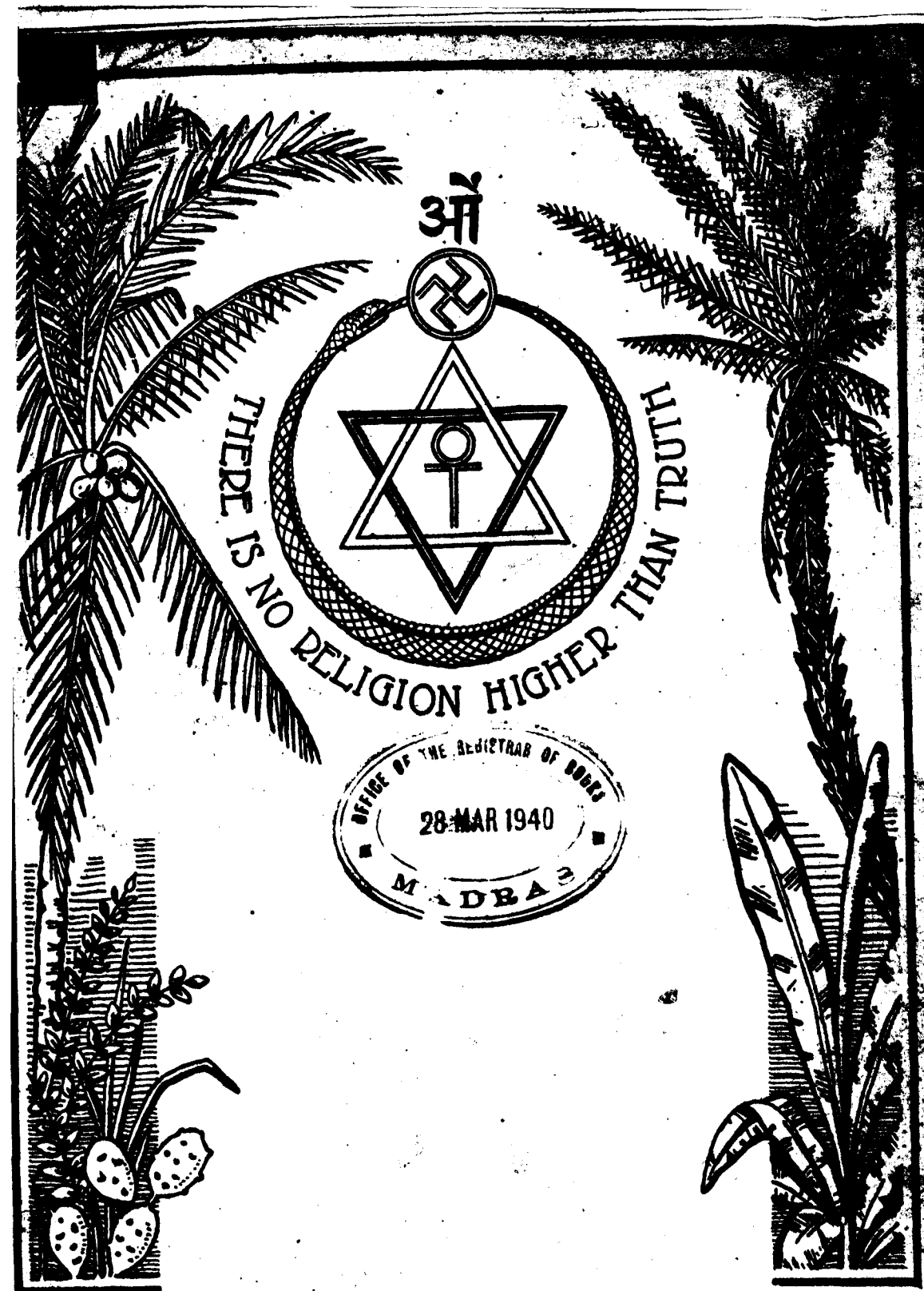




THE THEOSOPHIST

ADYAR

APRIL 1940

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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EDITOR: GEORGE S. ARUNDALE

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OUR FIRST OBJECT

Of the three Objects of The Theosophical Society, two are distinctly separated from everything else . . . they may be said to be both of them unsocial in their nature, since their tendency is to isolate anyone who seriously occupies himself with them from sympathetic intercourse with his neighbours.

The First Object is altogether different. To "form the nucleus of Universal Brotherhood," so far from conducting to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this Object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the Garden of Eden.

H. S. OLCOTT, 1889



ON THE WATCH-TOWER

BY THE EDITOR

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

I

THE SOCIETY'S NEUTRALITY- UNIVERSALITY

I WANT to emphasize with all possible strength that from the beginning of its existence in 1875 The Theosophical Society has always maintained, and still maintains, a policy of strict neutrality with regard to all human affairs, whether religious, political, social, or of any other nature.

THE SOCIETY IS FOR ALL

The Society takes no sides in the present world war, and its membership is as open to Germans as it

is open to the French and British, Poles and Finns. But for the refusal of the German Government to allow a German Section within its frontiers, for being part of a world-wide organization, there might well have been a German Section today as there are, French and British and Polish and Finnish Sections.

The Theosophical Society is *for* all nations and *for* all religions, as it is *for* those who may subscribe to no particular faith. The Society is the friend of all, and the foe of none.

Its First Object is to establish a nucleus of that Universal Brotherhood of humanity which it conceives to exist though unrecognized

and still less observed. Its Second and Third Objects are to make such Universal Brotherhood more real.

Above all differences of race or nationality, faith or sex, class, caste and opinion, is that Universal Brotherhood which enfolds them all.

The warring nations are themselves warring within that Universal Brotherhood, constituting, with all other nations throughout the world, one human family, however much they may set at naught in action those ties of brotherhood which they may violate though they cannot break.

The Theosophical Society, therefore, is an organization which goes its way in every country on terms of true friendship with all, no matter to what nation they may belong, or to what faith, or to what class or caste, or to what political or other opinion.

And that which is true of The Society as a whole is equally true of its component parts—of its national Sections, of its national Lodges, throughout the world.

No Section of The Society, and no Lodge, stands for any partisanship of any kind. Every Section of The Society is as neutral, and therefore as universal, as The Society itself. And so is every Lodge, though in the case of Lodges some particular aspect of the Universal Brotherhood may be chosen for study and deeper understanding.

Neither The Society as a whole, nor any one of its component parts could, for example, pass a resolution condemning Germany or Britain or France or Poland or Finland without violating the neutrality of The Society, any more than it could pass a resolution declaring the superiority of one faith over another. The Society and its various dependent organisms are in honour and in duty bound to observe the utmost universality of attitude in all their official actions, so that the doors of admission to The Society may ever remain open to all, and as much to the criminal as to the respectable member of society. The Society is, and must ever be, a Universal Brotherhood. It must never at any time so act or function that it discriminates in favour of one human being, one nation, one faith, one race, as against another.

THE SOCIETY INSISTS ON UNIVERSAL BROTHERHOOD

The Society includes all, and excludes none. But it calls upon every one of its members to be as true, as each knows how, to that Universal Brotherhood to belief in which he or she subscribed as a condition of membership, urging each to study to the end of a deeper understanding of this Universal Brotherhood, and no less to explore the as yet hidden laws of life, thereby to gain increasing realization of

the fact that Universal Brotherhood is indeed the supreme law of life.

The Society stands, in a distracted world, in a world torn by innumerable dissensions in almost every field of its being, for that Brotherhood which is mutual appreciation, mutual service, mutual co-operation.

The Society declares the fact of the Universal Brotherhood of humanity, pays homage to this fact in its perfect neutrality and therefore universality, and calls upon every member to fulfil his individuality by working for such Universal Brotherhood according to his most honest and brotherly understanding.

It is for this reason that every member works for Universal Brotherhood in his own way, and it is because The Society is so perfectly neutral that every member is *free* so to work amidst his brethren—some of whom may work as he works, some of whom may work entirely otherwise.

THE SOCIETY HAS NO OPINIONS

No activity on the part of any member, no opinion of his, can in any way compromise The Society in its traditional policy of neutrality. Even if a member were to commit the disloyalty, indeed the dishonesty, of saying that The Society stands for such and such views, takes such and such sides, favours this, is opposed to that,

The Society could not thereby be committed to such a statement.

On the contrary, every member is constantly enjoined to insist that the views he expresses are only his own personal opinions, and that they are not, and cannot be, the opinions of The Theosophical Society, which has Objects but no opinions, the very Objects themselves being opinionless.

Thus, while the honour of The Society's neutrality-universality must be kept inviolate by every Section, Lodge and individual member, each member is called to contribute to the strength of that nucleus of Universal Brotherhood which The Society is, *his own individual understanding of this Brotherhood*. The very Universality itself is composed of individualities innumerable, as the one white light is composed of innumerable constituent shades of colour. Each colour must be its truest self, different from all other colours and shades of colours. So must each individual member of The Society be his own truest self, different it may be, and in a measure must be, from the selves of all other members.

EACH MEMBER TO BE TRUE TO HIMSELF

The Society calls upon its thousands of members to be true to their highest selves as they may know themselves, so that they

identify such truthfulness with the spirit of that Universal Brotherhood to which they bear allegiance.

A member in Germany may conceive his truthfulness to lie in fighting for his Fuehrer, as a member of one or another of the allied nations to conceive his truthfulness to lie in fighting against the Fuehrer.

A member may conceive his truthfulness to lie in deepest conscientious objection to war and to any form of participation in it.

No one can be false to his country, nor false to his faith, nor false to anyone, if he strive to be true to himself; nor, therefore, can he be false to The Society of which he may be a member.

Only is he false if convenience and prejudice and contempt, and perchance even hatred, take the place of truthfulness, and if in any way he seeks to undermine The Society's neutrality.

Naturally, in the eyes of some of the public, an individual member's utterance may be looked upon as an orthodoxy of The Society. To those who do not know the nature of The Theosophical Society the opinions of its individual members may be regarded as the voice of The Society. And in the case of prominent members this will be all the more inevitable.

THE PRESIDENT'S CONTRIBUTION

The President of The Society, for example, is expected by the mem-

bership generally carefully to exercise his own individual freedom in the expression of his opinions. The majority of the membership will not be satisfied with a President who is nothing more than the head clerk of The Society, or its official secretary, thus depriving The Society of his own individuality. The Society is a democratic body. Every member has equal rights, the President no less than any other member. And every member has equal duties, the President no less than any other member. The membership generally wants to know from time to time what kind of individual they have elected as their temporary head. They expect their President to state his views publicly, not only that they may know them, but that they may, if need arise, pass judgment upon them. They want an active President, an individual who contributes to The Society his own truthfulness in every field of life. But they also want him to be as careful as he can to avoid all identification of his personal views with The Society, lest its neutrality be violated. This is, however, difficult. Whatever he may say or write by way of scrupulous protection of The Society against his own particular individuality, the public must in a measure tend to assume an identification. It has been so in the case of all three Presidents of The Society, and is especially so, of

course, when the times are catastrophic, and opinions tend to be in serried ranks, one set against another set.

Still, the majority view among the members of The Society is that this price of misunderstanding must be paid for the greater advantage of the freedom of opinion which every member, including the President himself, must contribute to the strength of the nucleus of Universal Brotherhood that is The Theosophical Society. Brotherhood necessarily means difference, *and not agreement*, but respectful difference, not the difference which ends in violence: constructive difference, not the difference which is forever finding fault, forever in a state of superiority, forever breeding discord and hatred.

ALL MEMBERS TO BE FREE AND WELCOME

The Theosophical Society, and every Section and Lodge in it, is neutral, scrupulously neutral, so that all, be they who they may, may find and feel a welcome within The Society's ranks, within the membership of a Section or of a Lodge.

But not only must they find and feel a welcome. They must also find and feel a freedom—a freedom from confining orthodoxy, from the tyranny of any majority opinions, from being in any way apart because of their honest convictions,

and a freedom to express their honest convictions, albeit in utmost courtesy and chivalrous deference to the honest convictions of their fellow-members, of whatever nature such convictions may be, however divergent.

Within The Theosophical Society, as perhaps hardly elsewhere, members of all faiths, of all nationalities, of all shades of opinion, should be able to foregather in friendship, in mutual understanding and tolerance, yet without on the part of any an atom of disloyalty to their cherished principles. And amidst the friendly clash of differences there should arise such an ever-deepening sense of the Universal Brotherhood of humanity as shall someday bring about a veritable brotherhood of man without, or should it not rather be said, by very reason of the distinction of race, nationality, faith, sex, caste, class and opinion: by very reason of a true understanding of the nature of all distinctions.

THE SOCIETY AS IT IS TODAY

It is not to be said that The Theosophical Society has reached its goal, that it has achieved a perfect nucleus of the already existing Universal Brotherhood of humanity. The Society is still young in the world—not much more than sixty years old. It passes from time to time through those upheavals which come to all spiritual movements

that they may be chastened for their strengthening. Its members are by no means perfect, and human frailty exists among them as among all other human beings. The Society has its record of mistakes as well as of fine achievements. So may fault be found with it, especially by those who, themselves making faults, see the more clearly the faults in others.

But through the whole of its life so far The Society has been true to its great Objects and ideals, even though at times it may have faltered in the persons of individual members. And to no Object, to no ideal, has it been more true, is it more true, than to that neutrality without which it could not be true to that universality which is the very heart of the all-pervading Brotherhood of humanity. Its doors are ever wide open to all. To all it is a sincere and respectful friend. It has a hearty welcome for all to its membership.

The Theosophical Society is, perhaps, one of the, if not the, freest and most friendly body in the world. In the midst of war it is at peace with those who war. In the midst of hatred it stands for understanding. In the midst of all differences it stands for mutual respect.

Everywhere it stands for friendship: everywhere for the fire of renewing life amidst all deadenings into death.

To every race is The Theosophical Society a sincere friend, and to every nation and faith no less, without one single exception. Such is its neutrality, favouring none and therefore able to honour all.

..

II

THEOSOPHISTS, ALERT!

And it is because I feel constrained to say this in all emphasis that I would specially urge every member, in these times of ardent seeking for the Real amidst the unreal, to be on the alert to discern those forces which in fact would destroy The Theosophical Society and the principles which are embodied in its three Objects.

One of the first obligations of every member of The Theosophical Society must surely be to guard The Society against all undermining forces wheresoever they may be and howsoever they may arise. I do not hesitate to say that the destruction of The Society would cause the gravest injury to the world, as no less would any hindrance to the free circulation of Theosophy. The world has become the better for Theosophy and for The Theosophical Society, for the peaceful penetration of the illuminating wisdom of the former and for the universal friendliness of the

latter. Theosophy and The Theosophical Society have sensibly raised the standards of living everywhere they have in any way penetrated. And the more they continue to penetrate the happier and the more war-free the world will become.

Therefore must every member of The Society be on guard lest those forces that would dim the light of Theosophy or deny the universal brotherhood of The Theosophical Society should gain the upper hand and roll the whole world back upon the way it has been treading out of the deeper darkness into the more abundant light.

They must be on their guard against such forces both at home and abroad, within their nations, within their faiths, within the trend of public opinion, no less than as these forces manifest elsewhere.

A UNIVERSAL WAR PERIOD

Now are we in the midst of a tremendous clashing of forces, of the forces of light and of the forces of darkness. They are clashing in each one of us individually. They are clashing in our faiths. They are clashing in our nations. They are clashing in the world at large. War is going on everywhere, not only as between Germany and the allied nations. Theosophists should be able to recognize the existence of the war within the very precincts of their homes. War is going on within every neutral country no less

than between the belligerent countries, and in each belligerent country, too.

Even if there be occasion for neutrality as regards the actual belligerents themselves, this is not the time for neutrality as a whole. This is a war period in the history of the world—a war period in every field of life, not by any means only as to the actual war which we see taking place in Europe or in China. This is not the time for neutrality. This is a time for fighting for the Right against the wrong, for the Right as we are able to perceive it, against the wrong as we are able to perceive it. To each of us his Right should stand out as a beacon light. To each of us the wrong he sees should cry aloud to be put right.

COURAGE AND COURTESY NEEDED

My Right may by no means be the Right of another. My wrong may by no means be the wrong of another. The Right for which I may fight may be a wrong against which another may contend. The wrong which I may seek to overcome may be the Right another would protect with all his might.

It matters not. Let each of us seek out and know in all certainty his Right. Let each of us seek out and know in all certainty his wrong. And then let each of us be valiant, whether we stand alone or

among crowds, among a rejected few, or among an applauded many.

This is the time for courage, especially for the courage of our convictions, of whatever nature these may be. We must be very true to ourselves these days, so that we may add to the power of Truth struggling to be free. And within The Theosophical Society we have the wonderful opportunity of sounding forth our individual notes of truth in harmonious surroundings, for as each of us is encouraged by his membership of The Society to be free and to be true, so does each of us honour the freedom and the truth of every one of our fellow-members. The President gives emphatic expression to his opinions. His fellow-members will agree or disagree according to their own intuitions, judgments and feelings. They may say "Yes" or they may say "No." And The Society will be all the richer because the President has been free and true to himself, and because they too have been free and true to themselves. And each member without exception has the right, and, I believe, the duty, to be no less emphatic than the President or than any other member who lives and thinks and feels and speaks strongly.

We members of The Theosophical Society do not judge our fellow-members by what they say but by how they say it and in what

spirit. We appreciate honesty and sincerity and courtesy and deference far more than the actual opinions themselves.

We can none of us be more than a little right, but we all of us can be more than a little understanding and brotherly. And it is in order that we may be the latter while we cannot be the former that The Theosophical Society is neutral so that it may be all-inclusive. There is Brotherhood everywhere, and the nucleus which is The Theosophical Society must draw Brotherhood from everywhere without distinction of place or opinion, as its First Object declares. Brotherhood does not depend upon opinion, nor upon faith, nor upon race or nationality, nor upon the fact that one country may be at war with another country. Brotherhood is universal, and no circumstances of any kind can destroy it, though they may injure it.

How happy a family is The Theosophical Society in which every member is so free to be true to himself, so eager to honour his fellow-members, and so certain of being honoured by every one of them!

WE ARE UNDER THE STRONGEST MENACE

I hope it is most abundantly clear to every one of our members throughout the world that in times of adjustment such as these, when

the world is preparing for a forward move to a civilization more real, and when, therefore, the forces of inertia and retrogression receive their opportunity to frustrate the advance, both Theosophy and The Theosophical Society are under the strongest menace.

As the world is in the midst of a period of adjustment, so is The Theosophical Society, and so, therefore, is every member of it without exception.

The world must move onwards or backwards. It cannot stand still. The Theosophical Society must move onwards or backwards. It cannot stand still, nor can any member of it stand still. And as is The Society and its members, so in a measure must be Theosophy. Either must Theosophy unfold more and more of its glories, so that it seems to grow as we seek and find more of it, or it will grow impotent in static forms.

THE SUN OF THEOSOPHY

The Sun of Theosophy is only just above our horizon. Only the first glow of its radiance enfolds us. The sun of Theosophy must rise to shine in fullness upon our way. A veil has been lifted. But there are many veils.

At such a time as this the challenge is: Shall the Sun of Theosophy grow dim, or shall it

shine more and more unto the perfect day of full enlightenment? Shall The Theosophical Society, move onwards to become one with the whole world and then reincarnate for further leadership, or shall it sink into the obscurity of a static organization, centred in the world, and forgetful of its mighty origins?

The challenge must be answered by every member of The Society, and he must answer it, meet it, triumphantly reply to it, by ardently and actively proclaiming and demonstrating his perfect faith in Theosophy and in his membership of The Theosophical Society.

By no means shall he hide under a bushel the light he has received from either. As Theosophy and his membership of The Theosophical Society have shone upon him, so must he shine with their light upon his surroundings.

Every member has been born into such a time as this that he may testify to his light in the very midst of the darkness, and that he may shine with it through the clouds that obscure the ways of men.

Every member has been born into this Day of Judgment that he may be weighed in the great Balances of Righteousness to be found either wanting or rich in eagerness to give as he has received, to bless as he has been blessed.

George S. Annandale

WAR AS A FACTOR IN HUMAN EVOLUTION¹

BY ANNIE BESANT

IN studying evolution, the work of the Divine Mind in Nature, War, the apotheosis of physical pain, comes to be recognized as a swift means to a desirable end, as evolving admirable qualities of courage, endurance, self-sacrifice, generosity, comradeship, discipline, obedience to a leader, devotion to a man, and then to an ideal. With these moral qualities are also evolved physical strength, alertness, vigour, health, robustness, a body obedient to the will, resistant and capable of strenuous exertion. Evolution having for its aim the triumph of spirit over matter, War is seen as a quickener of that triumph, until a stage is reached when the good evolved by it can be evolved at a lesser cost of pain, and until the animal love of ease, comfort and sloth is normally transcended and has no longer power to corrupt and ruin the average human being. So far, the great civilizations have been corrupted by these vices and have decayed by them into putridity. The outer compulsion has been needed to prevent man from

sinking back into ignoble and luxurious indolence, and hence War has remained as a necessary factor in human evolution.

LESSONS OF HISTORY

Western civilization was beginning to slide downwards, luxury and sloth leading to sensuality, sensuality into bestiality, as witness the criminal statistics of Germany, and the vile outrages accompanying the early German successes. The sufferings, hardships, miseries of these terrible years will restore cleanliness to manhood. The prevalence of venereal diseases shows that western civilization was swiftly descending the slope which leads to racial destruction. The War has saved western Nations from being stifled in that quagmire, and nothing else could have saved them. Until at least the foremost races have evolved to the point from which they can no longer sink back into vilest impurity, so long will War be necessary to restore manliness to man.

The War has revealed the quarrelling classes in western civilization to each other, has made them

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WAR AS A FACTOR IN HUMAN EVOLUTION

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recognize each other's value, has made comrades of duke and miner. The sullen underground war of classes and trade interests, with its meannesses, its cheatings, its trickeries, its graspings, its oppressions, has been slain by the physical War, less hideous and demoralizing than its predecessor. We have seen the misery that is the result of trade competition, of the struggle for world-markets, of the lust of power. It may be that the Nations will now realize that between Nations as between individuals, justice must rule instead of strength, and law instead of force.

And we may, in the midst of the present pain, take comfort in the facts of human history, which show us that out of wars good has come to both the contending parties. Though a war, at the time, be a horrible thing, although the fields strewn with corpses, with wounded and mutilated men, be a sight of horror to any feeling human heart, still we can see in history that war passes and the results of the war remain, and that the results are good and not evil, and have worked for evolution and not against it.

WARS MADE INDIA A NATION

Many times has India been invaded. Alexander and his Greeks invaded the north and they rolled back again; but they left traces of their art behind them, and Indian art became more beautiful, because

the Greeks had touched it. Mussalmans came, conquered and settled down, but can anyone say that they did not bring with them a stimulus to India? Look at the buildings of northern India, and you will see that India has gained from the invasions of the Mussalmans; they brought with them virile qualities, valuable in the growth of a Nation, and although there have been many wars in the past between Hindus and Mussalmans, they are growing now into a single Nation. And the name of India today is higher than the name of either separately, and they are becoming the right and left hands of the Motherland, to work for the common cause, to aim at the common goal.

WARS MADE BRITAIN GREAT

Take England herself, and look over her story, and see how many have come and gone within her narrow borders. Romans came and left the roads that remain to the present day; for the great roads in England are still the Roman roads, the roads made by those ancient invaders. The Saxons came, they brought fire and sword, and they brought also with them the system of village communities—panchāyats you would call them—and their sturdy life; and they built up the village life in England, and laid broad and strong the foundations of English liberty and of the English House of Commons.

¹ From "Occultism and War" in THE THEOSOPHIST, May 1916.

The Danes came, and they brought with them knowledge of sea-craft, knowledge of navigation, and they gave the sailor-element to the growing Nation. Then the Normans came and conquered all the rest and gave protection, with oppression, to trade and commerce, so that the middle class grew up. Then north and south fought against each other, killed each other, murdered each other, until they became a United Kingdom; and thus you have a mixed Nation of many Nations, and they have all grown into Britons. The past fights, the past struggles, the wars, and the invasions of England have all built up a mighty Nation, where the qualities of all have blended into a harmonious whole.

TOWARDS THE ERA OF NO-WAR

Just as the chemist mixes various things together to make a Compound, so God, by war, by invasion, by revolution, blends many men of different types into a single People, all the richer for the blending. Wars leave something behind them.

Every great struggle has ultimate good as the outcome, and so we grow to understand that God is in the War as well as in the Peace, and that in these varied ways He evolves man towards human perfection. This old Hindu teaching is the modern Theosophic teaching, based on the Ancient Wisdom, common to all the eastern faiths.

Brotherhood is the key-note of The Theosophical Society. Brotherhood is the key-note of the coming Civilization. Co-operation will take the place of competition, arbitration the place of war, friendliness between Nations the place of alienation, suspicion and distrust. We are in the midst of a great transition period, when the old is dying, when the new is being born. As the birth-throes of the mother end when the child is born, so shall the birth-throes of the Nations cease when the new civilization comes to the birth. Then once more the highest worlds will mingle with the lower, triumphant religion will teach man solidarity, and the Nations shall learn War no more.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished.

H.P.B.

THEOSOPHISTS AND THE WAR, 1939¹

BY J. E. MARCAULT

General Secretary of The Theosophical Society in France

THE INNER SIDE OF THE CRISIS

THAT which makes us Theosophists is that we understand, or at least we are trying to understand, the evolution which operates in us, as in all men, and which has reached today this crisis which we call war. The spiritual cause of this war is that in the international world where, until now, there has reigned only the moral of interest, evolution has introduced the moral of justice.

The spiritual issue at stake in this crisis is that the international world may become a democracy of peoples where, in the liberty necessary to all spiritual life, each individual nation may be able to express fully all the possibilities of its life. Insofar as we understand the reason of this crisis and bring to it our strong and intelligent co-operation, we are voluntarily engaged in a war of the spirit which is evolution. Because we understand we are without hate; our war is not on the plane of politics or of economic interests, it is on the spiritual plane. But because the nations in conflict incarnate the

spiritual strife, because the combat of the spirit, generally limited to the planes of ideas and desires, has descended to the plane of matter and of action, it is necessary for us, in order to remain faithful to the spirit, to take part and to act upon the physical plane, with understanding and with love, but also with all our power and with all our capacity for sacrifice. To remain outside the conflict when the destiny of the Spirit unfolds itself in the conflict, this would be to betray the Spirit.

WHAT TO DO

We are often asked, since the general mobilization and the dispersion of most of our groups, what Theosophical work is possible in time of war. I will try to answer this question for all members.

It is necessary in the first place that we should justify our character as members of The Theosophical Society and cultivate our inner life. To be a member of The Theosophical Society is not sufficient, it is necessary also to be a Theosophist, that is, above all to understand the life within us and beyond us and to apply its

¹ Translated from *L'Action Théosophique*, 17 December 1939.

laws to our spiritual growth and to the spiritual progress of humanity.

The culture of the spiritual life has been described and analysed for us so often that there is no need to dwell upon it here. We possess a splendid literature, ethical, mystical, occult, and each can find in it the help he needs.

On the other hand, to understand this war it is essential that we should think of it as part of the general evolution of the races of humanity and that it necessarily terminates one spiritual era and opens the way to a better one. If we understand, we are on the side of the Great Beings who guide evolution and demand of us that we adapt our inner life to that of the great brotherhood of humanity and to that of the Great Brotherhood of super-humanity.

HOW TO HELP

That which concerns The Theosophical Society, the first duty of its members, is to maintain the cohesion of the nucleus of the Universal Brotherhood which we represent in our country, that each group represents wherever it may be.

It is necessary that the members who remain at the home of the Lodge consider it as their duty to correspond with those who have been mobilized, with the evacuees of their group, that they adopt them, so to speak, send them books,

and if it is expedient, lend them assistance, acting for the mobilized members as their families.

It would be fitting also that our members should offer their services to the authorities which are engaged in works of practical brotherhood; it would be good for our work in the future, in the towns where we have centres, that Theosophists should be known as being always in the first rank of those who are giving understanding and loving service to the community of which they form a part.

At the moment when the Government is enforcing the co-ordination of all the fraternal energies of the country for the relief of suffering caused by the war, it is necessary that Theosophists should take part in the national effort of assistance where their special capacities and the special needs of the country call them. All the public and private organizations, medical and social, are at present grouped, in order to provide for the exceptionally sad needs caused by war and, at the same time to economize to the maximum the efforts and resources of national relief.

This co-ordination of the brotherhood of humanity is purely Theosophical in spirit, as it is a unique activity of human brotherhood in all its forms—religious, lay, public and private. It is truly an active nucleus of the Universal Brotherhood of humanity.

Another form of activity would be to send books or pamphlets to the scattered members of the Lodges. In the Departments where there are refugees or evacuees, it should be an essential task of our members to assist the transplanted people to re-make a social life, either by helping in their integration in the resident population, or, if they are groups, in helping them to organize themselves in strong and fraternal communities.

TOWARDS A NEW ERA

If we wish to re-build France after this trial and prepare efficiently for the New Era, it is necessary to prevent these brothers—deprived of their familiar environment, social and spiritual customs—constituting in their places of refuge, islands of moral depression, and to see that they do not return to their homes with the mentality of those who have been the recipients of charity. It is necessary for them to pre-

serve, in the ruins of their automatic habits, together with their civic conscience, a strong spiritual autonomy. We cannot claim to have an understanding of the New Era and its preparation if we do not perceive that it will be made of the spiritual life of those who will enter it with us, and if we neglect to work for them in the present.

Volunteers in the work of spiritual evolution and constituting its peaceful army, our work is wherever this spiritual life is evolving, that is to say, wherever there are men and groups of men. The economic and political problems are the *forms* of the spiritual life, and our interest in them is legitimate, but the *reality* of our activity is the spiritual life itself, and that which gives value to our activities is that we feel ourselves responsible for the character of the spiritual life into which our country will enter in the New Era.

To clean thyself, O ignorant one,—Prayer. To polish thyself—Love for thy fellow-men. To refine thyself—Meditation. But, O youth, remember, Prayer is not asking the All-Powerful for gifts for thyself, but for thy fellows; and Love means service; and Meditation means thinking the thoughts that strengthen the will. —M. M.

THE SECRET OF SIN AND SUFFERING

BY CLARA M. CODD

General Secretary of The Theosophical Society in S. Africa

THE problems of life, to be even faintly understood, must be viewed from a great standpoint. Man is not a newly-created, arbitrarily-endowed being. He is a creature in process of evolution, and not only one life, but many lives are his in the great school of the world, which is the field of his growth and development.

OPPOSITES—CHOICE—GROWTH

Sometimes we wish we could mould that world differently, and leave out all evil and pain. But then, instead of being self-determining, self-directing intelligences, men would be mere automata. Evil is part of the divine order. "I form the light," says the prophet Isaiah, "and create darkness: I make peace, and create evil; I the Lord do all these things."

It is a necessity for the evolution of self-consciousness that the divine possibilities, ourselves, should come under the play of the pairs of opposites. Everything has its opposite; black and white, day and night, joy and sorrow, activity and rest, and finally good and evil. Unless we had had experience of

the night we should not know that it was day; unless we had been unhappy we should not know that we were happy, unless we had experienced evil we should not know wherein good truly lay.

Life is a continual round of choices. Often we choose unwisely, but that is because we have not yet had sufficient experience: the "original sin" of ignorance taints us all. If some would ask why Life created us ignorant, we can but reply that it seems a universal law. Is a child born grown-up? Does a tree spring at once into being?

How does our primeval ignorance become removed? Here we come to the real origin of sorrow and sin.

What is sin? Dr. Hastings, in his *Dictionary of the Bible*, writes:

Three cognate forms in Hebrew with no distinction of meaning express sin as missing one's aim, and correspond to the Greek and its cognates in the New Testament. The etymology does not suggest a person against whom the sin is committed, and does not necessarily imply intentional wrongdoing. It indicates a quality of actions

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rather than an act itself, and presupposes the existence of law.

LAWS UNIVERSAL AND IMMUTABLE

It is clear that sin is a violating of natural law, a *transgression*, a movement across the flow of the evolutionary tide, instead of *progression*, a movement forward with it. Life evolves under the reign of majestic, immutable laws—these are the impress of the Divine Mind upon matter. These are the real commandments of God, and act according to their nature with a magnificent disregard of our personal likes and dislikes, perhaps because their aims are directed towards impersonal, cosmic ends, even for ourselves.

Thus our thoughts, great and lovely, ignoble and petty, are not only affecting the minds of others within our neighbourhood, but are fashioning and forming our inner selves, creating character and capacity for future lives. Our longings and intentions are exerting magnetic pressure on the surrounding universe, finally bringing to our hands the things we long for, or aspire after. And our actions are creating our environment. These results are more easily seen, for we know that every word and deed makes a difference to the rest of the world. Rarely do we stop to ask ourselves what kind of difference. It must be one of two. Either each word and act is adding

to the sum of the world's happiness and progress, or it is detracting from it. Whichever it is, the like will one day return to ourselves, creating the help or injury, the friends and foes, of everyday life.

This fundamental law is described in the words of the Christ: "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law." We learn to obey that law by the reactions from life which we call sorrow and pain, for the Great Law is the Divine Life in action.

So when a man chooses that which helps the evolutionary will, joy comes with enlightened choosing. But when he chooses that which is for himself alone, without consideration for the progress and the good of all, misery and darkness follow close upon his heels. They are not separate, the cause and its inevitable result.

HINTS ON LESSONS OF LIFE

Too frequently we look upon our sorrows and frustrations only as retribution. They are not so much retribution as education. Like a seed planted in the ground, the divinity in each one of us lives and grows upwards. It is shone upon by the sunshine of human joy, and nourished by the rain of human tears. Each has a different function in Nature's economy. Happiness is the expanding force, sorrow

the purifying power, or to use a more modern term, the "sublimating" force. If we do not let ourselves grow bitter, sorrow will make us more sensitive, more refined. The ancient Celts said of a man who suffered much: "That man is making his soul."

Sometimes it seems as if the kind and good had more than their share of sorrow, whilst the selfish and careless flourished like the green bay tree! This is because Life will not ask of a man to learn a lesson too hard for him. Often the lesson comes long afterwards, when the man has grown, and like gold tried in the furnace, he is refined, not destroyed. This is the real forgiveness of sins. We can never escape the results of our deeds. But by those very results are we purified and set free, the Immortal One within making atonement for the sins of his personalities life after life.

One day all will come to final beatitude and bliss. Understanding this, let us try to learn the lessons of sorrow and trouble. Have we a weakly body, frail health? Let us take it as an opportunity to realize ourselves as souls and not only bodies. Our best plans go awry. Knowing that ideals are living things, we stoop to build again, perchance with worn-out tools. Another injures us: he is

but the unconscious agent of the Law. Never seek revenge, for that belongs impersonally to that Law.

The pain of love scorned is our own denial of love come back to us. Hypocrisy returns as unmerited reproach and misunderstanding by others. And when blind rage or selfish cruelty defaces the body of a brother-man, to the door thereof comes back in the future deformity or terrible disease. Most dreadful of all is the reaction caused by cruelty of a more refined type, the deliberate torture of another's mind and heart. This shall come back to the perpetrator as a broken mind and heart. Again, opportunities denied, what are they but the other side of opportunities let slip at other times? So shall frustration teach us, in the end, how to turn sloth to power of effort and of will.

THE PURPOSE OF LIFE

All things shall come to us in the long future; the ideals we long after, the reparations we would make. Meanwhile let us be glad to suffer, for the guerdon of wisdom and compassion that crowns pain bravely borne. For if we would know the true inwardness of life, it is just that: strength to bear another's burden, understanding to compassionate and sustain.

SOME NOTES ON THEOSOPHICAL EDUCATION

BY GEORGE S. ARUNDALE

CHAPTER I

INTENSIFICATION OF THE HEAVEN SPIRIT

IN a very rapid series of pictures I have recently visioned a system of education that, within very obvious limitations, is an approximation to what might, at our stage of evolution, be called *real* education.

I have brooded over the question as to where such a system might come into existence. The Besant Theosophical School must do its own very important work of trying to improve out of all knowledge the existing system of education, but must still keep its activities within the understanding of the better type of parent. On the other hand Kalākṣetra, the International Arts Centre, might very well, under the guidance of Rukmini Devi, help to experiment in an educational scheme which should be truly scientific in the inner Theosophical sense of the word.

Such a scheme, one is convinced, would attract the attention of that highest type of parent who is eager to give his or her children the very

best possible education apart altogether from the question of the passing of examinations and of entering a paying career. Such a scheme should certainly attract the notice of this type of parent, however rare he or she may be, and so would probably attract half a dozen or a dozen children sufficiently sensitive to be influenced by the deeper refinements of the scheme, and would also in the long run profoundly affect the existing educational system.

We should thus have the existing educational system, our Theosophical schools and colleges as intermediate stages, and an educational institution or two working the *real* scheme, possibly under the direction of Kalākṣetra.

For anyone occupied in building up a scheme of *real* education, its background and permeating influence must be the Heaven spirit. The English poet has told us that "Heaven lies about us in our infancy." This *real* scheme must to the very uttermost take advantage of this great truth.

In the ordinary systems of education the Heaven that lies about

us in our infancy grows more and more out of perspective as the months and the years pass, whether that infancy be passed in the home or in one of the various types of nursery schools.

It will be the immediate task of a *real* scheme of education wisely to bring that Heaven spirit more and more into perspective, so that it forms down here a beautiful part of the picture of every child, and so that the child can draw on it for his happiness and for his encouragement.

IN THE HEAVEN WORLD

The Heaven World may be viewed from various points of view, but it is pre-eminently, especially towards its later stages, the eternal background for all time-incarnations. An individual who is about to be reborn obtains, in the pre-birth period of his Heaven World experiences, a revelation of the ultimate essentials of his individuality from the very beginning of his upward path to the very end. He becomes steeped both in the glories of evolution and in their gradual unfoldment life after life. It is this revelation which arouses in him so intense a desire to return to the outermost frontiers of the evolutionary kingdoms, so as to extract from these that essence of glory so vivid in fact, but so terribly obscured by our ignorance. In the Heaven World he knows. In the

outer world he has to try to remember and to experience.

In this Heaven World he knows who he is. He knows how wonderful are his various functioning bodies, and he even has a dim idea as to the splendours of the bodies in which he is not yet able to function. He knows whence he has come. He knows what he has to do next—in the incarnation he is about to assume. He has a perception of a number of goals in front of him. He sees with heavenly clarity the road on which these goals are such desirable landmarks.

DESCENT ON EARTH

He who is to be the leader, the genius, the saint; he who has gone far upon life's pathway, becomes imbued with an almost divine strength. When he entered the Heaven World, he was tired. Now is he a giant refreshed, eager even to descend into what he knows is comparative darkness, in order to make it Light.

As a giant he descends into the outer world, holding, as it were, the sword of his will in his hand.

But then to many such giants comes what is a shock of great disillusionment. The Spirit is willing, has been willing for long, but has forgotten about the flesh. The Spirit is willing but the flesh seems so very, very weak.

It is indeed very true that the flesh is weak, that is to say, it

cannot all at once respond to the imperative demands of the Spirit.

And even the vast majority of those who leave their various Heaven Worlds certainly not as giants, even in those whose Spirit has not yet learned to become so very willing, there has been a refreshment, a renewal of Spirit. Even where for the majority there is not so great a chasm between the willing Spirit and the weak flesh, even then there is a tragedy for the multitude of Spirits awaiting incarnation in the world as we have it. Where are they to find flesh which is comparatively responsive, even if weak? Where are they to find a *real* system of education?

I am convinced that a number of such fine Spirits would be guided into good parentage, and that the good parentage would be duly influenced to be attracted by a *real* system of education, if the magnet of such a *real* scheme were to be constructed.

RHYTHMIC GRACE

We have then to try to reproduce in such a scheme the spirit of what may be called the last stage of the Heaven World. Immediately certain features of this Heaven World force themselves upon our attention. The supreme characteristic is what one can only call "rhythmic grace." The individual living in this stage of the Heaven World is suffused with wonderfully rhythmic vibra-

tions and with a grace which is the purest reflection available of that Divinity of which a Heaven World is a shadow. The imperative quality of a *real* scheme of education is its ceaseless insistence on rhythm of bodily being, on poise, and on grace of bodily movement. In using the word "bodily," one thinks, of course, of bodies other than the physical, as well as of the physical body.

The first purpose in this *real* scheme of education must be to help the child to live rhythmically and gracefully in the veriest detail of his living. In the home, when the rhythm is the rhythm of sleeping and eating and stretching forth, care has to be taken that the rhythm beats regularly and in consonance with the needs of what, for want of a better word, must be called radiant health. Everything depends upon the mother. Does she know what graceful living means? Has she a sense of poise? As she has these, so is the unfoldment of the child made easier, made more natural.

But it is very hard on a fine Spirit, with all the memories in him of the rhythms and graces of the Heaven World, and with a growing fear upon him that he is losing these as he enters into his new vehicle, to have to try to hold these against the circumstances of his birth. Many a time the bodies of little tiny children die, simply because

the fine Spirits that should occupy them feel it useless to struggle. They have hoped for the best. Something very much less than the best has come to them. Disappointment is deep. They withdraw.

In any little educational community in which a *real* scheme of education is sought to be worked, everything must subordinate itself to rhythm and grace and poise. It will be for those who develop this scheme to determine how these three heavenly characteristics shall be expressed in terms of daily living, whatever the nature of the living may be.

NATURAL MUSIC

But in addition to this great trinity of the Heaven World, there are its natural permutations and combinations. One is no less supremely struck by the musical content of the Heaven World of every individual, nobler or less noble according to the growth of the individual.

Music is obviously of vital importance in a *real* scheme of education. It is important from the very beginning. The little child must first hear beautiful music. Next he must move to it, appreciate it. And next he must discover his own music in himself, and create, create, create. And when I speak of music, I naturally include singing.

I do not know quite how to describe the kind of music that is re-

quired. However much it may consist in the hearing of beautiful music already composed, it must also consist in what I must call "natural music," a music which is a natural accompaniment to the incidents of daily living. In the Dalcroze method of Eurhythmics, there is that element which comes very near to what I am trying to explain. I have heard M. Dalcroze improvise for what happens to be the prevailing rhythm of the moment, and it is very wonderful how such improvisation, performed in this case by a great master, fulfils the circumstance for which it has been created. All this has to be very carefully thought out. It needs someone with the very soul of music in him or her to evolve from daily living its translation in terms of music.

Then, of course, there is dancing, no less an essential ingredient of a *real* scheme of education.

Rukmini Devi should know through her awakened intuition what is the nature of music in all its aspects, and of dancing, in such a *real* scheme of education.

SIMPLICITY TO SUBLIMITY

There is a great unfoldment which, as it were, discloses itself as we penetrate it from Simplicity to Sublimity. Sublimity is the apotheosis of Simplicity, is the supreme Simplicity, and in the simplest Simplicity abide the

very highest mountains of Sublimity. We must never think of Simplicity as just a beginning, just a means to an end, that we must evolve from Simplicity into Sublimity. We must perceive in that Simplicity in which we educate the youngest a beautiful Sublimity which even the noblest Sublimities in all their complexities can never transcend. The pendulum of this scheme indeed is to be seen as swinging between, and as combining, Simplicity and Sublimity.

We must lay the foundation of deeply cherished Simplicity from the very earliest years. And we must begin, of course, with the physical body. While I have been going beyond the purely physical-body limitations, it must never be forgotten that the physical body responds most sensitively to the events happening in the lives of the other bodies.

The parent and the teacher are concerned, as it were, with opening the windows of the various bodies, so that the soul, the Ego, may look through them upon the outer world largely that it may see what it needs in order to intensify that Heaven spirit which is its objective.

So far as the physical body is concerned, its windows are its five senses, and each sense—the eye, the hand, the nose, the ear, the tongue—must be educated in that

discrimination which will enable each to delight rightly. In any *real* scheme of education the unfoldment of each sense is of vital and prime importance.

As incarnation after incarnation passes, the Heaven spirit must be intensified both on the physical plane and in the very Heaven World itself, until the time comes when the one pervades the other, until Heaven dwells upon earth and earth becomes a Heaven.

CHAPTER II

THE TEMPLE OF CHARACTER

I have been very much impressed by an address to the well-known Bedales School, near Petersfield, Hampshire, by Lord Horder, the King's physician.

To start with, he is reported to have stressed the fact that self-discipline is the essential foundation of effective living, and he declared that if he were looking for a school in which to place his "ewe lamb" he would look for a place in which the "ewe lamb" might acquire good manners, cleanliness and punctuality. I am thankful to read that he said he would not "bother about academic training—nobody bothered about mine. But I should bother about health, about food, and more and more about rest both of the body and of the mind." And he might well have

added "and of the feelings and emotions."

I should bother about the possibilities of manual work, about some chance of contact with the good earth, and I should . . . make an inquiry as to the possibility of the pursuit of what used to be called the gentler arts.

And then Lord Horder goes on to say :

I would assess progress in terms of human happiness and contentment rather than by the number of pupils who got their school certificate at the minimum age, or the importance of the positions filled and the size of the salaries earned by past students.

How true this all is. And how remote from the poor standards by which we judge education in these crude days.

I wonder how soon it will be possible for us to wrench ourselves away from all the so-called literacy which dogs our footsteps today from the cradle of the primary school to the grave of the university.

THE URGENT NEED

The more I have to do with real work and the more I come face to face with the re-building of the world in all its innumerable aspects, the more I seem to see with ever-increasing clarity the urgent need for an equipment of the average citizen far other than that which he at present receives.

This urgent need expresses itself to me in two aspects :

1. The development of character;
2. The capacity to do.

There are, of course, citizens who are below the average, different from the average, and above, perhaps far above, the average. I am not thinking of these. They need educational facilities adapted to their individual needs. I am thinking of the mass of citizens, whether they be villagers or town or city dwellers, though it is obvious that the "doing" of the villager is a different "doing" from the "doing" of the dweller in towns and cities. But in the case of either, the character to be developed is surely the same.

I do not hesitate at all to say that with all his so-called learning, the product of the schools and universities of today is in no way superior to the citizen who has had no such advantages (?). Indeed, am I exaggerating if I say that on the whole there is more character to be met with in the average villager than in the average individual who is plastered over with examination certificates?

THE PILLARS OF THE TEMPLE

As for character, there is the great literature of every faith in which to find set forth those qualities which endow childhood, youth, womanhood and manhood, with their respective nobilities. Many

great writers have set forth their conceptions of the essence of character, as, for example, Sir James Barrie, who singles out the virtue of courage, or John Ruskin, who in glorious English describes to us his seven lamps of architecture—which shed their light upon individuals no less than upon buildings. I myself have selected Reverence, Friendship, and Compassion—all of them consummated in Understanding—as the three great pillars of the Temple of Character. The Scout Law, again, embodies a number of most valuable ingredients of character.

There is no dearth of material from which to evolve a Charter of Human Character. But with such material available the great problem of education—a problem which so far it has not begun to solve—is as to how to encourage its constituent qualities to grow, to develop from seed to bud and from bud to flower. Education has not yet discovered that in every human being the seeds of greatness of character have been sown, and are only awaiting fructification. The problem of education is not to implant character, but to unfold it. Character is the birth-right of all. But too often it is exchanged for a mess of literacy, be it that of what are called the three R's, or of the very highest degrees which call the attention of the world to goods we ought to be

able to deliver but cannot. For the most part, degree-holders are not the better for their alphabetical appendages, and it may well be doubted if even they are more instructed. Certainly they are not more educated.

THE FOUNDATIONS OF JOYOUSNESS

I am clear in my own mind that we must lay foundations of joyousness, whatever may be the pillars we select for our Temple of Character. Unless education be joyous, it cannot be education. Joyousness is the acid test of right education. But such foundations can only be laid by joyous teachers, and I often wonder if it be at all possible to reform our educational system until we know how to educate joyousness in our teachers. And it is not a little pitiable that most of our training institutions are far more intent upon form than upon life. If we had a little more knowledge, as have poets and artists, as to the real whence of the children with whom education is concerned, trailing clouds of glory as they do, we should realize how vital it is to do all in our power to continue such glories to the best of our ability, and this means to make the lives of the children as usefully happy and joyous as we possibly can.

How are we to establish the rhythm of joyousness? Only I,

think, through music especially, and through the other arts, and thence into the creative crafts. Only rhythm can truly educate—rhythm in its various forms and cadencies. Therefore, our teachers must above all else be artists of one type, one rhythm, or of another. And we need not be alarmed by the thought that it is very difficult to find men and women who are artists. If there be any difficulty at all it is because we do not encourage the artist-spirit in education, and so it lies asleep in most of us, in all of us, perhaps, save where it is imperatively awakened from within.

CHAPTER III

MAGICIAN-TEACHERS

I am sure that if our training institutions were manned, as to their staffs, largely by artists in whom dwells strongly the spirit of the teacher, we should soon find their students finely responsive. And I am not thinking of their learning music, but of their being musical. I am not thinking of their being able to draw, or to paint, but of their being artistic. I am not thinking of any power in them specifically to create for themselves, although they must have in them definite creative capacity. I am thinking of their power to evoke creativeness in their pupils. Often there are very great artists who are

very poor teachers. But there may be artists who are very good teachers.

THE SPIRIT OF THE ARTIST

And it must be remembered that the spirit of the artist is by no means necessarily confined to what we call the arts. The spirit of the artist dwells in all who create, no matter what may be the field of their creation. An individual may be an artist in cooking, or in teaching, or in some social science, philosophy or religion, or in organizing, or in business, or in speaking or writing, or in the vocation of soldier or sailor or airman, or in inventing, or in diplomacy, or in any other externalization of himself, of his being.

Therefore are wanted as teachers those who have what is called a flair for vital activity, for giving life to whatever they may be doing. First and foremost a teacher must be alive. Next he must be alive in some special field. And the work of a training institution is first to admit only pupils who are very obviously alive, and second to discover the fields in which respectively they are alive, to help them to make the discovery if they have not already made it, and then to help each to be alive in his field as gracefully, as aspirationally, as scientifically, and as purposefully as he can. We may want some of our teachers to be

artists in what are called the subjects of the curriculum—in mathematics, in history, in geography, in the mother-tongue, in a classical language, in a science, in physical exercises, and so on. But we must insist that they be artists, or more than half their teachership-value is lost.

Children are essentially artists. Let this be realized fully. They are essentially creators. All the noise they may make, all the exuberance of spirits, all the mischief as we call it, all these are the spirit of the artist, the spirit of the creator, seeking ways and means of self-expression. And it is the utter condemnation of the present system of education throughout the world that no help is given to the child or youth to take hold of his powers and use them to his own delectation and to the profit of his surroundings. The corrective of unruliness, save in the most exceptional cases, lies in helping the child to dig channels through which his life may pour into forms upon which he will gaze with rapture, because, even though he may be unaware of the fact, they are reminding him of his divinity.

THE STIRRING OF THE CREATIVE SPIRIT

A child who goes to school must enter a world of artistry, of creativeness. At once as he joins this larger world he must be permeated

by the creative spirit as it manifests in sounds, in colours, in forms. One or another of these will stir in him his own creative spirit. He will want to do. And through this wanting to do, he will begin to become. So is it that the development of character and the capacity to do are really interchangeable in their essential natures. Doing is learning. Doing is becoming. Doing is character-building.

The training institutions must educate in their pupils a positive responsiveness to sounds, to colours, to forms. They must be educated in sounds, colours and forms, whatever else may form part of their training. These three form the structure of every type of life. Whatever else it may be, it is a sound, it is a colour, it is a form. The young child must, therefore, spend his school-time in hearing, in seeing, in touching, in smelling and in tasting that which is beautiful and soul-stirring. Even a taste can be soul-stirring, believe it or not.

As Wordsworth has told us, "Heaven lies about us in our infancy." But that is all he could say. He could not add that the Heaven that lies about us is there to be grasped by us with the aid of education, for in his day there was no education, and there is little enough even now. It is this Heaven that must, at least during childhood and youth, become a

living reality by the magic of education and of its magician-teachers. Wordsworth tells us that by this splendid vision of Heaven youth is attended. But the vision is made to be so dim through visionless education that it is not long before he

perceives it die away,
And fade into the light of common day.

