True time implies the existence of a body at rest in space. Not only have we no means of discovering when a body is at rest in space, but there is every reason to suppose the phrase is meaningless. On these grounds Einstein maintains that all time is local." (*The New Background of Science*, pp. 94-95. Ed. 1933). Should we look for the intuition of poetry flaming beyond the steps of Science, here it is:

I tell thee that those viewless
beings,
Whose mansion is the smallest
particle
Of the impassive atmosphere,
Think, feel, and live like man;
That their affections and antipathies,
Like his, produce the laws
Ruling their moral state;
And the minutest throb,
That through their frame diffuses
The slightest, faintest motion,
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs.

(*Queen Mab*, pp. 14-15).

That the atom has sex, memory, will, consciousness, has been suggested by the physical experiments of Mr. J. Verschoyle in his book *The Soul of an Atom*. He says:

"A Hydrogen atom in the 'nascent state' is an example of atomic memory. When dilute sulphuric

acid comes in contact with zinc, a Hydrogen atom comes off which, whilst the memory of the event lasts, can form combinations which are quite impossible without it."—*The Soul of an Atom*, p. 64.

In the light of the recent revelations of Science, it is no longer possible to fling at Shelley the unsubstantiality of his kingdom. Our homely earth is the residence of Spirit. The crust of its soil no less than the visitation of the winds that, in storm or calm, sweep over sea and land; its granite mountain and frozen peaks and volcanic cones of breaking flame, no less than the haze of its summer islands and the gay Aureorean curtains of the frost-bound North, are, in their woof and weaving, wave-particles of spiritual energy. Shelley spoke aright that the foul and the fair, the grim and the glad, the error and the truth, are in one vast conspiracy to surrender the secrets of the invisible. There could be no charge more grave, unjust, and absurd than the charge of emptiness against such poetry as his. Shelley soars to the height of the intellectual firmament. He beats the Ether, never the void. Let us reverse Matthew Arnold's dictum and affirm without misgiving that the metaphysics of Descartes, Berkeley and Hume and the researches of Dirac, Planck and Schrödinger have no more to teach than the frail musings of this pard-like spirit that has slipped into the clouds of immortality.

(Next Month: LORD BYRON: The Spirit-Peoples and Spirit-Planes)

Simple Fundamentals of Theosophy

MAN'S ORIGIN AND DESTINY

By ETHELWYN M. AMERY

In the first part of this study in the September THEOSOPHIST we followed the Monad's descent from the Father of All Spirits to the point where it vivifies a human being built up from below. Here Miss Amery traces the ascent back to Divinity—to the point where man has so transmuted his lower bodies that he is ready for admission into the glorious company of the Elder Brethren who consciously put the Will of the Logos into effect in our human world—the Thrice-Great, the "Trismegistoi," as Emerson chooses to call them.

The Ascent to Deification

THE forming of the causal body gives to the Monad, the spark which is to become a flame, a body in which it can work on the higher Mental Plane, and that body in its turn causes (hence its name) the formation of other bodies on the lower Mental, Astral and Physical Planes to which the parts of its permanent atom belong, thus enabling the Monad to acquire experience of those planes also.

The newly formed causal body remains on the plane where it was formed, the higher levels of the Mental Plane; it has for its covering the envelope of mental matter which surrounded the permanent atom, and for its content the permanent atom and a quantity of higher mental matter, which is not yet able to respond to impulses from without. In appearance it is rather like a soap-bubble, faintly iridescent, with perhaps a flash or two of brighter colour if the

last animal body which the manent atom ensouled had some unusual mental or emotional development.

The last animal body dies, sometimes at the moment of the formation of the causal body, and in case some little time later, there remains this new and entirely undeveloped causal body or so-called a man, which has to develop a perfect man by gaining all possible experience on the planes to which his permanent atom relates. It is quite evident that no human life can bring about development. The soul is at stage unfit for any but a primitive body, and one such life will bring to it only a small portion of the experience at any rate, and probably very little more of emotional experience. Before it can develop and manifest all its possibilities many lives must be lived, of many varieties, including the whole range of human experience.

The Monad at Work

Soon after its formation, the causal body, acting in accordance with the will of the ensouling Monad, becomes as it were restless, and puts out from itself its permanent atom on to the lower levels of the Mental Plane.