It may well be inevitable that the vision must needs grow dim as manhood or womanhood with its duties and responsibilities and disappointments begins to obscure the rightful optimism of youth. But let the obscuration be put off as long as possible, even though it be part of the educational process to strengthen the young to meet the difficulties of manhood and womanhood as these weigh with increasing heaviness upon the shoulders of the human pilgrim, and I would make bold to say that many more of these burdens may be borne lightly than sometimes we think. It is less the actual burden itself that matters and far more our attitude towards it.

FLOWERS FOR HAPPINESS

Francis Thompson—these poets are the real knowers of the soul of education—asks the question: "Know you what it is to be a child?" And then answers it:

It is to have a spirit yet streaming
from the waters of baptism: It is to

believe in love, to believe in loveliness,
to believe in belief; it is to be so little
that the elves can reach to whisper in
your ear; it is to turn pumpkins into
coaches, and mice into horses, lowness
into loftiness and nothing into every-
thing, for each child has its fairy god-
mother in its own soul; it is to live
in a nutshell and to count yourself the
king of infinite space.

All this is of the spirit of childhood and of youth, and might well be also the spirit of maturity and old physical age, with the added splendour of the refining of the years.

In our education we must take count of all this. We must attend to it. We must provide for it. We must encourage it to blossom forth to its appointed flowering. We must remember that the child, as the poets once more tell us, comes into our midst, "not in entire forgetfulness" of the glories whence he has come.

Education must be for remembrance. We do not educate from virgin soil. We educate from a garden which has its seeds here, its buds there, its flowers here, its weeds there. There is nothing for us to plant anew. There is everything for us to tend and cherish. The perfect garden is in embryo, or at a stage of its unfoldment. And as for the weeds, we must help the child to see to it that there is less and less room for them, so that they become starved away.

The Great Gardener has sown a garden in each one of His children in every kingdom of nature. And He allows weeds to spring up that each may learn the better to remember his flowers.

Weeds for remembrance. Flowers for happiness.

CHAPTER IV

THE CALL TO CREATION

To create means to achieve the next step in the unfoldment of the individual life, by no means to do something that has never been done before. To create, so far as regards this *real* scheme of education, is to lay the next brick that needs to be laid and to lay it exactly where it has to be laid. To look with the eyes, to stretch forth an arm, to point with a finger, to move a foot, to give forth a cry, to roll the body, to crawl hither and thither—all these may well be creative acts of the highest order, because they are the next step on the way.

A real scheme of education is for unfoldment, for simple and natural unfoldment, for direct unfoldment, and the veriest detail of unfoldment is of active concern to such a scheme. The scheme must with the least possible obtrusiveness aid in the unfoldment, not by outer direction but by doing all in its power to awaken the Ego within to direct its own unfoldment.

SOUND-COLOUR-FORM

The business of the scheme is to provide the greatest common measure of educative environment for the groups of children which are its care and concern, and so to fashion this environment that each individual child may be able to draw the wherewithal for his special requirements as a unique individual.

The scheme must therefore take up as its first work the construction of this environment upon the foundations of Sound, of Light, of Form. It must establish, at least as a working hypothesis, certain basic sounds, certain basic colours, certain basic forms. These will, of course, differ according to differences of race, nationality and temperament. But they will, if intuitively chosen, be channels between the heaven of the Ego and the earth of its vehicles.

These basic sounds, colours and forms should themselves form the simplicities out of which complexities may be established. And the senses of the physical body should be developed through these colours, forms and sounds: The eyes should be educated through colour and form. The hands should be educated through forms and textures. The nose should be educated through fragrances. The ears should be educated through sound. And the tongue should be educated through tastes. And in all cases

we must begin with simplicity, gradually evolving from it such heights of sublimity as the individual may be able to reach.

We shall have the Sound Room, the Form Room, the Colour Room, the Fragrance Room, the Taste Room. And we shall endeavour not only to ascertain individual preferences, but also seek to relate the contents of these various rooms with the outer world in nature and in all other appropriate ways.

In all cases, too, there will be Receptivity and Activity. There will be Appreciation and Creation. There will be Being-Becoming and Doing.

CREATOR, SUSTAINER, REGENERATOR

To the child's use we must offer access to such ingredients and implements as are conducive to creativeness. He must be able to make sounds. He must be able to make colours. He must be able to make forms. He must be able to make fragrances. He must be able to make tastes. It is to the God in him that we are ever calling, and God is Creator, Sustainer, Regenerator.

And all these things he must be able to do collectively and individually, and he must be able to do them without causing the cessation of the creative spirit in another. He must learn the lesson of not destroying another's creative activity in order to further his own.

In order to learn to do this, he must discover—the only true learning is discovery, self-discovery and the discovery of others—that everywhere there are individualities busy, as he may be busy, creating sounds, creating forms, creating colours, creating fragrances, creating tastefulnesses.

Thus will he begin to hear music everywhere, see rainbows everywhere, perceive forms of beauty everywhere, and see also that there are tastes and fragrances for his selection, themselves at work helping their subjects to live and move and increase their being.

THE OCTAVE OF TRANSITION

In the earlier years we begin with him on the highest note of the scale of Creating, Sustaining, Regenerating; and he remains for some time almost, but never quite, exclusively the centre of his circle. But as he grows, we help him to pass from higher to less high note, from less high note to lower note, and so into the universal from the individuality, the universal being gained without the individuality being lost.

Such is the expansion of his consciousness. And it has to be achieved in terms of the physical body, of the body of the feelings and emotions, and of the mind—to begin with. But in the case of the more evolved child flashes from the inner heights will have to be taken into consideration.

We must settle down to the development of the various senses appropriate to the various bodies. The five of the physical body are clear, but we should be on the look-out for two more—are they the gland sense and the chakra sense? I feel sure these two are working, and need to be taken into careful account.

We see at once the need for the most careful medical attention to every child at the very beginning of his entry into a real scheme of education. All that can be tested must be tested and in as much detail as possible.

The astrological chart is of great importance, and the medical chart must go with it in equal detail. And a temperament chart will also have to be maintained. The Seven Rays with their respective interdependences will serve as a general scale of differentiation.

CHAPTER V

SELF-EXPRESSION THROUGH RHYTHM

Taking the physical body first, the object of the real scheme of education is to set up both from within and from without an appropriate rhythm—general in the beginning and specialized as the child's nature begins to unfold to the eyes of the teacher.

First must be set up the rhythm from without, unless the child is

unusual and demonstrably seeks to release a rhythm of his own.

Through music, through dancing, through singing, through movements of all kinds, the physical body will be helped to become lissom, balanced, throbbing to gradually increasing purpose and design.

THE AWAKENING OF THE SENSES

And as the time passes the awakening of the various senses to the possibilities of communication with the outer world—receiving and transmitting messages of all kinds—will take place, as far as possible, to the accompaniment of rhythms in changing terms of colours, forms and sounds. It is clear that the alphabet is to be learned in this way, with sounds for each letter, and perhaps shades of colour and varieties of forms no less.

The child sings the alphabet as he learns and recites. And words that are very much key-words to him may no less be associated with colours, forms and sounds.

The movements of the body should not only be for the necessary movements of the body as such, for walking, running, and so forth, but they should also be to the end of real dancing, especially if the child be a Hindu child and thus has access to the great Hindu religious dances. Dancing, singing, music of all kinds, drawing, painting, are to be learned, or rather

educated, less for themselves as such, although they themselves have their own high ends, but more for the general unfoldment to which they so potently contribute. They are, as are also all other ingredients of any real scheme of education, to the end of the ennoblement of character and to the erection of the great virtues of living.

LESSONS OF THE SILENCE

One of the most beautiful of lessons in a real scheme of education is the lesson which takes place in complete Silence—the teacher singing, swaying, making various movements, and the children either copying her silently, or answering her silently, according to the nature of the lesson, or should I not rather say subject.

You will notice that I refer to the teacher in these cases as a woman—probably because for many of the subtleties and refinements of this system of education only a woman will suffice.

THE LANGUAGE OF THE ARTS

I expect that for certain of the real education exercises it will be necessary to use, for Indian children, a modified form of western music. Indeed, since any real scheme of education must be international as well as national, the children must learn to be international in some of their appreciations—as for example in music, in singing, in painting, etc.

The language of the arts, international as these truly are, must be learned by all children who are being educated in a real system of education, so that through the arts may be powerfully developed a spirit of international understanding.

BECOME FLOWERS

Teachers who work in any real scheme have to learn the art, very difficult for some, of educating art and not teaching their art. They have to learn to give to each of their pupils himself, or rather to educate from each of their pupils himself, and not to give him themselves. It is, of course, true that a teacher by giving of his own very best self can stir the best in his pupils to self-expression.

This has its own great value. But it is rather the keystone to the arch. It must be preceded by the identification of the teacher with his pupils, so that he enters into their very being and arouses it to self-expression. He must tend to the seeds in them, and only as these begin to become buds may he say to them: See how I am trying to flower. Become flowers yourselves expressive of your own natures.

THE STAGES OF DISCOVERY

He must always remember that he has to interest the God in the child in his own individuality and

ts vehicles and in their own unfoldment, not to interest the God in the child in his—the teacher's—individuality, save insofar as thereby he can arouse the child's individuality.

Awareness—Attention—Interest—Appreciation—Emulation—Originality: these are among the stages whereby a child discovers himself.

In the case of the child whose nature is already straining at the leash for self-expression, as in cases of established genius, the last of the stages may appear without the intervention or interposition of any of the others.

(This article is also being published as a booklet.)

FOUR VARIATIONS IN SONNET FORM ON THE THEME OF OCCULTISM

I

" . . . in this state of receptivity (Clairaudience) it is possible to hear even the note of jewels. . . "

Hath not a diamond a lovely sound !
The inconceivable, strange song of it
Sustains my spirit's vigil as I sit
Withdrawn in silence from the world around.
It is the voice of all beneath the ground,
Telling of earth's deep regions, never lit
By quickening ray, which still the dark outwit
To bear a gem wherewith great kings are crowned.
Out of drab dust He strikes full radiance !
What flashing fire, what leaping light may spring
From veriest clod ! When bitter circumstance
Oppresses thee, go hear the diamond sing :
" A birthplace in the foetid clay was mine.
Mark me ; how pure I am, how bright I shine ! "

II

" . . . we are prisoners of our flesh . . . "

I stretch my hand to touch the beckoning star ;
I strain my eyes to see beyond the scene ;
I strive to hear if men say what they mean ;
But my poor senses reach not out so far.
What should be perfect, apprehensions mar.
What should be clear, benumbed perceptions screen.
And evermore implacably between
Me and all else there rises bar on bar.

I am walled in by flesh, it is my prison.
 Yet there come moments when I plainly feel
 Earth is not all. Let but a lark be risen,
 And I'll have knowledge of the skies a-reel.
 Who made this gaol, He surely will supply
 The key to it : else, fettered here, I die.

III

" . . . I was caught up in a wave of sound, all Nature calling, the voice
 of God. . . "

It seemed, at first, the echo of a song
 By vagrant breezes borne upon the air ;
 I knew not who was singing it, nor where,
 For all about me pressed a busy throng.
 But it swept o'er me as I walked along,
 Till suddenly I stood transfixed there,
 My clouded consciousness at last aware
 Of a great Voice that grew more sure, more strong.
 It was all Nature calling out to me—
 Things moving, things inanimate, things dead ;
 A mighty wave of sound, a symphony,
 That ebbed and flowed with splendour round my head.
 O riches indescribable, to fill
 Life's shattered emptiness ! Peace, and be still.

IV

" . . . we cannot evade our Karma. . . "

The wise man holds the universal creed
 That every action has some consequence.
 He sees the workings of a plan immense
 Therein, and shapes it gladly to his need.
 Yea ! though in grief today his heart must bleed,
 And aching agony consume each sense,
 Tomorrow surely will bring recompense,
 As shall outstrip his highest hope indeed !
 We question not the truth of what we see
 In all around us : rain withheld or given
 Slays, or assures, the blossom on the tree—
 And is Man less than this in sight of Heaven ?
 The Law of Karma goes on forever :
 Delay or hasten it . . . escape it never !

MARY CORRINGHAM

BACONIAN STUDIES

IV. THE POET AND GOD'S WORD¹

BY JAMES ARTER

1. THE ENGLISH BIBLE

HAS Bacon had anything to do with the English Bible? Some Baconians will answer the question in the affirmative, and to these I myself belong. But the point should be well understood. The problem is essentially different from that of Bacon's authorship of Shakespeare's or Spenser's works. There is in the case of the Bible no question of his being the original author, of course ; nor of his being either the sole or even one of the original translators ; nor of his being one of the known revisers or reviewers of the work of the translators. If in fact he had a hand in the Authorized Version of 1611, it is only as the unknown *final reviser* of the translation made and already revised by others, as well as the *supervisor* of the printing of at least one page of the first black-letter edition. The former point would be carried together with the latter, if this could be proved. That, then, is what we are going to do.

¹ For the previous studies see: I. A Royal Romance, THE THEOSOPHIST, August 1939; II. Lovers in the Forest, September; III. Boars and Kindred, October and November.

We shall base our observations on the facsimile edition in a slightly reduced size of the 1611 Bible, printed at the Oxford University Press on the occasion of the tercentenary of its first publication. The new edition is furnished with a useful bibliographical introduction by A. W. Pollard, and with more than sixty illustrative historical documents. Because of the photographic reproduction of the old volume, page for page, we are sure of having the text before us, just as Bacon saw it through the press, without the obliteration by any later hand of any hidden or secret mark of his workmanship.

Before the Authorized Version came into existence, there had been several complete and incomplete English translations of the Bible in circulation. Among these are *Tyndale's New Testament* of 1535, the first volume of scripture printed in England ; *Coverdale's Bible* of the same year, the first of all printed English Bibles, translated from the German and Latin ; *Matthew's Bible* of 1539, a compilation of Tyndale's and Coverdale's rendering ; the *Great Bible* of the

same year, a revision based on Matthew's Bible, the first "authorized version"; the *Genevan Bible* of 1560, in the Old Testament an independent revision of the Great Bible, the New Testament consisting of a revision of Tyndale's latest text; the *Bishop's Bible* of 1568, also a revision of the Great Bible. Forty-three years later this was followed by the "Authorized Version," itself professedly but a revision of the last of the old Bibles.

Among all the previous translators and revisers, the debt of the 1611 Bible is greatest to William Tyndale. In this respect it has been said that his "work fixed once for all the style and tone of the English Bible, and supplied not merely the basis of all subsequent Protestant renderings of the books (with unimportant exceptions) on which he laboured, but their very substance and body, so that those subsequent versions must be looked upon as revisions of his, not as independent translations" (Pollard). Another authority asserts that "the history of our English Bible begins with the work of William Tyndale, to whom it has been allowed, more than to any other man, to give its characteristic shape to the English Bible. Tyndale's translation may be described as a truly noble work. Surely no higher praise can be accorded to it than that it should have been taken as a basis by the translators of the

Authorized Version, and thus have lived on through the centuries up to the present day" (Westcott).

Second in importance is Miles Coverdale. Compared with William Tyndale, he was "a man of far less scholarship, but of an equally happy style" (Pollard). He had "a certain delicacy and happy ease in his rendering of the Biblical text, to which we owe not a few of the beautiful expressions of our present Bible" (Westcott).

These few historical and critical observations are absolutely necessary to understand the scope of our indebtedness to Bacon, if he indeed had anything to do with the 1611 Bible. His case was much like Miles Coverdale's; he could not compete in mere philological and theological erudition with William Tyndale or many of the forty-seven translators appointed by King James the First; but in "delicacy and happy ease" of handling the English language, nay, in poetic diction, mastery of style, stately rhythm of movement, as well as in depth of thought, intensity of feeling, and enthusiastic religious inspiration, there was not a single one of them, Tyndale and Coverdale not excluded, who was not left standing in the valley, while he was climbing the solitary peaks of the highest Wisdom and Art. It cannot be denied that the 1611 Bible, leaving its scholarship aside, is such a unique work of the highest

art, only equalled, or probably even surpassed, in this respect, by Shakespeare's inimitable Plays. It is this fact which makes me inclined to accept the hypothesis that Bacon was its final reviser.

In order to understand how far his part in this revision went we must now consider the principal facts regarding the origins of the "Authorized Version." The forty-seven translators were divided into six "companies," grouped around the principal centres of ecclesiastical authority and secular learning, two being of Westminster, two of Cambridge, and two of Oxford, and each containing from seven to ten members. To each of the companies a certain number of the books of the Bible were apportioned, and further divided among the individual scholars for translation. The whole undertaking occupied seven years from start to finish, of which about half was expended upon preliminary discussions and private research, and the latter half was taken up by the actual work of translation and preparation for the press. The whole work of translation being finished, three copies of the whole Bible were sent from Cambridge, Oxford and Westminster to London. "A new choice was made of six [*read* twelve] in all, two out of each company, to review the whole work, and extract one out of all three to be committed to the

press. For the dispatch of which business they went daily to Stationer's Hall, and in three quarters of a year finished their task" (Walker). From another source we learn that Bilson, Bishop of Winchester, and Miles Smith, afterwards Bishop of Gloucester, "after all things had been maturely weighed and examined, put the finishing touch to this version."

In King James's outline or programme of the work, he had cleverly sketched out the proceedings in such a way that the translation should in the first place be made by "the best learned in both Universities, after them to be reviewed by the Bishops and the chief learned of the Church, from them to be presented to the Privy Council, and lastly to be ratified by his royal authority." Now the most curious part of the whole story is that, up to and including the so-called final revision by the Bishops of Winchester and Gloucester, the general course of events is perfectly clear, and has been historically established; but as soon as the work has left the hands of the Church dignitaries, all becomes a mystery.

Neither of the Privy Council's part in the matter, nor of the King's final approbation, has there been found any historical trace, except perhaps for the latter the words "Appointed to be read in Churches" on the title-page, and

the phrase "Authorized Version" by which the Bible is generally known. And yet, it is inconceivable that the last part of the King's programme should have been entirely disregarded. There seems no other explanation left than that, once out of the hands of the Bishops, they lost all control over the work. The records cited up to now are all from ecclesiastical sources. At this point they cease to flow, till the Bible appears as a finished product from the press of one "Robert Barker, Printer to the King's Most Excellent Majesty" as he is called on the title-page.

It is during the final process, then, that Bacon may very well have come upon the stage, and played his part, not to the great public, but to the King's private audience. He was at the time quickly rising in the royal favour. Whatever others may say or think of King James's intellectual endowments, he prided *himself* on being somewhat of a theologian and an author, and he undoubtedly recognized in Bacon a man of literary genius. If we have to admit that King James's propensities would not allow him to leave the Bible, as presented to him by the Bishops, severely alone, but would force him to let his critical eye run over the whole version, the next step is to admit that, outside the pale of ecclesiastical circles, there stood no man nearer to

his court-circle and better equipped to advise him and do the "final revision" for him than his Solicitor-General of four years' standing, who had acquired national fame as a Master of English, and world fame as a philosopher by his *Essays* (first edition, 1597), the *Advancement of Learning* (1605), and the *Wisdom of the Ancients* (Latin, 1609).

This really "final revision" must have been pretty thorough, but entirely restricted to emendations of a purely literary character. Bacon's reverence for the "Word of God" was as deep and sincere as that of any of the official translators. He would not have touched the scholarly rendering except insofar as a happier word or phrase, or a purer synonym suggested itself, as a change in style, a stronger or a statelier rhythm would improve the literary quality to his sensitive ear. Still, the revision, even of this limited scope, must have been pretty thorough. The high perfection the "Authorized Version" has attained as a work of literary art, and the unity it exhibits as such throughout the whole bulky volume, can never be satisfactorily explained without the hypothesis of a "final revision" by one single Master-mind.

The way in which the translation had been made, by six companies and forty-seven individual

translators, of whom the great majority must have possessed only mediocre literary and poetical talents, is all against the art and unity shown by the printed Bible and proven through the coming centuries. Even the labour of the twelve reviewers and the two so-called final revisers, limited as they were by profession and inclination to philological and theological considerations, could not elevate the text from mediocrity to a work of genius. How the labour of translation and revision went on, John Selden, a near contemporary, has described in his *Table Talk*. "The translators in King James's time took an excellent way." Indeed, for the practical, limited purpose they had in mind, namely, to obtain a text as faithfully literal to the original as possible, a better course could not have been chosen. "That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not he read on."

But the art and unity of the 1611 Bible has to be explained somehow. We may not in these days leave it unexplained as an insoluble mystery or as a provi-

dential miracle, or again leave the question open as does the following historian. "Whether the wonderful felicity of phrasing should be attributed to the dexterity with which, after meanings had been settled, and the important words in each passage chosen, either the board of twelve or the two final revisers put their touches to the work, or whether, as seems more likely, the rhythm, first called into being by Tyndale and Coverdale, re-asserted itself, after every change, only gathering strength and melody [of itself, or by miracle?] from the increasing richness of the language, none can tell. All that is certain is that the rhythm and the strength and the melody are there" (Pollard).

A nation's language does not grow of itself; only her men of genius make it grow. A book cannot gain in rhythm, strength and melody of itself, a literary genius must bring that about. Bacon-Shakespeare was such a genius, the true creator of modern English. He was the only one of his time, great enough in every sense, to have produced what we have before us in the Authorized Version. Tyndale's and Coverdale's English may have been all that could be desired or expected of their time, but admittedly it cuts a poor figure when laid alongside the Authorized Version. And even if we allowed it to have had an all-powerful influence over the

new version so as to give it that high quality of art, which it possesses, the unity of the whole work as such has not yet been accounted for.

We have the example of the *Bishop's Bible*. The method of its production was virtually the same as that of the 1611 Bible. The initiative for it was taken by Archbishop Parker, who wished to improve on the authorized *Great Bible*, and in this way to challenge the ever-growing popularity of the Calvinistic *Genevan Bible*. The method followed was "by sorting out the whole Bible into parcels and distributing these parcels to able bishops and other learned men, to peruse and collate each the book or books allotted to them." And just as the later translators of the Authorized Version declared their intentional dependence on previous versions in the words, "truly we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one [*i.e.*, the *Bishop's Bible*] better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark"; so also the translators of the *Bishop's Bible* took as one of their rules, "to follow the common English translation [*i.e.*, the *Great Bible*] used in the churches, and not to recede from it, but where it varieth

manifestly from the Hebrew or Greek original."

Yet what was the result? Here is the criticism delivered on it by a modern scholar: "The detached and piecemeal way in which the revision had been carried out naturally caused certain inequalities in the execution of the work. The different parts of the Bible vary considerably in merit, the alterations in the New Testament, for instance, showing freshness and vigour, whereas most of the changes introduced in the Old Testament have been condemned as arbitrary and at variance with the exact sense of the Hebrew text" (Henson).

The question therefore is, how is it that the *Bishop's Bible* shows such "inequalities" in "merit, freshness and vigour," whereas the Authorized Version exhibits a marked unity of "strength, rhythm and melody," while both versions were carried out in essentially the same "detached and piecemeal way"? Again the answer can be no other than that one single Master-mind superintended the "final revision" of the whole Bible in the latter case.

In support of the qualities of high art and unity of execution of the Authorized Version, I may conclude by quoting the words of Professor Arthur Quiller-Couch of Cambridge:

That a large committee of forty-seven, not one of them outside of this

performance known for any superlative talent, should have gone steadily through the mass of holy writ, seldom interfering, seldom missing to improve; that a committee of forty-seven should have captured (or even should have retained and improved) a rhythm so personal, so constant that *our Bible has the voice of one author speaking through its many mouths*: that is a wonder before which I can only stand humble and aghast.¹

The wonder disappears when the Bacon editorship is accepted.

2. THE NUMBER-PLAY

There now rests the question, are there any proofs for the contention that it was Francis Bacon who was the Master-mind that gave the Authorized Version its rightly admired final shape; in other words, has Francis Bacon left his finger-prints on the 1611 Bible in token of his handiwork, as he has done on the Shakespeare Works? Apparently he has! But there is also a sharp contrast—the scarcity of such marks, one or two only, as discovered so far; and their limitation to the anagram and clock-ciphers. The explanation I have to offer for this contrast is that, as remarked before, Bacon's reverence for the "Book of God" was such that it did not permit him to subject its printing—even if he could have controlled it as absolutely as he did in the case of the Shakespeare

¹ Quoted from *Theosophy in Australia*, April 1917, page 4.

Folio of 1623—to the same manipulations as the latter volume. Furthermore, it was not comparable in any way to the other book as regards his authorship. His task had only been to give it the "final touch" of genius. It would therefore suffice if he left only one or two irrefutable marks on it of his having had a hand in it. And I think with others that that one signature of his is found in the 46th Psalm, on the folio-sheet marked by the printers Ddd 3 which is somewhere near the middle of the volume. In order fully to appreciate the subtleties of the anagram and clock-ciphers involved in it and incorporated into this one page—to be exact, in its left-hand column—the following typographical description from the bibliographical introduction to the tercentenary edition may serve as a basis:

The text of the Bible is printed in black-letter with the inserted words (now printed in italics) in small roman, and roman type is also used for the summaries at the head of each chapter, for the subject head-lines at the top of each page, and for the references to parallel passages in the margin; the alternative renderings in the margin are in italics. The text is printed in double columns enclosed within rules, with ornamental head-pieces, and a few tail-pieces, and capitals at the beginning of each chapter and psalm.

This description is not quite complete; a few details are omitted: (1) the headings of the chapters

We now turn to the clock-cipher for confirmation, and we find it in the fact that the number-value of

Will = 52
Shake = 42
Speare = 61

That our play has been strictly according to the rules can be easily verified in any ordinary modern Bible, Authorized Version, if one only takes into consideration that the column in the 1611 Bible begins with verse 16 of Psalm 45, and ends with the words of verse 2 of Psalm 47, "For the Lord most." One should further take into account that the roman-letter words in the text of the old edition are italicized in the modern Bibles. There is also some difference in the spelling, of course. For example, the word "spear" is spelt "speare" in the 1611 Bible.

I do not think that an unbiassed student can deny that it is asking too much of one's credulity to believe that accident or coincidence can have arranged such a threefold confirmation of a rational message by an equally rational mathematical construction. We have first the rational intimation of the three parts of the name of a famous contemporary Author within the small compass of one Psalm, translated from the Hebrew, consisting of 187 words, or within the still smaller compass of a middle portion of that same Psalm totalling

only 133 words. But besides, we have an absolutely independent mathematical device, which, by the number-values of the three parts of the author's name, gives us the ordinal numbers that exactly define the position of the various parts of the name among the total of 244 words in the whole column. Finally, as if completely to disperse any remaining vestige of doubt whether Francis Bacon is indeed Will Shakespeare, we find that the total number of black-letter words in the Psalm gives us the number-value of

Francis Speare-shaker = 187

while the number of words in the middle portion, spelling Will Shakespeare, gives us the number-value of

Your man Bacon = 133

As to the total number of words in the column, which is 244, I can only say that I have not carried out my calculations beyond the number 200, but even so, our play is not yet finished.

As is the case in many games, one may vary the rules according to the needs, sometimes making them stricter, sometimes leaving them more freedom. We will now do the same in our number-play, and make a shift by including in our count the words in small roman type, which form part of the English text, though not of the original Hebrew.

I. If we now count from the beginning of the Psalm, the 46th word is *Shake*.

II. And if we count from the end of the Psalm, the 46th word is *Speare*.

III. The third member in this play is furnished by the Psalm itself, which is the 46th of its number.¹

One more shift. The Psalm consists of 201 words, including the roman-letter words. Dividing it in two halves, counting 100 words from the beginning, and 100 from the end, there is one word left in the middle, which is the word "moved." Well, let us have it moved, that is removed from the text, or in any case let it—the axis as it were around which our play revolves—not take part itself in our play. Then, the Psalm consisting of twice 100 words, reminds us in the first place of

Francis Bacon = 100

In the second place it gives us the number-value of

Your man Francis Bacon = 200

100

100

In the third place, counting 155 words from the beginning of the Psalm, (not counting the word "moved," mind!) we shall have

¹ I owe these three particulars to the *American Baconiana*, serial number 5, Nov. '27—Febr. '28, p. 298. All the others are of my own finding.

spelt Will-Shake-speare, the number-value of which is

Will Shakespeare = 155

In the fourth place, counting 187 words from the end of the Psalm, we shall have spelt Will Shakespeare backwards (speare-Shake-Will), while we have seen that the number-value of

Francis Speare-shaker = 187

Finally, making our last shift back to our former rule of taking into account only the black-letter words, but still discarding the word "moved," and counting now from Shake to Speare, or backward from Speare to Shake, that is, as it were connecting up the two halves of the name, we count in all 103 words, while the number-value of

Shakespeare = 103

It has been objected that such "shifts" are inadmissible as proofs, being mere "tricks" by means of which one can prove all and everything, and thereby prove nothing. The objection cannot be allowed to pass. The opposite is true. The shifts make former proofs doubly proved, if only they are made according to definite rules, derived from the play itself, as in the case of the including or excluding of the roman-letter words, or made plausible by the play, as in the case of the subtle indication implied in the

meaning of the middle word of the Psalm.

It is perfectly unreasonable and illogical to ask for double or triple proofs that confirm each other in a cross-wise way, while refusing to allow the player to shift his position so as to meet new requirements. When taking account only of the black-letter words, we have exhausted all possibilities by counting from the top and the bottom, etc., there must of necessity be made a shift by taking into account the roman-letter words, in order to obtain new figures that may bring into play new factors, and thus confirm old data. Such cipher-play is not like a tread-mill, which goes round and round in a deadly monotony about an immovable centre, without getting anywhere, but is essentially a free play with ever-shifting rules and objects, as varied as real life, and as re-creative.

I have said that Bacon's signature is found in one or two places of the 1611 Bible. I am however not so sure of the other cases as I am of this one. The words Will, Shake, and Speare, within the limits of one chapter or Psalm, are found in two other places of the Old Testament.

Isaiah, II, 3 . . . We will walk in his paths . . . 4 . . . And they shall beate their swords into plow-shares, and their speares into pruning hookes . . . 19. For feare of the

Lord, and for the glory of His Maiestie; when hee ariseth to *shake* terribly the earth.

Joel, III, 10. Beate your plowe shares into swords, and your pruning hookes into *speares* . . . 16. The Lord also shall roare out of Zion, and utter his voice from Jerusalem and the heavens and the earth shall *shake* . . . 21. For I *wil* (*sic*) cleanse their blood.

I have as yet not been able to find cross-confirmatory proof by other ciphers or devices, that these are indeed intended for signatures of Francis Bacon, except perhaps the following circumstance. We know that one of the means Bacon employed to draw attention to his secret cipher messages, is a so-called misprint. Now there is a very marked one in the book of *Micah*. On the back-side of the sheet, marked by the printer Gggg2, there should be the heading *Micah*, just as there is on the back-side of the preceding sheet marked Gggg, and on the following sheet marked Gggg3. Instead, we find on the back-side of sheet Gggg2 the exceedingly remarkable "misprint" *Joel*.¹ Why "Joel" of all the books of the Old Testament? There would have been more reason indeed, if it were really an accidental misprint, to find the immediately preceding or following book cropping up here between two *Micahs*.

¹ I owe this fact also to the *American Baconiana*, serial number 5, p. 300.

But no, it must be Joel, which is separated from Micah by Jonah, Obadiah and Amos. If there is any reasonable explanation for the substitution of Joel for Micah, it is that on the page thus "marked," we find the second half of Shakespeare's name.

Micah (Joel), IV, 3. They shall beate their swords into plow-shares, and their *speares* into pruning hookes.

And in the margin there is the reference to the corresponding text in Joel, as we find in Joel the marginal reference to the corresponding place in Isaiah.

But the second half of Shakespeare's name is not found on the marked page. The false heading therefore must mean simply, "Look in Joel for the full name of Shakespeare," though it remains unexplained why the reference is made to Joel in preference to Psalm 46, where the proofs and counter-proofs are so much more convincing. There is yet another possibility; the false heading may have been inserted for the purpose of drawing special attention, not only to the false name Joel, but also to the suppressed name *Micah*, the number-value of which is.

Micah = 33 = Bacon

Micah, however, could not serve the whole purpose, because it pro-

vided only half of Shakespeare's name. For this reason the reference, by an extraordinary misprint, to Joel was necessary, the ordinary reference in the margin conveying nothing of a secret or intepded message, of course.

Some are certain to ask why Bacon should not have manipulated the texts of Joel and Isaiah in the same way as he has apparently done that of Psalm 46, so as to leave us in the other two books also a clear signature or mark of his handiwork. I have given the answer already; because of his reverence for the Book of God, which might permit him in one place, probably with very little manipulating, to leave his finger-print, but kept him from repeating the experiment elsewhere, when too much manipulating was probably needed. Besides, the cross-confirmation of anagram- and clock-ciphers in the case of the Psalm gave such overwhelming proof, in my opinion, that this one case by itself may have seemed to Francis Bacon all-sufficient. For these reasons I cannot share the optimism of those who hope still to find many more similar indications of Bacon's workmanship in the black-letter Bible of 1611, except what the head- and tail-pieces may teach us in this respect.. But this is another story.

FUNDAMENTAL LAWS FROM THE SCIENTIFIC AND THEOSOPHICAL POINTS OF VIEW

I. THE FUNDAMENTAL LAWS OF SCIENCE

BY E. W. PRESTON, M.SC.

GENERAL STATEMENTS

SCIENTIFIC "laws" are really short statements of how nature acts. They often appear to imply causal connection but this is not necessarily the case.

A statement concerning phenomena reaches the dignity of a law only after passing through certain well-defined stages. First, it is a record of certain observed facts. Then numerous examples of similar facts are collected and a hypothesis is put forward to explain or relate these facts. Such a hypothesis must do more than explain, it must predict. The hypothesis is then submitted once more to the test of experience. Only at last does it become a "law," and it only remains a "law" until no new facts are discovered which appear to contradict it. For example, in 1890 it might have been possible to say "the atom is indestructible," but now we must qualify that statement.

Fifty years ago, too, scientists were more ready to express their

knowledge in "laws"; today, the definition of matter as "something unknown, doing we know not what," expresses a fundamental change of outlook.

With these reservations we may formulate some of what are held to be fundamental "laws" at the present day. Understanding by that term "a short statement of the behaviour and nature of the physical world."

PHYSICS

(A) *Fundamental laws of Physics:*

Under Physics we include all its branches: Mechanics, the properties of matter, Astronomy, Heat, Light, Sound, Electricity and Magnetism.

1. All physical quantities can be expressed in terms of three fundamental units—Matter, Time and Space.

2. All phenomena are dependent on energy and are due to transformations of that energy from one form to another. (These forms are

Kinetic, Potential, Gravitational, Electrical, Magnetic, Light and Heat.)

3. Energy is interchangeable. The sum of all the energy in a closed system is constant but tends to become less available. (The laws of thermo-dynamics.)

4. Matter cannot be created or destroyed (by ordinary chemical means).

5. Matter and energy are interchangeable.

(B) *Laws or statements of the behaviour of matter and of energy under varying conditions, applied to the special branches of Physics:*

Mechanics: Newton's laws of motion. The principle of inertia.

Astronomy: The inverse square law applied to the attraction of masses.

This inverse square law is of wide application. In Astronomy it is found in the law of gravitation.

Heat: Heat is a form of energy. Joule's equivalent.

Change of temperature and change of state of a body depend on its specific and latent heat, *i.e.*, on the units of heat energy required to produce the effect.

There is a theoretical absolute zero of temperature.

Heat travels according to certain laws.

Light: The motion, reflection and refraction of light are dependent on the laws of wave-mechanics.

The velocity of light is constant and = frequency $\times$ wave-length.

Our response to light depends on instruments designed in accordance with the above laws and on the eye as an optical instrument.

Sound: The laws of transmission by compression waves.

Electricity and Magnetism: Electricity is a form of energy.

The inverse square law applies to the intensity of magnetic and electric fields.

Magnetism and electricity are inseparable.

Electricity can produce chemical action and vice versa.

Faraday's laws of induction.

Maxwell's equations.

The quantum theory, especially as applied to the atom and the electron.

The "wavicle."

CHEMISTRY

The principle of indeterminacy.

The law of mass action.

The law of constant proportions.

The phase rule (from thermodynamical principles).

The Atomic Theory, *i.e.*, law of discontinuity.

Avogadro's law.

The quantum-wave theory as it affects the structure of the atom.

The laws of valence.

The Periodic Law.

It is now sometimes said that all laws have become "fuzzy at the edges." Certainly the atom has!

BIOLOGY

Fundamental Laws of Science, by H. M. Blake.

Further to the idea that Theosophy contributes to the general outlook on the problems of the universe, the conception that it symbolizes the working out of a Plan, I would add that the investigations of the last few decades emphasize the essential direction-lessness of the physical universe. With the sole exception of entropy all movements are theoretically reversible and that retrogression appears just as likely as progress. The reply of Theosophy to that is surely that it is the real function of man, through the agency of mind, of which he is custodian for the lower worlds, to be the agent of order and planned progression.

The lower vehicles bring man into intimate contact with all the material forces, elementals, etc., of the lower worlds. By learning to control these bodies he gradually becomes master of all these forces of which his bodies are part, and brings them ultimately under the direction of the Divine Will or Ātma through the agency of intelligence. In other words, it is the function of man to bring significance, order and purpose to the Chaos of undirected movement.

(1) *The law of Inheritance and of Evolution*: The world of living matter and its laws is one where Theosophical ideas may find very fruitful application. Living matter is continuous. One body simply grows out of another, and separation only occurs when the characteristics of the parent body are indelibly impressed on that of the offspring, of which it is merely an extension. The great races of man are single organisms, and the real parents of these are the great spiritual intelligences (Manus and Bodhisattvas) who are the real creators and founders of races and civilizations. Parenthood, as we know it down in our world, is a reflection of this relation, and so is one of the most sacred of human relationships.

(2) To the idea that living matter is continuous may also be added *its capacity of memory*. That unconscious memory is a fundamental property, appears again and again in biological literature. Samuel Butler, in his book *Unconscious Memory*, shows that functions performed unconsciously in our bodies today are memories of action done deliberately in those of our ancestors.

(3) *The extremely important law of Recapitulation* is another example of the working of biological memory, the whole process of individual development from the fertilized ovum to maturity being a memory of its ancestral development from

the uni-cellular (the earliest organic ancestor) up to its present status. The cycle of reincarnation may usefully be understood as a memory of the life-wave of which the separate individual is a fragment, passing downwards and upwards through the four levels.

Recapitulation is the expression of the great law of cycles in the biological world, but what must be of the very greatest interest to all students today is the gradual appearance of this basic law of all manifestation in the still wider sphere of cosmical physics.

(4) *The law of Cycles is unmistakably appearing* here in two distinct ways. Firstly, in the very important law of entropy that, although in any isolated system energy may remain constant, yet its availability gets steadily less. The most familiar example is the sun which constantly radiating light and heat must be steadily getting cooler. Entropy gives us the idea that the universe has, as it were, been wound up, millions of years ago, and been running down ever since like a clock. But the important fact is that this winding up is accepted as a deliberate affair and not an accident, for, so they say, the probabilities against such a state of affairs arising by accident are far too remote to be accepted as possible, and therefore the possibility or probability of the uni-

verse after running down, being wound up again for another period is being seriously considered.

The other way in which the law of cycles is appearing in modern thought is connected with the considerations involved in the curvature of space and the expanding universe. We have an idea of curvature when we bend a sheet of paper or think of the surface of a sphere, but the curvature considered in these ideas is that of a four-dimensional entity, the space-time continuum.

The tremendous complexity of this is indicated by the fact that whereas the curvature of our piece of paper may be indicated by one quantity, the radius of spherical curvature, it requires twenty distinct measures to define a corresponding movement in the four-dimensional continuum, and no less than six more dimensions (making ten in all) for it to move about in.

That space and time move back on themselves is being very seriously considered, so that the world process going back to conditions corresponding to earlier conditions is thus under the serious consideration of Science, while the expanding and contracting universe is surely a most wonderful picture of the Outgoing and Withdrawing of the Breath of Mighty Brahm painted in modern colours.

II. FUNDAMENTAL LAWS ACCORDING TO THEOSOPHY

BY V. WALLACE SLATER, B.Sc.

SCIENCE TODAY

The scientist of the nineteenth century would probably have considered it possible to compile an encyclopedia of science which could have been regarded as complete. Theories and laws were being simplified and made to cover such wide fields of phenomena that the aim seemed to be to express all scientific phenomena in one comprehensive law. Particular laws were regarded as special cases of a more universal one. It is doubtful whether any modern scientist would admit the possibility of such all-embracing theories. His world has become extremely complex, and his investigations in each particular branch are so intimate that his rules are removed far from the whole and obscure his vision thereof. His universe has become more haphazard, indeterminate and unstable. In fact, man himself has been described as a fortuitous concourse of atoms.

It must of course be admitted that there are attempts at co-ordination, but the very bodies who claim to act in this way are compelled by circumstances to separate into groups. To take a definite example, in England, the Society of Chemical Industry was formed in 1881 to promote applied chem-

istry. During the last few years the complexity of the chemical industry has necessitated the formation of special groups for chemical engineering, fuel, food, plastics, and road and building materials. Such specialization is necessary so long as the co-ordination of the whole is not overlooked.

THEOSOPHY SUGGESTS THREE KEY-NOTES

The contribution of Theosophy to Science is that THERE IS A PLAN. There are certain fundamental key-notes of our universe which pre-determine the general outline while allowing full scope for diversity of detail. The following is a suggestion as to the nature of these key-notes as applied to the sciences.

The first key-note may be taken as the Will Aspect of the Creator. Under this aspect naturally come those laws which have the idea of permanency associated with them. The manifestation of Will as inertia is the quality which keeps things as they are, whether static or dynamic, and in trying to discover which laws are special applications of this quality we shall have to include some which embody a time factor, as well as space. The movement of a body in a straight line (or along a world

line) is one result of inertia (*tamas*) and Will, just as is the stationary nature of a body at rest. Gravity may be regarded as the constraint of matter by the Will Aspect to move along world lines. In biology the law of evolution comes under this aspect. Evolution is the result of the inertia of the whole universe derived from the initial impulse of the Divine Will. The kingdoms of nature may deviate from their appointed course for a short while; they may go along slowly or quickly, but sooner or later they must go forward along the line of evolution set for them.

The second key-note is suggested as that of harmony or equilibrium (*sattva*). In physics this is seen in the equal and opposite force which is necessary for any object to remain stationary. In human activity it is the application of the tenet that as a man sows, so shall he reap. Evolution carries a man forward, while equilibrium (*karma*) keeps him on the path. The second law of thermo-dynamics is another example, one expression of this law being that all systems tend to approach a state of equilibrium. Chemistry would be meaningless without the possibility of a state of equilibrium. The equilibrium may be upset, for example by heat, but a new equilibrium then re-establishes itself. The phase rule, law of mass action, laws of electrolysis, and even some of the intra-atomic

phenomena are special cases of the attempt of nature to reach equilibrium. Incidentally the *mixed-up-ness* (entropy) of a system is taken as a measure of its degree of equilibrium.

Periodicity is suggested as the third fundamental. This is the urge of all natural things to repeat their life histories and their forms. It should not be confused with the *sattvic* or equilibrium aspect: a cyclic law does not behave like gravity on a pendulum continually pulling the manifestation back into a state of equilibrium. It is rather a desire or urge for activity, and repeated activity, the *rajasic* quality, which having done something once is not content to rest, but must try to do it again. Doing it again has nothing to do with the restoration of equilibrium, although this may occur incidentally. A tennis player if sufficiently *rajasic*, or active, is not content with one game but plays game after game, successive games being not identical but similar, that is, cyclic. The player is urged on by a law of science just as definitely as any other natural phenomenon. In biology the cyclic law is very much in evidence, in the life history of every member of the animal and vegetable kingdoms; in the rest periods of seeds which will not germinate until a certain lapse of time after ripening; Theosophists would add reincarnation here. Even the chemical

elements have been influenced by this periodicity.

The three fundamentals may be summarized thus :

INERTIA	RHYTHM	MOBILITY (Activity)
TAMAS	SATTVA	RAJAS
EVOLUTION	EQUILIBRIUM	PERIODICITY

A SCIENTIST'S SUPPORT

Support can be found for the idea of the above three fundamentals in Sir Oliver Lodge's broadcast talk of 1926¹ when he said: "If we were asked what were the fundamental ideas underlying modern science, I think we should answer Uniformity, Continuity, Evolu-

¹ *Modern Scientific Ideas*, O. Lodge, (Benn), 1927.

tion." Evolution he defines as the idea of gradual growth through long periods of time as opposed to the sudden production of results in a moment. Uniformity he describes as "the general sequence of cause and effect, the general trustworthiness of nature"; and this corresponds with our equilibrium. His Continuity refers to the interdependence displayed through the whole of material existence. However, he later has to introduce Discontinuity as if he realized that the truth were a complex of these two opposites. Our idea of periodicity should reconcile these, as there is continuity in one form or in the life of one form but discontinuity between the forms: in reincarnation there is continuity of life and effort through a discontinuous series of forms.

ANCIENT INDIAN CIVILIZATION SERIES

UNDERTAKEN BY THE ADYAR LIBRARY

PROSPECTUS

THE Adyar Library has undertaken to publish a series of books bearing on the different aspects of ancient Indian civilization. The books will be written according to a rigid, pre-arranged plan, by well-known authorities on the respective aspects of the civilization, and will be scholarly and in-

formative but not technical. The series is intended for persons who desire to know ancient Indian civilization but have not the necessary leisure or aptitude to study it from original sources.

However much the literature now available may serve the needs of the readers interested in understanding ancient Indian civilization, there is still

a class of readers, a very wide class indeed, who require something which is not provided in any serial or isolated publication till now undertaken. There are many persons who require something more than original texts made available in a language known to them, with or without a critical and historical account of the subject contained in an Introduction. They require a systematic treatment of the subject made after a full analysis and study of all the works bearing on the subject—a presentation which is both reliable and comprehensive but at the same time not at all technical, a work which satisfies one's intellectual needs but which does not tax one's intellectual powers.

Another need of such readers is that they must know where to look for all the varying aspects of ancient Indian civilization. They have neither the leisure nor the facility to find out where all such information can be had. As things are, different aspects of ancient Indian civilization may be available in publications from different agencies in different places, and started and functioning at different times. A third need of such readers is uniformity of presentation. It is true that there have been series started, in which, apart from translations of original texts, there are general presentations of subjects coming within the field of ancient civilization. But there is no series in which the titles for such a presentation of ancient Indian civilization have been so selected that the entire series would ultimately comprehend the whole field. Thus there is a lack of uniformity which puzzles as much as helps the reader in his studies.

Again, in matters of topical interest, there is an enormous difference of opinion among various scholars on the same subject, since most of the presentations are undertaken from a partisan point of view, with the object of upholding or of condemning a particular doctrine. In the matter of ancient Indian political institutions and the relation of the individual to the State, in the matter of caste system, in the matter of the position of women in society, and in the matter of the general trend of the civilization—in all these matters there are very divergent and irreconcilable opinions expressed by persons who are held as authorities on the subjects. There are no books which can be safely left in the hands of students as text-books, in which they may find an impartial, academic presentation of the issues arising out of the subject.

Problems connected with India, both ancient and modern, are looming large in the minds of thinking men and women of modern times. One school of thought holds that India, along with all the oriental countries, had been for millenniums submerged in the darkness of primitive ignorance, that civilization is a modern human product starting from and having its foundations in the Greek and Roman civilizations, and that India along with other oriental countries is now learning the elements of human civilization at the hands of western nations who have inherited the Greek and Roman civilizations. There is also the opposite view, current even in western countries, that the East is the land of real human civilization, of spiritual civilization, that the West has devoted itself to the transient and

fleeting aspects of man's life, that modern European civilization is breaking down, and Europe has to learn in the near future the rudiments of real human civilization from the East, and especially from India.

In India itself, there has been a tendency among the educated people to discount the value of a knowledge of ancient Indian civilization in their national and in their individual life. It was the fashionable opinion that Indians can learn all they need from Europe, and that India has learned its notions of freedom from its contact with modern Europe with its traditions of Greek and Roman civilizations. But times are changing and leaders of India are slowly realizing the need for Indians to fall back on their ancient civilization in their endeavour to attain and consolidate national freedom. Different leaders have different notions regarding what constitutes Indian civilization; but there is the common factor in the recognition of the value of knowing the ancient civilization in their struggle. In all matters connected with reforms touching the social and religious life of Indians, essentially of the Hindus, leaders have found it necessary to establish the justness of the proposed reform by an appeal to conditions obtaining in ancient India as revealed in ancient works. In the abolition of caste system and untouchability, in the prevention of alcoholic drinks, in the prevention of child-marriage, in the removal of the restrictions on temple-entry among the different communities of the Hindus—in all these the leaders advocating the change and the reform have based their appeals not so much on the needs of

modern conditions as on their support from ancient practices and customs.

In consideration of the situation portrayed above, we find that there is at present a real need for a few volumes bearing on the different aspects of ancient Indian civilization, published in a uniform series. The Adyar Library will be responsible for the publication and the management of the business aspect of it. Each book will be written by a scholar who is an authority on the aspect dealt with in that book. The entire field will be divided into a certain number of titles, so that the series when completed will comprehend the entire field. The books will be handy in size and at the same time fairly substantial so far as the matter goes. No essential point is to be ignored. Details and technicalities will be avoided. No knowledge, not even a casual prior acquaintance with original texts bearing on ancient Indian civilization, will be presumed from the readers.

It is proposed that for the time being the series will contain thirty titles and they are given below:

- (1) Pre-historic India;
- (2) Indian History up to 1000 A.D.;
- (3) Vedic Literature;
- (4) Vedic Ritualism;
- (5) Vedic Religion;
- (6) Upanisads;
- (7) History of the Dars'anas up to 1000 A.D.;
- (8) Mathematics and Astronomy;
- (9) Architecture;
- (10) Sculpture and Painting;
- (11) Rāmāyaṇa;
- (12) Mahābhārata;
- (13) Purāṇas;
- (14) Sanskrit Literature: History up to 1000 A.D.;
- (15) Sanskrit Literature: Major;

- (16) Sanskrit Literature: Minor;
- (17) Buddhism in India, Ceylon and Burma;
- (18) Buddhism outside India;
- (19) Jainism;
- (20) Prakrit and Pāli Literature;
- (21) Alankāra;
- (22) Nāṭya, Saṅgita, Erotics, etc.;
- (23) Grammar and Lexicography;
- (24) Law and Custom;
- (25) Medicine, Rāsastra, etc.;
- (26) Religious Sects I: Śaiva and Śākta;
- (27) Religious Sects II: Vaiṣṇava;
- (28) Religions and Metaphysics;
- (29) Psychology and Ethics;
- (30) Logic and Epistemology.

As proposed at present, the series will be confined to what can be called ancient Indian civilization, for which 1000 A.D. is put as the limit. It is true that such a demarcation is arbitrary. In dealing with many titles in the list, it will be necessary to carry on the presentation of the subject somewhat beyond this limit. But the line is the only convenient one and will be shifted one way or other as occasion may demand such deviation. The treatment of the subject must not suffer either in unity or fullness for the sake of respecting this limit.

A word of explanation may not be out of place regarding Indian philosophy. Usually this is dealt with under the headings of the six well-known systems, along with Buddhistic and Jain philosophy. Here it is proposed to deal with the subject under titles of the various topics; all problems in the various systems will be presented under this scheme.

Since the undertaking is not on any commercial basis and is not motivated by financial gain, and since it is hoped that, with the co-operation of scholars, the overhead charges for the production of the books in the series can be kept at a very low level, it will be possible to keep the price of the books in the series sufficiently low, so that even persons of average means can own a set. It is estimated that each volume may contain on an average 300 pages of demi-octavo size. The price per copy may be in the neighbourhood of three rupees.

The plan is to approach scholars immediately; and it is hoped that a few works will be ready in the course of a year and that the printing of the books will be started in 1941. It is also our expectation that the entire series may be completed within five or six years after the printing starts. Each volume will be issued as soon as it is printed. But the books may not be published in the serial order indicated above.

It is planned to form a learned and influential Consultative Board. Dr. G. S. Arundale and Dr. Sir S. Radhakrishnan have kindly consented to serve on this Board. The names of others will be made known at an early date.

K. A. NILAKANTA SASTRI,
S. S. SURYANARAYANA SASTRI,
C. KUNHAN RAJA,

Editors.

1st December 1939

REPORT OF THE ACTIVITIES OF KALAKSHETRA FOR 1938—1939

NAME

IN order to be more in keeping with the Indian spirit, the name has been changed to *Kalākṣetra*.

MEMBERSHIP

Although membership subscriptions have been revised, the proposal is under discussion as to whether it would be advisable to have no membership fees and to depend for our income on voluntary donations exclusively. Aside from the fact that the small amount received from the at present two or three dozen members does not provide sufficient funds even to cover pamphlets and printing bills, the opinion has been voiced on several occasions, both at members' meetings and at meetings of the Executive Committee, that a much greater interest from art lovers from all over the world, especially India, would be evinced, if a nominal registration fee were the only financial requirement for joining.¹

It is very much to be hoped that our present members will try to increase the circle of our *Kalākṣetra* friends.

ADMINISTRATION

The Administration has been taken care of on the premises of the Theo-

¹ At the Annual Meeting it was decided that each member should mark down the amount of a voluntary yearly subscription, and that in the case of an applicant for membership, his first year's voluntary yearly subscription would be regarded as a joining fee. Members who are otherwise in good standing will be considered as on the rolls if their voluntary yearly subscription is maintained.

sophical Publishing House, and a word of thanks is due to Mr. K. S. Krishnamurti for the able manner in which he has looked after the accounts, and has acted as an interpreter and a supervisor of the Weaving Establishment.

THE CLASSES: DANCE

The scope of the *Bhārata Nāṭya* classes has been considerably extended, students now ranging from beginners to advanced. Our teacher *S'rī Chokalingam Pillai*, chief pupil of *Bhārata-nāṭya Vidwān S'rī Meenakshisundaram Pillai*, carries on the best and finest tradition in *Bhārata Nāṭya*. He is a splendid teacher with the ability to impart enthusiasm for the art to his pupils.

For the latter half of the year we have had the services of *S'rī Krishnan Nair*, a Kathakali expert from Malabar.

All these classes are directed by *Rukmini Devi*, who, while at the same time emphasizing adherence to the tradition of ancient splendour, helps both teachers and pupils to discover new ways of expression.

MUSIC

Sangeetha Vidwān S'rī Kalidās Nilakanta Aiyar has been conducting special classes in vocal music, as well as general classes for all *Kalākṣetra* pupils. He is a very eminent musician of the highest capacity, and is especially capable of training pupils for professional singing.

S'rī Chellapa Iyer has opened the *Mṛdaṅgam* department with a promising class. In addition to his own classes he plays for all dance classes and performances.

S'rī Easwara Iyer, a very proficient teacher of *Veena*, has a most enthusiastic class which shows great progress.

DRAMATIC ART

Mr. Alex Elmore is in charge of the dramatic classes, and he teaches special pupils and also gives dramatic instruction to dance pupils. The students assisted in the construction of the experimental theatre arranged in the Social Hall of The Theosophical Society, opened and renamed by *Rukmini Devi* in October as the *Pavlova Theatre*.

During the last term of this year Mr. Arthur Chase has been giving lessons in voice-production and elocution.

OUR ADVISERS

The great genius of *Bhāratanāṭya*, *Vidwān S'rī Meenakshisundaram Pillai*, the teacher of *Rukmini Devi*, is of inestimable value for the dance section of *Kalākṣetra*, and we are very fortunate indeed that he always offers his very enthusiastic services to our work in this section.

Brahmasrī Papanasam Sivan is our constant adviser on all matters of music. Again we are fortunate in having his inspiring and expert direction.

WEAVING

Though our weaving establishment was not intended to be a commercial undertaking, its object being to revive an ancient craft of India which is be-

coming extinct, there has been an increasing demand for the products of our looms which has necessitated a considerable extension of our establishment.

The looms have been doubled, making now twelve in all, in full working order.

A four-family cottage was built for the weavers, who had come from distant points in the Province.

A new shed for dyeing has replaced an old and dilapidated one.

As considerable difficulty was experienced because our silk had to be warped in *Mylapore*, the necessary apparatus was bought, so that the women and children of the weavers do this warping now. This gives the establishment a very homely appearance, adds to the earnings of the weavers, and ensures us a constant supervision over this stage of the work.

For the period under review there have been produced :

Silk Saris	... 78
Cotton Saris	... 45
Dhotis	... 41
Angavastram	... 1

SHOWROOM

A small room, put at the disposal of *Kalākṣetra* in February 1939 by the Theosophical Publishing House for a little permanent art-collection, serves at the same time as a shop for the products of our weaving establishment. Only objects conforming to as high an artistic standard as is available are exhibited.

PUBLICATIONS

Two books were published by the Theosophical Publishing House under

the auspices of Kalākṣetra in the autumn of 1939, *The Dark Well*, a volume of exquisite poems by Harindranath Chattopadhyaya, and *Kirtanamala*, a reprint of Papanasam Sivan's songs. A second volume of the latter is in the press and will be out in the spring of 1940.

DISTINGUISHED VISITORS

Many people have visited Kalākṣetra, including such distinguished visitors as the Maharaja of Bikaner, who was much pleased with the work that was being done, and Dr. Maria Montessori, who is one of Kalākṣetra's patrons.

CULTURAL RENAISSANCE

Dance Recitals: During the five months from July to November, an extensive tour of South India was undertaken by Rukmini Devi with a party of musicians and her two senior pupils, S'rīmatī Rādhā and S'rīmatī Līlāvati, the party returning to Adyar between visits to various major centres in the South. Before proceeding on the tour Rukmini Devi visited Chidambaram to dedicate herself at the shrine of Natarāja for her future work.

In July two dance recitals were given in Adyar; in August two recitals were given in Trivandrum, one a Command Performance at the Palace in the presence of Their Highnesses the Maharaja and the Maharani; and one recital each was given in Tinnevely and Trichinopoly. In September recitals were given in Madura and Kumbakonam, in October in Salem, and in November in Coimbatore.

Special mention should be made of the Bharāta Nātya recital given by

Rukmini Devi on the 27th of December during the 64th Convention of The Theosophical Society. As the Adyar Theatre was completely sold out, it was necessary to arrange another recital in January. These recitals were especially significant in the history of Bhārata Nātya, because of the help given by Brahmasrī Papanasam Sivan. In modern times the art has become so degraded that musicians of eminence have felt it beneath their dignity to take part in a dance recital. By thus co-operating with Rukmini Devi, through his inspiring music, Papanasam Sivan has given a new dignity to the art.

These dance recitals, both in Madras and throughout South India, were a great success in that they brought before the public the true spirit of our ancient art of Bhārata Nātya, and have greatly contributed to the renaissance of culture in India.

KALAKSHETRA ARTS COURSE

Another very important contributing factor to India's cultural revival was the Arts Course, arranged by Kalākṣetra especially for the benefit of the three hundred and odd Montessori students gathered in Adyar from all parts of India and nearby countries. Mme. Montessori herself inaugurated this Arts Course on 1st December 1939, paying high tribute to the genius of Rukmini Devi and her art.

As is evident from the accompanying programme, some of South India's artists in flute, veena, nāgasvaram, violin, mṛdaṅgam, dhowl, singing, and kathakali, contributed to make these recitals a delight both to the eye and the ear.

Especially privileged was Kalākṣetra to have the nāgasvaram performance given by Nāgasvaram Vidwān S'rī Virusvami Pillai accompanied by S'rī Minakshisundaram Pillai of Nidamangalam on the dhowl, and the vocal recital of Brahmasrī Papanasam Sivan.

The first solo Bhārata Nātya recital of S'rīmatī Rādhā and S'rīmatī Līlāvati, senior pupils of Kalākṣetra, given under the auspices of the Art Course, was very much appreciated.

In addition to the recitals given, twice weekly, a series of thrice weekly demonstration classes in appreciation of various aspects of South Indian Art were held under the direction of the Kalākṣetra faculty. Several lectures were given by specialists in some phase of cultural life. One of the rarest collections of bronzes in the world was brought to Adyar by Rao Bahadur Srinivasa Gopalachari; and S'rīmatī Rukmini Devi gave a talk on South Indian Sculpture, illustrating it with the help of the collection.

Though the Arts Course was designed especially that the Montessori students might gain an appreciation of

South Indian Art, others took advantage of this educational opportunity, and the concerts in particular attracted many visitors from Madras.

ART EXHIBITION

During the 64th Convention of The Theosophical Society a small but select exhibition of paintings showed regional and individual variations in the development of the renaissance in Indian art which began in Bengal with the opening of the century. The centrepiece was a large and very striking painting by Dr. D. P. Roy Choudhuri, "At the Temple Gate." A beautiful collection of bronze and brass objects also adorned the exhibition. Gorgeous saris, handwoven from our looms, added their note of colour.

* * *

Rukmini Devi appeals to the friends of art not only throughout India but the world, to associate themselves with the work of Kalākṣetra, which is a strong and pulsating heart of cultural life in India, that mother country which is herself the spiritual heart of the world.

KALAKSHETRA ARTS COURSE

PROGRAMME OF SPECIAL EVENTS

Friday, 1st December 1939

Opening of the Arts Course by Dr. Maria Montessori.

Veena: S'rī Devakottai Narayana Ayyangar. A Veena player of fine talent and a pupil of Brahmasrī Sambasiva Iyer, the great Veena player of Karaikudi.

Mṛdaṅgam: S'rī Devakottai Sundararaja Ayyangar.

Saturday, December 2

Creative Spirit, a lecture by Rukmini Devi.

Sunday, December 3

Vocal: S'rī Ramanarayana Ayyar of Kalakkadu. One of our younger singers. He has a fine flexible voice.

Violin : S'rī Anantaramayyar of Parur.
Mṛdaṅgam : S'rī Krishnamurti Rao of Tanjore.

Wednesday, December 6

Sitar : Master Balachandran. This young boy of 11 has remarkable musical talent. Besides playing the Sitar he is also a very fine Tabala player.
Violin : S'rī Sundaresa Ayyar of Tiruvalangadu.
Mṛdaṅgam : S'rī Bilvadri Ayyar of Palghat.

Thursday, December 7

The History of South Indian Music, a lecture by Prof. P. Sambamurti, Head of Music Department, Madras University.

Saturday, December 9

Flute : S'rī H. Ramachandra Sastri of Trichinopoly. S'rī Ramachandra Sastri is a pupil of Palladam Sanjiva Rao, the greatest flute player in S. India today. Mr. Sastri's playing is characterized by purity of tone.
Violin : S'rī Muddusvami Ayyar of Varahur.
Mṛdaṅgam : S'rī Ganesa Ayyar of Nagarkoil.

Wednesday, December 13

Vocal : S'rīmati Brnda and S'rīmati Mukta. These two young girls are the heirs of a great musical tradition. Their renderings of Padas are perfect from the point of view of expression and purity of style.
Violin : S'rīmati Abhiramasundari
Mṛdaṅgam : S'rī Jaganathan.

Thursday, December 14

Theatres in Ancient India, a lecture by Dr. S. Raghavan, Professor of the Madras University.

Saturday, December 16

Bhajana on the Philosophy of the Tamil Saints by Tiruppugal Mani T. M. Krishnasvami Ayyar. S'rī T. M. Krishnaswami Ayyar sings the poetry of the Tamil Saints with great feeling and expounds their philosophy either in Tamil or English with great facility.

Sunday, December 17

Bhārata Nāṭya by S'rīmati S. Rādha and S'rīmati G. Lilāvati, pupils of Kalākṣetra.¹

Sunday, December 24

Indian Art Exhibition opened by Rukmini Devi in Pavlova Theatre.

Monday, December 25

Art Evening arranged for Delegates to the 64th Convention of The Theosophical Society by Kalākṣetra.

Wednesday, December 27

Bhārata Nāṭya : by S'rīmati Rukmini Devi.
Music : Brahmasrī Papanasam Sivan.

Saturday, December 30

4 p.m. Tea Party to Musicians.
 5 p.m. *Nāgasvaram* : Tiruvadamardur Sangeetha Vidwan S'rī Virusvami Pillai.
Dhowl : S'rī Minakshisundaram Pillai of Nidamangalam.

¹ See article, page 63.

8 p.m. *Undiscovered Works of South Indian Art*, illustrated lecture by Dr. James Cousins.

Wednesday, 3rd January 1940

Vocal : Brahmasrī Papanasam Sivan.
Violin : S'rī T. K. Jayarama Ayyar.
Mṛdaṅgam : S'rī Venu Nayakar of Madras.

Sunday, January 7

Kathakali : S'rī Krishnan Nair and party. S'rī Krishnan Nair is an expert Kathakali dancer. He is one of the orthodox school and his Abhinaya is very good.

Wednesday, January 10

Bhārata Nāṭya : S'rīmati Rukmini Devi.
Vocal : Brahmasrī Papanasam Sivan.

Sunday, January 14

Vocal : S'rīmati Kokila-gana M. S. Subbulakshmi. S'rīmati Subbulakshmi is one of the best known of our women singers. She has a beautiful voice.
Violin : S'rī Krishnamachari.
Mṛdaṅgam : S'rī Krishnamurti Rao of Tanjore.

Wednesday, January 17

Vocal : S'rī Kalidas Nilakanta Ayyar of Nidamangalam.
Violin : S'rī Gopalakrishna Ayyar of Marungapuri.
Mṛdaṅgam : S'rī Subrahmanya Pillai of Pazhani.

Saturday, January 21

Exhibition of Famous Bronzes by Rao Bahadur Srinivasa Gopalachari of Vepery, explained by S'rīmati Rukmini Devi.

Sunday, February 11

Piano : A programme of modern western music by Conrad Woldringh.

Wednesday, February 14

Drama : "Bhīṣma," by the Adyar Players, produced under the direction of S'rīmati Rukmini Devi.

The above programme of special events was in addition to the following weekly class lectures :

Dance : S'rīmati Rukmini Devi gave a series of lectures on Bhārata Nāṭya according to the Tanjore School, assisted by Bhāratānāṭya Vidwān S'rī Meenakshisundaram Pillai of Pandanallur, her teacher, and S'rī K. Sankara Menon and Pandit S. Subramanya Sastriar of the Kalākṣetra faculty.

S'rī Krishnan Nair of Malabar expounded the principles of Kathakali.

Song : Rukmini Devi and S'rī Sankara Menon, assisted by Sangeetha Vidwān Kalidas Neelakanta Iyer and Pandit S. Subramanya Sastriar, gave a series of lectures with demonstrations on the principles of Carnatic music.

Drama : Mr. Alex Elmore gave a series of classes on dramatic appreciations, stage-craft, make-up and various aspects of drama to aid in intelligent understanding of the Drama.

THEOSOPHY IS THE NEXT STEP IN THE RIGHT USE OF LEISURE

BY PETER FREEMAN

General Secretary of The Theosophical Society in Wales

THE "BRYNMAWR" EXPERIMENT

PRIOR to the European War of 1914, Brynmawr was a flourishing mining town in Wales. But the economic depression that followed flung it on the scrap-heap. High up on a hill of the Brecon Beacons, mining was its only industry and the mines were exhausted, the machinery old-fashioned; prices dropped and the 20,000 inhabitants of Brynmawr were left bankrupt and derelict. All its young people left to seek other jobs and it was soon composed only of the aged and very young children. Houses went unrepaired, streets unswept, shops became empty, and the population, entirely unemployed, were left miserable and unkempt.

At this time a small band of International Social Workers came to Brynmawr for a Summer School, and a survey of the town was made. A public meeting was called to consider what could be done. Committees were formed, suggestions made, and eventually after much negotiation permission from the Ministry of Health to continue to pay Unemployment Benefit (17/- a week) while the men were occupied in doing voluntary unpaid work, was obtained for the first time in this country.

UNEMPLOYED BEGIN TO WORK

After much opposition, criticism, and local ostracism a few workers agreed to begin to clean up their own town, a task for which the Council could not raise sufficient funds from rates. They were sneered and jeered at by the larger proportion of the population but continued their work with the encouragement and help of the students from other countries. The jeering gradually ceased and more joined in the work. Many years' accumulations of rubbish and tin-cans were eventually cleared up, the roads were swept, the town was beautified, trees were planted, houses were redecorated in cheerful colours, urgent small repairs were undertaken, social classes were organized, instruction was given, allotments were started, home-craft work was begun, a recreation ground was made, a large open-air swimming-bath was built, handicraft industries were taught, boots were resoled, suits were repaired, furniture was made. But a disastrous fire destroyed the whole of the small factory and plant of the organization in a few hours! A fresh effort had to be made. Then a small Friendly Society was formed to manage its affairs. Industrial activity was developed. Brynmawr

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was on its feet again, and the whole scheme had been brought about by voluntary unpaid work in the Leisure time of out-of-work miners and their wives. Today it is a flourishing town again—clean, healthy, busy, and its people happy and content. Leisure time had been well used.

MAN GROWS BY HIS OWN INITIATIVE

Theosophy teaches us that every single human soul has his own life to live, his own destiny to fulfil, his own ideal and Divinity to realize.

Only by his own effort, his own initiative, guided by his own personal choice and by the free exercise of his own will, can he reach his goal of perfect happiness. Others may offer advice, others may point out the way, others may have set an example, but each must set his own feet upon the journey, and his own exertions alone can take him up the path that leads to perfection.

The right use of his Leisure is therefore of paramount importance for every human soul, not merely for his own personal advantage, pleasure and satisfaction, but also that he may fulfil his own purpose in life and develop every faculty and ability that lies dormant in his being. Thus may he also help and encourage all others in the accomplishment of God's Plan for men.

Each human being is learning to co-operate in this vast scheme by every thought, feeling and act that he performs. The completion of the Temple of Humanity is delayed by every wasted moment of any of us. Leisure should therefore be wisely used that our humble efforts may bring the glorious

fulfilment a little nearer to its goal and at the earliest possible moment.

THE MODERN PROBLEM OF LEISURE

Unfortunately there are already a large proportion in every country totally unemployed, and many mainly unoccupied. Even in some of the richest and best organized nations, such as England, France and America, millions are totally idle or with little useful or congenial occupation.

Man's ingenuity, nature's prolific resources, and the development of the machine have enabled a fraction of the population to produce abundance for the rest of mankind. Were it not for the artificial restriction of the productions of almost every commodity, the surplus of most necessities of life would be stupendous. But when the present war ceases, the colossal output of war material stops, and the millions of soldiers return to their homes, the problem will again be accentuated a hundredfold.

Man's growing needs, a higher standard of living for all, and the rebuilding of the world will provide occupations for many, but even all these will leave an increasing amount of Leisure time for an ever-growing proportion of the population.

This is a problem that needs immediate attention, and it cannot be left till opportunity occurs. It must be dealt with promptly, otherwise the depression following the last Great War will be more disastrous and an even greater suffering be experienced throughout the world.

HOW TO DEAL WITH LEISURE

General Practical Suggestions:

1. Each person should be encouraged to consider what useful Hobby or

Activity he can most readily undertake that will be of interest to himself and of use to the community to occupy his Leisure time.

2. A Community Centre should be organized by the Local Authority or other body in every town and village that could act as the centre and focus of all such movements, able to give advice and suggestions, co-ordinate activities, encourage all enterprise, and co-operate with all other agencies.

3. Every town and country should immediately form a Commission of Inquiry into the whole problem, and take steps forthwith to deal with the matter as far as lies in their power and make suggestions for its more complete solution.

4. The International Labour Office should continue the splendid work already started on these lines, invite recommendations from all countries of the world, and issue regular reports of its proceedings. These enquiries should *not* be limited to the "Utilization of Workers' Leisure" alone, but additional Committees should be formed for considering the problem in its wider aspects.

5. Every child should be taught and encouraged to undertake some hobby, handicraft or artistic pursuit to which it will eagerly give its creative effort when free from the normal responsibilities of education or occupation.

Detailed Practical Suggestions :

1. The encouragement of all Handicraft Activities.

2. The fuller appreciation of all forms of Art, and the effort to stimulate each person to specialize in one at least.

3. The development of all kinds of Amusement, Sports, Games and Recreation, especially where a large number can take an active part such as Physical Training, Dancing, Swimming, Hiking, Push-ball, rather than large crowds watching a few others play such as in popular Cricket and Football.

4. The wide and extensive development of Horticulture, Gardening, Allotments and the free provision of land, seeds, implements, fertilizers and advice by Local Authorities.

5. Private Theatricals, Repertory, Folk-Dancing, Concerts. Holiday Camps should be extensively organized. (Russia has done much in these directions and her experience should be valuable to other countries.)

6. The generous provision of Libraries, Museums, Art Galleries, the extension of all Technical Classes.

7. The organizing of Clubs, Community Centres, Sports Grounds, for all forms of both indoor and outdoor recreation. Youth Hostels in Germany are an example of what can be done in this direction.

8. The powers now existing for Local Authorities to provide opportunities for the right use of Leisure, should be utilized to the full.

9. The raising of the school age, the wide extension of adult education, and the provision of evening-classes should be undertaken.

10. The scourge of unemployment should be removed, the payment for idleness discontinued, and some useful, healthy occupation offered by the State to every adult person.

RIGHT AND WRONG USE OF LEISURE

Though cinemas, wireless, gramophone, watching popular games, etc. cannot be regarded as always detrimental, these pastimes call for little or no personal effort and the observer is left but passive. Should he be well occupied during the rest of his life, these may be justified as a reasonable relation, but they can never provide the best use of Leisure for most people, and the growing resort to external provision of interest is to be regretted. It can never take the place of those forms where the initiative of the person concerned is the primary factor.

Few people except those in the professional walk of life, whose work is often their hobby, escape the difficulties of loneliness and depression caused mainly by their inability to use their Leisure rightly. Conscious and deliberate co-operation by each individual should be the key-note of every useful attempt to occupy Leisure time in groups. But individuals can well find satisfaction in the many forms of service in Art, Science, Politics, Religion, etc.

Every person must be made to feel that he is a valued member of society, that his work is a useful contribution to the welfare of the whole, and all efforts should be made as interesting and pleasant as possible.

The vulgarization and degradation of Leisure, such as in all forms of hunting, fishing, gambling, horse-racing, boxing, drinking clubs, etc. should be steadily discouraged and those of a more elevating kind developed in their stead.

THE COMING AGE

But, above all, the cultivation of the right attitude and spirit towards life as a whole, will provide the best incentive for each to play his part in the world's affairs. Each will then be eager to help in every way to make life more beautiful for all, not for the few alone.

Only, therefore, when service rather than gain is the primary motive, will each fully exert himself to the full to bring peace and happiness to the community. Every moment will then be fully occupied in useful ways, and each moment considered lost in which a man is not serving his fellow-man or training himself for such service.

Thus shall a New Era be born, based on brotherhood and co-operation, where each will contribute his best to the whole and each will be sure of receiving all he needs for his own welfare and happiness.

Free and voluntary effort will take the place of force, competition the place of compulsion, and each man will consider all time wasted that is not spent in increasing the well-being of the world.

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist
And the black elm tops 'mong the freezing stars !
To thee the Spring will be a harvest time.

—KEATS

CORRESPONDENCE

A LETTER TO DR. ARUNDALE ON THE WAR

DEAR DR. ARUNDALE :

Inasmuch as Theosophy is builded upon the idea of Universal Brotherhood of man and recognizes that there is no higher religion than Truth, we cannot understand the pro-British attitude as expressed in the January issue of *The American Theosophist* in the article entitled "War," of which you were the author.

We take particular exception to the first six paragraphs of your article.

The German people, rising against their oppressors, namely Britain and France: This was shown in 1933 when over 40,000,000 Germans voted for Hitler in order to free themselves from the burden of the cross imposed by the Treaty of Versailles. Great Britain and France have been the true destroyers of German democracy, as they refused to relinquish their yoke on the German people, namely, the "bloody six per cent." Before 1933, men like Stresseman, Chancellor of Germany, Briant, Foreign Minister of France, Bernard Shaw of Great Britain, also Herriott of France, pleaded with the powers of Great Britain and France to save the German people from either Communism or Naziism. The pleas of these men fell on deaf ears. The same powers that keep Mr. Chamberlain at the helm of the Ship of State in Britain, and Daladier in France, are directly responsible, to our way of thinking, for the destruction of the

Weimar Constitution and the making of a totalitarian state out of Germany.

You also express your sorrow for Poland. According to Theosophical teachings, Karma will follow the nations as surely as the wheel follows the hoofs of the oxen.

What gallant deeds has Poland done for democracy since her liberation from Germany and Russia to warrant your sympathy? Poland's deeds since Versailles warranted the bloodshed of all of civilized Europe in order to re-establish the *status quo* of the Versailles Treaty. We quote of Poland's heroic deeds of the year 1938:

- (1) Destroyed 114 Orthodox churches despite protests from Bishops of eastern division of the Catholic Church.
- (2) Took over 186 Ukranian churches in the hope of destroying the Ukranian Nationalistic Movement.

You also state "the world must be made free and in no danger from a third great war." In 1914 when the Great War broke out, British propaganda in the United States of America was so successful that many hundreds of thousands of our best young men were slaughtered in order to make the world "free for democracy." All of this sacrifice was nullified by the Treaty of Versailles.

Are you pleading for another slaughter of American manhood and another

Treaty of Versailles, inviting a third great chaos?

After careful consideration of your whole article, we think it is sacrilege to have such a gist of outright British propaganda printed in *THE THEOSOPHIST*, a paper we heretofore believed was dedicated to Universal Brotherhood and Truth.

With reference to the persecution of Jews in Germany, we wish to state, first of all, that we have no animosity towards our Jewish brethren, but some of them did play havoc with German finances in 1921-23 in time of inflation, and as Jewish financiers took control of all German industry in a dastardly way, they have brought this Karma on themselves. All we can do is to be as Good Samaritans and help them to build a cosmos from the present chaos, as we believe Master Jesus would have his disciples do.

Dr. Arundale, we believe that at the moment you wrote this article, you must have been carried away by emotion for your mother country—Great Britain. When we read this article, we did not recognize the same great, universal Dr. Arundale that we heard at the International Convention in Chicago and at the National Convention in Wheaton. We believe only a part of this great man we have come to know and love as our President was speaking in this article. We hope that

in the future all articles emanating from your mighty pen may be more in harmony with the Universal as opposed to the partial.

Yours very respectfully,

JEAN P. VREULS,

Past President,
The Theosophical Society
in Joliet, Illinois.

DR. ARUNDALE'S REPLY

DEAR FRIEND,

I am much obliged for your letter dated January 14th. You are quite right to take exception to anything I write, and I can best give your exception publicity by printing your letter in the earliest available issue of *THE THEOSOPHIST*. It is through such freedom of opinion and of expression of it that our Society best fulfils its Objects.

But I am sure you will agree that I am entitled to my opinions as you are entitled to yours. I appreciate your statement that you do not "recognize the same great universal Dr. Arundale" as you now see him through his article on War. I lay no claim whatever to any greatness, but perhaps you will also agree that had I any it would not depend upon your measure of it, any more than my estimate of you could possibly reveal you as you really are.

Sincerely,

GEORGE S. ARUNDALE

DR. ARUNDALE ON THE WAR: ANOTHER LETTER

DEAR PRESIDENT,

Your "war letter" has been sent to me by our Dutch Section. I am sorry to say that I cannot agree with you in

many respects, though I am only a very unimportant little person and you know so very much more than I do. But you yourself have encouraged me

(and others) always to do those things which are real to me and which I can understand.

To begin with, I cannot realize or believe that blood can wipe out blood. You yourself have given us that beautiful invocation to repeat daily: "O Powers of Love, we dedicate to you our faithfulness, knowing that *only Love* can redeem the world." How can peoples, who feel friendship for one another, prove their love by smashing each other's bodies and awakening feelings of revenge? I do not think it is possible for man so shoot off every bullet with the feeling: "I love you, but I must kill your body." Of course in the case of England and France, their Governments had *promised* to help certain countries in case of aggression, and, as you wrote, started by breaking their word several times, until at last, when Poland was in danger, they did not only feel their own conscience pricking, but felt fear for their own liberty and safety (I read this in a speech of M. Daladier's).

What other neutral countries do or feel, I do not know, but this I know, that every normal person is *not* neutral in my country, though he does not wish to prove this by fighting and shedding blood, but by showing himself to be a helper and comforter of the persecuted. It seems to me, that not having promised military protection, a neutral country has a different Dharma: of the peacemaker, the comforter, the preserver of civilization and of normal conditions, although we too have suffered and are suffering badly on account of our warring brothers. I know that it is impossible to live isolated.

But what would all the thousands of persecuted Jews do, who have found a safe haven here in Holland, if we too started war and became a field of blood and ruin? And not only Jews, but fugitives of all kinds. And these are to be found in all neutral countries. Only, if the neutral country were very large, these fugitives would be in less greater peril than in tiny countries like Holland and Belgium.

And now Finland, would you want us to fight against Russia? I think our task is very different.

I protest too at your saying that our sympathy is only a lip-sympathy if we do not fight.

Thousands and thousands of people give their time, their money and their health to succour the suffering countries. And if any country dares to come over our frontiers, we shall be forced to fight for our freedom, and we shall have to give up our task of helping the oppressed who have come here and sought our help.

One thing I do *not* understand is the way England and France are fighting; nearly every day one hears the news: "From the West front there is little news, the night was restful"; and each day some are killed, sacrificed on both sides, but that fact seems to be of no consequence.

Why do not the allies send thousands of air-planes and smash up Krupp's devilish factories? Then there would be no more munition, and the countries would be forced to find other and more human means of arranging things. But I suppose, and many with me, that Krupp furnishes munition to his enemies as well as to his own countries, so he cannot be destroyed.

Oh I know, and many know it, that the poor soldiers fight because they think it is only for a noble cause (on both sides), but there is so much sordidness and ugliness in the background, of their Governments and shareholders in munition factories.

I think that if in all countries the millions, which are now spent daily either for war or mobilization, had been spent for the "unemployed" to create ways and means for all men to live honestly, worthily, joyously, the whole world would be in a very different state from that in which it is now. But Governments only dare to spend millions if they start getting frightened. The unemployed and the poor and neglected are not as "dangerous" as some heads of countries who threaten civilization. And I think because people are miserable, degraded, unhappy, they fly into the arms of dictators of all sorts who promise them a "golden age" if they

only win. But I do not think a golden age will come through a war. We are past that stage, I should think. There are too many who see this, and who acknowledge the insanity of war.

Christ, the Buddha and others have taught us that only love and forgiveness of wrongs can bring Peace, and I believe that it is so. I think if peoples and Governments *really* want to make peace in the right way, in a human way, God will help them to find the way.

I do not mean to say that nothing must be done to stop tyranny, but I think weapons will not do it. I think weapons and war will always bring disaster and misery since the Governments are not noble and unselfish enough to make beautiful after-war conditions.

Please forgive me if I have written things which are ignorant or wrong, but I can only give my opinion as far as I can understand.

H. C.

BROTHERHOOD THE STANDARD

DEAR MR. EDITOR,

Let me congratulate you on the excellent and most interesting 60th Anniversary issue, 1879-1939.

What I would like to draw especial attention to are paragraphs 8 and 9 on page 4 of that issue. There the questions asked are these:

Is Hitler's persecution of the Jews worse than the widespread vivisection of living animals? Are his tactics worse than the cruelty and torture we inflict on animals both by hunting, eating and killing in slaughter-houses?

Is Hitler's indifference to the spirit of humaneness worse than the indiffer-

ence of those who think nothing of having wild animals shot at, wounded and trapped for their personal adornment?

Is Hitler's arrogance worse than the hatred and intolerance which we display one to another? etc.

I think these ideas and the thoughts they may evoke in answer should be given full prominence again.

For instance, why do we dislike Hitler, Germany, other races and even other people around us? Simply because they are different to what we want them to be and so we hate them.

All hatred is based on pure selfishness; we want people and things to satisfy our desires and thoughts, if they do not, then dislike ensues.

Who are we to judge as to the rights or wrongs of any actions? Are our ideas the only correct ones? And if so, how is it that other people show a diametrically opposite opinion?

Are the standards of morality held by one country sufficient to be taken as a universal conception for all humanity? And if they differ profoundly, are we entitled to dismiss them as immoral? What standard can we put up that could be universally adopted? There is only one that I know of and that

is the standard of Brotherhood as enunciated by The Theosophical Society. And any offence against that standard should surely be self-condemnatory.

Acting on this principle I say that the President of The Theosophical Society has every right to express his opinion on this war either as a private individual or as the President—so long as he expresses his opinion on the foundation of The Society's principle of Brotherhood. And those who disagree with him should examine their own views to see if they are not based on the selfish desire to have their own views given voice to.

W. B.

TWO NOTES BY ARYA ASANGA

"THE POOR PARIAH"

I have great pleasure in acknowledging that my appeal in the last March number of *THE THEOSOPHIST* (p. 531) for a copy of Colonel Olcott's rare pamphlet, *The Poor Pariah*, has met with immediate response. A complete and well-preserved copy was presented to the Archives by Mrs. Jan Huidekoper as from her late husband to whose library it belonged. Grateful thanks are hereby offered from the President to the kind joint-donors.

"THE ENSOULED VIOLIN"

In her interesting article on "H.P.B. at Philadelphia" in the February *THEOSOPHIST*, Miss Neff writes: "He [the Master Hilarion] once signed a story he wrote for *THE THEOSOPHIST*, called 'The Ensouled Violin,' as By Hilarion Smerdis, F.T.S., Island of Cyprus."

May I say that it would have been more accurate if the wording had run

as follows: "There is a story published in *THE THEOSOPHIST*, January 1880, pp. 95-97, called 'The Ensouled Violin,' which in the superscription is said to be 'by Hilarion Smerdis, F.T.S.," and which at the end has the subscription: 'Cyprus, October 1st, 1879.'"

Proof that the story was actually written or composed by the Master does not exist. It is true that in ordinary cases the ascription "by so and so" is sufficient indication of its authorship. But in the case of the Adepts we must, I think, be more cautious.

There are reasons to believe that the story in question was actually composed and written by H.P.B. herself. The Hilarion Smerdis "signature" she subjoined to it, in my opinion, is only by way of a pseudonym. There are other instances of H.P.B.'s using such outlandish pen-names,¹ either simply to hide her identity, or else to acknowledge her

¹ See *Two Stories*, by H.P.B., 1932, p. VI.

indebtedness to somebody else. The latter was, I think, the case with the Hilarion Smerdis signature. I surmise that the Adept who goes under that name told her the story at one or other occasion when they met, but that the composition and wording of the story as it was subsequently published is entirely hers. I am forced to this

assumption by the fact that "during the last few months of her pain-stricken life" H.P.B. entirely re-wrote and enlarged the story to at least three times its original length,¹ which I am sure she would not have done if it had been the Master's own handiwork as it were.

¹ See *Nightmare Tales*, 1892, pp. 98-133.

THE WORLD DEBATE ON THE RIGHTS OF MAN

Dr. G. S. Arundale writes to *The Hindu* in reference to the world debate now running concurrently in *The Hindu* (Madras) and *The Hindustan Standard* (Calcutta):

It is a splendid idea to initiate a world debate as to the nature of a Declaration of the Rights of Man.

But the debate has begun badly. In the first place, it would have been better to include Duties as well as Rights in the Declaration. We do not want to go back into the eighteenth century but forward in the twentieth. And in the twentieth century Duties are parallel with Rights, and Rights cannot be divorced from them.

In the second place, Mr. Wells has queered the value of the whole debate by a quite unnecessary partisanship. Hitler is no more a "silly little man" than Mr. Wells, and clap-trap of this kind will only cause the debate to be in danger of degenerating into a mass of futile personalities.

And surely, in a debate of this kind, it was quite unnecessary for Mr. Wells to intrude upon us the quite unnecessarily jarring note of his personal appraisements of Mr. Chamberlain and

Lord Halifax. We are supposed to be initiating a discussion on fundamental principles, not upon the suitability of the Prime Minister and Foreign Minister of Great Britain for their respective offices.

In the third place, there is the unfortunate bias in favour of the Declaration representing "a sort of extract and essence of English-speaking democracy." Is a world Declaration of Rights to be nothing more than a Declaration of Rights as "we common British people" would envisage it? Are only British people to take part in it? Does Mr. Wells conceive for a moment that the world will be satisfied with a Declaration emanating from British people alone? It looks as if the world were going to be treated with a peculiarly narrow-minded discussion, if its tone is to be gauged by Mr. Wells's opening statement; and the discussion will by no means necessarily be less narrow-minded because well-known names are to be associated with it.

Let us hope that the debate will substantially improve upon its beginnings, or it will be of little use.

BOOK REVIEWS

INDIA'S SAINTS

1. *Introduction to Sai Baba of Shirdi*, with Foreword by Dewan Bahadur Justice K. Sundaram Chetty, and Devotees' Experiences, parts I and II. Third Edition, 1939. By B. V. Narasimha Swami. Price As. 10.

2. *Sage of Sakori*. By B. V. Narasimha Swami. Second Edition Revised and Enlarged, 1938. Price As. 8.

America is known as the land of the Dollar. Europe has been distinguished by H. P. B. as the land of "military butchers" from the East as the land of Buddhas. India is in fact the land of Saints. Hardly a province or a state or a township that has not its local Saint of greater or lesser fame, with a greater or lesser following. As the water of the sea is salt throughout, so the whole of India's life is permeated by the leaven of Sainthood. America may be Dollar-conscious, and Europe War-conscious, India is really Saint-conscious. Since olden times she has looked up, not in the first place to King Dollar, or War-Lord Mars, but to her Rishis and Munis, scorers of possessions and power, searchers for Truth and Wisdom only.

To two of such sages of our own times the above books give us an introduction. Both books are by the same author, and one is as it were the natural sequence to the other. The *Sage of Sakori* is not only a direct pupil of Sai Baba of Shirdi, but the latter's mantle

of Sainthood seems distinctly to have descended upon him. And yet they represent different faiths—those two religions that in modern India, especially in the political field, stand most opposed to each other, and thereby put the greatest obstacles in the way of a speedy realization of India's Unity and Freedom.

It is in these Saints of India, in their teaching and example, that the salvation of the Motherland is ultimately to be looked for. They point the way to that Truth which lies beyond all petty human divisions and yet from which all and each one of these derive their origin. Then, why quarrel with each other, if they are all branches from one Tree? That is the constant reminder which India's Sages keep reiterating, for us to act upon their advice and to find harmony and peace, or to reject it and thereby plunge ourselves into strife and war and misery.

As a child Sai Baba was "given away to a fakir, and grew up a fakir," that is a Mohammedan Saint, but he was born in a Brahmin family, and later took up again much of the Hindu customs and faith. Still, the close contact in actual practice with both religions made him, as was to be expected, broad-minded and tolerant towards the devotees of either. "Far from converting his Hindu devotees to Islam or Islamite devotees to Hinduism, he made each set observe its own usages and follow its own principles."

When Pandit Kasinath, a strict Mahratta Brahmin, before he became the Saint of Sakori, was advised "to go to Avalia Sai Baba at Shirdi for further advancing his spiritual interests, . . . the Pandit's orthodox mind recoiled at the thought of his Brahminical head touching a Moslem's feet. Despite the assurance that Sai Baba was above all caste and creed—and no ordinary soul—the Pandit could not get out of his usual groove." However, fate, karma, and the spiritual inner man were stronger than the aversion of the lower personal. Interesting is the story of how he was inevitably drawn to and gradually set free by his predestined Guru, whose spiritual successor he would become. Interesting also are the many stories about the occult powers of these Saints, of the mystical experiences of their devotees, and of the relations between disciple and guru.

Personally I think that there is in these stories much superstition and easy belief mingled with genuine phenomena. Anyhow, they are in my opinion not the most important contents of these two books. Of deeper and lasting interest are no doubt the spiritual teachings, the old truths, reiterated every time anew by every successive attainer to spiritual enlightenment. I will give one example to whet the appetite of the prospective reader. It is a practical and wider illustration of the Christian Master's words: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mat. XXVI, 40). A wider illustration, I said, for the modern story includes among "the least of these my

brethren" not only the human but the animal kingdom as well. For the logical Indian mind the Mystical Unity of Life does not postulate the Brotherhood of Humanity only, but the Brotherhood of All Life naturally, without any distinction, whether human or sub-human.

In the following story Mahārāj is the appellation of the disciple after he had himself attained the rank of Sainthood, of course:

Shortly after Mahārāj arrived at the feet of his Guru, the latter who was very fond of smoking his tobacco pipe (*chilm* is the vernacular name for it) one day made Mahārāj smoke it despite his objection¹ and then said:

Sai: Does anyone go there, to the temple you reside in?

Mah: No. Generally none goes there.

Sai: Never mind. I shall be coming there. But if I do, if I go over, will you recognize me and give me a *chilm* to smoke?

Mah (understanding the term *chilm*, in its literal sense only): Baba, I do not understand what exactly you are saying. Whence shall I get a *chilm* for you?

Sai: Very well. Very well.

Two or three months later, it was probably October 1911, Mahārāj had started cooking his food. As it is the duty of all pious people to offer the food or part at least to God in the Temple, in the universe, or in the Guru's residence, before tasting the remainder, Mahārāj was taking some of the food to Sri Sai at the mosque. Meanwhile, a black dog that had been anxiously watching the cooking, wistfully looked at Mahārāj and followed him part of the way. Mahārāj did not give the dog anything but hoped to feed it on his return from his Guru. Suddenly, however, he changed his mind on the way and looked for the dog. But the dog had disappeared. He then went to his Guru to offer the food.

¹ Kasinath Mahārāj as an orthodox Brahmin never smoked. Often he forbids his Brahmin devotees smoking.

Sai: Why did you take the trouble to bring the food here, in the hot sun? I was sitting there, (i.e., near your temple).

Mah (in surprise): Where were you there, Baba?

Sai: I sat there looking at you till the cooking was finished.

Mah: Baba, there was none there except a black dog.

Sai: Yes, yes. I was that (dog).

M. shed tears at his folly in not recognizing his Guru, remembered the words of Sai at a previous interview about *recognizing* and *chilm*, and resolved never to repeat his blunder.

The second day, he again went on with his cooking and anxiously looked for the black dog. Not finding it anywhere, he felt sure that he was avoiding the previous day's mistake. When the cooking was going on, a poor sudra beggar was looking on leaning against a wall. The orthodox Brahminical mind of Mahārāj was hurt by such impropriety and he promptly ordered the man off.

When the second day's food was taken to the Guru, he was angry.

Sai: How do you happen to come now? Did I not tell you, not to come here? Yesterday you did not give me food and today also you ordered me not to stand there and drove me away. Do not be bringing me your food (Naivedya) henceforth.

Mah: Baba, where were you?

Sai: I was standing there leaning against the wall and you told me not to stand there.

Mah: Oh! (drawing a long breath) was that you?

Sai: Yes. I am in everything—and even beyond.¹ Wherever you may look, I am there.

Mahārāj's grief and repentance knew no bounds. Thenceforward this impression went deep into his heart, that Sri Sai, as God, was really in everything and that he should never fail to realize it in his heart, in every-day life. This naturally made a

very great change in his outlook as he began to feel of God (i.e., Guru),

"Closer is he than breathing,
Nearer than hands or feet,"—
nearer than the jugular vein.

A. A.

VERSE

The Dark Well, by Harindranath Chattopadhyaya. Published by Kalāketra, Adyar.

This volume of verses presents a joy to the eye in its outside garb, being robed in silvery grey lettered in blue, with a mystic face limned above a lotus pool. This sufficiently indicates its contents, for they are the broodings of a poet's soul, bubbles of delicate fancy rising to the surface of a mind richly sensitive both to beauty and sorrow. So far as they constitute a unity, it is one of mystic experience. The only possible comment on such is to quote some of the most significant lines.

I saw time
From the heart of a tree,
It seemed a slow
Eternity.

I felt time
From the depths of a stone,
It seemed a swimming
Sea without tone.

I saw time
From the breast of a fly,
It was only a carnival
Floating by.

Another reflects a noon-tide meditation:

Wide across the vast I see
Mine own spirit floated high,
Jewelled immortality
Edged by lonely sky.

Music has renounced its claim,
Hushed are wave and wind and lyre;
I am silence mixed with flame,
Reticence with fire.

The poet's mode of capturing inspiration, or perhaps entering his yoga, seems given in these beautiful lines of opening:

The spirit travels wide and far,
Her breath is molten diamond;
The zig-zag pathway meets a star
Twinkling in silent depths beyond.

On either side her foot-falls lie
What purple glooms of memories
Brooding along an edge of sky
That somewhere meets the light with ease.

Earth-voices dim and pale and pass
At lonely zenith glows of prayer
Until One holds a mirrored glass
Built of circumambient air,

Wherein the reflexes of things
Mate in the depths of truth conjoint
Where souls are flames and dreams
are wings
Hovering around a crystal point;

Outside the coloured pale of sense
They hover round and round and round
Drawing a great circumference
By which the jewelled vast is bound.

These examples will be sufficient for a taste of the quality of the verses. Almost every page will repay such for similar pearls.

The Temple Invisible and other poems, by Mary Corringham. Published by the T. P. H., Adyar. Price 3s. 9d.

These are rarely beautiful expressions of a mystic devotion. The Australian poetess has great command of language and a rich fancy. The Dedication is a little gem, and "The Mystical Experience" rings true. But a shorter poem will suffice for an example of quality, the one entitled shortly "Miracle."

What like is the acorn to the oak,
Or the brown seed to the fern?
Yet each shall shed its secret cloak,
That each may heavenward turn.

What like is the egg to the dappled bird,
The cocoon to the butterfly?
Yet after the mystery has stirred,
The winged shall mount the sky.

What like is the green bud on the tree
To the blossom, or to the fruit?
Yet all shall spring invisibly
From the same hidden root.

What like is the Master to the man,
Or the Heaven-world to the earth?
One the designer, one the plan,
With the miracle of rebirth.

The Dawn of a New Age and Verses, by D. Kenrick.

These two charming booklets give beautiful expression to many of the thoughts and aspirations of a Theosophist, especially in these days of trouble and promise. It is clear that D. Kenrick is not only a Theosophist but an astrologer, seeing the new era that is opening as that of Aquarius the Man, our race at last coming to its true human maturity and heritage. Some lines are of high poetic quality, as:

The night was still and calm, no
anguished sea
Plucked at the pebbles on complain-
ing shore;
Only a ripple sighed along the beach.

Others to be singled out are "Nature goes her way," in *Verses*, and those which are most successfully illustrated by a beautifully designed frontispiece, of the world's hemisphere, encircled by four winged figures, swift spirits of light and power:

Four Mighty Winds
About the corners of the World do
blow,
To cleanse all minds,
And make the war-beclouded nations
know

¹ Cf. He pervaded all the earth and transcended it: *Puruṣasukta*.

That what is needed to restore Good-
will
And Peace on Earth is SILENCE.
Peace, be still!

Smiles and Tears, by K. Vaidyanathan, B.A. Price: India, Re. 1-4-0; overseas, 2s. 6d.

There are many lines of true poetic beauty in this little book of verse, though it is uneven, and some are far better than some others. "A Poet's Feast"; "Adventure"; "Compensation"; and "Love's Cycle" are some of the best. The poet has a rare appreciation of Nature, and usually the simple utterance which best befits such lyrics as these. The following poem is entitled "Adventure":

Friend, let us walk with the night
To the bright realm of day
And all the still starry light
Will not fail us on our way.

So let not truth resign to fate
But walk by the side of love;
Where truth is bold and love is great
Even adversity doth bow.

HELEN VEALE

NATURAL FOODS

The food pendulum swings back and forth between the extremes, and there are a few who endeavour in some measure to act as balancing agents. Mr. Edgar J. Saxon in his *Sensible Food for All* (in Britain and the Temperate Zones) entertainingly writes upon the subject of the wholesome vital diet, as contrasted with the devitalized so-called foods that are consumed in such enormous quantities by the advertisement-hypnotized public.

Mr. Saxon treats the whole subject of diet entirely from the point of view of bodily health, and seems to have little sympathy with the vegetarian who refuses to eat meat from the standpoint of refusing to partake in the products of pain and suffering. But still it is worth while to have it brought to the world's attention that all but the freshest flesh is a decaying substance and therefore unsuitable for human consumption. Once that is realized there are few people who will demand their flesh fresh-killed to get its vital qualities.

The 20th section of the book, "Simple Guides to Food Values," gives these values in classified and tabular form, which is useful. The whole book, in fact, is easily readable and helpful.

Another interesting booklet by the same author is *Why Aluminium Pans Are Dangerous*. While one may question the linking together of most of the ills that man is heir to with the using of chemical aluminium fertilizers in the soil and aluminium cooking utensils, at least the report of the Ministry of Health is worthy of consideration, and the story of the sheep who preferred to graze upon pasture that had not been chemically treated, is of great interest. Where there are so many differences of opinion as there are on this subject, the person who wishes to ensure safety will procure stainless steel, a life-long cooking-wear, that never needs relining, nor is food-absorbent. This is now being made in Mysore, India, as well as being procurable in the Americas, Britain, and on the Continent of Europe.

A.H.P.

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EDITOR: GEORGE S. ARUNDALE

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INDIA

(Price: See cover page iii)

A FRAGMENT FROM H. P. B.

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

H. P. BLAVATSKY

the 49th anniversary of whose passing
is next White Lotus Day, 8 May 1940.



ON THE WATCH-TOWER

BY THE EDITOR

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

THEOSOPHY AND GALLANTRY

WITH a Theosophist's knowledge of karma and reincarnation, and of the justice and love which pervade these laws, he can only, so far as regards his real and abiding self, be happy no matter what happens to him. Theosophy gives courage to us all because it gives that Truth which is the perfect assurance of all being well. Thus does Theosophy also give happiness. I believe that Theosophists are in fact courageous people and happy people, more so at all events than many others. But even with them there is often,

almost always, the problem of the overwhelming reluctance of the physical body to face the issues as our Egos are able to face them. The physical body tends to be a coward as is most natural since it cannot avoid disintegration and dissolution. We may force the physical body to obey us, but of its own accord it fears ills of all kinds and more especially death, for it has the instinct to apprehend the inevitable. I do not blame the physical body for being a coward. What other protection has it than cowardice against the relentless advance of that change which leaves it almost without a future?

So, while we may be full of courage in our feelings and emotions, and overflowing with courage in our minds, and the very essence of courage in our higher bodies, we must expect that our bodies will resist us when occasion arises. Indeed, I feel by no means certain of our feelings and emotions or of our minds, if it comes to that. It is only when we dwell in the relatively eternal consciousness of the Buddhist and higher regions that we can be assured of unquenchable courage and happiness.

Still, let us ascend into these sources of courage and happiness and seek to make channels between them and all lower bodies, right down into the unruly physical body itself.

GALLANTRY IN WAR

Wonderfully are we heartened so to do as we read of the extraordinary courage displayed by those who are fighting in the present war. And the more are we heartened when we know that hero after hero splendidly surrenders all the life he knows for the sake of his Motherland, of honour, of simple and obvious duty to himself, of the traditions of his service.

Of course, in each of these heroes dwells the higher, deeper vision which, at supreme moments, takes over charge as it were of the physical body of action. Each is lifted into his Theosophy, however

different this may be from the Theosophy we know. How rightly His Majesty the King-Emperor said, quoting from Miss Haskin's poem:

And I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown'; and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.'

To each of us God stretches forth His hand to guide us on our various ways, for all ways are ways to Him, but each of us must tread his own. Let us not quarrel over the use of the word "God." Let each of us know it as a symbol of his sublimity, interpreting it according to his present measure of understanding of his more splendid self.

A MODERN EPIC

How God stretched forth His hand to Commander Jolly of H.M.S. Mohawk is told in the following official account:

Commander Jolly's gallantry consisted of the bringing of his ship into harbour when he himself was mortally wounded.

H.M.S. Mohawk had been attacked by an enemy aircraft and had suffered a large number of casualties.

Commander Jolly who was on the bridge, was severely wounded in the stomach, but refused to leave the bridge or allow himself to be attended to; he

continued to direct the Mohawk for a thirty-five-mile passage home, which lasted one hour and twenty minutes.

He was too weak for his orders to be heard, but these were repeated by his wounded navigating officer.

He was repeatedly invited to go down to receive medical attention, but he refused, saying, "Leave me—go and look after the others."

Having brought his ship into port, Commander Jolly rang off the main engine and immediately collapsed. He died five hours after being landed.

The Captain of the flotilla reports as follows:

The behaviour of the ship's company in the face of the casualties and damage was of a high standard. This is what I should have expected of Commander Jolly's ship. Commander Jolly was an imperturbable commander, of careful judgment, who devoted his energies to perfecting his ship and ship's company for battle. His fearlessness and honesty in counsel were remarkable, and he proved his bravery and devotion to his wounded men when for a long period he manœuvred his ship despite a mortal wound.