The mental unit of the atom, formed of matter belonging to this level, has learned in its long attachment to mineral, vegetable and animal bodies, to vibrate at a certain rate. This vibration attracts to it other particles of mental matter which have the same rate of vibration, and an ovoid body of mental matter is formed. When this is complete, the Life behind it sinks the permanent atom, ensheathed in this mental body, down to the Astral (Emotional) Plane, where the astral atom exercises its vibrations to draw round itself a body of similarly vibrating matter, and the astral or desire body is formed—inside the mental body because of its greater density, but interpenetrated by it in every part.

The next step is on to the higher or etheric levels of the Physical Plane, where the physical atom makes for itself in the same way a body of etheric matter, and this is guided to the body of a mother, where matter of the denser part of the Physical Plane, of a kind vibrating in correspondence with this etheric mould, is built in, as if into a framework, and in due time a child is born into the world.

Moulding the Vehicles

This new human being—new in the sense of being now for the first time an individual—has a physical

body which its other bodies can use to gain experience. Certain characteristics of the desire body have already been developed in the animal lives that preceded the human, and the animal instincts—to eat, to sleep, to protect itself, to make itself as comfortable as possible—manifest themselves again, and are aided by the dawn of memory and reason, though these may also have been a little developed in the last few animal lives. Every physical experience during his life will make a slight change in the rate of vibration of the permanent physical atom, every emotional and mental experience will similarly affect the astral atom and the mental unit, and by and by the physical body dies. The matter of which it was formed decomposes into its original elements, and may be used again for other bodies, vegetable, animal or human, but the permanent physical atom is withdrawn by the thread that attaches it to the permanent astral atom, on to the astral plane, where it waits—inactive, because it cannot respond to the influences of that plane—until the desire body in its turn dies and disintegrates, and the two permanent atoms are drawn into the mental body, to wait till that also dies.

Gathering Experience

As this is the first individual life, the experience gained is very limited, and probably consists mostly of mistakes on the Physical Plane, which the man will repeat again and again in succeeding lives, before he learns by painful consequences that such acts are to be avoided; on the Astral Plane

there will be a quickening of desire, selfish desire, which only after many lives will begin to be transmuted by affection into unselfishness, and on the Mental Plane there will be almost no change.

So the permanent atom, having cast off its several bodies, returns to the causal body, where the mental unit transmits to the mental matter therein contained any infinitesimal change of vibration which it may have acquired and to which the mental matter at that level is capable of responding, for vibrations even of the lower Mental Plane cannot be repeated here unless they are of a very high rate.

As so little is brought in, the permanent atom is very soon sent out again in search of more experience, and the process of collecting bodies and dispersing them is gone through again and again until experience is completed, and the causal body is no more an apparently empty bubble, but a globe of glorious living light and colour extending over a great distance, and benefiting by its vibrations all who come within its range.

This, briefly, is the process by which man evolves from the primitive savage to the god-like man, but a fuller description of some of these stages is necessary.

How to Build a Fine Body

When the various bodies are built, and the man is living his life on the Physical Plane, he makes changes in those bodies in various ways. His physical bodies, the dense physical and the etheric double, contain matter of all the seven degrees of fineness in which physical matter is capable of ex-

isting, and by his conduct and manner of life he can change the quantity of matter of the different degrees. If he lives coarsely and eats coarsely, he builds into his body much of the coarser varieties of matter, while a better way of living and cleaner, finer food will refine the matter of the body, by casting out the grosser particles and building in finer. The difference between the body of a drunkard and that of a man of clean refined life is obvious to every one, and as the physical particles of the body are completely changed once in seven years or so, it will be readily seen that a radical change in the composition of the body can be effected by a change in diet and mode of life.

What is not obvious to ordinary senses, is the corresponding change in the etheric and astral bodies. As the matter on the various sub-planes of the Physical Plane is refined or coarsened, a corresponding change takes place in these subtler bodies. At every stage of life, the quantity of astral matter of any given density corresponds exactly to the quantity of physical matter of the same grade, and any variation in the one is followed by a corresponding variation in the other. This has a great effect upon the life on the Astral Plane after the death of the physical body.

The Price of Indulgence

The physical body, if left to itself, would grow, mature and at last die of old age; but in our complex civilization this rarely happens, and physical bodies die at all ages, cut off by disease or accident. On the Astral Plane

this is not so, the astral body wears itself out and dies a natural death. When freed from the physical body, the matter of which the astral body is composed arranges itself in concentric shells around the permanent atom, the densest outside, and the astral body, thus arranged, lives on the level corresponding to its outside layer until that wears away and allows it to pass to the next level.

The lower levels of the Astral Plane are distinctly unpleasant places; all the descriptions of hell with which priests of various religions have tried to frighten their adherents into better living have their counterparts here, but with this difference, that they are not everlasting. Those who, by low living and indulgence in evil habits, have built into their bodies much material belonging to these levels and have made it active by placing there the centre of their consciousness, will have to spend long periods on these lower levels, tormented by desires (which, as they have no physical organs, cannot be satisfied) until the matter of this kind has worn away; but the pain of unsatisfied desire strengthens in the permanent atom any vibrations of disgust which it may contain for this mode of life.

Effect of Thought Power

Those who, by clean living, have got rid of most of this lower matter from their bodies will pass quickly through these lower stages, and, as their consciousness has not been active in what little matter of this density there is, will be almost, if not quite, unconscious of all the unpleasantness of these sub-planes

and awake only when they reach the higher levels in which their consciousness is accustomed to work.

The permanent astral atom has had its rate of vibration changed by the impacts made on it by the desires and emotions experienced during the last life, and carries with it that changed rate when it is withdrawn to the Mental Plane at the death of the astral body.

The matter of the mental body depends not only on the material built into the physical and astral bodies, though that naturally affects it to some degree, but much more on the use that the man makes of his capacity for thinking during his physical life. The permanent mental unit becomes used to a certain rate of vibration, and that it transfers to the causal body when the mental body is in its turn worn out. No vibrations that come from evil thinking can cause vibrations in the matter of the higher Mental Plane. Any increased vibrations of the finer kind are assimilated by the causal body, and the mental unit is strengthened and stabilized by its contact with the matter of the higher levels, in all its vibrations, however feeble, that can be manifested at that level. So "aspiration becomes power."

Ready for Initiation

When the causal body, having assimilated the results of any life, sends out its permanent atom again, it goes out with all the higher vibrations in it stabilized and strengthened, and its distaste for the lower increased. On its return to physical life, as it picks

up on each plane matter corresponding to its vibrations, it is not likely that any particle which was used in its former bodies will be included in the new ones; each body will be completely new except for the permanent atom. This accounts for the fact that we have as a rule no memory of previous lives, for memory is a faculty of the physical brain which is entirely new with each new life. But the new bodies are in quality exact counterparts of the old, and may be refined or coarsened in the new life about to begin.

So, life after life the permanent atom gains new rates of vibration; on each journey it collects new bodies corresponding to those rates, and at its end it transfers its experience to the causal body until it can learn no more from the lower planes and the individual is ready to begin his experience on higher levels. Then we say he is ready for Initiation, ready to join the ranks of those who have trodden the path before him and have achieved the goal, and are now using all their glorious powers to help their younger brethren.

THERE IS A PLAN FOR THE RELIGIONS

*(Strange, what comfort there is
In a lighted taper,
In a prayer-wheel turning
Or a song on paper.)
God is not here or there;
He is found in the brush
That burns by the roadside;
The heart of a thrush.
Earth's fruit is His body broken
For those who would sup,
And the sweet rain falling
Is a suitable Cup.
(Yet strange, how it draws one
That invisible halter;
There is peace to be had
At a lighted altar.)*

LEILA JONES.

A Brotherhood of Teachers

THE existence of Perfected Men follows logically from the other great Theosophical teachings of karma and evolution by reincarnation.

The records of every great religion show the presence of such Supermen, so full of the Divine

Life that again and again they have been taken as the very representatives of God Himself. In every religion, especially at its founding, has such a One appeared, and in many cases more than one. There has been a great galaxy of Rishis, of Saints, of Teachers; and these great ones took interest not only in awakening men's spiritual natures, but also in all affairs that made for their well-being on earth.¹

Religion is one though religions are many. The founders of the faiths have taught always the same great truths—for Truth is one—but they have laid stress on the particular aspect of Truth which is most suited to the stage of evolution of the race to whom they have come. Thus we see that in religion, as in all else, the "Plan is evolution."²

¹ The foot-notes are at the end of the article.

Notes of the Religions

In the long pilgrimage of the soul, each religion comes to him in turn to teach one word of the Mantram with which God created the world.¹ The multiplicity of religious beliefs would be an advantage not an injury to religion if the religions were a brotherhood instead of a battlefield; for each religion has some aspect of truth peculiarly its own, something to give to the world which the others cannot give. We cannot afford to lose one of the great words summing up the characteristics of each great Faith.