I read and re-read this epic as I read and re-read the many other epics which are disclosed to us from time to time; and I say to myself that there is indeed occasion for confidence in a nation so many citizens of which are capable of such simply achieved sublimity. And then—I ask pardon of those who are uncompromising antagonists of war—I thank God for the war that causes men and women to rise to such

heights. Doubtless peace has her heroes no less renowned than those of war. Yet war produces its own type, and amidst the horrors and miseries there shines God's purpose in the individual Divineness of hero after hero and in the collective Divineness of peoples and nations.

THEOSOPHY IN ACTION

I say to myself: Who could be nobler than a gallant gentleman or gentlewoman? Who could more truly demonstrate Theosophy in action than such a one? To be gallant, with all the adjectives it implies of humility, chivalry, sacrifice, nobility of purpose, indomitable courage, is to know Theosophy in action even though the science may still remain hidden from the waking consciousness as to its theory and principles. And I say to myself that an ounce of gallantry is worth a ton of intellectual knowledge of our science. I see myself with a certain equipment of Theosophical knowledge, and with a certain capacity to speak and to write. I see myself with the power to exhort others, to call them to the treading of a certain way. I regard all these as poor achievements as compared with the gallantry of a Jolly who knew how to die triumphantly, while perhaps my long drawn out living is mediocre at best, unmarked by Everests, only an even uneventful plain with just a hillock here and there. How

little we know of Theosophy who only our Theosophy know!

Continuing in the magic of the uplift wrought upon me by Commander Jolly, I see how impressive a reception he had on the other side, after passing as a king through the valley of the shadow of death. *Ecce homo!* Behold, say those and Those who welcomed him to his new life to the kingdoms of individualities growing into the Light, behold a man and rejoice that his own triumph helps you on your way. I like to think of the happiness with which those who are working for the well-being of the world on the other side welcome all who have been similarly engaged awhile on this side, just as there is the "bon voyage" to those who are returning to the physical plane awhile for further adjustment to the Real. I can imagine the welcome Commander Jolly received, and his brushing of it all aside as beyond the worth of that which was but natural under the circumstances. But he will have marvelled and rejoiced at two things: first, that he is more alive than ever and in close touch with those near and dear to him; second, Those whom he may have revered as the Great Commanders of Life are after all living realities whom he may personally know, and that there are other great Commanders whose friendship he enjoys and under whose guidance he has lived on earth. To die as

Commander Jolly died unveils a measure of the almost inconceivable splendours of a Life Eternal.

THEOSOPHISTS MUST BE GALLANT

I feel that if Theosophy is not making members of The Theosophical Society gallant it is not making them Theosophists; and I wonder if at all there will be any gallantry about me as the times come for me to display it. Indeed have I been blessed in the revelations of Theosophy. From childhood upwards I have grown within the Light of Theosophy and of The Theosophical Society. I have known H. P. Blavatsky. I have known Col. Olcott, A. P. Sinnett, Sir S. Subramania Iyer, Dr. Besant, Bishop Leadbeater, and many other stars shining in the Theosophical firmament. I have been a student of Theosophy for a very long time. But have I therefore become a gallant gentleman? Here is an acid test as to the use I have or have not made of the many opportunities that have come to me. I have no sense whatever of being gallant. I cannot remember any gallant action—just the humdrum life that all of us lead. Has there so far been any occasion for gallantry? Is an opportunity to come? If so, shall I rise to it and seize it gallantly? I ought to, if I am a real Theosophist and not only a book Theosophist. Commander Jolly was a real Theosophist,

even though he may have been entirely unaware of the teachings comprised in the Theosophy we ourselves happen to know. Would I exchange all the Theosophy I have for his capacity for gallantry? Yes; a thousand times yes. Knowledge I can acquire any time. My mind can perform mental gymnastics at any time. I can read books at any time. But gallantry is a flowering of the plant of growth, whereas studying, reading, *et hoc genus omne*, are but preliminary stages on the way to flowering. A gallant gentleman surpasses a studious gentleman or a learned gentleman. At least, so do I conceive, maybe because I would rather be a hero than a genius or a saint or a martyr. But I can conceive of no truer Theosophist than a gallant gentleman whoever and howsoever he may be.

THEOSOPHISTS OF THE WILL

And to make us gallant, Theosophy must transfigure the will in each of us, as it is set by most of us to transfigure the mind, and in a less degree, unfortunately, the feelings and emotions. We suffer from being dominantly Theosophists of the mind, when we should be no less, perchance even more, Theosophists of the will and of the feelings and emotions, to say nothing of the intuition and of the consciousness beyond. I feel this particularly strongly when I read

the philosophical journals of our times. I hope to be pardoned by my mind-dominated brethren when I confess to a deep impatience with all the word-juggling and conception-manceuvring amidst the welter of so-called scientific terminology in which psychology and philosophy abound. I am often told that it is useless for anyone to lecture on psychology or on philosophy unless he is up-to-date as regards their present stage of advancement and is conversant with their technical terms. Indeed are we dominated by the mind, the more obviously as we see how great is the sense of superiority of those who themselves are the slaves of their minds. In the time of H. P. Blavatsky Theosophy was largely a Science of the Will. But while she kept it so and Dr. Besant maintained it so, it was always in danger of descending to the level of the lower mind and in the case of many has so descended. It is hard work to keep high the level of Theosophy when the spirit of the times would drag it down. If there were the life of the Will in the forms of the mind nothing would be lost and very much would in fact be gained. But as the mind advances there is a tendency for the Will to recede, so that Theosophy becomes conceived exclusively in terms of the lower mind, not even of the higher mind, in terms of forms and of their

permutations and combinations and sympathies and antipathies. The mind is a region of conflict and of analysis; and must be so maintained.

THEOSOPHY RECONCILES

I feel it to be most true that only as the Will informs the mind can there come about that gallantry which I regard as the essence of Theosophy, as the purpose of Theosophy, as the mission and message of Theosophy. And I see that the war, as part of its message to the world, calls us to gallantry. There is a side to war other than that of horror, misery, cruelty, and every other manifestation of hatred. There is always another side to all things, to all weaknesses, and when we are in the midst of the weakness we must SEEK THE OTHER SIDE, and rejoice in it. Those, I believe, who condemn war utterly, see but the one side. There is the other, and that must be seen too, if at all we believe that the evolutionary process was planned and is guided by an infinite Beneficence. I would venture to say that Theosophy asserts such infinite Beneficence, and discloses its nature and functioning both in darkness and in light, both in what we call evil and in what we call good, both in what we call wrong and in what we call right. Theosophy is the Science of Reconciliation whereby we learn to know that God, or this

infinite Beneficence, is omnipresent eternally. In war must we seek for such omnipresence, and the Commander Jollys help us to discover it beyond all question. Let us by all means condemn the one side. But shall we not exalt the other side? Let us beware of being hard and fast with our irreconcilabilities. Theosophy reconciles!

TWO MENACES BEFORE INDIA

I feel bound to communicate to readers of THE THEOSOPHIST the fact that the situation in India, in my judgment, is far from satisfactory. India has surely the right to determine her own status both in the world and, if circumstances allow, within the British Empire. Dr. Besant worked ardently for this, and I am trying in my own small way to follow in her footsteps. We must press for India's freedom as part of the plan for the rehabilitation of the world. But there are before us two menaces which if fulfilled would not only hinder the plan but would intensify the war spirit so evilly abroad.

MR. GANDHI'S CIVIL DISOBEDIENCE

The first menace is that of Mr. Gandhi's threat of civil disobedience, whereby he proposes to organize the people of India into resistance to the payment of taxes

and in other active ways of non-co-operation with all that makes for law and order. This mischievous proposal has already been tried before and ended in violence and a penance on the part of Mr. Gandhi himself. If it is started again it will usher in a period of violence the results of which no one dare envisage. But Mr. Gandhi, fanatic as he is and unable to see beyond his own personal prejudices, profiting not at all by the lessons he has already been taught, is preparing to plunge the country into what will be tantamount to a civil war, whereby the cause of India herself will be immeasurably weakened, and the cause of righteousness throughout the world, for which the allies are fighting, gravely endangered.

If civil disobedience is started the Governments in India will have no alternative but to suppress it. And all reasonable citizens, out of very love for India, will be compelled to stand by the Governments with all the means in their power. I ask you to imagine what a chaos this will produce, and how any defeat of law and order will bring about an anarchy which might spread throughout the world, and give victory to those forces of darkness which Germany has elected to represent on the physical plane. The contemplation of this is horrible, and I must say with all the strength of honest conviction and of many years' experience of

Indian political life under the guidance of Dr. Besant that however saintly in his daily life Mr. Gandhi no doubt is, in politics he is a veritable danger to India. He is at present leading the country on the way to a precipice, and if he hurls her over it he will be responsible for a terrible misuse of the power he is for the moment privileged to wield. And let it not be thought for a moment that he represents the majority of the Indian people. He leads an organized body, but there are many organizations radically opposed to him, and which condemn civil disobedience as an act of madness at such a time as this.

MR. JINNAH'S TWO NATIONS

The second menace is that of Mr. Jinnah's declaration to the effect that there should be two nations in India—a Hindu nation and a Muslim nation. Mr. Jinnah is the President of the All-India Muslim League. I do not know how large this body really is, but at least it commands a very definite following, and is utterly opposed to Gandhian politics. I cannot think of anything more mischievous, save the threat of civil disobedience, than this proposal to divide India into two parts, to make two nations out of her. For half a century and more the objective of every true lover of India has been to make of India a

united nation, to draw together in co-operative solidarity the many different elements constituting her people. And now Mr. Jinnah is intent both upon depriving India of her nationhood and still more of emphasizing the divisions and diversities which already exist. And I do not for a moment imagine that India will remain two nations. Soon will she become still further divided into as many nations as there are linguistic provinces. The result will be her death, and with her death the death of civilization for many a century to come.

INDIA MUST BE SAVED

The menace of civil disobedience and the meance of India's disruption must be fought by all means in our power. India must be saved from those who would lead her on the road to violence, hatred and war. From the other side Dr. Besant calls upon us to aid her in the resistance she herself is organizing against these anti-India dangers. We stand for India's freedom through all peaceful and non-violent means, and within the structure of an Indo-British Commonwealth so long as such inclusion can exist without dishonour to India. We stand for India's participation in the world war, for we know it to be a war against unrighteousness to the end that the nations of the world may be free to be happy and prosperous. India must not miss her

opportunity to stand shoulder to shoulder with the nations warring for righteousness whether she herself be free or not. Thereby does she take a further step to her own freedom. To be against participation in the war the allies are waging, as is Gandhiji, is, to my mind, nothing short of traitorous to India. And to throw India into civil disobedience at this supreme moment in India's history is an act with which I cannot find adjectives strong enough to associate.

India will, I hope, resist civil disobedience and repudiate Mr. Gandhi if he carries his threat further. His mistake has been that of expecting Britain to give everything and for India placidly to await the gifts. This has been the constant tenor of his conversations with the Viceroy, and this is the basis of his proposed civil disobedience. He has throughout pursued a negative policy, asking for this, for that and for the other, and then threatening civil disobedience if he does not get what he asks, making of India a silly petulant child. If only he had organized India to know what she wanted for her freedom, and then to set forth a charter of her liberties in no uncertain language, Britain would have honoured a land which knew and declared what she wanted. Britain could not have done otherwise. But Gandhi has led the country into a disunity which he

might well have avoided, and now Britain does not know, and cannot know, what India wants, for India is a house divided against herself and will not stand for long if she so continues. If Mr. Gandhi will only see the error of his ways there is still time to retrieve the situation, even, I believe, to win over Mr. Jinnah himself and all other forces inimical to Mr. Gandhi and his yes-men.

But if the situation be not soon retrieved then God help India, God help the allies, and God help

the cause of Right against might, of freedom against tyranny! I think He will, for I am convinced that in one way or in another the war for the Right will be won and that India will achieve her freedom. The present menaces to India are indeed sinister. But I believe that they will be overcome, that they will not be allowed to mature even if at all they come into being. Thank God we are within the enfolding power of forces infinitely more potent than those of Mr. Gandhi or of Mr. Jinnah. Such forces will prevail!

George S. Amundale

THE SEARCH WITHOUT

Like a meteor the bright thin line of thought
Cracks the dark bowl of night,
Seeks to swoop down on Truth and, fraught
With speed that is swifter than light,
To seize the Formless, and bear away
The Invisible hid behind the day.

Daylight but a darkness is that furls
Its pallid folds about the Light that whirls
A blazing splendour about the Heart of things,
Light plumed like wings.
And rushing through the ever-moving plumes
The streaming wind of Life with vast force spumes
A mighty music, a voice-filled Sound.

Here and surely here may Truth be found !
 Here in the Light that shields the Heart of things.
 Hither flash from everywhere bright lines of thought
 Like multitudes of shooting stars that shiver
 The rent night-skies that crack and quiver
 With their racking speed. These stars are caught
 By their own force and shattered,
 In brilliant star-dust scattered.
 At the end of their swift force the meteors burst,
 Even so the vivid quest of minds athirst,—
 That ever fling themselves upon the Soundless,
 Seek the Form of the invisible and boundless
 —Break in flashing sparks like shattered lightning,
 Day's pale darkness for a moment brightening.

THE SEARCH WITHIN

Then listening, intently listening
 To forces of pure line and colour, glistening
 As they flow inward like a depthless bowl
 Into which man pours his inmost Soul.
 As from the rim of this divine abyss,
 This resounding light-filled bowl of bliss
 He leans at the Invisible to gaze,
 To listen to the soundless, and amaze
 At the vast depths of his own being,
 The tracks of living Forces seeing,
 Finding there the mighty Life-stream,
 Uplifting to the Real from the dream.

To create, to create beyond measure,
 To find treasure beyond shining treasure,
 In cave beyond cave of true Being.
 And seeing
 The Real behind the bright vision's gleam.
 To walk in ecstasy, to work enthralled
 In the regions of the Soul, unwalled
 And vaster than the mighty Solar Flower,
 Vast as the stupendous Garden's bower
 Wherein doth grow the glorious Flower, so he
 A God becoming, a mighty God to be.

S. G. HOYER

VAISAKH DAY—THE FULL MOON OF MAY¹

BY GEORGE S. ARUNDALE

THE SETTING OF THE GREAT CEREMONY

YOU all know, brethren, we are met here in anticipation of the great Event which is to take place this evening, as described by Bishop Leadbeater in *The Masters and the Path*. You probably have read that description very many times. You know how the setting is that of a somewhat wild country with no dwelling-places in the vicinity, only the ruins of an old temple. You know that there is a river running not very far away, and that the central point of this particular region is what you might call a marble or stone Altar of very great antiquity.

All is calm and beautifully peaceful without any individual living anywhere near. But as the time approaches for this great Festival, this great Blessing upon the world, which is indeed what it really is, those who for one reason or another are in touch with the existence of the great Ceremony, pilgrims, mountain-dwellers, villagers,

humble people of all kinds, come and set at some little distance from the Altar, round about it, their black tents, and there they live happily for some days before the Ceremony itself.

On the day of the Ceremony, there is the great bathing on the part of all these people, and all other preparations for self-purification.

GREAT SYMBOLIC FIGURES

When the time draws near, some of the younger members of the Great Brotherhood assemble, some materializing, others not materializing. Some are therefore visible to the crowd and some are invisible. Immediately that is the beginning of the rejoicings which are to be so wonderful in their climax. As the time more nearly approaches, the Elder Brethren come, many of Them materializing for the benefit of these crowds of sincere and devoted worshippers. And little by little They begin to take Their places for the ceremonial figures about which you can read in this book. The figures begin to be formed. At first the great Circle

¹ From an informal talk to Adyar residents on Vaisakh Day of 1939; the full moon Day of Vaisakh this year is May 21.

with every member of the Brotherhood (for only members of the Brotherhood form these great figures), turned inwards. There is a different intention with regard to every one of these great figures, so that every figure has its power and its great purpose in building, as you may say, the splendid thought-form into which the Lord Buddha Himself will shortly pour His marvellous life. And so into the midst of that Circle there flashes forth in materialization the Lord Maitreya Himself, holding in His hands that Rod of Power which is always in the custody of the Lord of the World, and we are told it only leaves His custody when it is placed in charge of the Lord Maitreya Himself.

And these symbols and figures are formed until the time comes for an opening to be made towards the Altar, when the Lord Maitreya steps forward at the exact moment of Full Moon, and lifts up the Rod of Power, invoking the Presence of the Lord Buddha.

THE GREAT BLESSING

Immediately there shines forth in the sky a very, very vast figure, an enormous figure of the Lord Buddha Himself. The moment He appears the crowd and all who are in front of the crowd, as may be many who know of the Ceremony, whether Theosophists or not, prostrate and the members of the

Brotherhood bow most deeply before that Presence.

And in that moment of deepest reverence, the Lord Buddha lifts up His Hand in blessing, and we are told a smile ineffable comes over His Face, and then flowers come down from the sky, and those, of course, are treasured by any who have the opportunity to pick them up.

There is on this Altar a large golden bowl and in that some beautiful pure water. Needless to say that water becomes marvelously magnetized, and each member of the Brotherhood is offered the bowl that he may take from it a sip of water. Each member of the crowd also brings a little *lota*, a little vessel of water, and holds that vessel up, so that that water too may be magnetized; and they take that water home with them and cherish it to ward off evil spirits with it, and strengthen their family and friends with that water which has become so infinitely precious.

So the Ceremony is over which is part of the fulfilment by the Lord Buddha of His promise that He will ever be in touch with His world, for, as you know, He was the first human being in our own humanity to attain that extraordinarily exalted height. He is called "The First Flower of Earth's Humanity." He is one of us, and all that He has become we share

in a very, very special degree, because we are His blood-brethren, and we look up to Him as to one of us, though, of course, infinitely before us in evolution. Still He recognizes His tie with us, and we are proud to know our tie with Him, and this great Ceremony is one of the times when He comes to bless His younger brethren, His young family. For not only are the brethren blessed who are there at the Ceremony itself, the whole world is blessed and every kingdom of nature in it. The grass tomorrow will have become different from the grass today, and you and I, however little realization we may have of the fact, shall too be changed, according to our ability to receive. Those who can receive most will change most, but even those who can receive only the veriest little, they must also change, for He cannot be what He is without sharing all that He has become.

OCCASION OF GREAT MEETINGS

Both during and after the great Ceremony, we shall have the pleasure and privilege of coming into contact with many of our Elder Brethren, many whom we know there so well but remember here with such difficulty. And you can look forward not only to a momentous occasion of great solemnity, but no less to a joyous occasion of great happiness and suitable mirth, for the Masters, being

Masters, have a very deep sense of humour, and no matter what the solemnity of the occasion may be, there is that wonderful light-heartedness which enables you in some strange way to appreciate even more the very solemnity itself. The solemnity, as it were, becomes natural, part of nature, part of that which you are and know.

If any of you have any particular eagerness to meet a particular Teacher, you can stand somewhere near where He is, and He will know why you are so standing and will give you the benediction of His smile. There may be nothing to say, no words needed, but He never ignores anyone who comes to Him with reverence and devotion. And since He is a Master, He knows the needs of each one of us, and that smile of His is a smile which blesses us according to our need. Both after and before the Ceremony, these opportunities to meet these Elders are ours.

TO SEEK AND TO SHARE

Whether you are all able to sleep about half an hour or twenty minutes beforehand (Bishop Leadbeater advises an hour), at least you can keep very quiet and very still, and think of the picture I have described from Bishop Leadbeater's own beautiful description. If you keep quiet, still, silent, if you can lose yourself as you are down here

and enter into the spirit of that which is so marvellously born during this great Ceremony, even though you may not be asleep, you will be there, and even if you have difficulty in being there, the influence of the Glory will come to you. Those who cannot, for some reason, reach it will find it at their doors, and those who can go towards it, will find it meeting them. So do not feel distressed if you are unable to sleep. At least spend the time in quietude and happiness and peace.

When you return into the waking consciousness, when you are in these outer worlds again tomorrow morning, remember you must share what you have received. You must give in graciousness, in fineness, in being that with which you shall be blessed tonight. It is not for yourself that you attend these wonderful ceremonies. It is that you may share with others. Indeed the more you share, the nearer will you draw to the Blessing, for if the Lord gives His Blessing, it is that the whole world and every kingdom in it may share. If we would receive that Blessing, well, we too must share.

MORE ABOUT LORD BUDDHA

You must remember that this great Ceremony of Vaisākh is not the only occasion on which the Lord Buddha contacts this outer

world. From time to time He meets some of the Elder Brethren, and from time to time those who may have special relationship with Him from past incarnations may have the privilege of being called to audience by Him just for a moment.

If you want to know what the Lord Buddha is doing now, I can only say that the work is so stupendous and incomprehensible to us that it is almost impossible to make any suggestions as to its character. On the other hand we have been told by the Master K. H., who is one of His direct agents in the outer world, that He is engaged in those wonderful spiritual mathematics whereby the forces of the universe are directed towards the planets composing it. We were told by the Master K. H. that not a comet passes on its way but that it is under the control and direction of Great Beings, one of whom is the Lord Buddha Himself. Of course we cannot understand that, but we can know that there is this great spiritual adjustment of cosmic forces which is part of His glorious work, work from which we profit, each one of us.

I hope you will all have a very happy evening and rejoice in, I suppose, almost the most marvellous Blessing that the world at any time receives.

THE THEOSOPHIST AND WAR¹

BY ANNIE BESANT

IN these rapidly changing times, amid the turmoil which must accompany the shaking wellnigh to pieces of the old civilization and the preparations for the founding of the new, discussion must necessarily arise within The Theosophical Society as to the way in which it should regard the past and face the future. But this discussion does not arise within The Theosophical Society alone; the question as to the place of an Association with spiritual ends amid the whirling eddies of change in the outer world is raised in other bodies, and there has been a sharp difference of opinion among Christians here as to the propriety of the article of the Lord Bishop of Madras, published in the *Nineteenth Century*, dealing with the political situation in India. Should an ecclesiastic mix in politics?

THE WAY OF WISDOM

The idea of cutting oneself up into fragments, stored in separate pigeon-holes, is peculiarly western. Many politicians objected to Mr. Gladstone's incursions into the theological realm; but why should he be the worse Home Ruler for

¹ From notes written in 1916.

being a devout Anglican? A man who is really religious, who regards the Spirit as mightier than the body, who believes that he is an Immortal, "without beginning of days or end of life," cannot put his religion aside and lock it up in a cupboard, when he goes out into daily life. To him religion is not a thing apart, but an all-permeating influence, an all-sustaining force. To him God is not a separate limited Being, but the one Thinker, the one Actor, whose thoughts he strives to reproduce in his poor measure, for whose mighty activity he tries to be a channel. It is not only that in Him we live and move and have our being, but that He lives and moves in us, and our being is transfused with His. "Yet not I," he says, adapting the thought of the great Christian Teacher, "but God who liveth in me." As a sponge is filled with the water which encircles it, so is the truly religious man filled with the Divine Life which encircles him. He becomes part of the Divine Body, and is moved by the Divine Will.

Such a man, however his religion may be labelled, feels at one with all human interests; he spiritualizes them and works through them

and for them; none of them can materialize him. To him nothing can be alien, common or unclean, for all is God-permeated in a God-permeated world. Hence man's ordinary avocations, trade, commerce, law, medicine, politics, philanthropy, ruling, serving, praying, working, are all to him expressions of the Divine Life; that which for the time is his immediate duty is his religious duty, the embodiment of his spiritual life. To exclude God from it, were that possible, would be to render it futile, to reduce it to nonentity. All is welcome which is God-filled; all else is naught.

THE GIFT OF THE THEOSOPHIST

Thus looking at life, I cannot feel that Theosophists should stand apart, gazing at the world's needs and struggles with cold, unsympathetic eyes. Rather should their lives become useful in proportion to their knowledge, and there should be no limit to their service save

ability and strength. "He went about doing good" was said to be one of the characteristics of the Christ, and the nature of the good must be determined by the need of the world. That which the world of his time most needs, that should be the gift of the Theosophist.

There is, in my mind, no doubt that the foundation of the New Civilization, the civilization of the sixth sub-race, will be Theosophy, as it has been the foundation of its predecessors. But the applications will be new, though the truths are old, and the obligations of Brotherhood will be seen in a new light. We have to solve "Social Problems in the Light of Theosophy," as some of us have been trying to do, and The Theosophical Society will spread far and wide, shaping and moulding the New Social Order. For this was it born, for this it is being educated, and it will gradually transfigure the social body and flood the world with light.

One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

H. P. B., *The Key to Theosophy*

THE SECRET DOCTRINE

IS FOR TODAY. . . .

BY FRITZ KUNZ

THOSE of us who dig about in *The Secret Doctrine* and also look up at intervals in our digging to survey the passing scene, are struck repeatedly by the masterly way in which language was chosen in those eighteen-eighties to convey ideas which have been acquired by science only in these nineteen-forties. This may seem a secondary aspect of the more impressive achievement that the content of *The Secret Doctrine* was exactly chosen and gauged to fit the mind of man as it would be a century after the appearance of the work. Yet, though secondary, it is quite as remarkable. We owe, we must admit, as much to that Personage who guided H. P. Blavatsky in English, as to the Sage who provided the sweep and pace of the theme, and to her personal occult Chief in whose steadying atmosphere she was preserved and directed to write.

The volumes are, it is true, crowded with terms taken from many cultures, India, Greece, Rome, China, Japan, Chaldea, Egypt and the rest—as we well know, and realize sometimes with sorrow and

bafflement only now somewhat relieved by the serviceable glossary of the Adyar Edition. But it had to be so. How else justify the teachings? Science could not then be turned to with any hope of help. Science in the 1880's offered a few oddments such as Crookes's prototype in the physical sciences, the general notion of evolution hideously materialized in biology, and a little knowledge of the unconscious and that largely speculative from Hartmann in psychology. Already the wave of interest in psychical research, upon whose crest *Isis* had been written, had flattened under the juvenile devil's dance of the Richard Hodgsons of the day. In some ways the last quarter of the nineteenth century was the lowest point of knowledge really useful for good philosophy. This epoch saw the barren triumph of doctrines like the conservation of energy spread like a killing frost over the earth. It is one of those items that is true, but not true enough. Therefore documentation of the older philosophy simply had to be taken from the older cultures which knew it, and from scenes

distant from that triumph of human achievement, the Crystal Palace and the Great Exhibition.

Contemporary philosophical English suffered at that time also from the universal affliction, and posed a pretty problem in the choice of terms. The ideas were to be the eternal facts of Nature; the diction was to be Victorian. A supreme, unknown, natural Absolute was to be defended in terms of heathenism. God manifested was to be converted from frock-coated albertian rectitude into an assemblage of Powers scarcely distinguishable from the polytheistic idolatry of Polynesians. Atoms, under the very nose of Haeckel, were to be revealed as alive. In an age which claimed Kepler's laws of solar order as its very own, and rejected his astrology as the rags of an intellectual dependence upon the past, the planets were to become in *The Secret Doctrine* indices of the influence of celestial Beings. Plato's Forms and the great Elements were to be restored to dignity. What's more, a strange new universal power was to be brought back in place of banished electrical fluid, phlogiston, caloric and the rest. What's worse, it was to bear a Sino-Tibetan name, this changeling. Who can picture the mind of a materialist stupefied by the tender of Fohat? He did not know what electricity really was; but one thing was sure, it could not be something

as fantastic as this, for it could be collected in bottles. Could Fohat be bottled? No! The whole affair came as a dreadful shock.

Thoughts like these bring about a profound respect in anyone who enjoys correct and artistic use of language, for the otherwise unbelievable cultural resources of the Adepts to whom we owe this treasure. In any others it would be laboured; unparalleled, nevertheless a *tour de force*. Here it is natural, easy, enjoyable, humorous. No one can fail to be impressed by the literary power, the smooth action, with which the grandeur of these metaphysical mountains is surveyed. The precise use of such words as conceptionalism, primordial, noumenon, collective hosts, catenated law, cycle of necessity, over-soul and soul of the world is just as remarkable, in my opinion, as the natural and exact employment of such terms as *prakṛti*, *puruṣa*, *gunas* and the rest.

In one way it is more remarkable. For the older terms are already rich in meaning, especially the Samskṛt, Greek and Chaldean. But the English had to be given sense, and right sense. We are filled with the deepest admiration for the craftsmanship (if that word may be appropriately used), the effortless art, with which metaphysical Entities are marshalled behind seen nature by the use not of dusty book words of English philosophical

semantic epistemology—there are some of them!—but warm-blooded words that beat directly out of the heart of nature, words that fit the facts because they had grown in some seers' minds out of things experienced.

It is a good deal for this reason that today, except perhaps for one single doctrine (the descent of man from the superphysical and hence the descent of apes from man), *The Secret Doctrine* is so remarkably the metaphysics for which contemporary thinkers are groping in Plato's writings to explain and order their own science. Schrödinger's atom ("a hole with an aura round it") is close to our Anu (particle aspect of atoms) surrounded by the eternal-nested Forms of Aditi (the abstract polyhedra) illuminated out of Brahman (the field) by the light (waves) of Fohat. In several passages of wonderful English this superior knowledge of the atom is stated. Our view, of course, makes the atom out to be both conscious and alive, and this may seem far from the physicists of today. But we must remember that astrophysics and microphysics have not been brought into one scheme, and that the nuclear-electronic part of the theory is the less adequately explained portion. The macrocosmic view of relativity is well established. It will, in the end, certainly shape the view of the electronic microcosm. No con-

verse effect need be anticipated. And the astrophysical view of today, thus dominant, and as far as it goes, agrees with *The Secret Doctrine*. True, it declares space-time to be non-Euclidean. But this is only when matter is present. And with that we can agree. In practice the physicists can only deal with a matter-present world. Would they hold with us that matter latent in space has Euclidean properties? The general view today is exactly that. At maximum entropy—that is, when physical matter has radiated away completely into the radiant state (our deva- or psyche-worlds)—four-dimensional space is Euclidean and since it takes six dimensions in which to saturate three Euclidean dimensions, our view that there are three superphysical realms (psyche, soul and spirit), is fully substantiated. Even more, Mach's suggestion to Einstein, as an alternative to the de Sitter universe, that we should view the world as one in which entropy can actually occur completely (with no particle left material), resulted in indirect positive proof of the existence of such superphysical worlds. For such a state of absolute maximum entropy was found to be reasonable only if much more matter than now is known by observation of stars could be postulated. This implies the presence of our higher planes of nature, detected in the only way

they can be detected by current science, namely, through the mathematics of higher space.

So, steadily, since the dissolution of matter in the crass sense began seriously with the work of Rutherford, Thomson, the Curies and others, the revelation of the divine order has proceeded. We are not far from a biocosmos such as the pages of *The Secret Doctrine* reveal. The studies some of us are making assist the work from our side, as science tunnels towards us. I am confident I shall see in my own lifetime a vastly increased appreciation of this strange pioneer treatise, in English, in exposition of the old philosophy of Gautama Buddha and S'ri S'ankarachārya.

Those of us who are American-born are entitled to feel a little pleasure, I think, when we remember that the courageous and patient amanuensis of this work took the trouble to become also, by law, a citizen of the United States, calling herself then Helen Blavatsky. I am inclined to address myself especially to my colleagues in the United States. Here in New York City the great work really began, with *Isis*. The author speaks, in her *Theosophical Glossary*, of the *terreur* of all Europe to come in the twentieth century. She says it may compel the recognition of superior guidance refused in France in the eighteenth

century from the hands of the Count St. Germain. It is, clearly, upon us, this social disorder. But the midnight of materialism is promise of a dawn for spirit. The only question which should concern us is, "In what degree have we used the precious gift?" Until we have linked *The Secret Doctrine* with contemporary truth, gained a wide respect and use of this view, added thousands of worthwhile people to our cause—until we have done this we cannot say we have done our full duty, surely? *The Secret Doctrine* is for today, pre-eminently. The more one scrutinizes the scene of modern knowledge of astronomy, genetics and total psychology (depth and ganzheit), the more one is convinced that a little sustained effort would, in this very cloaking darkness of world-conflict, produce the linkage of the eternal with the present which that work achieved in wonderfully chosen language in an age when science (today our friend) could offer almost no assistance. This, surely, is a job worth doing. We Americans, fellow-citizens with her in the adopted motherland of Helen Blavatsky, in these days of our strange peace apart, could surely offer no finer memorial in gratitude to her than to unite in effecting this fusion of the philosophy of spiritual origins with the available science of energetic effects.

THE CHEMICAL ELEMENTS

BY A. J. PHILLIPS

IN THE DAYS OF H. P. B.

AN element has been defined¹⁹ as "a substance which, as far as we know, contains only one kind of matter." That is, it is a simple substance which we are unable to resolve into a mixture of simpler substances. From oxygen we can obtain only oxygen, from hydrogen nothing but hydrogen.

This was the scientific position when *The Secret Doctrine* was written. H. P. Blavatsky did not agree with this view however,² she declared that not one of the elements regarded as such by Chemistry really deserved the name, that all of the recognized chemical elements would one day be found to be but modifications of a single material element, and that occult philosophy had taught this since the existence of human speech and language. The views of Sir William Crookes were more in accord with those of occult science and she quoted extensively from his addresses.

This did not mean that science was catching up with occult teachings, for the Mendeléef-Meyer periodic table of the elements was

¹⁹ The references are given at the end of the article.

fashionable at the time, and prevented the acceptance of Crookes's views that there was an original primal matter (protyle) from which the elements evolved, and, in addition, that "elementary group" was a better designation than "element" for the substances listed in the periodic table.

FROM 92 ELEMENTS TO 400 ISOTOPES

From that day to this, there has been little scientific progress toward the idea of a primal matter-protyle, from which the elements evolve. There has been, of course, the assumption that all of the elements are made up of certain primary particles, electrons, protons, neutrons, etc., but these taken together do not constitute an elementary substance. Progress has not been made beyond the conception that the elements are built of hydrogen, or hydrogen combined with helium; or, as proposed by Payne,²⁰ hydrogen represents a sort of prototype element corresponding to the first seven elements of each of the next two series in the periodic system, while helium is an archetypal element which evolves into two families, the inert gases and the

metal triads. Nothing preceding hydrogen has been found so far.

However, there has been considerable progress made toward Crookes's "elementary forms." The periodic table ended with uranium, the 92nd element, and there was no place for elements heavier than uranium. So the announcement of the discovery of a 93rd element by Fermi a few years ago was received at first with considerable scepticism. It was another case of the farmer who saw a giraffe for the first time and ejaculated: "Thar ain't no sich animule." However, since Fermi's discovery, at least four elements heavier than uranium have been produced. In addition Joliet-Curie's discovery of artificial radio-active elements and Aston's discovery of isotopy among the common elements, has served to break down the barriers with regard to the number 92.

Isotopes are atoms which are chemically and electro-chemically alike, but which differ in atomic weight or mass. For instance Loring¹⁷ points out that lead resulting from the disintegration of thorium was compared with another lead, the end-product of the disintegration of radium. There was a difference of about two whole number units between the respective values obtained for their atomic weights. Then from ordinary lead, another differing value was obtained. But when these three differ-

ent leads were mixed together, they could not be chemically separated from each other. At present there are eight known isotopes of lead, and any isotope of an element is as good a representative of it as another, since all the properties described by the periodic law are identical.

More than 400 isotopes are now known, and Karapetoff¹⁸ in summarizing the present-day position of science states that the number of possible forms of matter now runs into the hundreds, instead of the simple 92 forms found in the old tables of the chemical elements. An interesting comparison is furnished by H. P. Blavatsky's statement in 1888. "The 60-70 elements accepted in chemistry can no longer cover the ground. Their name is legion, but the so-called periodic table stands in the way of an unlimited multiplication of the elements."³

Besides isotopes of the elements, a number of isobars have been found. Isobars are elements or elementary forms with the same atomic weights but different chemical characteristics, as for instance argon and calcium, both having atomic weights of 40. One of the astonishing results obtained is, that for every natural number up to 210, a stable elementary form is known, many of the numbers being filled twice over, and a few three times, with isobars. A study of the

number of ultimate physical atoms in such isobars as calcium and argon gives no particular information, and Jinarājadāsa¹⁹ has already pointed out that hydrogen and masurium have different varieties with the same number of ultimate physical atoms. It is the internal arrangement, therefore, which is of importance.

A number of years ago, when Aston was carrying on his mass spectrograph analyses of the elements, a census showed that 247 stable element varieties or isotopes of the elements had been found. And it was believed that not many more isotopes were likely to be discovered at least for many years, unless by quite new methods. Now more than 400 forms of matter are known, and although a few more may be discovered it is generally considered that this represents the limit with regard to possible atomic species. It is interesting to contrast this idea with the older "Law of the Medes and Persians, which altereth not"—there are only 92 elements and no more can possibly exist. The present position is reminiscent of the story told by Dr. Besant of meeting a scientist on the astral plane. He admitted that he had been wrong about the possibility of life after death, but insisted that there could be nothing beyond his present astral life, and when that was finished he would be wiped out of existence.

THE EVOLUTION OF THE ELEMENTS

Turning to the other side of the picture with the discovery of the many so-called elementary particles, protons, neutrons, positive and negative electrons, photons, neutrines, neutrettes, mesotrons, positive and negative ions, certainly etheric and possibly astral particles, we seem to be in a period of multiplicity. As yet there is no scientific proof that all these particles, elements or elemental forms have been derived or evolved from or within one primitive substance which we may call protyle.

Probably these forms are evolutionary types, and Shull²⁰ in discussing the evolution of plants and animals considers that evolution all along has been a mixture of opposing influences. The net result of their operation has been an enormous number of types rather sharply defined from one another, most of them rather stable, but all capable of some change. While science has arrived at the conclusion that human, animal and vegetable forms are evolving, there have been but few individual speculations concerning the evolution of mineral forms or chemical elements, and no general recognition of the possibility of such a process. However, any progress along these lines is of interest. *The Secret Doctrine*⁴ states that "the elements now known have

arrived at their state of permanency in this 4th Round and 5th Race. They have a short period of rest before they are propelled once more on their upward spiral evolution." Kingsland¹⁶ comments along these lines that physical matter with which we are acquainted has nothing in its characteristics which is stable or permanent; it is in a perpetual state of flux and change, not merely in its atomic and molecular forms but also in absolute consistency and density.

The idea that matter is in a state of flux goes back at least as far as Heraclitus, and just as the human kingdom is in a transitory state of evolution, so likewise is the mineral kingdom. If the elements have reached their present condition during this 4th Round and 5th Race, possibly they were in a different condition during the dominance of the 4th and 3rd Races and probably were in an unrecognizable condition during the 3rd Round. In fact H. P. Blavatsky states that there have been omitted from *The Secret Doctrine*,⁶ "a great number of names referring to chemical substances and other compounds which have now ceased to combine together and are therefore unknown to the later off-shoots of the 5th Race." On the downward arc of involution during the 3rd Race, increasing density was the order; which might be tied in with the lost art of tempering copper to produce tools of exceed-

ing hardness. But of more interest is the analogy between root-races of human beings, and of minerals and elements. Just as the 3rd, 4th and 5th Root-races exist simultaneously, although family races and tribes may die out, so we may have 3rd, 4th and 5th Root-race minerals and elements existing simultaneously, although there may be missing members.

It has been suggested by a number of scientific writers that no matter how the elements are arranged in the periodic table, there are always many gaps with many elements missing. This is particularly true in relation to the abundance of both elements and isotopes. Loring¹⁸ suggests that there may have been some disintegration process that is now completely finished and which has left as its heritage, eleven isotopes of tin. And further that perhaps all of the isotopes are due to a backward process. The dying out of "element tribes" is brought out by Grosse.⁹ He points out that protoactinium is now rarer than radium, but in past geological periods it was more abundant than radium. Similarly actinium is now as abundant as polonium, but in the future will become rarer and rarer owing to the rapid decay of actinouranium, the mother substance of the actinium series. Likewise Henderson¹⁰ has suggested that the pleochroic haloes found in specimens of biotite mica from the

Orient and in chips of Precambrian rocks, are due to unknown chemical elements no longer existent on the earth's surface. And finally Whitney²³ has stated that we may imagine that an infinite number of different elements were created at the beginning, and all but our 92 mixtures have disappeared.

The involutionary idea in connection with the chemical elements, in going from the complex to the simple, is more firmly fixed than the evolutionary idea. Loring's suggestion of a disintegration process leaving isotopes of tin, the other disintegration and disappearance ideas, and the existence of many disintegration chains of near elements such as the radium-lead chain, lends weight to this idea of a backward process. However, in scientific work analysis must precede and furnish data before synthesis can be carried out. For instance, the dissection of nerves leads to the finding of cells, to compounds, to molecules, to atoms and finally elementary particles. This is the usual process in which something complex is broken down to something less complex, although complexity still exists. If progress in this direction goes far enough, inevitably protyle will be discovered.

NEW AND UNKNOWN ELEMENTS

With regard to the formation and discovery of new elements, the chief testimony comes from occult

sources. Leadbeater¹⁸ states definitely that the tremendous pressures found as the centre of the earth is approached, are being utilized for the manufacture of new elements, while Jinarājadāsa¹² lists a number of elements which have not yet been discovered by science. On the scientific side many transmutations have been carried out by bombarding an element with heavy particles, another element being formed in the process. But few new stable elements have been formed in this manner. An interesting possibility is that new elements may be formed when two or more elements are bombarded simultaneously. This is somewhat analogous to the manner in which Leadbeater¹⁸ formed erbium by joining the central rod and funnels of gadolinium with the connecting rod of silver to give a form which stuck together—or in modern parlance, a form whose half-life approximated that of the ordinary chemical elements.

Of parallel interest are H. P. Blavatsky's remarks concerning elements not yet known to science. She states:⁶ "There are many elements in the sun which either have not reached or have not yet been discovered on our globe." And again:⁷ "The stars differ in their constituent materials and even exhibit elements quite unknown on earth." With regard to the stars, Russell²¹ states that the spectra of

supernovæ—super-exploding stars, are utterly unlike those of any other celestial body, so that despite careful study it has not yet been possible to identify a single feature with any known radiation in the laboratory; while Cernuschi⁸ suggests that the dense, white dwarf stars may contain superweight elements which are split up by cosmic rays to form elements nearly 10,000 times as massive as any found on earth. Again, Aston¹ has predicted that with increase in knowledge concerning nuclear construction, it will be possible to synthesize any element in the same way that industrial chemists now can synthesize "tailor-made" molecules. Finally, since science is already working with the line spectra of elements in meta-stable states and excited conditions, that is, in the ionized condition, it is probable that eventually we shall be able to recognize and classify new elementary forms of the elements such as, for instance, hydrogen on the 2nd, 3rd and 4th etheric sub-planes. Therefore it seems probable that instead of reaching a limit with the 400 odd isotopes, we may expect an increase in the number of elements, "whose name is legion."

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THE GIANT BUDDHAS OF BAMIAN

BY J. L. DAVIDGE

WHO cut those Bamian colossi, the most gigantic statues in the whole world, described by a correspondent, M. A. Aziz, in the *Madras Hindu*, 21 January 1940, statues so remote and inaccessible that we seldom read of a traveller having seen them except in rare books? In this illustrated newspaper article Mr. Aziz gives a fine description of the Bamian giants, without the slightest inkling of the key to their mystery which H. P. Blavatsky gives us in *The Secret Doctrine*, as she does to so many puzzles of so-called prehistoric periods. So far from linking the Bamian giants with the cyclopean men of the earlier races, the writer in the *Hindu* cites authorities to prove they are post-Buddha relics. According to H. P. Blavatsky they belong to the same period as the Easter Island statues—"the most astounding and eloquent memorials of the primeval giants"—and represent not the Buddha of our comparatively modern time, but Buddhas of earlier world periods, which gives them a significance beyond the imagination of the ordinary historian or archaeologist. Present-day Bamian, though buried in the Hindu Kush moun-

tains, 150 miles west of Kabul, is of growing importance, being a half-way house on a number of trade and strategic routes, of which one is "Afghanistan's latest big motor road joining Kabul and Herat." Mr. Aziz' narrative proceeds:

The valley lies nearly 150 miles from Kabul, at a height of about 8,500 feet above sea-level, and the passes leading to it are 11,000 feet high. The road passes through beautiful country-side with changing scenery. Particularly impressive on a well-engineered road is the *pecha* (abrupt twisting and winding rise) to the top of the Shibar Pass. Here we take final leave of our continent of India and enter Asia proper. At Shibar the watershed of the Indus comes to its end, and north of it the waters flow towards that other river of history and of legend, the mighty Oxus.

Down, down, the road sweeps from the top of the pass, into the bottom of a deepening gorge. We are closed in by stupendous granite walls between which the road turns and twists, a thin frail ribbon lost in the mighty folds of Mother Earth's crust. . . .

Three principal statues have been preserved out of many which at one time existed; two are erect and bigger than any in the world, the third is seated, and much smaller. The valley runs almost due east, and the cliffs on its

north, which are now of a pronounced red warmth, rise like a wall true for about 300 feet. Deep niches cut in the wall house the Buddhas which have been carved in high relief from the mother rock. In the neighbourhood of each statue are the several systems of caves. Hewn in an infinite variety of shapes and sizes and rising in tiers one above the other, many of them are interconnected, and thus the entire mountain is honeycombed for miles. Its top is surmounted with ruined and crumbling towers.

Led by our guide, we first make our way to the biggest figure. Locally this is known as Salsal and is considered to be the representation of an ancient monarch. Big Buddha is 175 feet in height. Time and man have conspired to despoil the Buddha and the other remains of all their ancient glory. A block bigger than a cottage front has gone from the face of Big Buddha. Only the lips and chin are left of that colossal face. Much of the nether limbs has been demolished and the arms are broken below the elbow joints. Most of the frescoes which once embellished the entire surface of the niche are now no more, the very plaster on which they were painted has fallen, leaving the rock cold and bare. A few frescoes, much faded, have been spared, and even on these there are numberless arrow marks and gunshots. . . .

There is a way up the giant, a steep winding staircase, its lower end newly made, and the upper, part of the original stairs used by thousands of devout monks. After surprising turns and twists in the very bowels of the earth where torches seem useless, and long

journeying in low passages and doorways which make one bend as if in homage to Lord Buddha, we reach a narrow gallery hewn in the rock on three sides of the statue. An opening from the rear leads to Buddha's crown, right upon the bump which is a symbol of his wisdom. . . . Standing upon the head of an ancient colossus in the half gloom of the cave, we live in a world apart.

The lesser idol of course is of Buddha, though to local people and some early writers it is that of a female. Much smaller than the first described, it is big enough, being 120 feet high. Locally it is named Shah Mama, Salsal's consort, and the seated Buddha, which is between the two and about 30 feet in height, is pointed out as their child. The original staircase exists complete, and is lighted dimly through holes which open into the niche, holes originally left to support the beams and scaffolding on which the carvers worked.

Every religion has its legend of a struggle between "Sons of Gods" and "Sons of Giants." In this relation H. P. Blavatsky offsets the Bamian against the Easter Island statues.

Writing of the Easter Island giants, she says: "They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though

different in features—of a distinctly sensual type, such as the Atlanteans . . . are said to have had in the Esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian, for instance—the portrait-statues, tradition tells us, of Buddhas belonging to *previous* Manvantaras; of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size, the good and holy brothers of their wicked co-uterine brothers generally, just as Ravana, the giant king of Lanka, was the brother of Kumbhakarna; all descendants of the Gods through the Rishis, and thus, like 'Titan and his enormous brood,' all 'Heaven's first-born.' These 'Buddhas,' though often spoilt by the symbolical representation of great pendent ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Easter Island statues. They may be of one race—but the former are 'Sons of Gods'; the latter the brood of mighty sorcerers."¹

We may be told that the story of the Cyclopes in Greek mythology and the reference to "giants in those days" mentioned in the Bible are not sufficient evidence for the existence of giants in Atlantis. But China also has its dynasties of

giants, so also have the ancient Hindu Purāṇas. The Bamian giants are associated by learned Jesuits who visited the place with the Miao-tse, a race of antediluvian giants spoken of in the *Shooking*, a very ancient Chinese historical work full of reminiscences of the Atlantean civilization.

H. P. Blavatsky, noting that the immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains are the work of the Cyclopes, "the true and actual Giants of old," comments: "Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hordes of Timoor and the Vandal-warriors of Nadir Shah?"

"Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Koh-i-baba, a huge mountain of the Paropamisian, or Hindu-Kush, Chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of

¹ The Bamian relics are well protected by the present Government of Afghanistan. Mr. Aziz writes, in his closing paragraph: "Tradition associates the armies of Timur and Nadir of Iran with organized defacement of the Buddhas. Stray attacks went more or less unchecked till stopped by the Afghan Government of our own time. And now cared for by the most orthodox of Muslim States, the remains of Bamian will continue to stand, the enduring memory of an earlier faith in the heart of the world of Islam."

¹ *The Secret Doctrine*, II, 234-5; Adyar ed., III, 228.

the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the thirteenth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their Vihāras. Such Vihāras are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. In front of some of these caves five enormous statues—of what is regarded as Buddha—have been discovered or rather *rediscovered* in our century, for the famous Chinese traveller Hiouen Thsang speaks of having seen them, when he visited Bamian in the seventh century."

The eminent French anthropologist, Marquis de Nadeylac, remarks that there never was in ancient or in modern times a sculptured human figure more colossal than the largest statue at Bamian. Travellers who have examined and taken the measurements of these Bamian images agree that no larger statues exist on the whole globe. Thus, the largest statue at Bamian is 175 feet high, or 70 feet higher than the Statue of Liberty in New York harbour, the latter being 105 feet high. The famous Colossus of Rhodes, whose feet rested on

two moles at the entrance of the harbour and ships passed full sail between his legs, measured 55 feet short of the Bamian "Buddha."

The second largest statue at Bamian, which is also cut out in the rock like the first, is 120 feet high, and so 15 feet taller than the Statue of Liberty. H. P. Blavatsky speaks of three other statues, the last being only a little larger than the average tall man of our present race, each one of these statues representing one of the five human races, of which the most recent are successively the Lemurian, the Atlantean and our present Aryan race.

Quoting M. de Nadeylac and others, H. P. Blavatsky gives a vivid account of the draping of the largest statue: "The first and largest of the colossi represents a man draped in a kind of 'toga'; M. de Nadeylac thinks that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, are undeniable indications that Buddha was meant to be represented. But they really prove nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of Samādhi, have large drooping ears, this is a later innovation and an after-thought. The primitive idea was due to Esoteric allegory. The unnaturally large ears symbolize the omniscience of

wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. As a Shloka says:

"The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance.

"Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian, Burmese and Siamese, who, as in Cochin, distort their ears artificially. The Buddhist monks, who turned the grottoes of the Miao-tse into Vihāras and cells, came into Central Asia about or in the first century of the Christian era. Therefore, Hiouen Thsang, speaking of the colossal statue, says that 'the shining of the gold ornamentation that overlaid the statue' in his day 'dazzled one's eyes,' but of such gilding there remains not a vestige in modern times. The drapery, in contrast to the figure itself, which is cut out of the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. In such case, it may be asked, Whom does it represent?"

H. P. Blavatsky replies: "Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust. Three of them standing in colossal niches at the entrance of their future abode, they covered with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, as also are some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who, after the submersion of their Continent, sought refuge in the fastnesses and on the summits of the Central Asian mountain chains. Thus, the five statues are an imperishable record of the Esoteric Teaching as to the gradual evolution of the Races."

The largest is made to represent the First Race of mankind, "commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge." The

¹ *The Secret Doctrine*, II, 353; Adyar ed., III, 337-8.

second—120 feet high—represents the Second Race; and the third—measuring 60 feet—immortalizes the Race that fell, and thereby inaugurated the first physical Race—the Lemurian—born of father and mother, the last descendants of which are represented in the statues found on Easter Isle. "These were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires." According to *The Secret Doctrine*, the Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race (Aryan), and the series culminated finally in the latter.