What does Hinduism say to the world? It says DHARMA—law, order, harmonious dutiful growth, the right place of each, right duty, right obedience.

What does Zoroastrianism say? It says PURITY—stainlessness of thought, of word, of act.

What does Buddhism say? It says WISDOM—knowledge all-embracing, wedded to perfect love, love of man, service of humanity, perfect compassion, gathering the lowest and the weakest into the tender arms of the Lord of Love.

What does Christianity say? It says SELF-SACRIFICE, and takes the Cross as its dearest symbol, remembering that wherever one human spirit crucifies the lower nature and rises to the Supreme, there the Cross shines out.

What does Islam say, youngest of the world's great Faiths? It says SUBMISSION—self-surrender to the one Will everywhere, so that it cannot see the little human wills that live only as they blend themselves with It.⁴

Theosophy All-Inclusive

All the old worships indicate the existence of a single Theosophy anterior to them.⁵ Theosophia—divine wisdom or the wisdom of the gods. If the root of mankind is one, then there must also be one truth which finds expression in all the various religions. None of them has the *whole* truth, they are mutually complementary; complete truth can only be found in the combined views of all, after that which is false in each of them has been sifted out.

Theosophy is most assuredly not a religion, since it is the essence of all religion and of absolute truth, a drop of which, only, underlies every creed. Theosophy is like the white ray of the spectrum, and every religion one of the prismatic colours. As the sun of truth rises higher and higher on the horizon of man's perception and each coloured ray fades out, humanity will find itself bathing in the pure colourless sunlight of eternal truth; and this will be Theosophia—divine wisdom or the wisdom of the gods.⁶

Transcending Religion

Religion is only transcended when an individual is at home in all religions. From one point of view religions may be prisons, but unless we learn the lessons of beating against what appear to be prison bars we are not ready to profit from the open space beyond.

When we have learned the lesson we see that, in fact, there are no bars at all, just opportunities. So we may move freely within and without any and every religion—restricted by none, free in the colour of each, strong in the white

light of them all. The individual who denounces religion or ceremony or conviction, has still to learn the lessons these teach and that all need to learn. He has escaped from them too soon.

How few there are who know how to appreciate religion as a special mode of the soul's unfoldment, who can disentangle the essentials of a faith from the innumerable accretions which have gathered round it down the centuries, who perceive that Life matters infinitely more than form, and that part of the heart-truth of each religion lies in its intimate relationship with all other religions.

The wise man is he who can dwell freely everywhere; in religion, out of religion, in ceremony, out of ceremony, in nationality, out of nationality, in forms, out of forms. The wise man is free of

all life and rejoices in it. The wise man knows no limitations to his kingship, no prisons, no bars. Everywhere he is king and lives royally.⁷

¹ C. W. Leadbeater.

² Alcyone.

³ C. Jinarajadasa.

⁴ Annie Besant.

⁵ Wilder.

⁶ H. P. Blavatsky.

⁷ G. S. Arundale.

BOOKS TO READ

The Christian Creed, C. W. Leadbeater.
East and West in Religion, Sir S. Radhakrishnan.

Esoteric Christianity, Annie Besant.

The Essential Unity of All Religions, Bhagavan Das.

Four Great Religions, Annie Besant.

God and the Astronomers, W. R. Inge.

Mysticism through the Ages, E. Gall.

Old Creeds and New Needs, C. A. F. Rhys Davids.

Statesmanship and Religion, Henry Wallace.

INTERCASTE MARRIAGES: TEXT OF THE BILL

(From page 167)

"Whereas it is expedient to validate marriages between Hindus of different castes for the purposes hereinafter appearing, It is hereby enacted as follows:

1. This act may be called the Hindu Marriage Validity Act.

2. No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu law to the contrary notwithstanding."

A THEOSOPHICAL FORUM

MATTER AND SPIRIT

QUESTION 34: *Does Science still emphasize the reality of matter?*

ANSWER: The latest scientific works which I have seen and read print the word "matter" between inverted commas as though they were not quite satisfied that by using the word "matter" they were using anything but a word. The very idea of matter has disappeared from science. What remains is the idea of groups of energies which act on one another, so that Theosophy starting from spirit does not deny matter any more than science starting from matter denies spirit when it reaches energy. Theosophy considers spirit and matter as a unity with two poles, and Theosophy bridges the gap between the two poles. Now what Theosophy has done for spirit and matter, science is doing also—Theosophy by coming down from spirit to matter, and science by going up from matter to spirit. Between the two there is a common domain in which the co-operation between the two can be useful to both. This domain is the science of man. As a matter of fact there is a Theosophical psychology which incorporates the results of the experiments and researches which modern education has done on the evolution of consciousness in the child, and the very stages that the child passes through in his evolution such as are measured by modern psychology are the very

same that Theosophy indicates in its conception and description of the constitution of man.—PROF. G. E. MONOD-HERZEN.