"These are, then, the 'Giants' of antiquity, the ante- and post-diluvian Gibborim of the Bible. They lived and flourished one million years ago rather than between three and four thousand only. The Anakim of Joshua, whose hosts were as 'grasshoppers' in comparison with the Jews, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years."¹

Any fair-minded scholar will find in the universal traditions scattered

¹ *The Secret Doctrine*, II, 354-5; Adyar ed., III, 338-40.

throughout ancient and modern literature many traces left by these marvellous early races of mankind. The cyclopean ruins in the Andes, the pyramids in Egypt, the sun temples of Stonehenge and Brittany furnish a wealth of corroborative evidence as to the existence of giants on this planet millions of years ago. The statues of Easter Island and Bamian are specimens of their cyclopean architecture, representing opposing forces in the eternal struggle between the Lords of the Dark Face and the Lords of the Day, Rakshasas and Rishis as they are known in the ancient writings. We find an analogy in the fight between Rāma, King of Adyodhya, and Rāvaṇa, King of Lanka, admitted by Wilson and others to be historical personages. "The traditions of the south of India uniformly ascribe its civilization and the settlement of civilized Hindus," Wilson says, "to the conquest of Lanka by Rāma," as is indicated in the *Vishnu Purāna*, the true tradition being the victory of the "Sons of God" over the black magicians of Atlantis. There may be truth, therefore, in the suggestion of Professor Heras, cited by Mr. Aziz, of Dravidian influence in the Bamian "Buddhas," since the Dravidians as a branch of the Atlantean Race inhabited India for long ages before the descent of the Aryan migration.

WHITHER THEOSOPHY?¹

BY GEORGE S. ARUNDALE

WHITHER Theosophy?—an extremely important question.

TO A DEEPER UNDERSTANDING OF CLASSIC THEOSOPHY

Suppose we study and assimilate, as well as in a measure experience, the main statements given in our classic literature, what is the conclusion to which we come? Though it depends rather upon the book which we read and the temperament with which we read it, if we study the supreme classic work, namely, *The Secret Doctrine* of H. P. Blavatsky, we shall see that in the first place it covers a range infinitely wider than has been attained, practically speaking, by any member of The Theosophical Society throughout the world. We shall perceive that it deals with matters entirely beyond the ken of the average or even of the extraordinary human being, so that we realize that the answer to the question *Whither Theosophy?*, so far as *The Secret Doctrine* is concerned, largely consists in our endeavour to understand that great book, not through being able to experience the teachings it gives

but through the attempt to stretch our consciousness with its help.

It is well worth while, I personally think, to read that book without understanding it at all. While this does not sound like a very wise statement to make, I feel, as in the case of the great Scriptures of the world so with *The Secret Doctrine*, there is very much advantage to be gained in the very reading of the words themselves, for although they may apparently be able to convey practically nothing to one's intelligence, they convey something to an inner aspect of our consciousness.

It is of the very greatest importance for us to realize that the mind must not be the only object of our attention, the mind must not be the sole arbiter of our living. We have the intuition which is beyond the mind. We have the will which is beyond the mind. We have the Nirvāṇic consciousness which is also beyond the mind. We have even the higher mind itself which deals with the abstract as the lower mind deals with the concrete. So we have a range of consciousnesses available to us, and with which we can contact the world beyond the mind altogether.

¹ An address to the 64th International Convention, Adyar, 28 December 1939.

It is of the very highest importance that we shall not be content, as the average individual is content, with an appeal to the reason alone, but that we should seek, as it were, the concurrence of the highest state of consciousness which we can reach. I venture to say that most of the Supreme Truths that we know for ourselves are Truths beyond the comprehension of at least the lower mind, indeed beyond the comprehension of the higher mind no less. Suppose some individual says to me: "I know that God exists," and I say: "Prove it within the confines of the reason." He will certainly be unable to do so, and yet he will be right in "knowing" that for him at least it is true, though he will be wise not to insist on it for others. He knows not through the mind nor through the emotions, but through some higher consciousness which sends down the truth into the lower regions. There are so many things we know that are beyond proof by the reasoning processes.

So with regard to *The Secret Doctrine* there is so much for us to apprehend without it being able to come within the confines of the kingdom of the mind. I certainly found in reading *The Secret Doctrine*—and I had occasion myself to read it with some considerable care when I was preparing my book *The Lotus Fire*—that by entering into the spirit of the book, I

was able to gain an intangible something which was in fact a very definite experience about which I can neither reason nor explain.

It is the same with every other great Scripture. He who knows how to read the Bible, in what spirit to approach it, not necessarily with the mind but with the higher consciousness, will appreciate so much more in that great Scripture than might be normally available on the surface contacted by the mind. Every Scripture has innumerable meanings according to the level of the individual reading the book.

How little the average individual understands *The Bhagavad Gita*. He reads it intellectually, using his reasoning faculty. He deals with the various interpretations and meanings. He can enter into the formal philosophical abstractions, but that is only touching the surface of *The Bhagavad Gita*. That great Scripture itself is far beyond what we might call mechanical interpretations. It is a great Reality which must be touched far more by Life as a whole than by any particular portion of life.

It is the same no less with the great Muhammadan revelation, the Quran. How wonderful, how inspiring is that book! How personal, so far as I am concerned, it is in its revelations!

It is amazing to me that we do not pool all these Scriptures and

rejoice in all of them, realizing not only that each has its universal value, not only that each is a facet of the diamond of Truth, but that each has its own individual revelation of Truth which every one needs, not alone the members of the faith to which the revelation may have been primarily addressed.

Not only is this true of the Scriptures, but it is also true of great literature—the great poetry and prose of the world. It is true no less of the arts in all their various aspects. When I think of Rukmini Devi's dance recitals, it is apparent that one type of individual would appreciate them from one point of view, while another type of individual would rejoice in them from another point of view; while the enlightened, the illumined, would perceive the meaning, the purpose, the mission, the message of that dancing in all its fundamental Reality. Most would stop short at the form. But some perhaps might be able to enter into the Life. There are so many meanings for everything that is real and good and beautiful and true.

What is the case with regard to literature, the arts, and the Scriptures, is also equally true of ourselves as individuals. There are many meanings to each one of us. Just as we all have many moods, so do we also have many meanings, and anyone who knows an individual well will perceive that at

one moment he may have one meaning, one aspect of himself may be expressed, and at another moment there will be another aspect.

As I think of all my fellow-members, I perceive very clearly that while they may be in a particular mood today, in a particular condition of receptivity, at another time they will be more open to another type of receptivity.

We are many-faceted, we human and superhuman beings. Hence *Whither Theosophy?* involves us in the realization that there is an infinitude more to discover about each one of us than may so far have been discovered either by us or by others.

That is true of such books as *The Secret Doctrine*, *The Ancient Wisdom*, *A Study in Consciousness*, *Esoteric Christianity*, *Isis Unveiled*, and so on and so on. Each book must be realized as best the individual can realize it, and he will find his consciousness expanding through the realization, so that almost unconsciously to himself he grows by the very reading of the book, even if he is not able to go much beyond the reading.

All this is on parallel lines with what I regard to be a fundamental educational principle, namely that it is vital for young people, from the earliest age onwards, to memorize beautiful things. Whether they understand them or not is of far less moment than that they

should be entering into the rhythm of beautiful things by being able in a measure at least to reproduce them. If the teacher is competent and can enter into the spirit of their beauty, then he can convey something of them in the rhythm he gives, which rhythm the individual child catches and repeats. When I was the principal of the Central Hindu College, I was always anxious that the Hindu students, who were in a majority in that institution, should learn beautiful passages from the Hindu Scriptures, so that they might be able to repeat them, so that they might be able in due course of time to take refuge in them when circumstances might be difficult, when their lives might be girt about with darkness. There is nothing more important than the education of the memory for children and of refining that memory with all that is beautiful, that is worth remembering. I should like even our Young Theosophists to take up *The Secret Doctrine*, and even though they do not understand it, come into touch with it, especially with those first portions as set forth in the *Stanzas of Dzyan*.

Whither Theosophy? largely consists in a far more definite realization of the nature and the meaning of those eternal Stanzas. I wish I could read them in the original language, I wish I could see them in their original

symbolic form. Though I cannot do that, at least I can read them in their translation, and by reading and reading without understanding, little by little I approach understanding.

Whither Theosophy? means, from this particular point of view, a far closer intimacy between the individual Theosophist and the splendid literature which is already available to us. We must be far more conversant than we are with our great and classic literature.

In the earlier days of The Theosophical Society most of the members were very much more conversant. Theosophy to them was a tremendous revelation as given in *The Secret Doctrine* and all these other books. They were thrilled by them, stirred by them, ceaseless in their eagerness to know all they could about them. We tend to be not among those in whom familiarity breeds contempt, but rather indifference.

So my first point would be: *Whither Theosophy?* To a deeper understanding of our literature.

TOWARDS YOUR OWN THEOSOPHY

Next there is needed a deeper personal individual experience of Theosophy in our own terms, whatever those terms may be. We need more than second-hand Theosophy in our brain-houses. We need personal experience for ourselves, however limited and possibly inaccurate

it may be. It is more important that we should *be* Theosophists than students of Theosophy. As I have just emphasized, it is good to be students of Theosophy, but I do look eagerly for those who will be saying to me: I am trying to understand for myself, through experiment and experience, this, that or the other aspect of Theosophy, the great Science of Life.

It does not in the least degree matter as to the particular line of the experiment or the experience so long as each individual is trying to understand for himself and satisfy himself. We shall never gain an increasing membership of The Theosophical Society unless there are more of us who are able to stand up on the platform and say: "This is my experience." I have reason to know this, though I do not ask you to accept what I say. Here I stand as a living witness with regard to some particular aspect of the Science of Theosophy.

Most people unfortunately give second-hand Theosophy and isolate it from life itself. One is appalled as one studies syllabuses to see the number of series of lectures which are all based on second-hand Theosophy. There should surely be room in the syllabus for some individual experience offered to the public. How I long for more members who can say: "This is true, because I have experienced it and know."

It is only when we have experience of Theosophy, have the fires of Theosophy burning in us and the flames shooting out from us that we can make a real contact with the outer world and give Theosophy effectively to that outer world.

We sometimes talk of Theosophy and World Problems—national and religious problems, or any of the other great problems of life. We Theosophists must face these problems, of whatever nature they may be, with our own Theosophical individual experience.

That does not in any way mean that our experience can be considered as final. It is only a very humble stage on the way, but it is the best we can give, the best we can be. So I do suggest to you most emphatically that *Whither Theosophy?* while it involves on the one hand a study of our Theosophical literature in order to stir our own originality through the originality of those who wrote these splendid books, on the other hand, we must learn to stand on our own Theosophical feet in terms of our religion, in terms of our nationality, in terms of our temperament.

While we are here dealing day after day with lectures and addresses on various subjects, the whole purpose of this 64th Convention fails if we are not able to go home feeling that there is more in Theosophy than we have so far

dreamed of, that there is something compelling in it, something inspiring in it, something wonderful in it, something practical in it, something in it that can help you and can help others, so that you are eager to go home and to spread your Theosophy among your surroundings.

RELATING THEOSOPHY TO LIFE

New world conditions, as I said yesterday, demand a challenge as to their resolution from every single member of The Theosophical Society, and I suggested various challenging questions, so that we might determine whether some element proposed to be introduced into the World Order is or is not of value.

We must be practical Theosophists, able to relate our Theosophy in some measure or other to the life that is going on in the outer world. That is very vital, essential. We must in the future, as we may not be able to do in the present, far more intimately relate our Theosophical lives in our individual capacities to the great problems which are in the world, the problems of poverty, the problems of distress, the problems of misery, so that we may lift people out from their involvement, their imprisonment in those problems, into the freedom and hope, indeed the certainty which Theosophy gives.

AN EXPANDING THEOSOPHY

As you study Theosophy and as you refuse to remain content with Theosophy as expressed in the terms of today, as you realize that Theosophy must grow, so far as our understanding of it is concerned, and we must grow with Theosophy, I should like you to examine where there is obvious need for a development and unfoldment of the Science of Theosophy, so far as we know it at the present moment. About what will it be useful for us to know more? There are certain lines along which I should like to see our Science of Theosophy more precise, more clear, more capable of our understanding, expressed in terms which will enable us more easily to appreciate it.

Why do we want to know? Not for our own information so much, but for the giving of help to others. We have members coming to one or another of us in their distress. Sorrow has overtaken them. Trouble has come round about them. They feel they are in darkness. Theosophy means far less to them in their darkness and in their sorrow than it meant in their sunshine. So they write letters constantly to us telling us that they are infinitely troubled and quite naturally asking for help. But while they were in their sunshine there were innumerable people in their darkness. Why should any particular member of The

Theosophical Society be helped as to a particular trouble and difficulty unless he is at work constantly to relieve the troubles, the miseries and the sorrows of others? If we will endeavour to help others in their distress, we shall see far more easily the solution of our own. Why are we in trouble? Partly because we do not give even that which we have received. Why are we desolate? Partly because we have not understood the desolateness of others and have not tried to help to relieve it.

There come times when naturally distress, sorrow and unhappiness overwhelm us. We must anticipate such times by seeing the sorrow and the trouble round about us, trying to help those who are in trouble, so that when trouble comes to us, it will be far less distressful than otherwise it might be. We must first give to others. Then do we deserve to have more for ourselves.

Sometimes ignorant people appeal to the Elder Brethren, but they call on the individual to fulfil, to give what he has, before he can expect to receive more for himself.

THE TOUCHSTONE OF BROTHERHOOD

Whither Theosophy? therefore means to me to study more and more, impersonally-personally, under no sway of authority or of orthodoxy. It is a little difficult

sometimes, having positive, emphatic and even aggressive opinions of one's own, though one hopes that the aggression is blunt rather than sharp, it is perhaps impossible sometimes not to confuse one's individuality in its Theosophical aspect with the whole purpose of Theosophy and The Theosophical Society. I believe, for example, in the Elder Brethren, because I know of the Masters. I believe in Karma and in Reincarnation, because I have had just a modicum of experience of these great teachings. So I might well tend to colour The Theosophical Society with my own outlook and to colour Theosophy no less with my own outlook.

But it is very important to realize that every teaching matters less save the Supreme Teaching, as we have it in our First Object of the Universal Brotherhood of Humanity. If I believe in the Masters, my belief may be tested by the extent to which I am more brotherly. If I believe in Karma and Reincarnation, I may be tested by the extent to which they help me to become more brotherly. Whatever our belief, whatever we consider to be vital to Theosophy, depends for its larger reality upon the strength that belief gives to our comradeship to all around us.

A FREE THEOSOPHY

Whither Theosophy? must be away and away from the dogmas,

doctrines, orthodoxies of all kinds in which many of us are too often immersed today, so that when the average individual looks upon Theosophy and The Theosophical Society, he is prone to believe it involves a belief in the Masters, perhaps in the Masters as individuals, that it involves a belief in Karma, Reincarnation, planes of consciousness, and in the rest of all the innumerable teachings which have become erected into orthodoxies by people who need orthodoxy as a crutch for their onward moving.

Whither Theosophy? is into a free Theosophy, and an individual may be far nearer to the Masters, assuming that the Masters exist, because he does not happen to believe in Their existence, than a person who is always in a state of external, superficial and formal reverence towards Them.

TOWARDS MORE BROTHERHOOD

It is the Real that is wanted in Theosophy and The Theosophical Society, and the Real consists first in our recognition of the Universal Brotherhood of Humanity—I wish I could say of all Life—and second in such experiences, such beliefs as will intensify that brotherhood between us and our surroundings.

I might very well challenge a Theosophist who is supremely reverent to the Masters and thinks of Them all day long and nothing but Them; I might challenge him as to what good is his belief doing to his fellow-man in the outer world. I might challenge him likewise as to his beliefs in regard to Karma and Reincarnation. The Masters have established this Society to make us friends and comrades and not to ask us to believe in any aspect of the Science of Life, whatever that Science of Life may be.

So many people say: "I am so much happier than when I joined The Theosophical Society. I can look forward to death with satisfaction or at least without flinching. I can move onwards on my way through all the trials and obstacles so much easier. What a comfort Theosophy is to *me*." Always is such an individual wanting to hug Theosophy to himself and make of the Eternal and Supreme Science a convenience to his own individual living. He must be happy certainly, but he can only be effectively happy and continue to be happy by spreading the happiness he already has. Unless we make other people happy we shall find our own stock of happiness diminishing.

THE TRUE WISDOM AND GREAT STORIES

II. The Story of Sindbad the Sailor: Voyage Two¹

BY W. E. MARSH

BEFORE going further perhaps emphasis should be laid on the fact that what has already, and will be, offered to the reader in this interpretation, is not put forward in any dogmatic sense or with the idea that it is the only possible meaning. Very probably every one will have his or her idea as to what underlies these stories. What is said here is only one line of thought out of many, and it is hoped that it will stimulate others into thinking for themselves.

THE STAGES BEFORE REBIRTH

Now to turn to the second Voyage. In this story one of the most striking features is that we are given a different and more complete picture of the process of taking a physical body to that in any of the other Voyages. All the symbols up to Sindbad's reaching the Valley of Diamonds represent the state or condition of a soul both just prior to and ready for birth in a new body.

Sindbad this time puts to sea "with merchants of known probity"

embarking upon a good ship—showing that he had advanced somewhat further and had good karma in regard to his companions. They passed from island to island trading with great profit. By *islands* are meant the various planes of the spiritual world, and in passing down from one to another they *traded*, that is, added to their store, obtained more and more of the matter of these planes as they passed through on their way to physical birth.

THE GARDEN OF WAITING

One day they landed on a particular island which, while having fruit trees in plenty, had no men or animals. This reads like the Garden of Waiting—that place set apart on the Astral Plane where souls for rebirth await the building of their new physical bodies. There being "no men" there shows that the higher mind or intelligence was in abeyance, and "no animals" that the lower emotions and qualities were also asleep.

Trees, just trees alone, stand for man, as we have already seen, indeed this is scriptural. In Psalm

¹ Voyage One appeared in our issue of November 1939.

1: v. 3 we find that godly men are likened to trees. But here they are "fruit trees bearing fruit and seeds," and these sorts of trees are symbols of the Law which unites life both with the form itself, and with the potencies and forces within the form. By the use of the word *seeds* we are intended to understand that in this condition—just prior to rebirth—life is there, but it is asleep not active, static not dynamic, unconscious. And as the life in the seeds when put into its proper environment, *i.e.*, planted in the earth, will awaken and grow, even so will the potencies and forces in man awaken and grow into consciousness and action when he is placed in a proper environment, that is, reaches birth on the physical plane. For fruit and seeds are the natural result of past causes, and contain the germ of the future, but asleep, that is, in potential not active form.

On this island while Sindbad's friends walked about the meadows and by the streams, some gathering flowers others picking fruit, he sat down apart by a stream, in the thick shade of two tall trees, ate of the food he had brought, drank some wine, and fell asleep. When he awoke his companions and the ship had gone.

Meadows is another symbol for that pleasant realm already referred to in which we rest awhile immediately prior to rebirth. The *streams* and the *flowers* are the

virtues with which the soul is potentially endowed, the lowlier and the humbler ones; the *fruit of the trees* are the higher ones connected with the Buddhic nature. By Sindbad's *sitting down* is meant the taking of a quiet and receptive attitude of mind, and the *stream nearby* is that particular truth to which he was going to pay attention or meditate upon, its particular nature not being shown us. *Tall trees* stand for aspiration, and *being in the shadow* means that he was sheltered from the sun, that is, the higher nature was obscured or in abeyance. *Food* is also a symbol of truth, one of those necessary things by the assimilation of which the lower nature both grows and develops. *Wine* stands for that spiritual wisdom which, while it paralyzes (intoxicates) the lower nature, brings joy and satisfaction to the higher. Then he *fell asleep*, that is, he became careless, and allowed himself to fall into a condition in which he was oblivious to spiritual enlightenment. When he awoke he was alone, having reached the threshold of the physical world.

GRIEVED BUT DETERMINED

The grief and distress through which he passes on finding his ship gone, represents the feelings said to be felt by some when about to take a new physical body. Dion Fortune gives a very vivid picture of this anguish. T. Subba Row,

too, is recorded as complaining bitterly of the troubles of his new body when he returned again to this world.

When he reaches a calmer state and reason reasserts itself, he takes measures for his safety. Having commended himself to God, he climbs a lofty tree and looks about him. *Tall trees* always mean aspiration; having uttered the Word of Power he sends forth an earnest call for help. Looking back over the sea, the way he has come, he sees no help there, but on turning his gaze forward his attention is attracted by a white object, he descends and makes his way towards it. On approaching the spot he had noticed he finds a roc's nest with an egg in it. This egg is 50 paces in circumference, white and smooth. While he is examining it the roc itself appears, darkening the sky with its size, and settles upon the nest. Sindbad ties himself to its leg and the sun sets. In the morning he is taken so high into the air by the bird as to lose sight of the earth, and on the descent loses consciousness. When the bird alights again on the earth Sindbad recovers, finds himself in a deep valley, with high mountains on either side. He loosens himself from the roc, and watches it capture and fly off with a serpent.

Birds are symbols of truth, and the *roc* being the greatest of all birds stands for the greatest of all

these truths, namely, those Great Ones who have "gone before," the Elder Brethren of Humanity, the white egg is that which They produce or form, *viz.*, the Great White Lodge. The 50 paces treated according to the Pythagorean system equals 5, and this number in the same system stands for that freedom which perfect obedience to the Good Law gives, but being multiplied by 10 means that it is increased or raised to a much higher level than usual. This obedience is the outstanding quality of these Great Ones.

Sindbad tying himself to the leg of the roc means that he had perfect faith and trust in the Good Law, and was keen enough to make an opportunity of any circumstance which offered however unlikely it appeared. The setting of the sun is the end of a cycle, after which there is a period of rest, Pralaya, and in the morning a fresh cycle begins, in this case, as we shall see, it is his reaching the Physical Plane.

A BIRD'S-EYE VIEW AND UNCONSCIOUSNESS

Sindbad being taken so high up into the air represents the bird's-eye-view of our coming physical life, which is always said to precede the return to earth, and his loss of consciousness seems to mean that, for some reason, he was unable to avail himself properly of the opportunity thus offered.

The *valley* is the Valley of Life. The high *mountains* on either side are the pairs of opposites to be found everywhere in this life, and from which escape is impossible—ebb and flow, good and evil, light and darkness, positive and negative, etc. The *serpents* are used as symbols for many things good or evil, according to the need of the story in which they appear. Here they are not plain serpents but (1) hissing or loud-breathing and (2) appear and disappear. The story says that they retreat into their holes in the daytime and only come out at night. *Loud-breathing serpents* stand for the emotional part of our nature, which distracts the attention of the Ego by its desires and turbulent nature, and draws it away from its aspiration to higher things. *Hissing serpents* are symbols of the desire-mind which, through its knowledge of good and evil, becomes the Tempter. The *hissing* is the activity of the senses which blunt and deafen us to the call of our spiritual nature. Their disappearance in the daytime and coming out at night means that they are the inner (unseen) forces of relative existence by which the growth of the soul is stimulated. They are dual by nature (day and night), and are composed of our higher and lower selves. They also represent the Wisdom aspect of nature and the Desire aspect. The roc (the Elder Breth-

ren) has conquered them and now feeds on them, that is, uses them to build and sustain its own (spiritual) body.

THE CONFLICT IN LIFE

They are still an object of fear and dread to Sindbad, for he has not yet overcome them, that is, conquered his lower self. He looks about to find some means of defence from them through the night, and finds a cave into which he retires at sundown. He closes the entrance with a stone, yet not so much as to leave no room for light and air to come in at the top. After securing himself in the cave he eats some more of the food he has brought with him. This symbol *food* has already been explained more than once, and the reference is the same again now. He finds he has retreated into the lair of a serpent, which he hears hissing, but by keeping very quiet he escapes danger and in the morning leaves the cave.

This dread and fear felt by Sindbad shows that he is not yet perfected, and is still in the power of the pairs of opposites. The cave into which he retires is that inner chamber into which we are told to go when we wish to pray. The *stone* not closing the aperture at the top tells us of the attitude of aspiration and meditation into which he is intending to settle himself, and reminds us that we

should not close ourselves to higher things.¹

The hissing of the serpent in the cave means that, try to avoid it as he will, his own lower self goes with him everywhere, even into the secret and sacred recesses of his own heart. But he is a strong and well-advanced Ego learning to subdue the evil in himself, and so comes into the morning of another day unharmed.

HOPES OF FREEDOM

In the morning he walks about the valley feeling very disconsolate and sees no hope of escape. He notices large numbers of fine diamonds strewn about, but spurns them, treading them under his feet. After a while, quite despairing of getting out of his present uncomfortable position, he finds a spot in which to rest, intending to go to sleep. No sooner has he settled himself than he hears something fall nearby, and upon investigation finds it to be a large piece of meat. Then he remembers tales he had heard (but always disbelieved) of the Valley of Diamonds, and how merchants obtained the precious gems from it by throwing large pieces of meat down, to which the diamonds,

on which they fell, stuck. The eagles, which lived in the crannies above, flew down, seized these lumps of meat and carried them up to their nests at the top of the rocks. The merchants would then run to the nests, frighten off the birds and secure the diamonds.

This arouses his hopes of freedom. After having filled his bag with the largest and best diamonds he can find, he ties himself to one of the biggest pieces of meat, is carried to a nest, and rescued by the man who has picked that particular one for his own. Sindbad offers him half his store of stones, but the man will only accept one, saying that that will serve for all his needs for the rest of his life. Sindbad returns with the merchants to their home, trades some of his gems for merchandise, takes ship, and returns to Baghdad without mishap, visiting various islands on the way.

FINDING THE WAY

The *diamond* represents Spiritual Truth in its highest, purest and best form. The spurning of them when alone shows the uselessness of this truth and of the virtues it connotes, unless they can be used in company with, and for the benefit of, one's fellow-men. So long as he remains alone they are valueless, but directly he sees a chance of getting out of the valley and returning to the company of his

¹ This brings to my mind very forcibly the symbol a friend of my youth used for meditation. He imagined himself, as it were, inside a pepper-pot. Enclosed on all sides and at the bottom, but with holes at the top to let in the Wisdom which comes from above. He used to explain that any symbol would do which shut out the lower and let in the higher. And this is what the cave, with its stone partially covering the opening, does.

fellows, they become riches and he collects as many as he can.

The pieces of *flesh* represent man's lower nature, the control and right use of which we are here in this world to learn. It has not to be "killed out" or destroyed, but made obedient to the higher will, made use of in obtaining and developing those qualities we are here to evolve, all symbolized in this story by the strange use to which these lumps of flesh are put by the merchants. Sindbad ties himself to one of these pieces, that is, he allies himself with his lower nature in such a way as to make it subservient to his will and to allow the divine will (eagles) to carry him out of the valley to the higher realms (top of the rocks), where aspirations (birds) lodge (nest) and rear their young (*i.e.*, other and higher emotions and thoughts).

Here he joins the *merchants*, who, as we have seen before, are those qualities which are concerned with the conversion of the things used in this life into those connected with the higher life, transmutation.

The refusal of the merchant into whose nest Sindbad was taken to accept more than one diamond, reminds us that "one thing only is needful" to lead men to heaven, and that a multiplicity of things is but a distraction on the Path. The admiration of the merchants for the size and beauty of the diamonds

collected by Sindbad, reminds us that the descent into the difficulties and dangers of life and the learning of the truths it teaches (collecting the stones) personally, is better than keeping out of these dangers and depending on what can be obtained by chance, observation and the doings of others.

HOME AGAIN

As in the first Voyage, the return to Baghdad is the death of Sindbad, and his reappearance in the heaven-world, this time with an added store of Spiritual Truth. The reference to visiting various islands on the way back refers to the different planes through which we pass on the way to our Home.

A large number of symbols in this story have been left unmentioned not because they have no meaning or are of no value, but because it is possible to spoil the effect by going into too much detail. As a friend of mine to whom the writing of this interpretation has been referred says, "It is possible to split a web of imagery into fragments if every individual thread is pulled too hard"; much has been left to the imagination of the reader to fill in for himself, and he will find both interest and profit by doing so. Or maybe he will prefer to follow another meaning for the set of symbols in these tales. If so, I shall have no quarrel with him.

IRELAND: "A LITTLE CANDLE IN A NAUGHTY WORLD"

BY SHAW DESMOND¹

I HAVE roamed the world. I have met all sorts and conditions of men and women. I have "fought with wild beasts at Ephesus." But never have I met the psychological and *spiritual* puzzle that is the Irishman and the Irishwoman! Only in Ireland is that to be found.

THE ISLE OF SAINTS AND SEERS

Eireann was once known as "The Isle of Saints." Once she was that "candle in a naughty world" which then was Ireland in Europe—a Europe of desolation and despair. Her men and especially her women often looked like Gods. Yet, does she refuse to hold up the flame of that candle which is "the candle of vision."

I am one of those who believe that my country is one of the greater centres of light of our earth and that quite apart from her people. I remember my friend "Æ" once telling me in his house in Rathgar Avenue that out and up from the centre of Ireland there poured a great flame. That he with others had clairvoyantly seen that flame.

¹ See note on page 151.

And that the flame was the outward and visible sign of the inward and spiritual grace of a mystic isle which only awaited the Event and the Man to release it before the gaze of all the world.

These last words are mine, not his. But that was how I felt him to mean it.

What is it that prevents such release? Why is it that the Irishman is impellently, inscrutably parochial rather than inter-planetary? How is it that this most insular, most parochial of all Europeans—if he be a European, which I doubt—can at times show those flashes of the cosmic which you find in James Stephens' *Crock o'Gold*; in Æ's *Candle of Vision*; or, as has been said, in my own *Tales of the Little Sisters of Saint Francis*?

Like some other Irish writers, I find myself constantly impelled to this cosmic vision. It seized me in *Chaos*, in my recent book on reincarnation, and in many of my other books and plays. It seized Yeats and it seized that very remarkable writer Shaun O'Casey, who has never yet come to his own,

but who feels that he is destined for greater, deeper work than that by which he is known, excellent though it be.

Ireland was then like a child born out of due season. She has been cut off from all European thought-currents, and to her own unfortunate undoing, was never conquered by the Romans, and so was never touched by that cosmopolitanism without which even nationalism itself is but the frigid bloom of the Upper Alps.

WHO UNDERSTANDS THE IRISH?

The only people on this planet who have the secret of Ireland and her people, are the Theosophists. It is strange, but it is true. The Mahātmās in the Himālayas know all about her. Rarely do they speak of her. Of all countries, she is the one least contacted or explained by the Great Ones who stand behind life.

There is a reason.

For Ireland is that "Doomsland" of which Shane Leslie wrote so penetratingly in his novel of that name. She is still the island of Bernard Shaw's *John Bull's Other Island*, even though Shaw never had the faintest idea of the thing which is the very heart-beat of his country. What G.B.S., with fatal intellectuality, does not understand is Ireland the celestial; he realizes only Ireland the terrestrial. And about Shaw himself—

once, perhaps, High Priest of Atlantis—for that matter, there is a great mystery; he who with so much that is godlike, yet always eludes the Great Secret!

Ireland's day is not yet!

"A child born out of due season," she once sent her missionaries throughout a raddled Europe to build their churches and to illuminate their missals and to beat their precious metals. Yet had she not come to her own in that season of time.

That glorious period, which she now so often ineffectually but piteously recalls, was but a flash in the pan of life . . . and death. The flash came to illumine a world of the vast unconscious. Some day the Irish flame will come into the world of the *conscious*—to that world which now, in the Aquarian age, we are entering for the first time.

Ireland's past is not her future, as she has so often thought! Her "future" still lies before her. He that has ears to hear, let him hear! The others will not matter.

CONFLICTS PAST AND PRESENT

Deep under the dross which covers the gold that is Eireann's, there lies that precious jewel which the souls who now live upon her surrendered a quarter of a million of years ago in Atlantis. For now the truth is out!

The Irish are Atlanteans. They are that fraction of Atlantis which

yielded itself to the lust of power and the pride of the eye and of the intellect, forgetting the spirit. And with the forgetting, lost themselves in the cataclysms which swallowed the "Lost Continent."

One day, Atlantis will emerge from the shadow and Eireann will be the torch-bearer to hold a light to that celestial midwifery. But that day is not yet. Many bloody pages have still to be turned in the Irish Story—many conflicts fought, not with the foes of the outside but with those of the inside; and then, one day, the blessed dawn will come and Ireland will find herself, and with it, the resurrected Atlantis and the world.

The Irish are a cold and calculating people, as I showed in my *Isle of Ghosts* which aroused so many heart-burnings in my native island. They are the exact antitheses of what the world thinks they are and of what they think they are themselves.

Their fire is the "snow-fire." Yet, deep beneath, there lies the warm heart of tradition, the almost godlike power of paradox; and the unconscious wish to free themselves from those Atlantean bonds which they set upon themselves when time was young; the Irish Celt always sets his bonds upon himself.

For the Irishman lives in the unconscious. With, it is true, a piercing sight, or as the Danes call it *Blik*, within its limits, he sees

nothing outside them. He lives in a perpetual "Twilight of the Gods"—that *Götterdämmerung* in which everything is distorted and in which everything is vain.

Yet every now and then, he will flash into the "intuitive conscious." That is why the very man who has been talking the stuff with which lunatic asylums are fed, will, in the turn of a hand, speak the substance of which the worlds of light are made. That is why the Irishman speaks in the paradox at which the uncomprehending world laughs and shrugs its heavy shoulders and which it calls "bulls."

He will talk about anything or nothing for as long as breath and light hold—and even into the black darkness. Like the little *leprechaun* in the *Tales*, who thought and talked on:

Whether the moon is the midnight sun
And whether the earth and the sky are
one. . . .

And where the bee doth get its hum?
Why the stars go in and out
And the clouds do wheel about,
Why the tides go out and in
And what do mortals mean by "sin"?
Why the bumble-bee doth suck
And why the billy-goat doth puck?

Why gnats have stings
And bats have wings
And what is it in the thrush that
sings? . . .

IRELAND'S DAY IS TO COME

For all of us Celts suffer from "distributed mentality." That is to say, broken mentality. It has a

scientific name, yet it is a fact—and, as we know, all "science" is not by any means fact. That is why the Irishman always sees to each new thought a hundred angles; why he will quarrel bitterly about anything or nothing; why it is he oscillates between saint and devil.

For in each Irishman dwell always one angel and two devils!

These indwellers have battled eternally for unique possession. One day, the angel will expel the others. It is but a question of time and reincarnation. Some day, the Irishman will be, not the score of other selves which he so often today is, but *him*-self.

But first he will have to learn in the schools of earth and heaven. He will have to learn that not only is he an immortal spirit, which he knows, but that again and again he has to return to earth to learn his lesson. That there is such a thing as karma which none may escape. And that the Master whom he professes to follow, Jesus, stood for love, not for hate, and for wisdom, not dogma.

It is these facts which the Irish Theosophists have set themselves to promulgate amongst a people

who often scarcely know them: the faithful few who have planted in their island the Ancient Wisdom without which men and women may not live.

For of such is the salt of the earth!

How and when will this awakening come to the Ireland we love?

Very soon, I feel. We are about to enter a four-dimensional world as everything indicates, from scientific discovery to the thoughts which now run through men's minds and which lie outside time and space. For mankind is now for the first time thinking "four-dimensionally."

The Irishman has always had this "four-dimensional" quality of thought. You see it peculiarly in Yeats's verse and in the fairy-tales of those who often knew not that which they were writing.

The Irish Atlantis shall yet rise from the waves, with the Ancient Wisdom fired by love. That "Lost Continent" which, as the night draws down, the sailor-man gifted with "the sight" can see beneath the blue wave, waiting its hour:

*Within the evening shadow, softly pent
In dusky beauty—my Lost Continent.*

THE CASE FOR FEDERAL UNION

CONDENSED FROM W. B. CURRY'S BOOK¹

CHAPTER 1

MEN and women are becoming increasingly exasperated by living under a constant threat of war. People are beginning to understand that peace is not a matter of good intentions, but can result only from effective ordering of the common affairs of mankind.

After the 1914-18 war, we imposed on Germany crushing indemnities, unilateral disarmament, and the loss of her empire. But we failed to achieve the object for which millions believed they had fought and died. It takes eighteen years of love and pain, of toil and care, of sacrifice and unremitting attention, to produce a healthy young man. It takes but a second to kill him.

The total cost of the war (1914-18) to all belligerents was £70,000,000,000. If mankind were prepared to raise and spend any such sum on constructive endeavour, this whole planet could become a garden.

The inescapable condition of the survival of our species is the recog-

nition that "unless we end war, war will end us."

Economically and technically the world is already one community. If we are content merely to believe that only Hitlerism is an obstacle to the peace of the world, we shall not achieve an enduring peace at the end of this war.

What are the fundamental political conditions out of which the likelihood and possibility of war arise? We need to keep steadily in mind that this war is to have a constructive purpose, and that that purpose will be frustrated if we allow ourselves to be dominated by mere hate. In 1914-18 so little was done to prepare public opinion for the necessary conditions of a settlement that a decent peace, when the time came, was impossible of realization.

Is it not possible that advocacy *now* of Federal Union might play the same part in the next few years as was played by the propaganda for the idea of a League of Nations? Mr. Wells says: "The only way to organize world peace lies through such a Federation, and the only way to get that Federation is boldly, front-wise, in the sight and knowledge of all mankind."

¹With acknowledgments to the Author and the Publishers—Penguin Books Ltd., Harmondsworth, Middlesex, England.

CHAPTER 2

The theories as to the cause of war can be classed under two prevailing schools of thought :

(1) *War results from* the rivalries of competing groups of capitalists ;

(2) *War results from* the anarchy of armed sovereign States and absence of effective international law.

I believe that both are right. Capitalists doubtless find themselves from time to time engaged in rivalry with each other. If sovereign States did not exist, capitalists could not use them for their purposes.

Mankind is divided into many different sorts of groups. In what respect do groups that fight differ from those that do not fight ? Those that *do fight* differ in one respect, and one only, namely, that they are sovereign States. All other alleged factors productive of war, such as capitalism and original sin, are just as much present in the groups that do not fight as in those that do.

European States are in a condition of chronic "defence." The root evil is international anarchy, and the root problem is how can this international anarchy be ended.

The Kellogg Pact was a declaration renouncing war as an instrument of national policy. The Treaty was simplicity itself, containing but two clauses : (1) the nations agreed to renounce war as an instrument of national policy ;

(2) they undertook to resort only to pacific means for the settlement of disputes. The Pact made no single step towards the elimination of the causes of war ; it was impotent because it did nothing whatever to abate the evil of sovereignty. It expressly reasserted this sovereignty.

We need new ideas, new loyalties and new institutions. If we retain sovereign States and do not set up an international government, who is to control the forces that will restrain the aggressor ? Are we to suppose that all the powers will have triangular Staff talks, thus ensuring that the aggressor knows in advance the plans and disposition of the forces that will be opposed to him ? This system is silly, and the larger the number of powers engaged the sillier it becomes, because it does nothing to substitute law for anarchy.

Shall we fall back upon pure pacifism ? There seems no reasonable chance of soon converting to absolute pacifism sufficiently large numbers of men to make their influence politically effective. What is important is that no situation should arise in which men are asked to fight. Ordered world government is the only escape from international anarchy.

CHAPTER 3

Human beings tend to form themselves into groups. The modern

State claims the right to unlimited obedience from its members, and membership of some particular nation is practically compulsory, a man is not invited to become a member of his native land. We ought therefore to expect greater regard for individual rights than if the obligations were voluntarily assumed. Mischievous conceptions of honour and sovereignty make men unwilling to surrender national rights in the interests of fundamental change in the organization of the world. The Commission framing the Covenant of the League of Nations had to exercise the greatest care not to insert any clause which might be thought to involve an infringement of sovereignty. This made it impossible for the League to deal with really important questions except talking about them.

There is a curious belief that the interests of one's own country are more important than they would have been if one had been born somewhere else. This lack of universality is one of the chief defects of patriotism. The herd-instinct becomes associated with the State and gives rise to the sentiment (not the instinct) of patriotism. This sentiment could easily be altered or diminished by a different form of education. It is to a considerable extent artificial. The two chief agencies by which nationalist feeling is maintained and artificially stimulated are the Press and edu-

cation. Children are exhorted to self-control as regards their other passions, but the passion of nationalism seems to be most admired when it is least under control. National self-complacency is engendered to a degree which we would think intolerable in an individual. This leads to the maintenance of huge armaments and the growth of a system of alliances in which each State upholds in public the doctrine of the balance of power, while manœuvring in private to upset the balance in its own favour. These evils are directly due to the institution of sovereignty, and can only be finally remedied by the creation of a genuine international authority.

CHAPTER 4

It is not desirable that the group-consciousness of a nation should be religious or quasi-religious, since this attitude leads at once to intolerance and tyranny. Groups called nations should become more like other groups, submitting to some measure of control by the community consisting of mankind as a whole. We already live simultaneously in two worlds : the technical world, which is international, and the world of political thought, feeling and prejudice, mainly national. Internationalism is already an established reality in Science, Music, the Arts, Socialism, Liberalism, Tariffs, Free

Trade, Conservatism. Nationalism and civilized existence are irreconcilable. In economics the contradiction between reality and nationalist obsession is most devastating and our thinking bedevilled by nationalist superstitions. To the arguments of international trade and the division of labour, political frontiers are absolutely irrelevant, for these frontiers are largely the result of dynastic, military and historical accident, having no connection with the realities of modern economic life. Economic progress involves constant readjustment and the case for universal free trade is overwhelming. The objections of vested interests to innovation have always been and always will be there. The goal is one of adjustment, not of mere resistance to change; our problem is not to discover how to prevent change, but how to make it as painless as possible. When our common organism begins to ail, we cannot reasonably expect to cure it by each nation seeking to cure its portion of the nerves, blood and tendons separately. We cannot live without these, nor without a head, as an effective means of governing the whole.

The freedom conferred by sovereignty seems to be a very queer thing. It compels us to do without many things we want in order to spend vast sums on armaments that we do not want. It causes us to throttle each other's trade and to

impede each other's travel. From time to time it causes us all to be conscripted and thus lose our freedom altogether. It causes outbreaks of mutual mass homicide during which millions lose not merely their freedom but their lives. Is anything more bound than this freedom?

CHAPTER 5

It is the individual alone in whom virtue ultimately resides, and in whom civilization can alone be realized. The State is but one of the many groups in which individuals find it convenient to organize themselves for the purpose of realizing their common ends. There is a maximum of liberty, then, when there is a maximum of opportunity to act according to one's own desires, and a minimum of compulsion to act according to someone else's desires. But there is a clash between the interests of different individuals. Unless we are to have freedom for the strong and slavery for every one else, there must be an authority which can administer justice impartially. The doctrine of liberty does not therefore lead to the conclusion that all restraint is undesirable. The question of free thought never arises except over issues that are doubtful. It is precisely because the issues are doubtful that all sides should be heard. What form should be taken by the limitations to freedom that

are shown to be necessary? The idea of Law. Where freedom is restricted, it should be in accordance with agreed and published rules, administered by a judiciary which is independent of the executive.

Two essential fundamental principles of democracy are the principle of consent and that of reason and persuasion. The preservation of democracy depends upon the recognition that law and order are valuable things, and that the habits of tolerance and rationality are bound up with it, implying an absence of fanaticism and the ruthless enthusiasms that fanaticism engenders. Nations have no more right to sovereignty than individuals to absolute independence; both mean anarchy and both are destructive of the law and freedom.

CHAPTER 6

What are the functions at present under the control of national States which, as an indispensable minimum, must be handed over to the organs of a world community?

(1) *The Foreign Office*: All questions now dealt with by Foreign Offices should manifestly be dealt with by a world authority.

(2) *Armed Forces*: Independent national armaments are by their very existence, an expression of the belligerent character of the sovereign State.

(3) *Economic Relations between States* must be governed by an organ of the world State; tariffs in their present form are wrong because they are an attempt to divert and interfere with the free flow of international trade in the self-regarding interests of a particular group; they do not reflect the spirit of peaceful international co-operation.

(4) *International Finance*: Export of goods, spheres of influence, the control of raw materials should be determined not by diplomatic or military threats and pressure but by an international authority whose function is to do justice.

(5) *Colonies and Mandates*: Nobody should have colonies. All that any nation has the right to claim is the same access as any other nation to the markets and raw materials of the countries that are now colonial possessions. They should all be put under full international control.

(6) *Control of all International Communications*.

(7) *Control of Currency*, as this is one of the prime functions of world government.

(8) *Movements of Populations*: These should not be made reasons of power politics. The normal rule should be the recognized right of anyone to go anywhere, save for reasons of quarantine, and to be accepted anywhere as a citizen of the world.

(9) *The Development of World Public Opinion*: Every one should have full and free access to the same sources of information. The right to full and free access to ideas and knowledge the world over must become one of the rights guaranteed by the constitution of the new world order. Only so can world-wide loyalties and world-wide public opinion emerge.

CHAPTER 7

There are three main forms of world order possible:

(1) *League of Nations*, or some other form of what is known as Collective Security.

(2) *A World Super State, viz.*, one effective world government exercising all or most of the functions now exercised by existing national governments.

(3) *A Federal Government*. This would have analogies with the present governmental structure of the U.S.A.

League of Nations: The essence of a League is that its unit is the State or nation. It depends on the continuing good faith of constantly changing governments. In order to preserve the principle of sovereignty decision must be unanimous. The prestige of the State flouts the most elementary principles of democracy. It has great difficulty in securing unanimous agreement. Having secured agree-

ment it cannot make any advance plans to enforce its law; it is therefore incapable of inspiring in its members confidence in its power to protect them.

A World Super State must be autocratic to a supreme degree, it would be in danger of becoming not so much a government as a strait-jacket. It would produce men who were either slaves or rebels.

A Federal Government seems to give the best of all worlds. Each State controls such matters rightly considered to be local matters. Government is divided into two parts, local and central. Each citizen has a double citizenship, as citizen of his State and of the Federal Union, voting in two sets of elections. There is no question of securing unanimity among the governments of separate States in order to secure their ratification of its edicts. Its power is effective but limited; its police action becomes genuine police action and ensures general respect of law. Because law enforcement is possible it becomes simple common sense. The union of free men for the preservation of their liberties is the basis of democracy.

CHAPTER 8

"Men of vision" were once derided as "visionary young men." Men cannot hope to achieve reasonable and effective world government

until they abandon unworkable assumptions and start thinking afresh. A world federation must be started with the democracies because:

(1) *the rest* are either too backward or actively hostile;

(2) *the new world order* is to have a democratic basis;

(3) *if discouragement* is to be avoided, the Union must achieve success from the beginning.

The important thing is that those who have the sense to unite should proceed to unite. If our Federal Government is to be genuinely based on the principle of freedom and equality for all men and not simply for men of one race and one language, it is important to include from the beginning all men of whatever race or language who are prepared to accept its basic principle and sufficiently developed politically to know how to put them into practice. *Fifteen States are suggested to start this Federation: United States, United Kingdom, France, Canada, Netherlands, Belgium, Australia, Sweden, Switzerland, Denmark, Finland, Ireland, Norway, Union of South Africa, New Zealand*, because geographically they are grouped around a *common body of water*; because *their culture is inextricably connected*; because *in the things that matter these are most powerful* and the autocracies are weakest, and they can therefore unite and make the *world safe for peace and free-*

dom. A Hitler could be arrested at a stage when it would mean merely police action and not a war.

CHAPTER 9

Federal Union has been attempted and actually been worked in the United States of America, Switzerland, Canada, Australia and the Union of South Africa. No single difficulty now advanced as a psychological or political or economic impediment to union was not thought to be an impediment in 1787. There seem to be people who are prevented from embracing the idea of Federal Union because they cannot be told in advance how all questions can be answered. When has an anticipated inability to solve a question ever prevented conquest or held up the march of Empire? *Time is an absolutely vital factor*, since the alternative to Federal Union is absolute disaster for mankind. The issue that confronts the world is cosmopolis or catastrophe. Federal Union makes no revolutionary demands; it merely asks democratic countries to put into practice over a large area principles to which they have already become accustomed over a small area. With the fear of war removed, tolerance and freedom would seem less dangerous and would therefore be less resisted.

A warless world will only come when one Government has the ordering of all world-wide affairs. The pacifist's refusal to fight will not solve the problems that give rise to war. In the United States of America the fact of a large customs-free area has been one of the chief contributory causes of prosperity, and had the effect of raising the standard of living. The present political and economic system of Russia is not suitable for amalgamation with that of countries still in a stage of liberal capitalism. Federal Union will have to devise methods of collaboration and intercourse with all that part of the world not originally included; it is in no way an Alliance *against* other peoples; it will not have finally succeeded until it has embraced the whole world. Self-governing dominions would become members on the same basis as the mother country.

Federal Union claims that having got rid of war, it will have got rid of the greatest single evil that afflicts mankind and will so find the time, energy and opportunity to attend to the others. It will provide conditions under which these may be solved.

India and *China* cannot be neglected, but at present they have enough to do with their own affairs without bothering about the rest of the world; we could secure them freedom from external molestation.

As a free country, provided with technical and financial assistance (not domination) in the solution of her own problems, *India* would play an important part in the new world order.

No nation will welcome more than *China* the opportunity of helping to build a sane, peaceful, democratic world once she has been rescued from aggression.

TO A TREE

Had I thy roots twining in richest soil,
And thy strong base grown from a secret toil;
Had I thy supple branches, grace-endowed,
With ripening fruits now delicately bowed;
O had I thy wide-reaching arms to raise
Filled with the heavenly sunshine, poised in praise—
Then ever upwards to the light I'd grow,
And spreading outwards shield the world below!

PEGGY STREET

POINTS OF VIEW

BY KAE KHUSHRO J. KABRAJI

(The need for some such thoughts as the following appeared to the writer when Sir Robert Kotze's article on "World War: Is It the Will of God?" and Mr. Philip Lacey's comments thereon appeared in THE THEOSOPHIST, October 1937 and April 1938. Before, however, they could all be written, a war which may become another world war, more devastating than any yet known to us, has come. Some of these thoughts, therefore, will perhaps be apposite and will clear the way to individual thinking and action for some.)

Every human phenomenon can be examined on its different levels and the verdicts from each of them must necessarily be different. Looked at from the lowest human levels, a wrong-doer is just a criminal, anything between a rogue and a thorough villain, and richly deserves to be treated as such, that is, less or more harshly, inimicably, inconsiderately, as if he belonged to a category too far removed from that of decent human beings to call for other treatment. The circumstances in and the process by which he fell into wrong-doing rarely come in for consideration, and the worst is tacitly assumed of him—that he is, more possibly than not, irredeemably and dangerously hardened in greed, vice, cunning, unscrupulousness and the like, a public enemy, who must therefore without loss of time be cornered, judged, punished and removed from society, for its protection.

And, since he has forfeited his claim to the consideration and kindness which are the right and dues of decent individuals only, it is often thought fully justifiable if the section of society wronged by him acts with vindictive ruthlessness towards him.

From a little higher level, the wrong-doer appears only as an unfortunate product of regrettable circumstances, heredity and education, which have made him wrong-minded, killed or dulled his sensibilities, and made of him an opponent of God's Plan, a destroyer of the good and happiness of his fellows, and in particular of those whom he has made his victims. Nevertheless he is "a bad lot," perhaps incurably so, and, in any case, too difficult of redemption, now that nature and the world have ingrained in him wrong outlooks and habits of mind, emotions and body. Therefore there seems no way more practical than to deal with him firmly, countering mainly by force all his anti-social actions and tendencies, as long as he persists in them; there can be no taking risks with a man of warped and blunted sensibilities and reason; kindness and trust are more likely to be abused than not, whereas severe and deterrent treatment would best show him that he is up against stronger things than himself, namely, society and law, from which he will only reap pain and frustration till he mends. But any thoughts of

retributive punishment or condoning of vindictive action have no place on this level.

From a yet higher level he is seen to be on a stage of evolution where he is not yet enlightened sufficiently to understand and master his circumstances, and has still to learn much through suffering, the causes of which he is consciously or unconsciously but weakly sowing by his wrong-doing. Already our attitude of animosity or condemnation has given place to that of sympathy and the recognition of the need for tactful handling and positive benevolence. We should like to give him chances to reform himself; we try to alter his surroundings, remove him from the grip of the circumstances which have been too much for him. But we still consider him a danger to society—an infectious sore on it that must be cut out or sterilized lest it infect more of society—and a depredator whom society must circumvent.