THE "SUBTLER" PLANES

QUESTION 35: *The physical plane is described as being more dense than the astral. At the same time we are given to understand that the lower levels of the astral penetrate far below the earth's surface. Can you give us a picture in scientific terms which will explain how this can be possible?*

ANSWER: The first or highest subplane of the physical is composed of ultimate physical atoms (anu). When one of these disintegrates it reappears as 49 astral atoms. These 49 astral atoms must be the ultimate astral atoms of the highest astral subplane, because it is impossible to imagine how ultimate physical atoms could be made up of any other astral units, since the latter would be of varying composition and structure and a constant type of physical unit would not then be maintained. It therefore follows that some astral matter must be denser than some physical matter, because some astral matter, especially that of the lower subplanes, must have far more than 49 ultimate astral atoms in each of its "atoms" or molecules. It will be at least denser than the first (highest) physical subplane, each atom of which is

made up of only 49 ultimate astral atoms.

Thus, although one can say that average physical matter is denser than average astral matter, it must be recognized that the lower astral subplanes are denser than the higher physical subplanes. In other words the planes overlap.

The above, however, is but one way of looking at the question, that is, from the point of view of sheer "mass" of the units of a subplane. It is in this sense that the planes are placed ladder-like in diagrams, and it is in this sense that we speak of *higher* planes and *lower* planes. If this were all, it would be difficult to understand how astral matter could penetrate below the earth's surface. Theosophical writers always point out that the planes are not actually one above the other. This is because there is another factor: the closeness of aggregation of the individual units. Although the lower astral plane matter behaves as if it were denser than the higher physical, the "lattice" or structure of an individual astral particle is more loosely aggregated. For example, an astral aggregate of, say, 4,900 ultimate astral atoms will be more spread out than a physical atom of only 490 ultimate astral atoms (10 ultimate physical atoms), so that the astral unit, in spite of its greater "mass" may still be more subtle. We have similar effects in the physical world among the elements. According to occult chemistry an atom of krypton has 1464 anu while an atom of iron has only 1008 anu. Orthodox chemistry gives the number of electrons outside the nucleus as 36 for krypton

and 26 for iron. And yet iron is the denser material, being a heavy metal, krypton being a gas.

This is a pictorial way of presenting the subject, and in that sense it is limited in its absolute accuracy, but if the reader will ponder on these two ideas he may obtain a fair concept of how planes overlap while at the same time the higher one retains its greater subtlety.—T.R.C. (England).

THE AKASHIC RECORDS

QUESTION 36: (1) *Do the Akashic Records exist on the 5th, 6th and 7th etheric sub-planes of each plane? Or only on the 7th? H. P. Blavatsky in The Secret Doctrine states that its home on the Cosmic Plane is the 5th. As the 7th (atmic) of the solar system corresponds to that, then by analogy it resides on the 7th sub-planes of each plane in the solar system. Is this so?*

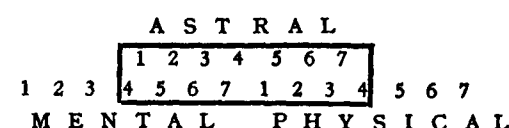
(2) *Is there any special (or peculiar) division on the astral plane as there is on the mental and physical planes, both of which have actually separate vehicles of consciousness for humanity, operating—i.e. one on the four lower levels and one on the three higher of both those two planes?*

(3) *As the "permanent atom" of man is the nucleus for the rebuilding of new bodies on each plane, is not the Akasha the direct medium for the receiving and transmitting of those spiritual forces of the nature of memory between the Logos and humanity?*

ANSWER: (1) On the highest, the atomic, which the questioner apparently counts as the "7th".

It is more usual now to use the numbering as from above downwards—hence the atomic as the 1st.

(2) The astral plane is similarly divided because it must be regarded as overlapping the mental and the physical. This may be diagrammatically displayed thus:



The numbers indicate sub-planes reckoning the 1st as the atomic. Buddhi-astral are life planes and function only in conjunction with form planes, atma-mental-physical. It is therefore reasonable to regard the astral as divided in consequence of its association with the mental and physical.