A still higher viewpoint, and we begin to regard him as right *for himself* (i.e., for the stage his evolution has reached), just as the good man or saint or humble servant of mankind is right for his self. His wrong-doing, however hideous and painful to us, however destructive, still has its place in Nature, in the Plan—God's Plan; and the sufferings it brings to us are only what are wholly and truly due to us, are needed by us, and so are *gifts* to us from Those who watch over us—from the Lords of Karma—sent through him. In that wonderful economy of Nature, which takes care of and provides all that is needed by or must happen to each one of

us, we now begin to see, accept and even appreciate the place of him whom we called the criminal but now look upon as our ignorant, undeveloped or weak brother. Our reactions to such a brother and to what he brings us of trouble, loss or sorrow do not tend hereafter towards self-protection or even the protection of the causes and individuals nearest our hearts, but are made up only of the desire and spirit of helping him to something better, of leading him towards the next step in his evolution and to the power and the way to master his circumstances, break his chains, know a little of greatness and beauty, know himself—and his goal. And our attitude to him naturally and logically becomes or should become one of *gratitude*, for his having served as the agent of the Lords of Karma in bringing us what was our need or due, a gratitude nevertheless not unmixed with the deepest regret—for ourselves that such destructive and unpleasant inflictions should still be needed by us, for mankind that even its most advanced sections today should produce such individuals, and for him that, by so acting, he lays up for himself so much sorrow and frustration in the future. We know that many a time we ourselves must have acted essentially as he is now acting; and we know how bitter have been the fruits for ourselves, and that only such will be the fruits for him of this wrong action of his. May he not sow to reap any more sorrow than he can help; let us do all we can to see that he does not: that alone can now be our wish, our reaction.

Yet higher standpoints—of which we can but vaguely and difficultly write or

think . . . The lowest of them can only be that from which we look sorrowfully upon all who do wrong as serving *in that action* the hierarchy of Evil, the wielders of the Dark Forces, as weighing down by that much the dark scale of the balance, adding by that much to the burden of the world, . . . that a greater challenge may be thrown to the forces of Light and a greater effort, greater power, may be called forth among them in the struggle that must ensue. And, just as even these brothers of the Left-hand Path ultimately serve only the Manifested Absolute and His Divine Purpose—though they began and in their earlier stages were apparently in deadly opposition, doing Them only harm and disservice—so our wrong-doer is just one of those who elect to become, or drift into becoming, parts of the great machinery whereby wrong and sorrow and failure and loss continue to be provided in the world, and must continue to be so provided till Right has at last grown strong and men fine enough not to permit nor to need them any more. And thus, even on the most horrible and revolting evil-doer and his deeds we learn to look only with compassion; and, on the dread Lords he serves and the bitter part They have to play,¹ also with that same deep compassion—mixed perhaps with an awe akin almost to respect, for the tremendous power, organized knowledge, skill and strength built up and wielded by Them.

* * * * *

As "the evil-doer" is a concept rooted in relativity, so is "evil"—all

¹ See the last of Dr. Besant's talks on the Powers of Evil published in 1937 in THE THEOSOPHIST.

evil, including war and its attendant horrors, its utter undoings, its destruction of lives and the wherewithals of life for the survivors, its ruining of culture and the treasures laid up by it in the slow course of centuries, of organization, order, peace (all built up with such efforts and at such cost), of beauty, happiness, progress. The ordeals that are visited on us from time to time—whether through impersonal agencies such as pernicious systems, wrong modes of thought or conduct, mankind giving in to its lower nature, or from individual greed and selfishness—and the consequences of all the wrong in the world are all *relatively* evil. They come because they must; mankind, or the nations and individuals concerned, have not deserved otherwise, are still in need of the drastic breaking down and of the *different* rebuilding that usually follows, still in need of the poignant losses and anguishes, the long years of sorrow, darkness and privations, of the fiery cleansing and refining, and the strength and the enlightenment which these alone can bring. Or, even if all this good does not appear to follow, there is still the point of view that these sufferings are harvests of our own sowing. And so, when they come, we cannot give way to indignation against and execration of those who have apparently created them and are feeding and propagating them, nor to despair, nor to inaction. We have to recognize them for what they are, and know *why* they are.

Not that wars should not be prevented. With every ounce of strength in our bodies, in every moment of our

lives, we should each be working in every way we are capable of to prevent nations, communities, individuals reaching even anything like the state wherein war may erupt. These efforts of ours would themselves be part of the Plan, would go with complete success or a very long way to decide that we do not deserve war or need the lessons of pain. In these efforts themselves we shall rise from strength to strength, in the understanding of our fellows and of our differences with them, in the art of handling these differences for the general good instead of being thwarted or driven asunder by them, in the making of many a sacrifice, in giving ourselves wholly and unsparingly to a great cause. But, when all has been done, and that not being enough, war has broken out and mankind suffers, then the meaning and purpose and need of the storm have to be understood.

We may have reached a state in which it would be impossible for us to will war, at any rate consciously. But, in unsuspected ways, in unguarded moments, we do nevertheless still will it—when, for instance, a thought of anger against a fellow-being or group of fellow-beings shoots out before we can stifle it, or when we thoughtlessly or for want of a little courage and sacrifice help to perpetuate mankind's needless war on animals for the supposed necessities of food, covering and adornment, sport, "psychological" and "scientific" experiments, curative and preventive medicine, trade, protection of property and life, etc. Perhaps, even more potent is the fact that *in the normal course* of our gradual refinement of thought and feeling to that now at-

tained, we have consciously willed war many a time, even exulted in it. And so many, who are today at that level of unfoldment which we have transcended, *are* doing so. If then war comes, it comes not without cause, unmerited; we have to understand this, and our own shares in having brought it about.

And then we must go forward and think out, seek to understand, the part that each of us is playing or must play in it; even though we may not have fully understood our shares in the causes of the visitation, it is imperative that we decide without delay what we each shall do, and *then do it*. At the same time, and almost as urgently, should we reach true understanding of and extend sympathy for the more sinister parts that others play or may have to play, by choice or by necessity, and such karma as we, who know, avoid but they inevitably draw upon themselves therefrom. Then only shall we really be able to see that *all are working within the Plan*, that the evil is relative—it seems wholly evil, or mixed with more and more of good, according to the level it is viewed from—and, in the sight of the Absolute Timeless, it is Good.

* * * *

Perhaps one's deepest grief in war is over the deaths of countless fellow-beings, armed and unarmed alike, even innocent children, and the consequent bereavement of so many more left helpless and lonely; and over the maiming and rendering useless of still more lives. But worse than it all for the sensitive soul must be the sorrow and loathing of having to support, either helplessly or from a sense of duty, this

killing, maiming and general destruction; or perchance to order and direct it; or, worse still, to carry it out. Yet, should we flee from such grief? Should we not be prepared to bear it when through it some grave duty is done or some great purpose achieved? The tearing at our heart-strings will have its ultimate effect in some refinement, some deeper perceptions we shall be made capable of, in other years or lives; we know that the finest and loftiest and most loving among us are those who have, sometime or other, suffered greatly and deeply.

Killing even may sometimes become necessary; it is not difficult to imagine circumstances when even the truly perfect apostle and an example in his very person of love, pacifism and self-sacrifice may have to kill, an extreme case perhaps being that of finding himself confronting an armed madman who is spreading death and maiming indiscriminately around him. Self-defence comes very low down in the scale of motives which would force a man of such thought and fine sensibilities to kill; he would, in almost every situation in which only his own life was concerned, unhesitatingly risk the greatest dangers and face horrors and certain death rather than protect himself by killing. But when, by the timely incapacitation or even destruction of an insensate murderer or band of murderers, he is able to save innocent and defenceless lives, surely it would be only practice of the love which he professes and which rules his life to do so. His sacrifice would then consist in taking upon himself the karma—in ordinary parlance and conceptions, the

responsibility and consequences—of the killing. And that karma would be considerably modified, lightened, if the killing were done as nearly as possible passionlessly, without anger, without any satisfaction at the miscreant's fall, but rather with intense sympathy in his agony and death—in the truest sorrow of compassion.

Despite all we have learnt about death, many of us still regard it as an unmitigated calamity, and the bringing about of death the most unholy of acts. Yet when one's death comes, by whosever's mistake or neglect and in whatsoever manner, could one rightly regard it as anything but the happy fulfilling of a promise, life come full-circle, and the manner of it but a simple matter of karma? Must I not accept my death with the same joy as I accepted or should have accepted every change in my life, pleasant or painful? Why should it matter how I die or at whose hands? If I die of illness, as the majority of us expect to or will, someone must have had a hand in bringing even that about: my physician did not warn me in time, or was not diligent or clever enough to do the right thing when he was called in; or somebody overworked me when I should have been taking things easy, or caused me to expose myself unduly to cold or heat. But I do not bear him ill-will, and my dependants do not get him punished, for that. And if I die in a street accident or an air raid, am I, and they, to be any the less forgiving? Is there any question at all of wrong or forgiveness? Of course it would be infinitely better for my fellow-beings if I died naturally, or entirely through my own persistent

mistakes, so that no bad karma attached to anyone through my death. But, since millions of my fellow-men are still at the evolutionary level where doing wrong is easier than, or at least as easy as, doing good, and they still need to sow and reap painful karma for their onward evolution, they must act as the bringers of the suffering and frustrations that are still my due and the dues of the world of our days and after. So, with the world, I take my share of the sufferings—small or large, according to my karma; I *must* take it. And some of my fellow-men may well be the agents of my death also; in which case I must take my death at their hands also without protest or ill-will, graciously, gratefully.

* * * *

The dispensing of suffering on a large scale, poignant, seemingly terrible, soul-searing suffering, is done by war. For all that then, can it be called entirely evil? Can we, knowing our Theosophy, still repeat the strangely presumptive and unsound catch-phrases of the religious but unthinking good: "God does not will war," "All war is against God and His plan," etc.? Of course God does not, in a sense, will that there should be war—not even animosity—between man and man, and between groups of men of goodwill, *i.e.*, men working for the same great purposes, though differently. But when men work *against* the great purposes hard and effectively, when every means of thought and influence from higher planes, all the education, opportunities of happy growth¹ etc. have failed to turn

¹ Such as fine, rich and nourishing surroundings, vitality and virility, intelligence, inspiration,  vouchsafed in abundance.

them from endangering the Plan to the point of complete subversal and those working for it to the point of annihilation, what else is left but some cataclysmic removal or crippling of the perverse and dangerous portions of their race? War is such a cataclysm, perhaps more selective and less destructive than natural cataclysms—which, moreover, need centuries of predisposing causes, such as may not be forthcoming just when they are wanted. War brings the needed catastrophe, quickly and yet as relentlessly as natural cataclysms do; (there is almost no lack of predisposing causes for it in a humanity such as ours is, constantly reacting almost entirely to emotional and selfish urges and dispensing almost incalculable suffering near and far through such reactions—which suffering must come back to it, individually and collectively). Yet, at the same time, it creates the painful karma for those who need it for their future reaping (and growth through it), which a natural calamity could not provide humanity with.

Thus, even though we must strain every nerve to make war impossible and to prevent it, should it happen to be imminent; even though in the Plan—if truly followed and lived—there is no place for war; even though the horrors of war feed the forces of evil and fall on countless of the apparently innocent, and its losses are irreparable, its cost crushing; yet war comes, when disunited, undisciplined, unenlightened mankind has brought it on, and has thereby shown that it stood in need of its fiery ordeal and cleansing, and the rebirth through these.

* * * *

Surely then we are, all of us, faced with individual and very different problems as to what each shall do in the dire event of war. Not only will the circumstances of each individual and the kind of action called for from him differ, but each will only be able to see, feel and think to the extent that vision and the faculties of feeling and thought have been developed in him. Anything more than a little higher than his highest, whether in the matter of visualizing, feeling, reasoning or understanding, will appear to him vague or meaningless, even wrong, fraught with ill-results for him, his home, city or country, something to be effectively discouraged, opposed, or put down. (I intentionally say "more than a little higher," because at such times, in crises, a great deal more of vital thinking and feeling is done by us all, so that the points of view we had stopped short of and failed to appreciate or approve, now become real and valuable to us, even becoming the new guides for our further actions.) Thus, not only must those with perhaps higher sensibilities and vision not expect those with less—and these would be in immense majorities—to follow them or even sympathize with them, but they must be prepared for opposition, even bitter condemnation and perhaps violence, from these majorities.

So we are to act up to the dictates of the highest in us at the moment—a highest which, nevertheless, is all the time growing yet higher, slowly or rapidly according to what our vicissitudes are and how we react to them and grow. Many of us will feel that we must take up the sword or other-

wise actively help in prosecuting the war in our country's cause (which we believe to be just) or in the cause of another country unjustly attacked and ravaged, or in defence of a great ideal which is being trampled under foot. If, after the deepest and most impersonal thinking that we are capable of, we still believe so, then there is no greater duty for us than to enlist and fight or otherwise help those who are fighting; we shall do *that*—and that only—well; we could never be as effective, as wholly ourselves and wholly serving our cause, doing anything else that we have not yet been convinced is the higher or nobler thing to do.

Others may feel that nothing would induce them to partake of an aggressive action, even if it were for their country or some great ideal of theirs, but that, if their land, people, homes were attacked, they must and would defend them with all their might and all the fearlessness and devotion they were capable of. They could never—and they might perhaps even believe that no one could or should ever—stand by and see invaders laying waste their land and their cities and bringing death and suffering upon their people and their dear ones, without fighting in their defence and exterminating the enemy, ruthlessly if need be, by every effective means of warfare. For them again, if, on deepest thought, they are convinced of this, and so long as they remain convinced, there is surely no other way. They will and must find their places in the defence organizations and schemes that exist or which they feel prompted to create; anywhere outside these they would be ineffective, not living their

real lives or being their true selves, which, after all, is the purpose and ideal of our existence, even in periods of turmoil and danger for ourselves or our race. . . . Why "even"? It is only in such periods, though not necessarily always of war, that we most live up to our true selves.

Yet others may have the same feeling for their land or people or cause, but consider that their particular work—some expert service they may be rendering such as few others could render—would be just as much, perhaps even more, needed by their country when at war, and that their turning to soldiering or defence work (which many a trained or naturally suited person would do far better than they) would merely deprive their country or cause of that special service which they could best render, and in rendering which alone they would be spending themselves most effectively. If, therefore, their country would allow it and war did not need them more urgently in the fighting lines, they would prefer to serve from where they are. But there is a greater price to be paid for serving one's people or ideals in the manner one considers almost unique to oneself: it is the likelihood of being most misunderstood and one's contribution least appreciated, perhaps even of reaping only obloquy or persecution.

There may be many such categories into which even sincere, sound thinkers fall—categories of progressive difficulty. And somewhere near the end of this scale of attitudes to war and to participation in war must come the attitude of people whose experience and thinking have led them to the position

that no violence against a fellow-being, however violent and dangerous himself, is ever justified or could ever bring ultimate good. To them the laws of love, sacrifice and karma are such realities that anything contravening them, for whatever reason, in whatever cause, must necessarily constitute the lesser way. If love is the greatest power in the universe, why not use that power instead of anything lesser; why do anything that would generate the opposite of love and whose reverberations and effects would not cease finally except by and in love? If love and sacrifice are the very spirit of service, then, when one's land and people most need it, what more effective service can be rendered—particularly on the higher planes, where conflicts begin and are decided primarily—than to fight or counter evil by taking on oneself the sufferings it brings, even death, rather than add an iota to it by any act entailing violence? The three laws are closely interlaced, and it is difficult to consider them separately: in the law of love sacrifice is implied, and the law of sacrifice has its foundations deep in the law of karma. For is it not the inevitability of effects, once the causes have been sown, that so absolutely convinces the pacifist that any violence he may do or be responsible for, consciously or unconsciously, will be returnable as violence—some time if not immediately—and will therefore only injure and disserve his fellow-men or his ideal?

What then of the suffering that must come to them through his not fighting? The best answer to that perhaps is that, surely, if his own sacrifice is of service

to them, that of some others of his fellow-men must also be—to still others; and these ordeals which his cause has to pass must make of it an altogether greater cause, purer, richer, stronger and more beneficent than ever. The greater the sacrifices of an individual, family, group or nation, the greater are the victory, the rebirth and the new destiny. We sacrifice but temporal things, at most our bodies of one life or the gains of a few years; but we attain to something that is of eternity. It is only apparently a sacrifice in the sense of a giving up, a surrender of something precious to oneself. Its real meaning is its literal meaning—a making holy; its real name is Triumph.

(To be concluded)

But we cannot lightly decide to choose a higher way, at whatever stage we stand or whatever that way may be. To be able unflinchingly to lay down our lives, to be ready for our bodies to be maimed horribly, to be prepared for the more lacerating experience of seeing others suffer whom our non-violent defence could not save, and to be able to suffer all this without a trace of anger or ill-feeling, without, in fact, any diminution of our love for *all* fellow-beings—even those at whose hands death or maiming come to us and ours and destruction to our most cherished creations—must need great clarity of thought, purity of purpose, devotion, character, regardlessness of self . . . to which very few of us have attained.

SHAW DESMOND—OUR NEW CONTRIBUTOR

Author of *The Isle of Ghosts; Reincarnation for Everyman; Chaos; We Do Not Die; God . . . ?* etc.

Born in the Co. Waterford, of Irish and Anglo-French Huguenot stock; secretary and director of public companies in London when not long out of his teens; travelled widely, including six lecture tours of the United States, Scandinavia, etc.; sailed round Cape Horn in a windjammer in 1930, he "signing on"; also a trip to the Arctic in a trawler in 1939; has now a world group-audience for his books on religion and for his novels, filling the largest halls in London and abroad when he speaks. His *Chaos*, the war-novel of 1938, was selected as "the Book of the Month" and attracted wide attention, here and abroad. Was for many years in the International Socialist movement, and wrote his recognized history of the Sinn Fein movement, known as *The Drama of Sinn Fein*. As he says himself: "Europe and America and Africa have asked me to lecture, and my books have appeared in Russian and German and Danish—only Ireland has not invited me . . . 'the prophet without honour . . .'"

He is both spiritualist and Theosophist, speaking regularly on religion in the Queen's and Albert Halls, London, as abroad, but, as he insists, "his philosophy is of its own kind and is neither of East nor West—it being religion applied to life."

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THE DHARMA OF NEW ZEALAND

VI. PHILOSOPHY¹

"DHARMA," according to Besterman's *Dictionary of Theosophy*, "is a word which cannot be exactly translated, meaning law, religiousness, quality, but chiefly the duty of an individual at a given moment. . . ."

This duty as regards philosophy could be of only three kinds:

1. The continuance of philosophy under its present form or forms;
2. The creation of a partially or entirely new philosophy;
3. The partial or total rejection of philosophy.

Since human beings have always displayed and still display a tendency to philosophize, it is not to be expected that philosophy will be discontinued. Also, when people philosophize, chance renders it highly improbable that they will produce philosophies exactly coincident with those of their forebears. Therefore alternative number 2 is that which will be followed.

Is there a "duty" for New Zealand in philosophy? "Duty" is not a simple idea, but is complex. By itself the word signifies nothing. Duty always exists in relationship to something or someone. Now man has always engaged in philosophy in order to satisfy various sides and aspects of his own nature, and to make himself feel more at home in the bewildering and contradictory complexity of his own nature and of his surroundings. Man's duty

in philosophizing, then, is towards himself, and indirectly towards others, whom he may thus aid in formulating their own philosophies.

New Zealand may be regarded as capable of formulating a philosophy or philosophies which may be of indirect aid to the philosophizing individuals throughout the world. In what way can New Zealand carry this out?

Before attempting to answer this question we had better examine the nature of philosophy itself. It is interesting to note that different philosophies flatly contradict one another. This has had the effect of bringing philosophy into disrepute. There is no doubt that philosophy has enormously less prestige than it had in Greece, Rome and in post-Renaissance Europe, up to the time of the rise of modern science. People will not look for their happiness in a thing which is so uncertain as to be manifestly self-contradictory.

They are making one mistake only—that of misunderstanding the nature of philosophy, which is most undeniably an individual and personal activity. One philosophy affirms that matter only exists—another that only mind exists. The reason for this discrepancy can be found by looking not at the world about which the philosophy has been formulated, but at the philosopher. A man's opinions do not alter the world, but they tell us a great deal about the man who holds them.

We discovered that "duty," by itself, is a meaningless term. Similarly, there

is no such thing as a philosophy by itself. A philosophy is the joint product of the mind which formulates it, and of the world with which that mind is in contact. A man who is succeeding in any avenue of life, and is looking forward to new successes, will, if he devotes any of his surplus energy to philosophizing, endow the universe with a purpose. This purpose, needless to say, is the purposeful attitude of the man projected outward. His philosophy is purposive and optimistic.

In the same world as this man is one who has realized all his aims in life and succeeded; weariness and cynicism enter his life, since the only purposes he ever entertained have been fulfilled. There is nothing worth while left to do, and, strangely, he feels just the same creature as before. Therefore, purposes are illusions and the universe is pointless. His philosophy, if he formulates one, will be of the ultimate futility of all things.

These two philosophies might very well be produced by the same man at two stages of his career. The universe itself gives no clue to their truth or untruth.

Man speculates not only upon whether the universe has a purpose, but upon the nature of the universe. Here also he is no less confined by his temperament. The more introverted type, absorbed in the study of his mental and emotional processes, tends to produce an idealistic philosophy, that is, one which makes matter either an illusion or dependent upon mind, spirit or "self." The extrovert, with his interest chiefly in the world around him, regards it as thoroughly real. To him,

mind is a function of matter, and his philosophy is materialistic.

Here, again, existence itself offers no clue to the truth or untruth of the two opposed philosophies. The existence and nature of the material universe are known only insofar as they are an object of consciousness, mind, or "self." On the other hand, it is equally true that consciousness, mind or "self" is known only insofar as it perceives or experiences the material universe or its imprints—thoughts.

Thus it is evident that philosophy tells us about man, and not about existence as a whole. Optimistic, pessimistic, idealistic or materialistic, it is the expression of a mind working through a temperament. New Zealand would do well to understand philosophy itself, rather than add to the already numerous attempts to explain the universe.

Every philosophy is composed of two elements:

1. The non-committal presence of the external world, and the experience thereof by a mind, spirit or "self";
2. The attempt to alter, take from, or add to this inevitable basis.

The idealist abolishes matter, the materialist mind, spirit or "self"; the optimist projects the purposes of his mind or "self" into the other half of the picture, the cynic does likewise with his lack of purpose.

Much philosophy is, in essence, a refusal to accept things as they are, accompanied by an attempt to ignore them or turn them into something which they are not. This is due to a lack of harmony between the philosopher and his environment, or to

¹ Essays I—V appeared in *THE THEOSOPHIST*, January 1940.

disharmony within the nature of the philosopher; in either case, his philosophy is an attempt to establish harmony.

Another characteristic of philosophy is the creation of a "problem," which the philosopher then proceeds to solve. The problem felt varies widely from philosopher to philosopher. One example will suffice: The basis of the philosophies of the fourth dimension, as expounded by Ouspensky and many others, is a feeling that change in time constitutes a problem which requires a solution. Ouspensky's philosophy really does make it appear as if change in time is an illusion—that past, present and future are all essentially the same in nature. Perhaps they are; but the problem of change has merely been removed from the external world and brought into ourselves; fourth dimensional philosophy has still to explain how it is that change *appears* to take place. Change is still there, unsolved.

This failing is a common feature of all philosophies which attempt to deny any side of existence.

We are now in a position to attempt an answer to the question "What is New Zealand's dharma as regards philosophy?"

To me, at any rate, it seems that we could refrain from philosophizing for a while in order to realize what philosophy often really is: the creation of a problem followed by the attempt to solve it; that philosophies vary widely according to the temperament of the philosopher; that they are not necessarily the only means of harmonizing oneself with the world and within one's own nature.

We must realize that philosophy can lead us into two entirely opposed directions—right out of the universe into a hypothetical beyond which is as sterile as it is uncertain, or further into our everyday universe, which is our one certain possession, by enabling us to appreciate and recognize the existence of every side of life in that all-inclusive synthesis which we call "existence."

If as philosophers we are to benefit ourselves and humanity in general, we must then set about constructing philosophies of the latter type.

The above two processes, to me, are the dharma of New Zealand in philosophy.

L. J. SUTTON, M.A.

VII. PAINTING AS A MEDIUM OF SELF-EXPRESSION

Painting is a very high form of art, a very subtle and beautiful medium, giving the artist an admirable outlet for his creative energy, that energy which burns persistently and tumultuously in his breast—an energy which enables him to see untold heights to which his fellow-men are blind, and drives him to try and show by graphic example some shadow of the unheeded reality of life which he perceives. It is this perceiving of the heights, or glories, or realities, or even the source of life which is the basic and main-spring of all true art.

An artist must have a great conception of life to present. This is far more important than the technique. The faithful reproduction of form and colour is an excellent thing, and a good training; but for a picture to have a

message, an appeal, is by far the most important factor in the make-up of a good picture.

It is the artist's temperament which allows him to see the hidden beauties of our world, and his work is to help us to widen our understanding of them. An artist may draw our attention to the exquisiteness of the objects of everyday life, whose loveliness shines out to an ungrateful, uninterested world. The beauty of a drop of water, a leaf, a lighted candle, the sunlight upon a white cloth, a shadow, the round of a bowl, a subtle change in tone, a bold outline against the blue sky, be it a mountain or chimney-stack, tree or ash-heap, the slight movement of a scrap of paper in the breeze, or even in so-called ugliness—because in reality there is no ugliness. Look for beauty and you will find it. It is calling out to us from every direction; ready and willing to unveil its dazzling face to our joyful gaze, ready to stroke away our fretful anxieties with a soft, loving caress, and to give us strength and clarity of vision.

The artist must express this conception through his own self in his own individual and unique way. This is very important, as it will help others a little more to an understanding of life as a whole, and therefore to a further understanding of the particular fragment of that life which is manifesting through their personality.

The appreciation of an artist's efforts to express this life is an important factor in his success. To fully appreciate pictures we must be able to understand the language in which they speak; for they certainly do speak

to us. Pictures are not mute, they all have something to say. Some of them prattle about nothing, others talk more wisely. Some paintings are very insistent in their loud demands for attention: "Look at me" they say, "aren't I a pretty picture, aren't I smart with my gay colours, and lovely curves?" and so they go on inviting us to admire their vacant showiness. Most paintings of this class are not painted by artists, but by painters in the true sense of that word. There is no inspiration behind the technical work. There is no "soul" in the painting, it calls attention to itself alone. Also we would probably find a few in this class of a more definitely harmful category. These are paintings which express all the crudities of life in a crude manner, making a mountain out of a molehill. Crude forms are evolved with a complete disregard for the divine life which certainly exists even in the basest forms, giving expression to the painter's own crude emotions which ensoul the picture.

Then we have the picture which calls to us in a modest but powerful voice, bidding us not to look at itself alone but to look beyond or through it at the beauties which it of necessity but poorly represents. And if we take the advice of such a picture we shall, with a little effort, make a discovery of no small importance. We shall find ourselves in a new world, the artist's world, a world of undreamt grandeur and poetic loveliness, and we shall feel the terrific sensation which comes with the realization of the glorious beauty which is bursting and shining from every particle of matter in the universe. Maybe we shall also feel the sensation of mighty

pent-up power which an artist feels and tries to express.

The painting of the first type is not art. It is definitely not self-expression, but the expression of something altogether foreign to the true self. But this something is being expressed to an alarming degree in all forms of art in the West, and in part of the East.

Each country, as each individual, must have its original voice with which to swell the great chorus of voices which is being raised in the world today. Something original is something new, and any new development of expression is an unfoldment of a little more of the scheme of evolution, and the unfoldment of the scheme is the purpose and aim of our life. So that, in the light of this truth, originality is an essential quality for individual and country alike if they are to play their proper role in the colossal drama of life which is being acted in the theatre we call the universe.

To resist the degenerating influence in art, we of New Zealand can help the world in every way by forming a national art expression of our own, an expression of our youth and purity, so that through our art we may help uplift the world, which is truly in need of such upliftment. We have the opportunity of showing forth some unique characteristics. We have the privilege of being in a position to make a gift to the world, a gift of fundamental and far-reaching importance.

In the first place we have an inspiration in our natural surroundings. Nature has been particularly extravagant in its attention to our Islands. For sheer beauty we have our great forests and

grandiose Sounds; our magnetic purity is well catered for by our diminutive size, therefore our proximity to the sea, and also by our many lakes and rivers; and we have an ever-flowing source of power in our numerous mountains. From these various sources we can draw material for our art, and coupled with our own individual character and youthful spirit, it should be worthy of its Island birthplace. We can put into our art the pioneering spirit of our forebears, and the hopeful vision of the future, the vision of a virile youth growing into manhood, hailing contemporary nations as brothers and equals, rather than looking up to them with awe and aping in a childish fashion their every style and thought.

Finally, we must have the love of art. In Europe the people love to paint and to see paintings, they love to see colour and form; the artist loves the very feel of the brushes, the sight of thick paint, even the very smell of it, and he permeates his work with this love, for he has every reason to love his materials, knowing as he does, that they are helping him to express his conception of beauty for the benefit of his fellow-beings. The onlooker can feel with the artist and the artist in his turn knows that his message is not lost. It is the soul of the picture that we must look for. We must discover the yearning love and power that lie behind the pigments. If we have that passionate desire for self-expression we cannot help but succeed in establishing a powerful national art as our contribution to the world and to Art.

DOUGLAS MOIR

CORRESPONDENCE

DR. ARUNDALE AND THE WAR—III¹

IN your article "War" as published in the January issue of *The American Theosophist*, you suggest that every one should now get into the war on the side of England and France, because they are supposed to be so democratic and unselfish. This view is hardly consistent with your own admissions about India's present status, and also the greed of England and France in drawing up the Versailles Treaty. Some of those who wrote the Treaty would not even permit a reference to God in it. Incidentally, what was ever done by anyone in India to correct the injustices of the Treaty from 1919 to 1939?

I had the pleasure of attending the meeting of delegates at the National Convention of the American Legion here in Chicago, when the question of neutrality was discussed. If you had been there and made the suggestions that you made in your article before that group, you would have been hooted down.

The question of neutrality is our problem, and you have no business to make any suggestions to us Americans as to how we shall conduct our foreign affairs.

KARL L. REINKE,
Chicago

IV

First of all, my greetings and respects, then a bit of philosophy from one Theosophist to another.

Hitler's karma is permitting him to do something from which the majority

¹ See our last issue for Letters I, II on the same subject.

would shrink. It is a dreadful karma, but possibly the resulting readjustments are going to prove that they were necessary.

The Jews themselves have a dreadful karma, but it is karma. It was they who said to Pilate: "His blood be on us, and on our children" (*Matthew*, XXVII, 25).

Since you wrote the article on War, Poland has fallen. To many it has seemed that Britain and France *had* to combine for the defence of *Britain and France*, and why should any country hasten to bring on a world conflagration?

We should fight when we must, but the longer we can postpone another World War, the greater the chance that clear thinking and statesmanship may bring Peace.

And where is the logic in holding meditations for peace while urging all nations to get into the war?

Certain countries must war, just as certain youths must fight, but that all men should join in is unthinkable, and certainly unnecessary.

Surely we need a Place of Peace—we need many places of peace. And I know you will be sincerely glad that I express my opinion when I sincerely differ from you on a matter of such vital concern. It is the only time I have ever found myself on the opposite side of the fence from you.

BARBARA PEARSON,
Berkeley, Calif., U. S. A.

THE THEOSOPHICAL SOCIETY AND MR. KIRK

The gist of Mr. Kirk's thesis (*THE THEOSOPHIST*, September 1939) may be summarized in his question: "If Theosophy really is an equivalent to the expression and manifestation of the One Life, why should it be necessary to concretize this truth in this personal way, and hark back and do homage in this manner to embodied human beings called Masters, said to be living somewhere in Tibet?" (p. 548).

We may answer the question by another question; if, as Mr. Kirk says further on in his thesis, "the One Life shows in its manifestation Infinite Love, Wisdom and Power," etc., how does he account for the manifestation of Separation in the form of hate, cruelty and war?

All students of Theosophy will agree that the One Life is Love, but its expressions, especially in the human kingdom, for long, long periods, are far from loving. In fact, the greatest and the longest travail of the Evolutionary Scheme consists in making man, as an expression of the One Life, become as one with the One Life.

Now, there are men and women who take a longer view of the function of The Theosophical Society than merely *believing* in Reincarnation, Karma, the One Life, etc. The hint from *Light on the Path*, "Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory," has called forth a response—vaguely and dimly at first—from the inner recesses of their being.

THE POWERS OF DARKNESS

We know by experience that on our planet there frequently spring up, here and there, movements of confusion, discord, hate and strife, leading to wanton massacre, enslavement of entire populations, literally crushing the lives of men, women and children.

A peep into such hell-holes of sadism as Dachau, Sachsenhausen and other concentration camps is enough to freeze the very marrow of the bones in the average man or woman. Right at the present time there are movements in nearly all parts of the world masquerading under various glammers, such as super-patriotism, sustainers of religion, schemes of social justice, but behind them is the iron glove of the Black Sorcerer. And if these movements are allowed to spread—and in some countries they did and do spread—it means untold agonies for thousands upon thousands of mankind.

WHAT IS SADISM?

Science, psychology and psychiatry cannot explain why some men respond to a satanic desire to do injury, to cause pain, to kill, and the more excruciating the pain they cause the greater is their thrill. The student of Theosophy has an explanation for this.

As Mr. Kirk states it, the One Life is Infinite Love. This we know by experience. Thus, when a man commences to break up his selfishness, *i.e.*, his greed, his pride, his pretences, his fears and suspicions, he will more and more experience an inner calm, an inner harmony. As he moves away from

Separation, becoming more and more unselfish, drawing closer and closer to the One Life, Infinite Love, he will experience more and more the thrill of Union with the One Life, its final completeness—Nirvāṇa.

But if man's thrill is in the highest point of Union, unfortunately there is also a thrill for man in the extreme opposite, in the highest point of Separation—Sadism.

It is here that the Dark Powers ensnare many of mankind, using the Dugpas, manipulating the forces of the Second Life-wave, whose urge is Separation.

Many Theosophists feel that The Theosophical Society has a larger purpose than merely believing in the One Life. And some have a longing to curb, to minimize and finally eliminate the satanic work of the Dark Powers, so as to shorten man's agonizing path to Union with Life Eternal. Hence, their response to the hint of the Powers of Light to give their aid to the few strong hands that hold back the powers of darkness, etc.

Mr. Kirk speaks of fallibility and limitations of the Masters. Now we

may as well speculate on the limitation of Nirvāṇa in comparison to Mahā-pari-nirvāṇa, or the limitations of Brahm to Parabrahm. It is sufficient for us at our stage to understand and perhaps realize that some men have attained to that Union with the One life. These we call Masters, and some Theosophists do look up to Them.

Why are the leading representatives of The Theosophical Society allowed to make blunders, etc., asks Mr. Kirk. It has been explained again and again in Theosophical literature that the Masters do not make automata out of men, and some blunders are allowed so that the blunderer may learn by experience. And yet, in spite of "outstanding blunders affecting vital issues," The Society is a going international concern, with life and vitality in many parts of the world, indicating guidance and sustenance from Them. Again, the fact that in those countries where the reign of the Dark Powers is strong The Theosophical Society is immediately suppressed, is a clear indication that The Theosophical Society is an agency and a force of Light.

LOUIS B. BALL,
Long Beach, Calif., U. S. A.

WHAT IS TRUTH?

In criticizing the Theosophical viewpoint of Dr. Arundale and *THE THEOSOPHIST*, Mr. Ernest Kirk, in his article in the September issue, levels his attack from two different sides which presents a seeming inconsistency.

He deplors the present trend of Theosophical presentation as becoming more doctrinal as compared, we assume, with the more "pure" Theosophy first presented in 1875. Yet in the same

article he intimates that Theosophy has *not changed* to meet changing world conditions.

I feel I have a particular right to disagree with Mr. Kirk, because I entertain a considerable respect for his opinion; perhaps a particular understanding of his viewpoint.

For over twenty years I felt about Theosophy very much as Mr. Kirk does. A devotional aspect is sometimes one

of the hardest qualities to develop. Yet if one remains fluidic in thought, impressionable while yet sceptical, the change will eventually be wrought. In fact, if one engages seriously in meditation that change *must* take place. One unbends. The stiffness of the lower self melts in the expanse of the Higher.

When Mr. Kirk deplores the homage we do the Masters, he is in reality censuring our acceptance of their leadership. If we follow the doctrine of reincarnation to its logical conclusion, how can we escape the fact that there are Beings far evolved beyond ourselves? Is it not reasonable that we should try to profit by their greater knowledge by accepting them as Teachers?

An officer counts upon the complete obedience of his soldiers. That obedience is given not because of the officer's infallibility (as Mr. Kirk evidently believes) but because the soldier in the ranks unquestioningly accepts his officer's superior knowledge—especially as regards the Big Campaign, which is God's Plan or Evolution.

Perhaps our viewpoint depends quite a little on whether or not we wish to be soldiers; whether we really want to be cogs in the wheel of evolutionary progress.

It should be remembered that one man's theory is another man's truth. Many of the "theories" propounded by Dr. Arundale and others may be truths to them—and to others. It is doubtful whether so many of us would maintain our confidence in the theoretic pronouncements of our leaders were we not able, throughout the years, to verify some of them, and to transform many a theory into personal experience.

Actions speak louder than words. Why not examine the life of an Annie Besant or a Leadbeater? Has it been usefully conducted? Did it seem to have direction? Was it powered by a vital force? Was it dedicated to a beautiful, merely beautiful ideal? Or did it at the same time also embrace an entirely practical conception of the Unity of Life? In other words, was it the life of a theorist; or the life of one who really knew?

Truth in the phenomenal world (or perhaps in any other) is never a definite quantity. We cannot simply take Truth and say: "I have it." All that we can hope to do is to grasp a fragment of it here and there, and to add these to our precious store. That is probably why no two persons ever have just the same Truth. It must vary—even as people vary.

Once we recognize that this variance exists, we instinctively exercise caution in laying undue stress on the Truth *we* happen to possess. Our senses for what others call *their* Truth become sharpened. We begin to recognize that there are certain indications and earmarks. We learn to apply these, to test. Sometimes we find that the Truth we are gathering will not fit into the receptacle we have built for that purpose. We try to stuff it in, but it will not go. A painful decision must now be made. We must cease further gathering; or mercilessly discard the beloved receptacle that has served us so long and faithfully. Often it is a *very* painful decision to make.

A. H. PERON, Chicago

26 September 1939

BOOK REVIEWS

Ancient Egypt Speaks, by A. J. Howard Hulme, Honorary Certificate in Egyptology, University of Oxford, and Frederick H. Wood, Mus. Doc., Dunelm, Honorary R. C. M. Rider & Co., London.

In this book the authors record the messages given in partially entranced mediumship by a girl named Rosemary (whose portrait is given), described as a well educated, normal, healthy English girl, at the International Institute for Psychical Research, South Kensington, on May 4, 1936 and other dates.

It appears in the course of the narrative that Rosemary is the reincarnation of a Babylonian princess named Vola. One of her associates (she was the wife of an Egyptian Pharaoh) was an Egyptian girl named Nona.

The messages were recorded on gramophone discs by the authors at Nona's request, Nona's object being to restore the *spoken* language of Ancient Egypt, so that, on hearing it, Egyptologists may, if they choose, hear the actual spoken language of Ancient Egypt, instead of the rough guesses and fragments of it which they have pieced together at present—thus giving life once more to a dead and forgotten language.

Here are a few extracts:

Nona then spoke of her main purpose in contacting Earth—to give some account of life in higher spheres which she had reached, to "go on" from this initial experiment to more important work. To

attain this end, she suggests that the restoration of the unknown elements of the Egyptian language should be a convincing preliminary measure.

She then proceeds to give credit to Egyptologists for what they have already reconstructed from Ancient Egypt. Then comes the astounding challenge. A living person (Rosemary) "has recalled her former life as Vola in Egypt, and testifies that Nona was her friend and contemporary" (p. 114).

To sum up, therefore, we may place on record that the Rosemary case appears to provide definite evidence of reincarnation. Many students who might not concede this would accept "Vola" as a subliminal personality of Rosemary, but this, without reincarnation, leaves 900 accurate language-tests unaccounted for. The hypothesis of another school of psychic research is that the subliminal mind of a medium constantly "fabricates." That theory again is disproved by a wealth of facts unknown to the medium's conscious mind, correctly stated in the Nona and Vola memories of Ancient Egypt. Rosemary has more than once said that she "feels more real, more alive in her Egyptian memories, than in her present existence." "The picture is all these," she added "but it is shut off by a veil of clouds. Now and then I see glimpses of it, but unexpectedly."

From the facts stated in this chapter, I therefore suggest that a reasonable supposition would be that the hidden or larger consciousness in each of us may know more about us than does the normally conscious self; that it could tell us much we have never learned in this life, of lessons which nevertheless may have been

learned for all time by our greater selves: that it remembers what our normal memories have never been able to recall. Nona's teaching adds the important suggestion that in some measure it knows our future as well as our past. Therefore it may indeed be part of a much greater personality than the one by which we are known here, even to our most intimate friends; a personality to whom past, present, and future are all one; a self partly imprisoned for a time in a physical body to gain experience not otherwise obtainable, but none the less of immense value to our ultimate spiritual growth. But whatever theory may ultimately hold the field, the Vola evidence and language-tests appear to provide ample testimony, for present showing, that Rosemary once lived in Ancient Egypt (pp. 106-7).

The book closes with a warning by Nona that the world of today is rushing perilously near to self-destruction, and that this is mainly in consequence of materialistic beliefs verging on atheism. She says that the chief disturbers of the peace today (Germany and Russia) are atheistic, and have no belief in survival after death. It is for this reason she has returned to earth from higher planes to utter a word of warning to western civilization ere it perishes. If the warning is accepted, it may escape disaster by a shave, but it will be a near thing!

H. L. S. WILKINSON

HINDI PAMPHLETS

Rai Bahadur Panda Baijnath, B.A., a former General Secretary of the Indian Section, has written two more very useful pamphlets in Hindi.

The Bhārat Samāj Hindu Congregational Pooja: A preface explains the inner side of religious ceremonies and sacraments and the Gāyatri, as great Theosophists have seen it; this is followed by the whole service as practised by the Bhārat Samāj Temple.

The Chakras, the Kuṇḍalinī, and Their Experience in Hindu Books: This is a book, rather than a pamphlet, of about 100 pages. The chapters on the Chakras are based on C. W. Leadbeater's book *The Chakras*; those on Kuṇḍalinī on G. S. Arundale's *Kuṇḍalinī: an Occult Experience*; and the experiences are taken from Hindu Books. A very worthy attempt.

The pamphlets are published by the Indian Bookshop, Benares.

FOOD

You and Your Food, a shilling pamphlet by Grace M. Bishop, M. A., emphasizes in a clear understandable way the various dietetic needs of the body. One would have wished, perhaps, that the use of calcium in regulating the alkalinity of the blood had been emphasized, as this is an even more important function than bone-building, and in these days the subject of alkalinity is so much in the public mind. Yet the book is useful and calls attention to the main body needs, telling from whence they can be supplied. It is to be regretted that flesh-foods are listed as suitable for human consumption, as from so many standpoints the use of flesh is degrading to humanity.

(The pamphlet is published by the C. W. Daniel Co., London.)

A. H. P.

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Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva; *Vestnik*. (The Lodges are outside Russia.)

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Sweden: Miss Eva Franzen—39 Torsgatan, Stockholm; *Teosofisk Tidskrift*.

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a Theosophy infinitely grander than the most splendid writings about it by its most learned masters. Theosophy must be for each one of us an infinite ocean of discovery. In the beginning we float upon the surface of the ocean. Then we make a first descent. Then we go further down. And then still further, and so begin to probe depth after depth, of which depths there is no end. And as we so descend we add to our stature, until in the most profound deeps of the ocean we discover the perfect heavenliness of our unfolded manhood.

Such, as it seems to me, is the purpose of Theosophy: that it may reveal to us the glory of our own individual living in every truth it declares. Karma and Reincarnation are inherent in the constitution of each one of us, as no less the states of consciousness—from those on the outskirts of our being to those sublime states which are in the heart of each one of us. Not a single truth of Theosophy is outside of us, without positive relation to us. Each is a partial description of our selves. Each tells us what we have been, what we are, and what we shall be. *The Secret Doctrine* is an autobiography, or biography—whichever you will, of every living creature. We read about ourselves when we peruse *The Secret Doctrine*. Perhaps we are unable for the time being to discover ourselves in the cosmic reaches, in the descriptions

of the growth of universes and worlds, in the tremendous vistas disclosed to us in the mighty Stanzas of Dzyan. Yet are we all these. There is but the One Life. We are part of it, *and we are it*. Not yet are we able to understand. Our comprehension must needs remain dim as we remain small. Nevertheless are we infinitudes however finite may be our present being. And the infinite can understand, somewhere in its nature, the infinite.

OUR ONENESS WITH GREAT BEINGS

We ourselves are Secret Doctrines—and one by one our Secrets flash upon us to our ever-increasing illumination. All this may sound extravagant and highly imaginative. But I believe it to be very true, just as I believe that when we gaze upon greatness we are gazing upon ourselves in a stage of our apotheosis. If I think of the Lord Buddha, or of the Christ, or of the Lord Muhammad, or of the Lord Zarathustra, I am thinking in terms of that Self of mine which I do not yet know, but which someday I shall know and someday *be*. The Great are ever-living witnesses to the splendour-to-be of every living thing, and as such should we regard them. This is their meaning to us. This is their message to us: not to be like them, but, looking upon them, to become, therefore, like ourselves,

to become ourselves. For in so doing we not only become like them, but we become as they are, yet flashing with our own uniqueness. Not a single living thing but is a living and perfect witness to the oneness of life, and therefore to the identity of all things amidst the diversity of all things.

And as it is with living creatures so is it with living truth. Truth is one and permeates all. All is truth, even the sublimest truth. So is the revelation of truth as we may receive it in a book the revelation of ourselves—in very truth.

UNIVERSAL WAR

It is a grave error to try to localize the war now taking place in Europe and in China. This war is but the outward and horribly visible sign, localized as to its more insistent visibility and more clamant horror in Europe and in China, of a universal war which must now take place on an unprecedented scale throughout the world in every country without exception.

FOR LIFE OR DEATH OF RIGHT

From time to time, as we may read in the history of the world, wrong menaces Right more dangerously and with all its strength that it may seek to extinguish the light of Right and hurl the world down into perpetual darkness. At such times nature calls to the Right in

all to arise and to defend the light, that evolution may proceed unmolested on its way. The drums of the eternal Law roll out the call to arms: the very life of Right is threatened, let those who love the Right don the armour of its service to become knights of the Right in the universal conflict.

There is war between Germany and France and Britain and Poland. The might of Russia descends upon the Right of Finland. Germany seeks the abasement of Scandinavia. This is the war we see. But there is also the war we do not see, or which most of us do not see—the war which is set now more than ever before between the Right of Life on the one hand and the Might of Death on the other. And this war is everywhere. It is in the midst of and among the belligerent nations. It is in every neutral nation no less. No nation dare to be neutral to this war, however much it may discover the path of expediency or duty to be neutrality towards the visible war. Every government, every head of every nation, has the duty of calling every citizen to make his nation strong by seeking out the wrong everywhere and changing that wrong into Right, so that justice may prevail, freedom may prevail, peace and prosperity may prevail, and that democracy may everywhere become real and precious to all alike.

RIGHTEOUSNESS CALLS

To every citizen of every nation must go forth a call to heed the menace of wrong, and to discover where there is wrong of any kind within his country. Where is there the wrong of cruelty? Where is there the wrong of injustice? Where is there the wrong of persecution? Where is there the wrong of tyranny? And not only these wrongs as they may exist in the case of human beings, but also as they may exist in the case of all younger members of Life's great family. Where there is wrong to animals or even to any lower forms of life the life of a nation becomes thereby the weaker. Wrong knows no distinction of grade of evolution, nor does it know compartments. Wrong anywhere is wrong everywhere. A local wrong is a universal wrong.

It is not to be expected that the citizens of a country will arise in their masses to enrol in the national army of Righteousness. Only in the case of the universal war made visible within a particular area will the citizens of that area be moved in their numbers to help to save the world from darkness. But it is to be expected that there shall be the crusades of the few to guard from sabotage that Cross of Life which is no mere Christian Cross, but the Cross of Ages upon the revolving of which depends the ascent of life through manhood to Godhead.

WE MUST HEAR THE CALL

The call goes forth to all, but for the most part it will be heard by the few alone. Who are these few? Where are they? What is their battle-cry from their respective nation-posts? Apart from the war which is being locally waged in Europe and in China, is the whole world strenuously at war with itself, are the forces of Righteousness fighting as one as well as in separate armies?

Righteousness knows no distinction of race or of creed or of nation or of opinion or class or custom. There is but one Righteousness above all differences, and under its flag must be gathered all who strive for Righteousness.

The call is to every individual to become wrong-conscious as perhaps he has never been before. No matter how much or how little he may be able actually to accomplish he must have an active sense of responsibility for all the wrong he is able to discern in his immediate surroundings. He must feel himself to be a duly constituted guardian of the Right against all attacks of wrong. He must be clear that as rarely before is there war between Right and wrong where he himself lives, and that the issue of the war depends in part upon him. The war in Europe and in China itself is symptomatic of the war being waged in his own area. He clearly perceives the war where it is

so obvious. He must seek out its counterpart in his own surroundings, discover in what terms it expresses itself in the conditions in which he lives, and range himself resolutely and unchangeably on the side of Right as he is able to see the Right. Being wrong-conscious he becomes Right-conscious, and so intensifies throughout the world the power of Right. His stand for the Right within his own small area affects the war in Europe and in China.

WE CANNOT BE NEUTRAL

There is much talk of neutrality these days. But there is no neutrality in fact, even though there may be no actual participation in the overt wars. He who is not positively for the Right wherever he is, is in truth against the Right and strengthens wrong everywhere. It is less participation in the European or Sino-Japanese war that matters (though *personally* I think it does matter very much indeed) and more that there should be a decreasing neutrality as between Right and wrong within every citizen's nation, within his faith, within his local surroundings. When the world is struggling to be Right it is a crime against humanity and against the whole of the evolutionary process to be neutral to the conflict between Right and wrong.

Each one of us must begin with himself, sweep aside his own per-

sonal neutrality, and still more his partiality for a condonation of that which he knows to be wrong, and range himself with all vigour on the side of his own individual righteousness. First of all must he himself be as right as he can. Then shall he safely issue forth outside himself to throw his own rectitude into the scales on the side of Right against wrong wherever he possibly can, not only on behalf of his human fellow-citizens but no less on behalf of his sub-human fellow-citizens. There is but one citizenship in every nation as there is but one family of God, and wherever that citizenship is set at naught through injustice, tyranny, oppression, cruelty, selfishness, it is set at naught everywhere, and the whole vigour of the national citizenship is lowered and polluted.

WE MUST BE VIGILANT

The call is to vigilance and to the discovery of wrong, without fear, without favour, without the fear of conventions and orthodoxies, without the favour of personal inclinations. The war is between the world as it is and the world as it shall become, between all that is in fact worn-out and all the richer and finer life which now is due. And even though the old order must needs take time to change, yielding place to the new, there must even now be those vigilant men and women—
young and old—who will everywhere

point to lead the way out from the old order into the new. The world needs for its redemption the few, even the single individual here and there, before it can hope to be helped by the many who shall at last convert it into its new youth. Those who are still as voices crying in the wilderness must be glad that they speak, even though they be unheeded, ignored. Still more glad must they be if they are able to arouse opposition and persecution, for opposition and persecution have ever been the lot of all the prophets who have gone before them.

How many and various are the wildernesses amidst which the voices of prophets shall arise. Yet there is but one theme upon which each different voice depends—*Goodwill, Brotherhood.*

*
*
*

MR. JOSEPH BIBBY

A most useful life—full of industry, helpfulness, honour—has ended with the passing into the inner worlds of recuperation, of Mr. Joseph Bibby, stalwart of Theosophy and very gracious host and friend of many Theosophical workers. Both Rukmini Devi and I have enjoyed, as did Dr. Besant before us, the beautiful hospitality of his home at Bidston, near Liverpool; and his munificent gifts in the furthering of the work of our Society are well-known to all. Among his many acts of service to The Society, he founded

the Wirral Lodge, Birkenhead, and served as a member of the Executive Committee of the English Section from 1920 to 1923. Best known of all his Theosophical work was of course *Bibby's Annual*, which was the delight of hundreds of thousands of readers and won universal admiration for its artistic quality and splendid technical production. I doubt if any book published in Britain or any lecturer—excepting perhaps Dr. Besant herself—introduced Theosophy to so many of the public as did *Bibby's Annual* from 1906 to 1922, and the valedictory issue of 1936. What an oasis of beauty and spiritual idealism it was during the war years of 1914-18, and what a splendid channel for the dissemination of Mr. Bibby's ideal of a better social order and a greater harmony in industrial relations! As the head of a large manufacturing firm employing hundreds of men—700 employes from his factory went to the front in the Great War—he organized a co-operative scheme of benefits for his employes, which was “so efficient and liberal that,” as Dr. Besant remarked at the time, “Mr. Lloyd George's Act much diminished the benefits they had enjoyed; unfortunately the Act made no exception for good employers and his men lost by it.”

Mr. Bibby's vision of a reign of brotherhood encompassed the whole world, and he put great faith in the

future of the League of Nations. He continued to issue pamphlets on social questions even in his ninetyeth year which he entered on the 12th January 1940, and until his death on March 11 he attended his office almost daily. He was a splendid example of the Yogi in action. His beautiful home life, his friendship for his employes, his years of public service in Liverpool, his munificence to The Theosophical Society, and his work for

a more humane world—all these ways of fine and noble living will surely summon him back ere long to even nobler service of the world to which he dedicated himself so selflessly.

To Mrs. Bibby and her three sons and daughter we reverently offer our deep sympathy, and we remember the sacrifice which the Bibby family made in the Great War when two other sons were killed on active service.

Georges Arundale

FROM THE HYMNS OF AKHNATON

O living Aton, beginning of life! Though Thou art afar, Thy rays are on earth; though Thou art on high, Thy footprints are the day.

How manifold are all Thy works! They are hidden from before us, O Thou sole God whose powers no other possesseth.

The birds flutter in the marshes, their wings uplifted in adoration to Thee.

Thou makest the beauty of form through Thyself alone.

Thou art in my heart; there is no other that knoweth Thee, save Thy son Akhnaton.

For Thou art duration, beyond mere limbs; by Thee man liveth.

The fish in the river rise to the surface towards Thy face, and Thy rays penetrate the great waters.

Thou created the earth according to Thy will when Thou wast alone.

The chick is in its egg cheeping within its shell. Thou givest it breath therein that it may live.

AKHNATON, ADORER OF THE ATON¹

BY MANLY P. HALL

AMEN-HOTEP IV, the Golden Hawk, King of Upper and Lower Egypt, the Only One of Ra, Son of the Sun, Great in Duration, the Mighty Bull, Lofty of Plumes, Beloved of Amon-Ra, and Lord of Heaven, was born at Thebes in the year 1388 (?) B.C. The name Amen-hotep, in Greek Amenophis, means "the peace of Amon." . . .

PRIEST-KING OF VISION AT 13

The childhood of the young Pharaoh seems to have been a continual struggle against the limitations of health which afflicted so many of his dynasty. Amen-hotep III, surnamed the Magnificent, appears to have been an incurable invalid, who had been married to the Princess Tiy in his twelfth year. It was the tendency of the entire family to marry at an extremely early age.

When Amen-hotep IV had reached his twelfth year his health brought general concern not only to his family but to the whole Empire. If he died childless, the dynasty would end. A suitable bride was therefore sought among the vassal states, and a hasty mar-

riage was contracted. Royal families did not seem to enjoy good health in those days. Marriageable daughters of noble birth were difficult to find, many dying in childhood. The Prince was united in marriage with an Egyptian girl named Nefertiti. She was of noble birth, the daughter of a Prince named Ay. At the time of this marriage, the Pharaoh was about twelve years of age and his bride nine or ten. A short time after the marriage, Amen-hotep III died in his early fifties, leaving the crown to the thirteen-year-old invalid who already showed a strange tendency to visions and dreams.

In addition to being the Wearer of Diadems, Amen-hotep IV was High Priest of Ra-Horakhti, Sovereign of the spirits, souls and bodies of the Egyptian people—Priest-King of the greatest Empire on earth. There is a legend to the effect that Queen Tiy, longing for a son, had vowed him to the gods before his birth. Be this true or no, from earliest childhood the young Pharaoh was more of a priest than a statesman and well deserved the title "the Great of Visions." Arthur Weigall thus describes the young King:

¹ From a radio address given at Hollywood, California, U.S.A.

1940

AKHNATON, ADORER OF THE ATON

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One may imagine now the Pharaoh as a pale, sickly youth. His head seemed too large for his body; his eyelids were heavy, his eyes were eloquent of dreams. His features were delicately moulded, and his mouth, in spite of a somewhat protruding lower jaw, is reminiscent of the best of the art of Rossetti. He seems to have been a quiet, studious boy, whose thoughts wandered in fair places, searching for that happiness which his physical condition had denied to him. His nature was gentle; his young heart overflowed with love. He delighted, it would seem, to walk in the gardens of the palace, to hear the birds singing, to watch the fish in the lake, to smell the flowers, to follow butterflies, to warm his small bones in the sunshine. Already he was sometimes called "Lord of the breath of sweetness."

Amen-hotep IV ruled Egypt for seventeen years. During the first four years of his reign he exercised little individual authority. Queen Tiy, as Regent, was the actual Sovereign. She was deeply impressed by the extraordinary mentality of her son and recognized in him forces more divine than human. The young King matured early, and by his seventeenth or eighteenth year was the actual governor of his country.

CONFLICT BEFORE HIS GREAT WORK

The inevitable conflict between the youthful idealist and the priesthood of Amon-Ra took definite

shape in the fifth and sixth years of his reign. . . .

It would be quite wrong to deny a deep spiritual significance to the ancient Egyptian religion. The gods of the various nomes, or provinces, of the Empire were symbols of the great spiritual truths of life. The Mysteries of Egypt were among the deepest of religious institutions, and the secret doctrines of India and the old world were preserved in the adyta of the Egyptian temples.

In examining the religious beliefs of Amen-hotep IV, we should not therefore think of his religion as entirely original. Rather, he had perceived certain corruptions and limitations in the state religion, and, being a man of exceptional spiritual perception, he attempted to correct these errors by a new interpretation of the spiritual facts of life. It is difficult to say now whether he actually founded Aton-ism, or merely encouraged a religious tendency already arising among his people. Certainly he did not invent the term Aton, but rather gave new profundity to symbols and beliefs that had descended from the remote periods of Egyptian beginnings. The King's philosophy did not develop immediately into its final state but evolved gradually over a period of several years. It is quite probable that during this period of unfoldment the King had the assistance and advice of

religious reformers and philosophers who helped him to shape the general structure and define the boundaries of his reformation. He drew away from the state religion, gradually breaking one after another the immemorial traditions of the Empire.

NEW NAME—NEW CITY—NEW RELIGION

It was when Amen-hotep IV reached the nineteenth year of his life that he broke finally with the priesthood of Amon-Ra. He did not immediately attempt the overthrow of the Theban hierarchy. Rather he set up his own faith in the midst of his adversaries, giving it the influence and authority of his own position as demi-god of the Nile. It was after this official break with the old hierarchy that he changed his name. Amen-hotep is a name rooted in the faith of Amon; therefore it was no longer appropriate for a ruler who had withdrawn his allegiance to the old order. The name which he chose, and by which he is now remembered, was Akhnaton, which means "the Aton is satisfied."

Having broken for ever the old faith, Akhnaton found the way before him far from easy. The city of his fathers was dedicated to the elder gods. The state religion was firmly ensconced in the hearts and lives of the people. As time passed, he realized that he must not only break with the ancient faith, but he must

also depart from its city and all of the ties of tradition and culture that flourished there. The young Pharaoh chose a site for his new capital about a hundred and sixty miles up the Nile from Cairo. Here he built the city of Khut-en-Aton—the Horizon of Aton. . . .

His new city with its temple to the Formless One being at last inhabitable, Akhnaton took up his residence there, in the eighth year of his reign. Accompanied by his nobles, bearing the records of the Empire, and followed by a considerable concourse of people, Akhnaton went forth to officially dedicate his new capital. With his queen and their three children, the young King established himself in a palace ornamented with carvings which represented the symbols of his faith. It was in the freer and more refined atmosphere of Khut-en-Aton that the Pharaoh actually established his religion. The spiritual ministry of Akhnaton commenced in his twenty-second year. Here, in the shadow of great stone temples, was born the doctrine of the True Aton, the Universal God, a doctrine of such profundity that it has moved scholars to say that Akhnaton was the first enlightened man of recorded history.

THE GREATNESS OF AKHNATON

Charles F. Potter, in his *History of Religion* writes:

He (Akhnaton) was also the first pacifist, the first realist, the first

monotheist, the first democrat, the first heretic, the first humanitarian, the first internationalist, and the first person known to attempt to found a religion. He was born out of due time, several thousand years too soon.

Abounding in virtues unusual to his time, inspired by motives incomprehensible to his contemporaries, Akhnaton suffered as all idealists must suffer. From the eighth to thirteenth years of his reign, Akhnaton seems to have been principally concerned with the perfection of his doctrine in the city which he had built. Budge describes him as living a strange life of religious and artistic propaganda. The Empire flourished under his benevolent direction. Also during this period his mother died, and his fourth daughter was born. Tiy, the Queen Mother, seems to have exercised a powerful influence over her son's political attitudes. She was a modifying and restraining force, and very possibly remained to her death in the faith of Amon. His respect for his mother held Akhnaton's religious enthusiasm within certain bounds, but with her passing this restraint was removed.

HIS WORK AND HIS DOMESTICITY

By his twenty-fifth and twenty-sixth years, Akhnaton must have realized he had not much longer to live in this world. His constitution, always delicate, was growing constantly weaker under the strain of his over-active mind. The Pharaoh

therefore changed his programme. He was no longer content with his own city dedicated to the True God. He began a powerful campaign to spread his religion among the cities and provinces of his Empire. In the early period of his religion he described God as "the Heat which is in the Aton." His unfolding consciousness brought a fuller realization, and he gave a new definition: "the Effulgency which comes from the Aton." The change indicates definitely a deepening spiritual understanding, and an increasing grasp of the mystical factors of a great theology.

Soon after the death of Queen Tiy, Akhnaton issued an edict that the name of Amon should be erased from every inscription in Egypt. So complete and thorough was the work of his agents, that scarcely a statuette remained in which the hated name was not defaced. Even the tomb of Queen Tiy was broken into and the cartouches upon her mummy-case destroyed. The names of kings which included some form of the word Amon were obliterated, and all who carried a name embodying the hated word were forced by law to assume some other title. This extreme action could only have resulted from extreme persecution and from the Pharaoh's realization that only by the most drastic steps could his reformation be accomplished before his own life ended.

Akhnaton was about twenty-six years old when his fifth daughter was born. True to the traditions of the dynasty, Akhnaton desired a son to carry on his work, but in the fourteenth year of his reign a sixth daughter was born, and the following year a seventh daughter completed his family, and thus the Pharaoh died without a male heir.

Much has been made of Akhnaton's domesticity. Certainly no other Pharaoh is so often depicted in the informal domestic relationships. In carvings Akhnaton is frequently shown with his arm about his beautiful wife Nefertiti, a pose entirely strange to Egyptian art. The couple are often shown surrounded by their children, or playing with them. In the fifteenth year of his reign, Akhnaton began the construction of his tomb, but the work was never finished, and his body was finally placed in the vault of his mother where it was discovered in 1907.

HIS LAST TWO YEARS

The last two years of Akhnaton's reign may be regarded as the period of discouragement. The faith he had founded was not strong enough to withstand the ever-present priesthood of Amon. Only a few of the most intelligent Egyptians could understand what he was trying to teach. The world was not ready for the rule of love. Added to his

other perplexities were the clouds of war. It was the Hittite invasion of Syria that prepared the way for the end. Conspirators arose, the vassal countries that looked to Egypt for protection sent messengers in vain. The governors of provinces pled for help against the invaders and traitors, but Akhnaton would not send arms. To the dreamer-king, Aton was the One Father of all men and this ever-living God would not sanction war and pillage. The Pharaoh stood firm, but his firmness was of no avail. His cities were conquered. Little by little his revenues ceased, for his governors no longer had provinces to tax. In two short years the magnificent Empire of Thutmosis III was bankrupt.

The strain of these troublous times destroyed what little health remained to the Pharaoh. With the collapse of his Empire, Akhnaton died. His end appears to have been sudden, for modern scientists who have examined the mummy are of the opinion that the end was due to a stroke. The body was no longer able to bear the worry and sorrow of a broken heart.

On the front of his coffin he is called "Akhnaton, the Beautiful Child of the Living Aton, whose name shall live for ever and ever." How strangely sad, how strangely beautiful, is the prayer to the One Universal Father which was found inscribed on golden foil beneath

the feet of the mummified body of Akhnaton:

"I breathe the sweet breath which comes forth from Thy mouth. I behold Thy beauty every day. It is my desire that I may hear Thy sweet voice, even the North wind, that my limbs may be rejuvenated with life through love of Thee. Give me Thy hands, holding Thy spirit, that I may receive it and may be lifted by it. Call Thou upon my name unto eternity, and it shall never fail."

TOO GREAT FOR HIS OWN DAY

Thus passed from this life a soul too fragile to bear the shocks of flesh. With Akhnaton passed also the faith he had founded, the city he had built, and the dream of peace which had filled his heart. Great Amon reigned again, supreme and plumed with power. More than 3,000 years have passed since Akhnaton wrestled with the gods of Egypt. The homage of the modern world, a little wiser in the mysteries of spirit, may be best expressed in the words of Professor Breasted:

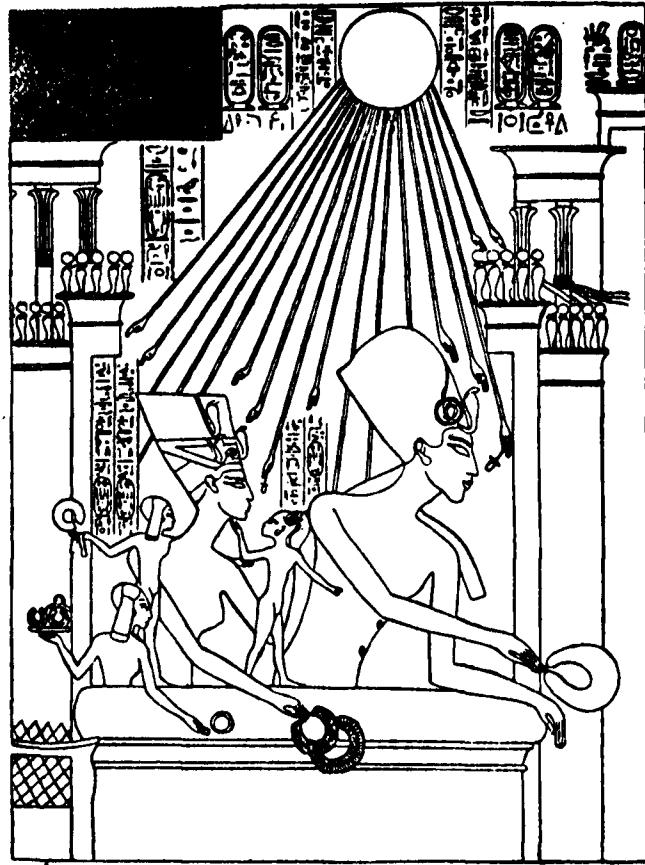
There died with him such a spirit as the world had never seen before.

Another modern student of the philosophy of Akhnaton, Mrs. Julia Ellsworth Ford, concisely states the great Pharaoh's position in the evolution of civilization in her interesting article "Akhnaton: Pharaoh and Prophet":

Akhnaton thus emerges as one of the most remarkable characters that have ever been born into the world. He was a prophet, a teacher of truth and sincerity, a seer, a philosopher, a reformer, a great poet, an architect, a lover of music. He was a brave and fearless rejecter of dogma, tradition, superstition,—it is amazing the way he threw them off like dead leaves to the wind. Although a king, he believed in democracy and made friends of people of peasant origin. In all history and romance, there is no man who loved a woman more devotedly than Akhnaton loved Nefertiti. His position as ruler, his religion, his honours—all he shared equally with her—"my great wife, Nefertiti," as he called her. For the first time in history, 3000 years ago, a government was run on the principle of Love. It was not his principles, but the lack of principle in his enemies that destroyed him.

THE RELIGIOUS TEACHING OF AKHNATON

The second millenium B.C. was a period of extreme religious obscurity. The ancient world had not recovered from the collapse of the Atlantean culture. The great social institutions of prehistoric times no longer guided the course of empire. Humanity was adjusting itself to a new vision and new codes of living. The Mystery Schools still flourished but the number of adepts was small and the Secret Doctrine could only be given to people in fables, symbols



Akhnaton with his Queen and three of their daughters on the balcony of his palace. Akhnaton is bestowing gifts, and in the sky above is the radiant Aton, its rays ending in human hands.

and moral teachings of a simple nature. Most of the nations had their own gods, and an entirely national or tribal outlook in religious matters. The gods of Egypt were the guardians of the Egyptians but had no place in their hearts for other races. India still paid homage to its ancient tribal deities, worshipping spirits of fire and air. The Jew propitiated his own peculiar god as the Lord of Israel and protector of his tribe. The Golden Age of philosophy had not come to Greece, and it was to be more than seven hundred years before Buddha

was to release India from the misinterpretations of the Brahmins, and Pythagoras was to lift the Greeks to a first place among philosophic nations.

It was against the concept of a tribal god that Akhnaton hurled the strength of his inner conviction. He stood in the midst of images and altars raised to patron deities and tribal tutelaries. This enlightened Pharaoh raised his voice in a glorious hymn of praise to the one secret and eternal Spirit that ruled all men. To him there were no longer gods of Karnak, gods of

Luxor, gods of Thebes. To him there was no longer Jehovah, Adonis or Amon-Ra. There was one God, and, though His names were many, His essence was indivisible.

Picture a twenty-year-old boy, born to luxury and power, limited by the frailty of his body and the overwhelming strength of the tradition in which he lived. Perceiving clearly and surely a spiritual truth that was to change the whole life of the world, imagine the courage that it took to stand out against the gods of his fathers and to defy the priestcrafts that had ruled unquestioned for ages. The world has produced no braver spirit than Akhnaton, the beautiful Child of Aton.

As High Priest of Ra-Horakhti, Akhnaton had often gazed into the face of the Sun-God. It was from meditating upon the cosmic significance of the sun that the young mystic came suddenly to understand the true meanings of light and good and truth. The Pharaoh realized that the sun did not shine only upon Egypt, nor did its light and heat protect only the cities where it was honoured. Its rays shone beyond the mountains and beyond the deserts. Its light cheered the barbarians and sustained even the enemies of Egypt. Nor did it minister only to human beings. Under its benevolent rays all nature flourished. Flowers opened to its light, many-coloured insects flut-

tered in its beams, and all the world was gladdened and rendered fertile by the luminous love of the solar orb.

It came forcibly to Akhnaton's mind that the sun symbolized not only the glory of God and the magnificence of the celestial power, but also the infinite tenderness and intimacy of life. The deity did not rule from a chariot in the heavens but flowed into all the earth, nursing tiny shoots in the ground, and painting flowers with numerous resplendent hues. It was a far cry from the great stone faces gazing down in aloofness from the shadows of the temples to the God of Akhnaton whose ever-present life gave strength to the wing of the bird and patient industry to the little creatures of the earth. Akhnaton found the spirit that dwells in the innermost and rules the furthestmost. He bowed in adoration before the truth he had discovered and offered himself as a living sacrifice to the ever-living, ever-flowing sun.

As a symbol for his religion Akhnaton chose the shining face of Aton—the solar disc. The effulgency of the Aton he represented by rays flowing in all directions from the solar face. Each of the rays ended in a human hand, to represent the active power of the light; and in some cases these hands held the crux ansata, the symbol of the giving of life. The whole figure represented the hand

of God in all things. "Give me Thy hands!" cried Akhnaton in his religious ecstasy. The young mystic walked with God, hand in hand with the ever-living light. Having realized inwardly that God was life and love and light, Akhnaton could find no place in the universe for ignorance and hate and evil.

It is the opinion of some Egyptologists that Akhnaton was the first human being who realized the Fatherhood of God and Brotherhood of Man. When he refused to send armies against the Hittites, he made the supreme sacrifice of his Empire and his life, fully convinced that a God of love desired that men should live together in peace. In his heart was the peace of the Aton, the spiritual sun. As Pharaoh of Egypt he was the personification of the Aton, the high priest of Universal Truth. It was therefore his duty to perform the works of the Aton and to be a manifestation before men of the virtues resplendent in the sun. This seems to be the root of the Messianic doctrine. Akhnaton chose to bear witness, to come as one crying in the wilderness—"prepare the way of the Lord, and make His paths straight."

Akhnaton therefore made another great discovery. He discovered the secret of the living of the Aton. Recognizing the presence of the Universal Father in him-

self, he strove to live as the personification of the light. His own heart was the brilliant face of the sun. His every thought and action must give life, like the innumerable hands which he figured on the rays of the Aton. In this way Akhnaton achieved the mystical at-one-ment. He not only recognized truth but he applied it, making himself personally responsible for his part in the shining of the Aton.

There is a very subtle aspect to Akhnaton's philosophy of God. Amon-Ra was a heavenly king, his will all men must obey. Egypt bowed before the law which descended from heavenly rulers seated upon their great thrones in space. Akhnaton rejected the divine despotism. He did not bend to the dictates of super-mundane Pharaohs. The laws of Aton flowed through the king. He lived in them and they in him. Not obedience but understanding was his creed, for we fear what we obey but we love what we understand. Akhnaton lifted up his heart in love to Aton and found at-one-ment with that universal love which enfolds all things in its mighty presence. In the dim past Akhnaton stands, enfolded in the Aton, luminous with the ageless light, lifted by his understanding into the very presence of the Ever-Shining One.

(Quotations from the Hymns of Akhnaton are given on page 173.)

TWO NOTES ON ART AND RELIGION

BY RUKMINI DEVI

THE FUTURE OF BHARATA NATYA¹

OF all the different arts, the dance was the first to be developed, for movement in terms of rhythm is instinctive in human nature. But it is also one of the most difficult of all the arts, for while it is the art of the physical body, yet it is an art through which the physical may be transcended, and only when this has been achieved can there be truly a divine expression of man. This is the key-note of Bhārata Nāṭya—classical South Indian dance—for the creation of the Bhārata Nāṭya movement is such that it is almost impossible for any dancer to descend below a certain standard of expression. It is almost impossible through Bhārata Nāṭya to express the coarseness which is so easy of expression through many other forms of dance. In any case it is obvious that the dance in itself has a message to the world just as has any system of philosophy and any religion. Bhārata Nāṭya combines in perfection of blending the arts of music (vocal and in-

strumental), costume and sculpture.

Its chief difference from the forms of dancing which are familiar to the western world is that it conveys to the audience a definite and clear spiritual message; and through its symbolic language of gesture and expression a spiritual teaching can be given by those in whom dwells the dedicated spirit. If the dancer possesses this spirit, all forms of the dance can be channels for the message of its spirituality, for there is an influence that comes through Beauty which can turn the world from coarseness, from vulgarity, from cruelty, to an observance of the highest ideals of culture and compassion. It is because Bhārata Nāṭya has been so scientifically created that there is meaning in every gesture and movement, and because it is so intrinsically music as rhythmic movement that it can inspire people to a true understanding of the meaning and purpose of life. And even for those who do not fully understand its technicalities, it still can give them no less a sense of beauty than would come to them from the sight of a sunset or of a beautiful mountain.

¹ From an address to the All-India Oriental Conference held at Tirupati, South India, 22 March 1940.

Whatever was the spiritual impetus originally given to Bhārata Nāṭya, the very same source gave the spiritual impetus to the whole of classical South Indian music and South Indian architecture, and generally to reverent and aspiring worship. Knowing this, one does not wonder at the fact that Bhārata Nāṭya is primarily *Temple* dancing; wherever it is performed it brings with it the Temple atmosphere.

Just as in ancient times the temple was the centre of all learning and of all art and culture, so must there be in the future a definite and reverent place in the temple for the arts and culture. As I know from experience, only in the atmosphere of the temple can one really express this dance in its truest meaning and dignity. It is very sad that Temple dancing has become so degraded. But let us realize that it is not the dance that has become degraded, but rather the life of the people. I look for a future when in India great dancers who are priests and priestesses of Beauty will give their highest art in the most sacred of all places—the temple.

This high purpose can only be achieved when the audience as well as the dancer learn to understand the spiritual significance of Bhārata Nāṭya. Most dancing is solely for the pleasure of the audience. Though Bhārata Nāṭya is meant to give happiness to the world, it

is even more of an offering to the Deity, and the audience should be inspired to offer worship *with* the dancer, as the dancer dances in praise of the Lord.

In India there must be something more than a mere revival of art. There must be a revival of spiritual values. We cannot dance the dance of Śrī Kṛṣṇa unless we express the spiritual significance of Śrī Kṛṣṇa. We cannot portray the glory of Śrī Natarāja unless we become one with Śrī Natarāja.

One of the most hopeful signs of the times is the fact that faith has not been lost, particularly in the villages among the so-called uneducated people. The majority of the women of India still cherish an abiding devotion to India's truth, to her eternal glory, for in India there is neither the ancient nor the modern, but only the eternal. This devotion can be fanned through the expression of Beauty into great flames of spiritual aspiration, and when the spiritual aspiration becomes conscious and purposeful, then India's future is assured.

To the achievement of this great end the art of Bhārata Nāṭya has ever been dedicated. As the soul of India is freed from its imprisonment in the superficialities and narrownesses of the modern world, so will Bhārata Nāṭya, as one of the highest cultural and spiritual expressions of India, also be freed. But India's true freedom depends

upon the return of her people to her eternal culture.

THE FUTURE OF BHARATA SAMAJ

(From an address to the Easter Conference held at Adyar—following an appeal to interest those who are religiously minded in building an addition to the Bhārata Samāj Temple in Adyar.)

I have been asked to say a few words about the future of the Bhārata Samāj movement. What we have to do is to realize and feel more its importance. At the present moment the Bhārata Samāj is not one of our most fashionable movements, though, according to me, it is one of the most important.

We all know what a wonderful blessing Dr. Besant gave to it, and, though Krishnaji at present is not interested in this movement, we all know what a very great interest he and others took in it in the past, and how they helped with many learned men to organize the ritual until it is most wonderful and effective. If any do not for themselves feel its power, it would be worth while reading what Bishop Leadbeater says of it, which you will find reprinted in a booklet which gives also the ritual itself.

We have forgotten some of the magnificent and wonderful aspects of Hindu life. I have just returned from Tirupati. Going up that sacred hill, I felt such a wonderful influence both from the temple and the

simple devotion of the people. The more I have visited our Indian temples, the more do I realize the magnificence of our religion.

Why have a huge building, some may ask. When we have a worthy temple where hundreds of people can gather, where there can be music, harikathas, drama, Samskṛt chanting, then we have a temple where we can not only celebrate the morning ritual but all the great festivals.

We must once more revive Hinduism which is not only the heart of all religions, but I make bold to say that many of its teachings are the heart even of Theosophy itself. If we forget where we are born and that we are Hindus, and be strictly impersonal, we shall realize that many of the great truths of Theosophy have always existed in Hinduism, though we see them in Theosophy minus, perhaps, their superstition.

We must remember what a wonderful inspiration Hinduism has given to our country. Dr. Besant, who loved Hinduism so much and talked so often about its greatness and spirituality, told us of the origin of this magnificence. Where did Hinduism come from? Who were the great people of the past, the Ṛṣis who gave Hinduism to India? True they were Indians, but they were not sectarian Hindus, but in a sense Theosophists, for they were great personages who came to

India to give these great truths and have as well been born in other races to give these and other truths.

When I saw the pilgrims in Tirupati, I thought to myself—here are real Theosophists. They have not forgotten how to offer themselves completely. For some of us there is a little reserve. We do not have that child-like devotion which is so much the quality of all who have true faith.

There are so many magnificent truths, such a splendid culture, in Hinduism that the world needs. Our business is to preserve the wonderful philosophy, culture, and teachings of Hinduism. Though it was not an accident that the great Teachers were born Hindus, Sri S'ankarachārya, Sri Rāmanujachārya, such Great Ones were not merely Hindus but were Spiritual Beings. This life they were Hindus. Perhaps next life they may be born Christians. The fact that they gave a very peculiar contribution that was so necessary for the regeneration of our country, shows how valuable it is and that we must not forget it.

Let us show that we are fine Theosophists by becoming as well splendid Hindus. Then only are we real Theosophists.

The Bhārata Samāj gives a very wonderful conception of Hinduism. One sees many things that one regrets to note in our temples. I like to see the untouchables going

right inside the temples. I feel sure that even if they are outside, the blessing goes to them there as much as it is inside. The blessing is meant for all, and this conception first came in The Theosophical Society. The really new Hinduism was started here, and the Bhārata Samāj is the heart of the new Hinduism.

We must not let Hinduism die. We must see it resurrected from narrowness and ugliness into the presentation of its great, wonderful truths to the world. We want the Bhārata Samāj to become one of the great spiritual centres of the world. When I visited the Meenakshi Temple and saw the sacred corner where Tiruvallur first read his *Kural*, I thought, why should there not be in our Adyar temple in time some spot made sacred by the reading of a magnificent piece of poetry, the playing of a wonderful drama, the singing of a beautiful song, as a first offering to the temple, though perhaps the genius who is to do it is as yet unborn. If only our Bhārata Samāj could become a splendid centre as temples ought to be. Please dream of it and work for it. If we establish the Bhārata Samāj in the right way, these great Saints will be drawn to us, and our temple will become a great contribution not only to the Theosophical work but also a great source of happiness to the world.

WAGNER'S DRAMAS

LONDON,
March 12, 1940.

Mr. Lawrence Gilman,
c/o Messrs. Farrar & Rinehart,
Publishers, New York.

DEAR SIR,

I have spent two evenings reading with deep delight your book *Wagner's Operas*. How I wished that I had by my side my librettos of the *Ring* and *Parsifal* where I marked in pencil at the side the great moments as I heard them. I heard the *Ring* cycle for the first time thirty-six years ago at Munich at the Prinz Regenten Theatre. Richter was one of the conductors, and the artists had come to Munich after Bayreuth. Four years later I heard the *Ring* in Dresden, and I think Weingartner was conductor. (Last month he conducted here at Queen's Hall a Philharmonic Society concert, and old age has not lessened his power or penetration as interpreter.) On two other occasions I have heard the *Ring* cycle. It was in U. S. A. I heard *Parsifal* twice, once at the Metropolitan in New York. Last spring *Parsifal* was given here at Covent Garden, with fantastic scenery in the Flower Maiden's scene, with maidens who were mostly on the other side of 35 I should think, and clumsy in their dancing.

Before I went to Munich to the *Ring*, a friend, an enthusiastic Wagnerite, played for me again and again the chief motives. When I arrived in Munich, I did just what you recommend at the end of your book—I worked hard to know the details of the story. I pored over the libretto each morning with the help of a German dictionary. So when each afternoon and evening I heard the *Ring* (in that theatre built after the Bayreuth plan, where from each seat is an unobstructed view of the stage, where the orchestra is hidden, and the noisy percussion instruments, trombones, trumpets and drums, are at the bottom of the orchestra-well, and the music seems to well up in the air from the middle of the auditorium), I had such a delight as I never imagined that the opera could give. And what a relief and what æsthetic refreshment it was after three years of Italian opera—I was living in Italy at the time. And what a delight that Wagner gave something not only for the ears but for the mind as well. So you see why I appreciate your book and read it with such enthusiasm.

But I write to you not merely to express to you my appreciation, but also to say that it has seemed to me always that one could describe the

uniqueness of Wagner's operas by saying that they take place not on one stage alone, but on three stages simultaneously.

There is, first, the stage of the theatre, the visible stage where the actors move and sing. It is the stage which the ordinary opera-goer sees. But there is a second stage, where too events are happening, at the same time as the events visible on the first stage. This second stage is created by the leit-motifs which the orchestra plays. On the first stage the actors are moving and singing, or they may be still and listening. But obviously they must be thinking and feeling all the time during the action, even if they are saying nothing. What they think and feel is not revealed on the first stage. But this is revealed on the second, and invisible, stage, by means of the leit-motifs. The story thus extends into a new dimension, so to say, gaining thereby an intensity and depth seen and felt only by those who follow the leit-motifs, of which sometimes only a bar or two is given by the orchestral accompaniment. It is like in the Greek tragedies, where the story was familiar to the audience, who knew how it must develop. When, therefore, the chorus says something, in "irony," as is the Greek word, the audience understands, though the actor does not.

But there is a third stage still, where too events are taking place,

in an invisible world, unseen to the audience and of course unperceivable by the persons involved in the drama. Let us imagine this third stage as, in space, above the second, as the second is above the first, but all three open to the observer if he has "eyes to see." This third stage is where the forces of destiny are revealed at work—the reaping of Karma, as we say in India. As the characters develop their separate lines of action, suddenly we are given an inkling of the issue of them all, of which they have no possible realization. For the leit-motifs tell us of the workings of destiny. Thus, the motives of the "ring" and of the "curse on the ring" and others are given by the orchestra at certain moments of the Rheingold; Wotan continues his beneficent schemes for world dominion, but the leit-motif of the curse tells us how that "rolling wheel" of Karma which he started will go on rolling to the inevitable end. So again and again throughout the four dramas of the *Ring* and throughout *Parsifal*. You know how to the public in general the Dead March in Siegfried is only a solemn funeral march; but to those who know the leit-motifs, the march is the life-history not only of Siegfried but also of any great hero, with all its grandeur of hope and tragedy with a poignancy of indescribable grief.

To feel the intense æsthetic joy and its exhilaration which are in

the dramas, one must know the leit-motifs. For then, as we hear them, not only our imagination, which sees the second stage, but also our intuition, which sees the third stage, come into play. The drama then becomes "alive" for us in a way no composer before Wagner dreamed possible, and none after him has achieved. Indeed, so colossal is Wagner merely as dramatist, apart from his gigantic nature as a creative musician, that one can well say that there is only one character that Wagner could have been in his past life—Æschylus. Hans von Bülow said it all in the words which you quote about the *Ring*:

"I cannot talk to you about the *Niebelungen*—in face of this work, all the resources of expression fail one. I will just say this. . . . Nothing like it, nothing approaching it, has ever been produced in any tongue, anywhere, at any time. From it one looks right down, right over, everything else."

It may interest you to know that the first propagandist for Wagner in England, W. Ashton Ellis, to whom you refer as Wagner's English biographer, was a Theosophist. He was a member of my own Lodge, the London Lodge. In 1886 he gave an address to the members on Wagner, and it was issued as Transaction No. 11 of the Lodge with the

title: *Theosophy in the Works of Richard Wagner*.

I am informing my friends in many countries, who know how "crazy" I am about Wagner (I have lectured on the *Ring* and *Parsifal*), about your illuminating book.

Yours sincerely,

C. JINARĀJADĀSA.

P.S. I stretched hands across the sea to you as I read what you wrote about the motive of "Ewig war ich, ewig bin ich." No one before you seems to have singled it out for its beauty. It stamped itself so on my imagination that, years ago, as I woke to the work of the day, and my thoughts went upwards in aspiration, I used to repeat those four short German lines, beginning "Ewig war ich" as a prayer:

"Ever was I,

Ever am I,

Ever in sweet yearning rapture,

Ever for thy Weal."

As I write, there lie in a bureau two records of the Siegfried Idyll, where as you know, that lovely motive is the chief theme. I shall take them to India, and arrange that when my "last moments" begin, my friends shall play them (for want of an orchestra), so that I can go to heaven on the only wings that satisfy me.

If ever you meet my old friend Claude Bragdon, he will tell you about me. We are both "queer" in some ways.

—C. J.

TWO NOTES ON WAR

BY ANNIE BESANT

BROTHERHOOD AND WAR¹

IT is natural that members of The Theosophical Society, recognizing that their organization exists for the spreading of the realization of Brotherhood among men, should feel themselves puzzled as to what to do in the state of War, which prevails over Europe today, in face of the obvious danger of a triumph of the military ideal, the no less obvious duty of defending a small Nation, whose neutrality Britain had guaranteed, and the carrying out of the principle of Universal Brotherhood.

Can we, by a survey of "the things most surely believed among us" who are Theosophists, clarify to any extent our ideas on the tremendous conflict which seems to exist at first sight between Brotherhood and War?

1. Universal Brotherhood is a Fact in Nature, not a theory, nor an ideal. Men *are* brothers, sharers of one Life, partakers of one divine Nature, ensouled by one Spirit, feeling in common pain and pleasure, sorrow and joy. This Brotherhood, inhering in a common nature, man can neither make nor

¹ Written in 1915.

destroy. He may recognize or may disregard it; he may affirm or may deny it; he may realize or may negate it; let him do as he will, it remains unchanged; it is a FACT, ever-existing.

2. No less a Fact is War, in the history and evolution of the human race. Looking back over human history we see a long succession of Wars. I am not saying whether Wars should or should not have occurred, whether they are good or evil. At present, I merely note the necessarily admitted fact that no period of human history has long been free from War. The story of the Nations is a story of ever-recurring Wars. War is a FACT, ever-reappearing.

3. God, *Īsvara*, *Allah*—call Him by what name you will—is a Fact; Nature is His Self-expression; Evolution is His Plan; the laws of Nature are the laws of such part of Him as is manifested in our universe; life and death are His methods; joys and sorrows, pleasures and pains are His tools—the tools of the Supreme Artist—in fashioning the crude material into the perfect masterpiece embodying His idea; the worlds are His studio, crowded with unfinished

models, with hints of exquisite future beauty here and there. For us, who believe in Universal Brotherhood, God is a FACT, ever-present, ever-immanent.

4. The Hierarchy of Perfected Men is a Fact, the Guardians of Humanity, the Elder Brothers of our Race. Their strong Hands guide; Their lucid Wisdom directs; Their perfect Love chooses the best path for the treading; They are the means whereby the divine Will, incarnating in Them, renders itself operative in our world. The Hierarchy's guidance of the human Race is a FACT, ever-existent, ever-potent.

These are the four great Facts which we have to face; none of them can be excluded; none of them can be ignored; we must accept each of them in all its bearings, and either succeed in basing on *all* of them a rational theory, or confess that our philosophy is inadequate to render life intelligible, too restricted to embrace all facts within its sweep. The end of philosophy is to put an end to pain, and most of all to that keenest pain of all, the anguish of living in a world intellectually and morally unintelligible. . .

And Brotherhood, where does that come in? First of all, being a fact in Nature, it ever exists, but the huge majority of mankind do not realize it. War beats into Humanity's wooden head the truth

that when men behave in an unbrotherly fashion they ruin themselves and their countries, and weigh down their children for many generations with a heavy load of debt, cramping trade, burdening industry, exacting toll from every citizen. Laws of nature are generally discovered by the painful results which follow from disregarding them. So far, every civilization has perished because based on actual, not verbal, denial of Brotherhood, and the present one is very near to a similar catastrophe. Man has evolved to a point where he is beginning to see that competition—and War is the apotheosis of competition—is wasteful, unnecessary, and brings many evils in its train. He is ready, or nearly ready, for co-operation, for the creation of a Social Order, instead of an unsocial anarchical struggle. That is the next stage in Evolution, and the most evolved persons in each Nation are working for it consciously. For that all who realize Brotherhood should be working, each in his own way.

THE INDIVIDUAL AND WAR¹

All the stages through which a nation passes are necessary for its growth, and need not be condemned merely because of their being limited and imperfect. In practical politics condemnation is useful as a stimulus, as one of the agents for bringing about the evolutionary changes,

¹ Written in 1898.

but the philosopher should understand, and, understanding, he cannot condemn. The worst struggle that we may see, the most terrible poverty, the most shocking misery, the strife of man against man and nation against nation—all these are working out the Divine Purpose, and are bringing us towards a richer unity than without them we could possibly attain.

Let me take one instance which seems to be most hopeless of all—the instance of war. What can be more inhuman than war, what more brutal and more terrible, stirring the angriest passions of man and making him like a wild beast in his rage? Aye, but that is not all. Let us look at the life within a soldier which has been evolved by this terrible discipline, without. What is that life learning as its vehicles are plunged into strife, into bloodshed, into mutilation, into death? It is learning lessons that without that stern experience it could not learn, without which its evolution would be checked and be unable to proceed; it is learning that there is something greater than the body, something greater than the physical existence, something higher, more noble, more compelling, than the guarding of the physical vehicle from injury and even from death; and the poorest soldier who goes out on a campaign, who goes through

hardship after hardship, who finds himself frozen with cold or burnt up with heat, who plunges through frozen river or toils across sandy desert, who learns to preserve discipline and submission under hardship, who learns to keep cheerful under difficulty, so that his comrades may not be depressed, who is moved, not by the thought of the body that is suffering, but by the great ideal of the military renown of his regiment, and the safety of the country which he is serving, who is learning thus to sacrifice himself for an ideal, is developing thereby qualities invaluable in lives to come.

Need I say this to you, who know the place of the Kṣatriya in human evolution? . . . Without that training, no Brahmana could be; no man could come into the caste of the Brahmana, save as he had gone through that discipline in the ranks of the Kṣatriya; because until he had learned that life was everything and form nothing—and that is the lesson which war teaches when it is rightly understood—until that lesson was learned, he was not prepared for the far harder evolution of the life, which is to master the lesson of unity beneath diversity, of love beneath antagonism, of being the friend of every creature and the foe of none.

SHRI KRISHNA'S MESSAGE TO THE WARRING WORLD

BY M. HAFIZ SYED, M.A., Ph.D., D.Litt.

WAR is the talk of the day. Every one whether literate or illiterate, man or woman, eastern or western, is full of fear and forebodings.

No one feels secure when the world war is going on. Since the cessation of the last titanic war in 1918, there have been not less than eighteen big or small wars in different parts of the world.

After the devastating War of 1914-1918 it was presumed that the civilized nations of Europe, who were mainly responsible for that world-conflagration, would not so soon gird up their loins to wage another war which, according to the meanest calculation, may prove more disastrous and ruinous than the last war.

Our knowledge of the world we live in has increased with bewildering speed during the last century. The total output of Science has increased so tremendously that we now produce every year more than the total accumulated store of knowledge of the time of Aristotle. At the same time the rate of production has increased year by year. The scientific mode of thought has

spread from a small band of scientists to embrace larger and larger groups, and at the same time has extended to new departments. The scope of freedom of thought has widened. It is being recognized more and more that human conduct is subject to law. It is said that individuals as well as nations learn from experience. The sum total of human experiences in the form of historic, scientific and philosophic knowledge leads people to act wisely and tactfully, and to foresee clearly future consequences of their present-day actions. If it were really so, there would not have been another ruinous war casting to winds all experiences tragic and heart-rending gained only a quarter of a century ago. Alas! the civilized nations of Europe, who are supposed to guide the destinies of less fortunate nations, seem to have so quickly forgotten the lessons learnt from the last war.

Many large countries seek to instil into the minds of children a supreme admiration for war. They do all they can to represent war as the most glorious expression of national greatness.

According to this doctrine,¹ the highest function of man is to bear the burdens of absolute war. His mission is thus to be born and to give birth, in order to kill and be killed.

While this is going on in certain countries, in others every possible effort is made to avoid war, even though, owing to the military preparedness of the war-minded countries, all other countries are compelled unwillingly to pile up enormous armaments.

How is all this to be explained? Has humanity been seized by a homicidal mania, a destructive frenzy in which certain nations seem even prepared, if necessary, themselves to go under, provided they are able at the same time to destroy the rest?

Professor Olof Kinberg of the Stockholm University has propounded a theory of his own and says that mental disease is mainly responsible for causing war. He lays great stress on the diseased condition of the mass-mind. He says:

... the likeness between these qualities of the national mass and the paranoid type is striking. The paranoid personality is distinguished by its suspiciousness, touchiness, egoism, quarrelsomeness, inability to judge its own affairs impartially, and conceit and arrogance which sometimes take the form of positive megalomania. . . .

¹ *Hibbert Journal*, July 1939, p. 516, Professor Olof Kinberg.

The paranoid has a lens in his eyes that distorts his conception of reality. Thus he does not see reality as it is, but the distorted image created by his distorted mind. Another factor, according to him, is the servile attitude of the mass towards its leaders. . . . It is a quality also of this mentality to adopt towards its leader an attitude of servile and slavish submission, of admiration and worship, which in certain circumstances approaches the deification of olden times. . . .

This fact explains the peculiar shade of cultural degeneracy which has fallen over the modern world.

Now we have to see what light S'rī Kṛṣṇa, the Supreme Teacher of ancient India, has to throw on this tangled problem, and what is His message to the bewildering and warring world of today. According to the ancient Scriptures of the Hindus an avatār is the Īśvara of a world-system, appearing in some physical form at some great crisis of evolution.

The avatār "descends"; we think of the Supreme as though far off, although in reality He is the all-pervasive Life in which we live; to the outer eye only is it a coming down and descending; and such an avatār is S'rī Kṛṣṇa. He is held in the highest authority.

The Bhagavad-Gītā is a precious little book of supreme importance. The war of Mahābhārata was waged under S'rī Kṛṣṇa's guidance and inspiration. How? Did He plunge into it precipitately? No.

He never forgot or failed to use the means which Right Order demanded at the time.

It is common knowledge how before the battle-day dawned, S'rī Kṛṣṇa went to the Court of King Dhṛtarāṣṭra, and how with His matchless eloquence, He pleaded there for peace. We remember how He called Duryodhana and pleaded against his obstinacy. All His efforts failed. Thus He knew that war was inevitable. None the less He knew that duty must be performed and it was His duty as patriot and as statesman to strive for peace with every effort and with every human and divine power He possessed.

If the duty of the moment demanded that one should wage war one should not hesitate to discharge one's *swadharma*, but fight without passion or anger with the sole object of the good of the society and the world in which one was born.

S'rī Kṛṣṇa encouraged only righteous war as against war for self-aggrandizement, plunder and possession. This is the first lesson we learn from His life and his attitude towards war.

Can war be ever avoided and the belligerent tendency in man or a nation put an end to?

In answer to this question S'rī Kṛṣṇa lays down certain fundamental principles which guide human destiny. He says that the cycle of human progression is com-

posed of two arcs, the descending and the ascending, the well-known Pravṛtti and Nivṛtti mārgas, the path of forthgoing and the path of return. These two primary paths are necessarily trodden by all mankind in the long course of human evolution. Every human being is travelling along one or other of these two paths, of which may be used the phrase of S'rī Kṛṣṇa:

These are thought to be the world's everlasting paths, by the one he goeth who returneth not, by the other he who returneth again (VIII, 26).

On the Pravṛtti mārga, consciousness is dominated, blinded, by matter, and constantly endeavours to appropriate matter and to hold it. All this is necessary for its ultimate sovereignty over matter and thus it treads the path of forthgoing. At last satiety begins to replace craving, and slowly, with many relapses into forthgoing, consciousness begins to turn inward and a decreasing interest in the not-Self permits the growth of an increasing interest in the Self.

These two arcs of the circle of evolution give us the first main division of mankind into two great classes, those who are going forth and those who are returning, those who are differentiating themselves and those who are unifying themselves. The first includes the vast, the overwhelming majority; the second, at this stage of evolution, consists of the few.

In the sixteenth Discourse, verses 6-16, Śrī Kṛṣṇa says :

Twofold is the living creation in this world, the divine and the demoniacal : the divine hath been described at length, hear from me, O Pārtha, the demoniacal.

Demoniacal men know neither right activity nor right abstinence ; nor purity, nor even propriety, nor truth is in them.

The Universe is without truth, without (moral) basis, they say, without a God, brought about by mutual union, and caused by lust and nothing else. Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with sanctimonious hypocrisy, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured cares which end only with death, regarding the gratification of desires as the highest, feeling sure that this is all ;

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

"This today by me hath been won, that purpose I shall gain, this wealth is mine already, and also this shall be mine in future.

"I have slain this enemy, and others also I shall slay. I am ruler, I am enjoyer, I am perfect, powerful, happy.

"I am wealthy, well-born, who else is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwisdom,

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell.

Every one of these verses holds eternal truth. In the present day, these words portray literally the mentality of Hitler and men of his way of thinking ; his uncurbed desire for expanding his kingdom ; his ambition to acquire more and more territories by fair means or foul are so aptly described in these lines. The nature of these unrighteous conquerors is truly demoniacal. They do not know right from wrong. Their vision is clouded. Their moral sense is deadened. This devilish nature of man is and has been the true cause of war which no generation can possibly avoid.

Having proved the inevitability of war Śrī Kṛṣṇa advises Arjuna, who represents the whole of the human race, as his name *Nara* typifies, to throw off pusillanimity and fight. The reasons given to Arjuna for this course of manly action may be summed up as follows :

The real man is deathless, no weapon can cleave him, no fire can burn him :

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 ; therefore knowing him as such, thou shouldst not grieve.

Or if thou thinkest of him as being constantly born and constantly dying, even then, O Mighty-armed, 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. (II, 24-27).

To sum up, however ardently we might desire or deplore, we cannot possibly dissuade demoniacal-minded people from shed-

ding human blood. Their very nature would constrain them to resort to unrighteous war. Our duty, then, is to stand by what we consider to be right and just, in the way of either defending ourselves from their attack or eradicating the evil-doers to make the world safe for democracy and for the peace and the well-being of the human race. We must always throw our moral and material weight on the side of right causes without desire for the fruit of our action, acting in conscious co-operation with the Divine Will, which is another name for right course of action.

IN AN EGOTISTICAL MOOD

There is no path for me, no god, no guide ;
I fling away from light and leading hand ;
I have no sword, no staff, no friend beside :
Alone, unarmed, I seek an unknown land.

With bruised fingers and with bleeding feet,
Alone I tread, while round me and before
Foe upon foe assails me, whom I greet
As friends to lead me to the unknown shore.

Give me no counsel, proffer me no aid,
No star in my impenetrable night.
Alone, alone my journey must be made,
Through the here-darkness to the yonder light.

So shall the pilgrim know from whence he came,
The spark be one with the eternal flame.

IANTHE H. HOSKINS

VIGILANCE WORK¹

BY GEORGE S. ARUNDALE

I HAVE in preparation for this meeting been reading through what I have not read through for a very long time—*A Guardian Wall of Will*. Curiously enough I feel satisfied with it. It seems to me to be right and I therefore recommend it to you for perusal. It does represent what is substantially the working of a Vigilance Group.

However there is more that I think we could do by way of better organization. There are so many countries that need help in all parts of the world that I think we must try and see if we cannot divide those countries among ourselves, perhaps two or three joining together for one country, and each one of us, therefore, helping positively in more than one country.

The helping is generally to be done in accordance with the principles set forth in the book. But if you desire to spend a little more time or to be a little more scientific in your work, you can send forth your will along many types of waves.

SOUND-FORM-COLOUR-FRAGRANCE

If we could know what we do not yet know, namely, the national

sound, note and colour or form of the various countries, we could help them very much more effectively, but we do not know it. We can surmise, guess and imagine, but all that is less than accurate knowledge.

Suppose you knew what the pure note of a particular country is. Then you might reproduce that note in yourselves, feel it with your will, and send it forth to drench the whole country. I should be very eager to do it if I could, but I do not do it because I cannot do it. Even with regard to those countries with which I am more or less familiar, as, for example, India or England, I do not know what is the essential note or what is the colour or what is the form or fragrance. Of what nature is the "curvature" of India or England? This takes us into regions beyond all of us. We may have a desire or feeling about these matters but it is not enough to guess or imagine. It is not enough to say: "I have always associated the colour 'blue' with such and such a country."

THE USE OF COLOUR

On the other hand, there is not the slightest reason why we should

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not use colours according to our knowledge of their meaning and infuse into our will the colour we think will help most.

Now, how can we imagine a country for the purposes of helping that country? Take Finland, for example, which that bully Russia has been senselessly attacking. You have no need to think of the entire area of Finland. You simply look at Finland in terms of its microscopic aspect. In other words you look at Finland through the other side of the telescope. Do not feel that you have to cover an enormous territory. You microcosmize the country and then drench it. You thereby affect the macrocosm just as much as the microcosm, because the country is discernible in terms of one or another or both.