(3) The permanent atoms of the mental, astral and physical bodies of each individual hold the record, within themselves, of the precise development reached at each level. Hence at a new incarnation the sheath or body built around these represents in an extended and detailed form exactly that development—and the record in the permanent atom may well be regarded as the memory “photograph.” The record of attainment represented by the totality of permanent atoms constitutes the “personal” memory of the Logos.—E.L.G. (T.R.C.)

MESSAGE AND THE ETHERIC BODY

QUESTION 37: *Why does a few minutes of gentle massage, given first, seem to increase the efficacy of magnetic treatment?*

ANSWER: This question was submitted to the Medical Group of the Theosophical Research Centre and the following conclusions were arrived at: Gentle massage (1) establishes a good etheric contact; (2) assists physical relaxation; (3) increases circulation of blood and prana; (4) loosens out the etheric double. The effect on the double is probably the basic effect, as easing this out by pressure and friction produces effects (2) and (3). All massage affects the double. The magnetic link established by magnetic treatment, plus massage, is, however, closer than that established by magnetic treatment alone, and this means that magnetic treatment alone is sometimes more advisable.

A BOOK ON PALMISTRY

QUESTION 38: *There is a book on palmistry, the author of which is a certain “Count de Saint Germain.” It is a very interesting book and is a study of nearly 2,000 palms. The author records that he derived his knowledge or information from a certain Desbarrolles. Is the Count de Saint Germain of Mr. Hamerster’s study and investigation the same as the author of the book on palmistry?*

ANSWER: The book referred to by the questioner—its full title being *The Study of Palmistry for Professional Purposes*—is a modern production, published at Chicago in 1897, in two volumes, pp. 416, and reputedly written by “Comte C. de Saint-Germain, A.B., LL.M., of the university of France, President of the American Chirological Society (Incorporated) and

the National School of Palmistry.” Whether his name and title are assumed or real, there is no doubt that he is quite a modern gentleman, as is also his teacher Adolphe Desbarrolles, a prolific French writer of books on palmistry and graphology. I do not think that either is in any way to be identified with the Count de Saint Germain of the eighteenth century. Though in itself an interesting branch of knowledge, palmistry (including phrenology, graphology and Bertillon’s fingerprint system) is in fact only a small and relatively too unimportant part of the sciences more or less connected with the occult, for a Master of the Wisdom, in my opinion, to spend much time on it.—A.J.H.

FIELDS FOR RESEARCH

QUESTION 39: *I am not acquainted with the higher mathematics and I have no apparatus for experiment, yet I have scientific tastes and should like to do some research. Are there any new methods of scientific research which I could employ usefully at my own writing table?*

ANSWER: It is possible that the development of statistical research might interest this inquirer. Published statistics, so far, deal almost exclusively with physical plane things like commerce and population. There seems to be an opening for the collection and examination of data regarding living things, especially humanity.

Much scientific work has been done by dealing with masses containing large numbers of units

and striking average results. For instance the atomic weights of the chemical elements (which are the relative weights of single atoms expressed as ratios to the weight of one of the elements) have been obtained by weighing masses of billions of atoms. The results are therefore the average weights of the atoms. And they were supposed to be absolute till the discovery of isotopes showed that atoms of the same element could have slightly different weights.

The method now suggested is the converse of this. By combining the results obtained by the study or observation of large numbers of single units, general or mass results are obtained which eliminate the special variations of individuals. By the study of these mass results the general or common characteristics of occupations, castes, religions, nations, races and root-races can be obtained.

Observations dealing with large numbers of humanity and relating to health and longevity are utilized by the insurance companies, and astrological research is being carried out on the same lines, though with relatively small numbers of cases. We have heard, too, of questionnaires being prepared and sent out by psychologists, religionists and social workers in order to obtain data for such studies.

The fact recently noticed by the motor-accident insurance firms that certain persons are “accident-prone” shows that the assumption that all motorists are equally likely to have accidents is at least suspected of being untrue.

G.R. (T.R.C.)

WHO'S WHO IN THIS ISSUE

ARUNDALE, Dr. George S., President of The Theosophical Society.

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WOODS, Charlotte, lecturer and writer in Theosophy since 1890. Author of numerous publications.

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MORE LIGHT ON THE FRENCH REVOLUTION. A. J. Hamerster.

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