So I should suggest that you look at Finland from the standpoint of a pinpoint or a pinhead, if you prefer, and pour forth upon it the vials, not of your wrath, but of your strengthening will in terms of such colour as you may think most suitable. In our literature we have various qualities associated with various types of colour, and we can evoke different colours from time to time according to what we think the country most needs.

SCIENTIFIC MUSIC

So far as sound is concerned, you ought to be able to look with-

in yourselves to hear those sounds which are most glorious to you. It may be perhaps a note which is particularly glorious to you for some reason or other which you may not be able to understand. There may be a sequence of notes, or a chord, which thrills you. You can send that forth, repeating the note or sequence or chord in your mind, or in your will even more than in your mind, and sending the vibrations of that chord or of that note or sequence throughout the country. We may have one or another piece of music which contains perhaps a larger number of those sounds especially congenial, as I have said in connection with the Rachmaninoff Concerto in C Minor. That contains for me such a wealth of glories that I can constantly hear it. Constantly hearing this concerto I can reproduce this, that or the other little portion of it. So my meditation for Finland, Poland or any other country can be done especially well when I have such external sounds to awaken in me the sounds within my nature. It is almost like projecting some little bit of Rachmaninoff's concerto over the countries concerned.

I call that scientific music, because it is exactly what is done by the Devas and the Gandharvas, only they do it perfectly.

In the inner worlds there is a record of every one's evolution, not

¹ From an address to the Vigilance Group in Adyar, 24 February 1940.

merely in terms of aura but also in terms of music, so that the Devas on suitable occasions can "play" the music, both as it is, as it was, and as it will be! Since there is a musical record, a sound record, also a "talkie" record, you can realize what can be done in terms of music. Even if we are not musicians of any eminence, at least we can select a sound and, as it were, boom that forth across the intervening spaces and then, if we like, spread it out like a fan to cover the earth, as the waters cover the sea. Each person has his own technique and his own methods of doing it.

THE USE OF FORMS AND FRAGRANCES

Then we know very little about the use of forms. Some country might need, let us say, the form of the five-pointed star described over it for its magnetic power, or we may choose some particular sweep of form which to us has a certain healing power. We know very little about all these things, but each person is quite entitled to make his own experiments and to see how he gets on.

I frequently make my own little experimental curvatures over countries, my own little geometrical figures, but, of course, I am entirely ignorant as to whether I am really doing any particular good. But where there is the will to good there will be the good, and the will to

good will take away the ignorance which might produce harm. Such sweeps of form are very potent for the transmission of the will.

Then the three—colour-sound-form—may be accompanied by fragrances. You may drench your country in perfume. I am in the Kus¹ mood at the present time, and I like so to be impregnated with Kus that into my consciousness enters the spirit of its fragrance for remembrance in the county to which I go. Of course, there are many other noble fragrances such as the various fragrances that the Masters respectively use. You have no idea what a joy it is to make a country fragrant with a perfume, and it is quite easy to do, especially if you happen to be able to remember it clearly through having a little bottle of it. Some may say, "My motif is Jasmine or Attar of Roses or Sandalwood," or some may even mention that wonderful fragrance of new-mown hay. Every one has his own fragrance motif as he has his colour and sound and form motifs.

THE USE OF WORD SOUNDS

I go a step further and use word sounds which may have no meaning or relation to any known language, but which give me a sense of their power, and I shall invent those as the mood changes, because

¹ An oil made from Kus's grass, the fragrant grass which is made into hanging sun-screens to be moistened in summer.

the various word sounds we have are not the only syllable sounds. There are plenty of others and why should we not create our own if we can create any that satisfy us as to their potency? I am generally only able to get hold of these word-sounds in connection with music. I must have my Rachmaninoff, let us say, and then that will stimulate me to produce, as it were, the small Arundalean mantrams, just as we have the supreme mantram *Om*. These sounds may be here today and gone tomorrow, uttered today and discarded tomorrow. But for the moment, at the time, for some reason or other, forth do they go, and I try to bless the country with these inventions.

[*Question*: Can you give an example?]

I need my music in order to do this and I must be swaying to it. I do not merely listen to Rachmaninoff, or to whatever may be the inspiration of the moment, but I identify myself with it—I make movements, I make sounds, I produce colours and fragrances. There is tremendous activity which extends even to the physical plane. Without the help of that particular concerto as a background the activity would not be so successful, but with the aid of such a background, one is practically a musician. I should be much too shy to have anyone watch. I must not feel the slightest likelihood of inter-

ruption; only then can I let myself go and lose myself in my own way in the music—today in one way, tomorrow in another.

WHEN THE SPIRIT MOVES YOU

Think of what a tremendous life there is to be lived when you think of all you can do with your word sounds, your sound sounds, your fragrances, forms and colours. It is all tremendous activity in which one can engage at any time that the spirit moves one, but the spirit must move one.

To me the best of all occasions for this kind of Yoga is a moving railway train. I can go round and round in an underground and rise to my highest points, and I can do the same thing specifically when the sun is setting and I am lying extended in my berth in a railway carriage. The rhythmic sounds and all that makes the movement, together with the landscape and those distances into which you cannot look at Adyar, except when you are in special places, all this is very helpful. All this makes me as near to a yogi as I shall ever get in this life.

Such is a mode of my Yoga. I am trying to make you feel how much can be done and how delightfully you can do it. If you can divide the countries among yourselves, some of you taking more than one country, you can be extremely busy.

Some of you may use the Casuarina motif. Some of you will use the sea motif. You can use a flower or a little handful of earth. There is but One Life and when you touch one aspect of life and enter into the spirit of it, you are in contact with the universe.

TO TOWER INTO HEIGHTS

There are other ways along which one can work from time to time which rather thrill me, for example, I like to tower in a country. Do you perceive what I mean—to be in a country if possible in that particular part of the country which is the most sacred, and then to tower into heights. It is just as if you made a pillar of will between heaven and earth.

One can tower in impersonal terms abstractly and formally, or one can tower in terms of some splendid personage. More than once I have gone to the Lincoln Memorial and have towered "Lincolnly," which means in a way ruggedly, visionfully. So far as one is able to know the high peaks of Lincoln, that Lincoln Memorial is to me even more than the Washington Memorial, and I feel it would be an impertinence for me to intrude any other form than that form which does already tower there and which I can, as it were, help to do its work a little more effectively by unifying myself with it.

I am very anxious to know the really sacred places in every country but we have not had many replies.

THE USE OF A FLAME

If you have no other means of ascertaining the kind of pillar or tower you wish to embody, or if you have no clear conception as to how to tower, then you can at least content yourselves and be happy in sending up a great Flame, holding the Flame while it is shooting and flashing about. That is one of the best ways of doing generally this particular kind of towering work. It is easier generally than to make a pillar of colour.

You can make a pillar of form by making where you stand and in yourself a part of an infinite Curve, a Line which stretches out into infinitude, which brings as it were the powers of the Infinite down into that partial expression of Infinitude which is possibly established by you in a sacred spot. We are all of us Lines. We do, all of us, stretch outwards into Infinitudes. If we want to do so, we can make a tremendous act of the will in that regard.

PERFECT RELAXATION

In any case everything has to be done in an extremely relaxed way. The moment you become intense, you fail in your activity. You must be very comfortable, lying down in your bed or on a sofa, or stretching yourself out in an arm

chair. Let everything be entirely relaxed. If anybody lifted up your leg or arm, it should drop down as a dead weight instantly. There must be entire and complete relaxation of body.

COUNTRIES NEEDING HELP

Now if you will continue the vigilance work you are doing and perhaps introduce such other motifs as are congenial to you, it will be worth while. We do not want to neglect China or Japan, or any other country that needs particular attention, that is, any country which is impinging upon the war situation, still more a country which is involved in the war situation. They should all be the subject of attention.

I think the countries we have to contact as best we can in whatever ways we can, are of course Poland, Finland, Germany, France, Britain, the United States, undoubtedly China, Japan, obviously India. Those countries occur to one off-hand. If you have some particular and specific contact or karmic associations with a country, it is your business to be vigilant with regard to it.

Do try to take up any of these countries that need help and try to make use of any of these forms of helping that seem to suit you. You might perhaps re-read the *Guardian Wall of Will*. There certain points are emphasized that are well worth emphasizing.

THE GLORY OF AGE

The years with soft precision
Move on in time and space,
And they who meet them gladly
Find age endowed with grace.

The years with gentle pressure
Erase our fret and woe,
And they who meet them bravely
Shine with the after-glow.

The years are but the measure
Of God's evolving plan,
And they who use them truly
Reveal the God in man.

A. J.

THE TRUE WISDOM AND GREAT STORIES

III. The Story of Sindbad the Sailor: Voyage Three

BY W. E. MARSH

A LIFE OF UNMITIGATED DIFFICULTIES?

THIS story, as we shall find, is very different indeed to those already examined, both exoterically and esoterically. Here we have no elaborate study of the "Garden of Waiting," with the beautiful and gentle qualities sleeping there. We are to review the reverse of such a picture, and investigate some of the grim struggles through which a soul, nearing the Initiation which leads to Adeptship, has to pass in clearing up the final dregs karma has to present.

There is no need for the student to be alarmed, nor deterred from his determination of following the Path, by the horrors displayed in this story. Because the use of proper care, (avoiding both undue hurry on the one hand and being too cautious on the other), and common sense, will always see him safely through. The final success of Sindbad admirably illustrates this. In the age-old contest with the Adverse Powers we must copy our hero's example and constantly rely upon God and His Good Law, knowing

that with such powerful aid even the weakest must prevail.

Perhaps it may be of interest to mention that some of the events given in this story, remind us of incidents to be found in the *Odyssey*, the *Iliad* and the *Aeneid*.

"I soon again grew weary of living a life of idleness," says Sindbad, so he embarked on another Voyage. "We touched at several ports where we traded" is all the reference he makes to the long journey and many events incidental to the return to this world, which were so graphically described in the last tale. These brief sentences the reader can now interpret for himself, as they have the same meaning as in the former Voyages.

MANY TRIALS BEFORE REBIRTH

After a while they were overtaken by a storm which drove them out of their course and to an island which the captain was loath to approach, but having no choice he anchored, and warned Sindbad and the others that no resistance was to be made to the red, hairy dwarfs who would soon attack the ship, or

every one living on board would be killed.

The *storm* represents the violent movements of the emotional nature, those feelings of love and hate which drive us to rebirth. *To anchor* is to hope for the best. This *island* to which they were driven is the threshold of the physical world. *Dwarfs red* and *hairy* are all symbols which refer to the lower self, but differ in their aspect. *Dwarf* is a reference to the difference between the lower and the higher mind. The lower (smaller) being called *dwarf*, while the higher is often referred to as a *giant*. With regard to the qualities of this lower mind, the symbol *dwarf* indicates ignorance and being in the grip of illusion, rather than anything actively evil. *Red* means the uncontrolled powers of the lower mind with especial reference to ambition. *Hairy* refers to the higher and more controlled powers of the lower mind, with particular emphasis on the perception of truth.

When the dwarfs appear they are found to be two feet high. They chattered in a language no one understood; drove all on board to the shore, and made off with the ship.

Being two feet high refers to the pairs of opposites within which the lower mind has to work. As *speech* stands for the exercising of the mental faculties and can be either good or evil, *chattering*

is the uncontrolled exercise of these faculties, so common with the simpler folk. Not being able to understand the language indicates the disharmony which existed between the dwarfs and the sailors. The actions of the dwarfs show they are not dangerously hostile, merely thievish and irresponsible, just as we can see the uncontrolled lower mind is.

The picture up to the present and with what is to follow shows some of the dangers to be encountered by the more advanced Egos in working off karma. The returning soul is shown as being for a short time completely in the power of the lower mind (dwarfs), but by docility and harmlessness (the instructions of the captain), two of the qualities very necessary on the Path, escapes the dangers immediately threatening, thus obtaining a short respite.

Once on shore, the sailors make their way to a vast pile of buildings they can see in the distance. They find it to be an elegant and lofty palace, with gates of ebony (referring to the dark or evil side of nature) having two leaves (another reference to the pairs of opposites). They enter a large room with a porch and see on one side a heap of human bones, and on the other a number of roasting-spits. Fear seizes them. Next a door opens and a black giant appears, of frightful aspect. A cyclopes with one eye

in the middle of his forehead, teeth protruding, ears like an elephant. He examines them and, picking out the captain, spits, roasts and eats him, then casts aside the bones. After feasting thus he sleeps, snoring like thunder, till morning, when he gets up and goes out.

This cyclopes is none other than the Dweller on the Threshold, he whom each has to face and conquer or else be conquered. The captain fails, and in being eaten, meets the fate of those who dare too far before they are ready. But such are not utterly destroyed. The bones, which represent the imperishable part of our twofold nature, remain as the foundation for the future.

The various qualities of this terrible being are indicated in the description given. Being *black* shows that all the qualities are of an evil aspect. Being a *giant* refers to those qualities of the higher mind which are built into the Dweller and help to make him so formidable. The *protruding teeth* represent the force and power of the spoken word manifesting in action, evil and horrible. The *single eye in the middle of the forehead* is the clairvoyant faculty, used in this case for evil purposes. *Ears* stand for the mental faculty in its passive aspect, called conscience; being *elephant-like* shows that this conscience, though it has something of wisdom in its make-up (elephants symbolize wisdom), has been enormously

developed along evil lines. *To snore like thunder* is to be so thoroughly wicked as to turn the Divine Life, which is constantly flowing through every one, into a source of pain, sorrow and terror for all within reach, even when one is passive and inactive (asleep).

Next evening nine of the men take a spit each, make the points white-hot in the fire, plunge them all together into the eye of the sleeping giant and blind him. He rushes away and the men, finding plenty of timber, busy themselves building rafts, large enough to carry three men each. At dawn their cruel enemy, with many more giants like himself, returns, so they take to the sea, and row away. The giants hurl stones and rocks at them and sink all the rafts except that one which carried Sindbad; their occupants are drowned. Sindbad and his two companions spent the day and night at the mercy of the waves, and then were thrown upon an island where they found fruit which restored their strength.

The number 9 is 3, the perfect number, squared, and means the attainment of perfection on the three lower planes. By means of this perfection the nine men were able to devise a means of overcoming their Dweller. They blinded him, that is to say, they robbed him of, or rendered of no avail, his evil spiritual powers (clairvoyance).

Building rafts of timber is the putting together and depending upon certain qualities which they had developed in their natures. The sinking of all the rafts except that of Sindbad, means that when tested they were unable to withstand the assaults of the subtler powers which hurled strong evil impulses at them from the Mental Plane (stones and rocks used as missiles represent these). Sindbad and his two companions come safely through the danger to land, that is, to physical birth. The nourishing of themselves with fruit found growing there, means that they grew spiritually from the truth they learnt as life went on.

TESTS OF DULL AND DIFFICULT LIVING?

That night one of the men is devoured by a serpent: he was destroyed by his own desire nature. The two men left considered the position during the next day, and found a tree into which they climbed that night. The serpent, however, followed them and swallowed Sindbad's companion who had been content with a lower position. This is the Tree of the Knowledge of Good and Evil, and the fatality which occurred shows that mere knowledge of good and evil is not a sufficient protection, something more is needed and the following night Sindbad supplies it. He gathers a large quantity of small

wood, dry thorns and brambles, makes them into faggots and arranges them in a large circle around the tree, and also ties some in the branches above his head.

We have already seen above that *wood* stands for principles or qualities already developed in the soul, and *small wood* means not the big, noble principles but the lesser everyday traits of character constantly in use minute by minute in daily-life dealings with our fellow-men. *Thorns* represent all the small pains and troubles of daily life through which the above traits of character are helped to grow. *Brambles* signify the material facts of everyday life, the sciences which gather knowledge and weld or bind it into a sensible and useful whole. All these things are tied up in *faggots* or *bundles*, that is to say, they are put together or arranged in an orderly manner, not just flung together or left in heaps anyhow but made the most of. Now we can see of what the *faggots* are composed and put together, and how well adapted they are to the purpose of keeping under control or hindering the activities of the lower self (serpent). The arranging of them in a circle is the final touch, *viz.*, the calling upon the principle of Divine Manifestation for assistance.

Then Sindbad climbed into the higher branches of the tree and, as the story says, "I . . . tied some

of them (faggots) to the branches *over my head*." This expression *over my head* deserves some attention. For if this story be read solely as narrative it puts the final touch of ridiculousness upon an already absurd situation. For no one can really believe that a few faggots made as described and arranged as mentioned in the tale could possibly be a proper and successful defence against a snake large enough to swallow a full-grown man! Stakes and ropes would be needed to prevent it from moving them aside in its efforts to reach Sindbad. Yet, as we shall see, the story says they were fully successful. Further, the snake, if it did get through the circle, would have attacked by going up the bole of the tree as before and certainly not have attempted to reach him from "above." To make sense the story must be taken as having an esoteric side. From this point of view all becomes clear, and the *above* or *over my head* is seen to have a mystic meaning.

Students are all familiar with the "reflection" idea, which comes into operation when moving from one plane of nature to another. And how the highest power or aspect on one plane becomes the lowest on the next. It is in this light that we have to deal with this strange phrase *over my head*, and viewing it again when it is reflected into the spiritual plane we find it has

become "within my heart." And who thus defended, thus having built around and within himself such a sure defence as we have seen that these faggots stand for, could fail to come successfully through the trials which the night and the serpent represent? The steady aspiration and meditation, for which the climbing into the tree stand, when reinforced by these spiritual defences carried him safely through to the next day. Nevertheless he did not escape some reaction. He was very fatigued and dispirited by the struggle which we see was a spiritual one. The story attributes his condition in the morning as being due to the "poisonous breath" of the serpent. And this symbol stands for the activity of our lower passions and desires which arouse the physical nature to action. And one can quite understand after a night or period of that sort of struggle one would be fatigued and dispirited even though victorious.

It is to be specially noted that Sindbad spent *three days and three nights* on the island. The significance of this cannot be over-emphasized. The loss of his two companions and the particular trials he passed through may sound strange to western ears, but nevertheless references to the Inner Wisdom can be discerned, for the great facts of the Inner Truths are common to all religions, though differences in

detail abound. Again, I feel sure that the reference to three days and nights does not mean exactly seventy-two hours, but the whole period of his physical life divided into six well-marked periods, each of which may have been of several years in duration, and that we are given just the particular or most important spiritual event in each.

REWARD AT THE END

Sindbad, feeling death to be better than another such struggle, sets off to the cliff in the morning determined to throw himself into the sea. Just as he was about to accomplish his purpose he sees a ship, attracts the captain's attention, and is taken aboard. He finds it to be the ship which left him on the island in the second Voyage and carried off his merchandise. The captain recognizes him and restores his goods, which he had not only kept intact, but traded with for the owner with much profit so they had grown in value. Sindbad sails Home, and arrives with so much wealth that he cannot reckon it all.

The interpretation of this story leads us into strange and unfamiliar bypaths. There are many exceptions to the ordinarily accepted ideas as to what happens in the after-death life, and the final incidents in this Voyage point to some of them.

Sindbad's going on board represents his death. The *captain* of

the ship, as we saw in the first Voyage, is the Ego. And Sindbad's recognition by him means that he has become one with his Ego. This having been accomplished, he finds an unexpected store of goods left over from the second Voyage.

That we can be bereft at birth of those qualities which we were supposed to develop (trade), as Sindbad was in the second Voyage; obtain another set (pick up diamonds) and develop them (trade), all in one life, and take them to Paradise is quite outside the usual Theosophical philosophy. But it is still more astonishing to find these lost qualities recovered (having been traded with and improved in the interim by the Ego) in a later life, and be able to take them with us to Paradise as the reward for that later life. But such would seem to be at least one meaning of this story.

HOME WITH MANY QUALITIES

Sindbad returns Home as usual without mishap, but records certain things on the way. He trades some of his goods for spices. He sees a monstrous tortoise, a hippopotamus and a camel-like animal.

Spices are those particular qualities pertaining to the spiritual realm which purify the mind and keep it sweet and clean. The *monstrous tortoise* signifies all the planes of the after-life as they are now, that is, in an active state, vitalized by the Divine Life. The *hippopotamus*

symbolizes those elemental beings which ensoul certain of the lower passions such as hate and pride, and are to be found disporting themselves on the Astro-Mental Plane (sea). While the *camel-like animal* has references to the advantages brought to mankind in general by obedience to nature's laws. Some writers suppose this animal to have been the giraffe, which has its head in the clouds and its body on the earth; that it studies the higher mental laws and applies them to its advantages in the world.

The qualities Sindbad acquired in this life would seem to be a general and marked advance in character as no particular treasure is mentioned. The only emphasis is on quantity, "could not reckon it all."

IN SUMMER-TIME

When dim horizon haze obscures
The meeting-place of sky and sea,
And sunlight glints on wave-drenched rocks,
And sea birds swiftly wheel on high—
Then past and present merge into
The timeless fullness of a dream,
Into a peace that lies beyond
The borders of a world unknown;
A world whence comes the life that moves
Through sun and moon, and wind and tide.

The sea reflects the cloudless blue,
Until both sea and sky are one,
So do the Great Ones of each age
Reflect the wisdom that they know,
Until they and the truth are one.
One with the promise of the dawn;
One with the peace of twilight hush;
One with the beauty of each hour;
One with the loveliness that lies
Deep hid within the heart of all.

LILY DARBY

SCIENTIFIC EVIDENCE FOR SUPER-PHYSICAL STATES OF MATTER

BY E. LESTER SMITH, D.SC., F.I.C.

THE Science Group of the Theosophical Research Centre, London, having decided to pursue research on this subject, the following notes were prepared as a basis for discussion and a possible programme of research into a portion of the field. The intention is to seek among records of all branches of orthodox scientific work, for confirmation of the truth of occult teachings concerning the higher planes and higher physical sub-planes, and the vital influences behind physical phenomena.

The paper is offered for publication, despite its speculative and tentative nature, only in the hope of eliciting contributions to the work from other scientific Theosophists. The author, in his capacity as chairman of the Science Group of the Theosophical Research Centre, would be glad to receive such, as well as comments and criticisms on this paper, at the following address:

"Inglennook,"
177 Northumberland Road,
N. Harrow, Middx., England.

Our search must be made not among the theories of science, but

among the *facts*. From the occult point of view, scientific theories which are devised by men who have no conception of occult truths, are bound to conceal rather than to reveal evidence of higher states of matter.

There is probably a great deal of evidence to be found, if only we can discover the knack of extracting it. The methods that are appropriate have already been laid down by the Group in *The Field of Occult Chemistry*, pp. 59, 60:

"We have to develop the ability to pick out from among the mass of irrelevant detail the key facts, which fitting in with others, reveal further glimpses of the scheme of things. . . .

"In this task we shall need courage, based on a clear understanding of the methods we have a right to use, and a determination to follow them relentlessly. The attitude to both orthodox and clairvoyant research should be the same; where there is evidence of careful and accurate work, it may be taken that the *results* obtained in both fields are substantially correct; the *interpretations* of the results, however,

we must learn to esteem much less highly than is our wont. We must remember that because a theory fits the known facts, it is by no means necessarily true. Sometimes a number of equally satisfactory theories might be proposed, but it is natural always to choose the *simplest* theory which is adequate to explain the experimental results, and then often the alternatives are forgotten, and the chosen theory rapidly becomes a dogma. We must not be surprised if the vast new body of facts revealed in *Occult Chemistry* and other Theosophical textbooks are found on analysis to disprove a number of accepted theories.

"We must not be attached to theories, but recognize them for what they are—temporary hypothetical explanations, of value as syntheses of past work and stimuli to future work. Any attempt to reconcile these new *facts* with current scientific *theories* is unsound in principle and almost certainly will lead to disappointment and failure. Our task is the more fundamental one of correlating the new *facts* with the old *facts*, and building new and better theories on the twofold foundation. We must put ourselves mentally in the position of those who carried out the fundamental researches upon which modern theories were based; if they had known also of the clairvoyant researches, how would it have affected the theories they proposed?"

Thus we must not be hypnotized by theories, orthodox or occult (see later), nor by scientific names either. We must get right back to observations.

A name is just a kind of shorthand summary of a group of facts too tedious to memorize in full. We often make the mistake, in ordinary scientific work as well as in occultism, of thinking that a name is in itself an explanation. It is no such thing and its use is justified only by convenience. Sometimes an occult term would do just as well, being indeed synonymous, but we do not recognize the fact because the name has become sanctified by long usage (see later). For example, we have become hypnotized in this way by the word "electron." It has already been suggested by various authors that the occult words "anu" or alternatively "astral atom" would do equally well, though as yet the evidence seems inconclusive for either suggestion. On the other hand, it may be that the word "electron" stands for some influence not at all susceptible to clairvoyant observation. In these matters we are in danger of lagging behind our more enlightened scientific brethren, who for example are now doubting the physical reality of the electron.

It may be well to consider what we really mean by "explanations" of natural phenomena. In this connection, a quotation on "valency"

from Speakman's recent book is relevant:

The mystery which puzzled chemists in the early days of the valency hypothesis, why atoms should behave as though they possessed "hooks and eyes," and which was still a mystery in more recent times though somewhat buried under a mass of familiarity, is now explained by the concept of the shared duplet. As with all scientific "explanations," we mean that the mystery is still there but that it has simply been removed one stage further away. Indeed, wave-mechanics has recently enabled the mystery to be removed yet another stage.

Thus, we occultists especially must always be dissatisfied with "explanations," and seek ever to remove the mystery still another stage away—nearer reality.

Another quotation is of interest, as showing how far science feels it is legitimate to go with its present knowledge, but envisaging a remote possibility of further progress in a direction interesting to students of *Occult Chemistry*. The quotation is from a review headed "Atomic Realism" by "A. F.," of Dr. Karl Darrow's book *The Renaissance of Physics*. Discussing the reality of "atomic" models, the reviewer says:

This is not to say that a concept can never become a reality in the perceptual world—some miraculous change in the scale and powers of our being may bring the atom into the region of direct sense-perception; but until that happens, talk of its reality is just irrelevant.

We Theosophists profess belief in the potency of inner forces, and we sometimes apply our faith to human problems. Nevertheless, we tend to pay merely lip-service to our teachings and, especially as far as the mineral kingdom is concerned, to relinquish the field to orthodox science. Our peculiar contribution should be, of course, an understanding of the life-urge behind behaviour, in the mineral as in other kingdoms.

LIFE AT THE MINERAL LEVEL

[The following section represents the outcome of discussions with Messrs. V. W. Slater and G. Reilly and Miss E. W. Preston, and with Mr. C. Jinarājādāsa, who has expressed general agreement with the ideas.]

Life-Form relationships are quite subtle even at the mineral level. One must consider *three* and not just *two* factors. This idea is implied in Theosophical literature, but does not seem to have been much stressed.

Thus consider first a thought-form. *I* create *it* (the form) and it is then *ensouled* by the Second Elemental Essence (see, e. g., *The Web of the Universe* by E. L. Gardner, p. 42). Thus we have:

1. Creator—an intelligent entity with *Will*.
2. Form created.
3. Life ensouling the form.

But note the great difference between 1 and 3. The originator

gives the creative impulse, then relinquishes his creation. It is caught up by the elemental essence, which is *uncreative*, diffuse, automatic, *unintelligent*, except in a vague repetitive instinctive way, apart from the fact, of which Mr. Jinarājādāsa reminded us, that the essence also has within it that constant urge towards manifestation towards denser forms—a kind of downward pressure—a “libido.”

Now apply this to an atom of, say, hydrogen. The creator here is the Third Logos, or perhaps what Mr. Jinarājādāsa calls *Cosmic Elemental Essence*, (making a sort of mould for hydrogen). The form is the shape, structure, character of the atom. The *ensouling life* is the Fourth Elemental Essence, or life manifesting at the mineral level (a manifestation of the Second Logos). This it is that holds the thing together and gives it permanence and vitality.

What do we really mean by *Matter* or *Form* in this connection? Is it not simply organization, arrangement, of lesser (living) units? Usually these are cells, molecules, atoms, but in the case of the chemical atoms, arrangements of anu, and in the case of the anu themselves—what? In the language of *Occult Chemistry*, arrangements of bubbles; in the language of *The Web of the Universe*, arrangements of kinks in the web.

When the form of an atom or molecule is disrupted—*e.g.*, by heat, “activation” by radiation (see later), or by C.W.L.’s “will-power” (see *Occult Chemistry*)—it breaks up against the cohesive *preserving activity* (Second Logos) of the ensouling life (see *The Field of Occult Chemistry*, page 28).

But, having broken up into the component units, what then? What to science would seem a miracle—*they slip into another mould* (a permanent creation of the Third Logos) and are ensouled by another pulse of the mineral life. According to the starting material and the nature of the disrupting force, we may get a change of sub-plane or a *transmutation*. These latter do *not happen* by simply chipping bits off an atom to leave behind the ready-made new atom. The old atom has a bit burst away, but the rest falls to pieces *and is totally re-built*. Nothing less can explain the transmutations claimed by physicists, on the basis of the *Occult Chemistry* revelations, but the idea does not seem extravagant in the light of the suggestion above of “moulds” for the elements. If it can be accepted, however, a great deal of the ground for the orthodox atomic structure is cut away.

STUDY OF MINERAL LIFE

We must meditate on the nature and conditions of life at the mineral level. The position of this kingdom

is peculiar in that it represents the nadir of the descent of life into matter. It combines within itself features of both descending and ascending paths. It should, therefore, be possible to draw useful analogies from both the elemental kingdoms and the vegetable kingdom. A further analogy is to the position of mankind at present. In this Fourth Round we, too, are at the nadir of our descent.

Would it be possible with practice to descend in consciousness through the kingdoms right to the mineral—that is to say, to try to see it from its own point of view? It would be extraordinarily valuable if one could achieve this fellow-feeling for atoms and crystals, for it would certainly be a real help towards understanding in this field. Can one attain a sympathetic understanding for anything so cold and hard as a stone? Some people claim to for jewels. Mr. G. Hodson seemed able to do so, when he collaborated with us once. Ruskin, too, managed it, and so does Mr. Jinarājādāsa. Let us try also, and so go one better than our President, and extend our brotherhood to the lowest kingdom of all.

THE ETHERIC SUB-PLANES AND CHANGE OF STATE

As suggested earlier, it is necessary to hold theories lightly—including occult ones. One of these that is probably wrong is that ether-

ic matter does not affect physical instruments. Another, not actually stated perhaps, but taken for granted by myself at any rate, is that only sub-atomic particles can exist at etheric levels.

In *The Field of Occult Chemistry* we suggested that etheric particles when charged or moving fast might affect instruments. I would now remove this restriction, for I think it likely that a number of familiar chemical phenomena are capable of interpretation as being concerned with these etheric levels. I refer not merely to atomic disintegrations, but also to ordinary chemical reactions, with molecules as well as atoms.

It is true that there is a sharp division in the physical plane between gas and ether 4, but I now feel that it is not so sharp that it is not permissible to extend certain known phenomena of the lower levels to the higher. The conception that I have in mind, particularly, is that of change of state.

At first one thinks of temperature as the sole factor causing change of state from solid through liquid to gas. Then one supposes that perhaps extreme temperature might cause further change to the ethers. That is too crude an idea, however. Pressure is another factor able to effect change of sub-plane; orientation is another. Thus at inter-faces, between solid and liquid or gas, and between liquid and gas, a

molecule may be in a different state to that of the bulk of the material. Another point to remember is that a sub-plane may sometimes be jumped in a change of state. Thus solid may pass direct to gas, always, with some solids like iodine that do not melt, and also slowly at ordinary temperatures with many volatile solids like camphor, by evaporation. Why then should not a species of "evaporation" of liquids to ether 4 take place, missing in some instances the gaseous stage?

I suggest that temperature, pressure and orientation are still influential in causing passage to etheric levels, but that the most usual and potent factor is *radiation*.

A phenomenon always accompanying change of state is absorption of thermal energy (latent heat). It has already been postulated in orthodox science that molecules can absorb quanta of radiant energy, passing thereby into an "activated" or "excited" state, in which they are liable to undergo chemical reactions. I suggest in all seriousness that this activation is synonymous with transfer to the etheric 4 level, or maybe sometimes to higher etheric levels.

I believe that with study this idea could be developed into a theory at least as workable as the accepted one, and it would have the advantage of pushing the explanation one stage further back towards reality. If it is "true," it

means of course that chemists know a lot about the etheric planes already, but under other names. It seems to me that a good deal of evidence could be brought forward in support of this view, even without prolonged study.

The three lower sub-planes are primarily concerned with physical matter *in bulk*. Changes affect degree of orientation in crystal or liquid, cohesion and like physical forces; in short, inter-molecular effects.

The etheric sub-planes would be expected to exhibit a fundamental difference, corresponding to the passage of matter across the "bridge" at the mid-point of the plane, and this is shown in that they are concerned primarily with *individual* atoms and molecules; in short, in intra-molecular effects. Inter-molecular chemical reactions which may follow are secondary effects.

On this basis it need not surprise us if a molecule seems to jump one or two sub-planes. Perhaps it does not do this, in reality, for in what state can an *individual* molecule be other than in the gaseous state. Surely only groups of molecules can constitute a denser state.

In conformity with this, *dissolved* solids (molecular aggregation being broken in solution) are known to obey the "gas laws," and it is recognized that in solids, molecules at surfaces have special properties, akin to those of the gas state.

The idea of a molecule surviving more or less intact at etheric levels may seem strange at first. I believe none were recorded in *Occult Chemistry*, but, on the other hand, nor were they sought for. Not merely molecules but large aggregations of etheric matter must be capable of existence to account for the "etheric counterparts" of physical objects described by C.W.L. and others.

Again, the broken-up condition of atoms at the etheric levels, as described in *Occult Chemistry* may appear a fatal objection to this

hypothesis. In orthodox chemistry, atoms are not supposed to break up in chemical reactions, except as regards the outermost electron ring. But why not? For one thing, chemists have, so far, seen no necessity for any such postulate; for another, they would be deterred by an inability to see why or how a disrupted atom should resume its former condition on release from activation or chemical combination. This mechanism is provided in the idea of the elemental essence and the "mould" for each atom established by the Third Logos.

Many are persuaded by despair that against the violence of the modern world there is no remedy but to escape or to destroy; but there is another within the reach of all—of the woman at her cradle, of a man of science at his instruments, of a seaman at his wheel or a ploughman at his furrow, of young and old when they love and when they worship—the remedy of a single mind, active, passionate and steadfast, which has upheld the spirit of man through many tyrannies and shall uphold it still. This singleness of mind, called by Jesus purity of heart, the genius of love, of science and of faith, resembles, in the confused landscape of experience, a flashing stream, "fierce and unswerving as the zeal of saints," to which the few who see it commit themselves absolutely. They are called "fanatics," and indeed they are not easily patient of those who would turn them aside; but, amid the confusions of policy, the adventure of being man and woman is continued in them.

CHARLES MORGAN in *The Flashing Stream*

WHAT IS KARMA ?¹

BY ARTHUR ROBSON

READER, you have possibly at some time or other asked yourself the question, "Why am I myself?" From where in this mighty complexity of things in which you find yourself comes that bundle of peculiarities, mannerisms, characteristic modes of thought, of feeling, of action, that you know as "I," and how have you come to be identified with that particular bundle and no other? The way one walks, the way one talks, the peculiar inflection of voice, the characteristic laugh or smile, the tendency to do everything neatly and well that one puts one's hand to (a tendency that, one finds, is not shared by *all* those that one knows), the disposition (again, somewhat peculiar to oneself), to be a dreamer, to ponder over the things that one sees around one in life—where does all this come from?

There is not a single trait of character, not a mannerism, but has its history, often a history full of event and absorbing interest, the beginnings of which lie so far back in time that one staggers at the thought of trying to discover them.

¹ This article is a chapter in my forthcoming book entitled *Human Nature*, being published by the Theosophical Publishing House, Adyar, and expected to be ready in July. The price will be not more than Rs. 4/- or 6 shillings.

It is this mass of habits, mannerisms and peculiarities of nature, that which we know as our "character," that constitutes our KARMA, the record of our entire past, the fount and origin of all the pleasure and pain that we experience. It is this that we take with us from one life to another. Each trait of character is but a little eddy that goes down the years with us, circling in our life long after the original circumstances that called it into being have been left behind and been altogether forgotten. Every life adds its little quota of eddies or vortices, or modifies those already in existence, but, in general, they remain at the end of a life very slightly changed from what they were in the preceding life.

Karma means all those things that we do by nature, whether our own individual, personal nature, or the nature that we share with the other members of our social class, or of our race, or the nature that is common to humanity in general, or to all mammals, or all vertebrates, or even that which is common to the whole of animate creation. *The Bhagavad Gita* tells us:

All Karma is wrought by the energies of nature only. The self, deluded

by egoism, thinketh, "I am the doer" (III, 27).

The Niralamba Upaniṣad is perfectly explicit as to the meaning of Karma, where it is given in answer to a direct question:

What is Karma? Karma is that action alone which is performed by the organs and ascribed to the Ātma as "I do."

In other words, those actions that are initiated by "the flesh," but which we regard as proceeding from the true "Ego."

In the *Jain Sutras* we are told:

All this some have learnt and it has been well demonstrated in the *Striveda*. Though people know it, they do wrong *impelled by Karma*.

It is the purpose of this book to examine some of the ingredients of our nature and attempt to discover what the compelling force was that set each karmic eddy spinning, to scan the features of the potter who set the wheel revolving on which we now find ourselves bound.

There appears to be good ground for believing that in course of time it will be proved of all our natural habits and instincts that each of them has come into being in circumstances in which one has been compelled repeatedly to do a certain thing as an act of self-preservation; that this act has gone on being repeated so often that it has become a habit; and that this habit has been retained although the cir-

cumstances in which it came into being have long since disappeared.

I have spoken here of a series of deliberate acts becoming a habit. It is most essential that we should understand precisely how this comes about.

FORMATION OF A KARMIC EDDY

Let us say that a creature—anywhere you like in the evolutionary scale—has had recurring to it an experience commencing with a certain set of conditions and leading up to consequences which it has found painful. On the next occasion when it meets that set of conditions it will naturally experience some apprehension of those consequences and will desire to prevent them. And so we get the beginnings of Emotion, straining away from something. On succeeding occasions the apprehension will grow and, with it, this emotion, this straining away from the dreaded consequences. This results in the creature casting about for a means of preventing them and, seeing one, of directing its will or throwing its being that way—Volition. But it does not yet translate volition into Action. It is only after it has had some further experiences of the same kind that it definitely acts. But it does not achieve its purpose. Next time it tries harder; again without success. And so it goes on, Emotion, Volition and Activity becoming stronger until, throwing all its powers into

its endeavours, it finally succeeds in its efforts. Having done so, it never hesitates in future to seek that as its avenue of escape from the consequences it dreads, whenever it seems to recognize them as imminent. A habit has been developed. The train is laid of Cognition, Emotion, Volition, Activity—Cognition, the perception of a certain set of conditions (the "stimulus") as being present, which it recognizes as likely to lead up to consequences which it remembers as having been painful; Emotion, dread of those consequences, straining away from them; Volition, the throwing of its being towards a condition in which it sees escape from them; Activity, doing whatever is necessary to attain that condition.

Once the train is laid, the same stimulus tends to initiate the same train or cycle of thought, feeling, willing and doing, there being a tendency for the preliminary stages to become shorter and shorter and for thought to result in action with increasing quickness. Habit is turning into "second nature."

Ultimately, the prevailing stages are so fleeting as to leave no impression on the consciousness. The reaction follows, or seems to follow, directly on the stimulus. "Second nature" has become nature itself, KARMA.

The difference between consciousness and subconsciousness is

just one of duration of attention. The less the time that the attention is focussed on anything, the more indistinct is the impression on the memory. In the case of actions done from habit and second nature, consciousness gives but the merest glance at the conditions present, which it has recognized as familiar, and desire, will and activity follow in quick succession. In the case of actions which are done by karma the time is so infinitesimal during which attention is given to each of them that the impression left on the memory is ordinarily quite imperceptible. But, by scrutinizing one's nature long and intently, pondering often and earnestly over a habit that one has found in one's nature, one may be quick enough to arrest the consciousness at the moment when it glances at a set of conditions that it sees as present, and so determine what it is that the mind envisages that causes one to act in that particular way, and follow each step of the karmic cycle from the stimulus to the reaction.

THE ROOT OF KARMA IS DELUSION

As a result one discovers a truth of the very greatest importance: that all Karma commences in a mistake; the root of Karma is Delusion. This is due to the fact that it is merely a cursory glance at the conditions present that initiates the action. Anything that in any way resembles the conditions with

respect to which the habit was developed is easily mistaken for them and starts one acting in the accustomed way.

They say that Karma has its origin in Delusion (*Jain Sutras*).

The root of Karma is Agñāna (*Vedānta Sūtras*).

People often realize in a way that their actions are not governed by the conditions actually present, but they do not admit that the thing that does largely rule them is Delusion. They act "on principle." X denies a beggar alms "on principle"; Y severely punishes a child for a trivial offence "on principle"; Z—"on principle" again—exact his miserable shekels from a debtor for whom the amount constitutes practically his entire worldly wealth. What is this precious "principle" that people hold in such religious awe?

It appears that the beggar is denied relief because X has visions of hordes of beggars swarming around, encouraged by this one's success; consequently, of his being divested of all his substance in furnishing needy people. Read what has been said about Niggardliness¹ and you will see that this is nothing other than what the subconscious mind envisages, thinly disguised. The conscious mind cannot accept it in its original crudity, but fashions and camouflages it into something present-

¹ In the book *Human Nature*.

able, the "principle" to which he finds himself so bound.

In the other cases too the "principle," if examined closely, will be found to be just the karmic illusion tricked out so as to be made presentable and acceptable.

FEAR STRENGTHENS KARMA

Besides Illusion there is another factor that is always present in Karma—FEAR, a straining away from something that one regards as imminent. Every breath that we take, every heart-beat, is actuated by fear—yes, mortal fear. The original action was actuated by the fear of death itself, and that fear is still deep in the subconscious mind.

We may put Illusion and Fear together and say that *at the root of all Karma is a mistaken or groundless fear*. And it is this fear that gives Karma its strength.

THE POPULAR CONCEPTION OF KARMA

All this will no doubt be found to be at variance with the popular doctrine of Karma. Let us have a look at that doctrine. I believe I am right in saying that, as generally understood, it may be stated as follows: Whatever misfortunes overtake us in this life are the results of our misdeeds in past lives and of our past in this life; likewise for present good fortune and past good deeds.

As a corollary to this there is the idea of a sort of pleasure fund to one's credit, and an accumulated debt of "bad karma" written up against one; that is, a certain amount of good fortune, no more, no less, which is in store for one; also a similar store of bad fortune. It is believed that nothing can happen to you which is not "the result by the operation of natural laws" of what you have done in the past. If someone swindles you of a considerable sum of money, you are asked to believe that that is the effect by the operation of natural laws of your having done something of the same kind to someone in one of your past lives. So, when one has "worked out" all one's "bad karma," one may walk the earth secure in the faith that no further misfortune of any kind can befall one.

Now that is a very garbled rendering of the teachings of the sages of old, a poor travesty of Truth. As long as you live among the world's millions, you may rest assured that you will get your share of the knocks of fortune. Even a Lord of Karma would not be immune from them. Where the difference would lie between the latter and an ordinary mortal is in the effect these things would have on each of them respectively. What would cause an ordinary man intense pain would leave a Lord of Karma serene and unruffled.

Also, no matter how perfect you may be, how great your heart, how tender your sympathy, you cannot, *do what you will*, for ever avoid giving pain. Does one "make bad karma" every time one gives pain to another? How is the karmic liability of an action to be assessed?—according to the amount of pain *intended* by the doer? or the amount of pain occasioned within his *cognizance*? or just the amount of pain inflicted, regardless of whether the doer intended it or was even cognizant of it?

There is one element in the present popular doctrine of Karma which militates against its being accepted as a natural law. We are told that certain "Lords of Karma" control our karma and ration it, as it were, so that we might not be overwhelmed by the incidence of too much "bad karma" coming all together, or, on the other hand use up our "good karma" all at once.

Now it is not usual for natural laws to be such that anyone, however highly placed, can keep the effects of them in his pocket and hand them out at a time that he deems suitable. The idea has probably arisen from meeting the expression, "Lord of Karma," in the ancient Scriptures. There are certainly Lords of Karma, but they are lords of their own karma, not of your karma and mine. They have made themselves masters of their

karma and brought it under their control.

A very obvious flaw in the popular conception of the Law of Karma is its utter purposelessness, a flaw that is so conspicuous that it makes nine people out of every ten reject the theory at once. They object quite rightly: "If the misfortunes that befall me today are the results of my misdoings of the past, of what use are they to me as a corrective if I have no inkling what misdoings they are the effects of?"

Nor has it been shown on what ground it can be claimed to be a "law." Not a single concrete instance has yet been pointed out showing how such a happening as, say, one's house catching fire and being burnt to the ground is the effect by the operation of natural laws of something that one did in a previous life. Scientific laws are built up on observed facts. But here you have what claims to be a "law" which is altogether up in the air. Not only has it not been built up on observed facts, but there are no facts, observed or observable, to give it support of any kind.

We were warned more than half a century ago that we had got the doctrine of Karma all wrong. The Master K.H., in a letter to Colonel Olcott, tells him:

You have talked a great deal about Karma but have hardly realized the true significance of that doctrine.

The time is come when you must lay the foundation of that strict conduct—in the individual, as well as in the collective body—~~wake~~ ever wakeful, guards against conscious as well as unconscious deception.¹

Take careful note of those last two words, "unconscious deception." It is this unconscious deception—the subconscious delusion that I have referred to as being at the root of Karma—that we must be ever on our guard against if we are to obtain release from the bonds of Karma.

"KARMA" MEANS "DOING"

The word *karma* means "doing." And your karma is *your* doing, what *you* do, not what others do *to* you. But the word is often used to mean, not what one does oneself, but what others do *to* one. If Jones has his house burgled, that is said to be his "karma," poor Jones! who did not "do" so much during the burglary as even be aware of it.

In Theosophical parlance the word has come to be synonymous with "fate" or "destiny." The so-called Law of Karma is a sort of amalgam of the doctrine of Heaven-Hell and that of Predestination or "kismet." It is intended as an answer to two questions at once: "How is one punished for one's evil deeds and rewarded for the good?" and "What law governs our destiny

¹ *Letters from the Masters of the Wisdom, Second Series, page 7.*

and determines what good and what evil fortune shall befall us in life?"

In actual truth the teaching of the sages of old on the subject of Karma was intended as an answer to neither one question nor the other. It was the solution that the philosophical East had discovered to the problem attaching to human nature in general and one's individual nature in particular. Karma accounts for all one's natural and characteristic reactions to different stimuli.

In so doing it accounted for Pain and Pleasure. Karma is the cause of all the pleasure and pain that we experience. It is probably a misinterpretation of this law that is responsible for the popular Theosophical doctrine. Two very different things have been confused: Pain, and the occasion of Pain. A valuable piece of property belonging to one is destroyed—during an earthquake, let us say—and the loss grieves one intensely. Now there are two distinct things: the loss, and the pain it has occasioned. And, although it has not yet been shown how the loss itself can be the effect by the operation of natural laws of one's actions of the past, either in this life or in earlier lives, the pain that one suffers is entirely dependent on one's past.

If, as is maintained by some Theosophists, the "accidents of life"

are not accidents but the direct results of past actions, it is not likely that the Mahachohan would use the expression "*blind* fortune."¹

THE WHEEL OF KARMA

A common—and fairly obvious—simile likens Karma to a rolling wheel or a running car which, carried along by its own momentum, goes on running after the motive force which set it going has been removed. In Chapter X we shall deal at greater length with the subject of the Wheel of Karma.

COMPENSATION

But there is a pleasanter side to the story, as we shall see in the next chapter. The impetus, the almost ungovernable impetus, of Karma, from being a merciless tyrant, as we are disposed to regard it—in actual truth, as we shall see, a perfectly just judge that measures out Pain to us in absolutely equal measure with the Pleasure we have taken and makes us undo every iota of the evil we have ever done—becomes a power for our uplift. The Mahachohan tells us:

It is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives."²

Let us see how Karma becomes our saviour.

¹ See *Letters from the Masters of the Wisdom*, First Series, page 9.

² *Ibid.*, page 8.

THEOSOPHY AND THE ARTS

THE development of interest in arts and crafts among Fellows of The Theosophical Society since the Diamond Jubilee, when S'rîmati Rukmini Devi emerged as a great artist in the classical Indian dance, and the place that art should have in the Theosophical life was given full and authoritative expression, has reached a point when it appears desirable to make a Society-wide survey of what has been accomplished, with a view to the wise directing of further effort in the double service of bringing Theosophy to Art and Art to Theosophy.

Such a survey has two aspects, Genius and General. The Theosophical vision of the unity of life and the community of its expressions in humanity and nature, has inspired a number of great artists, such as Æ, Yeats, Scriabine, Holst, Roerich, Delville, Foulds, Scott, and others. Of these a good deal has been made known regarding their ideas and achievements. But much remains unknown; and there are artists still to be recognized as sharers of the Theosophical ideal who have contributed eminently to art-creation within recent years. A fellow of the Theosophical Society attended a performance of an opera in Venice a dozen years ago, and was uplifted at the spectacle of a large theatre full of intent listeners to a musical rendering of Biblical events leading up to the birth of the Christ-child, composed with great beauty, rendered with deep reverence, and acclaimed with high enthusiasm. The exigen-

cies of a quick tour did not permit his meeting the composer, *who was a member of The Theosophical Society*. We need, for our encouragement, knowledge of such geniuses. We have Oscar Merikanto in *The International Theosophical Year Book*, but we want to know more about a genius who plays, composes, and writes Theosophically inspired dramas.

The other aspect of such a survey, the General aspect, is concerned with the realization that the impulse to expression in the arts is one of the fundamentals of human nature, arising in the Ātman and defined and intensified in the Buddhi. It has two sides, creation and appreciation. It claims that all should have a chance of expressing themselves to some extent: not that all may become artists, but all may become to their utmost possibility artistic in all expressions of their lives. Such a view of art goes beyond the occasional decoration of a Lodge-room with flowers or photographs. It carries the essentials of art (creative and beautiful action) into the entire life-circle of the Theosophist.

These ideals have been fully expressed in many articles and lectures by the leaders and eminent members of The Theosophical Society, and efforts to carry them out have been made. The intention of the proposed survey is to obtain as complete an account as possible of such efforts inside the Theosophical movement, and of related activities outside the Theosophical

movement. Details will be sifted, systematized and summarized, and, it is anticipated, presented to the Theosophical world in book-form.

Will you, who are interested, therefore, kindly take all necessary steps (such as the formation of an Art-survey Committee, securing the services of specially equipped individuals, and/or doing what you can yourself) to compile a comprehensive report on

(a) The development of art-creation and appreciation within your Theosophical area ;

(b) The indications of the spreading of Theosophical ideas and influences among artists and art-groups within your area or elsewhere ;

(c) Sketches of the lives and achievements of eminent artists within your area or elsewhere who, intuitively

or consciously, have been influenced by Theosophical ideals ?

With (a) and (b) give any indication you can of historical backgrounds and racial, national and traditional characteristics throwing light on present-day activities in the arts.

Kindly send your report to Mr. M. Subramaniam, M.A., Manager, Kalākṣetra, Adyar, Madras, India, who will collect and co-ordinate all information received. I have the privilege of being invited to edit the material, which I shall do in consultation with S'rīmati Rukmini Devi, the President of Kalākṣetra. The results of the survey will be published as soon as circumstances permit, and it is hoped, in book-form.

J. H. COUSINS,
Vice-President,
Kalākṣetra

A SONG OF JOY

I spread the joy of spirit. I rejoice
In earth's divinity. O let me praise
All Nature's works with an exultant voice !
This be the God I take to bless my days.

Now peace awakes at last, my airy soul
Breaks through the network of its shameful fears,
And ever drawing nearer to its goal
Fills with triumphant calm the growing years.

And all around, the kindred spirits rise
Trampling with mighty strength on earth's desires ;
Within each heart divine endurance lies,
And each is wrapped in love's eternal fires.

I spread the joy of spirit. I rejoice
In man's long evolution. O let praise
Fly through the world on each exultant voice !
This be the truth to make us Godlike days.

PEGGY STREET

THE 17TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE

It will have been generally known by the time this issue reaches our readers that the 17th Congress of the European Federation and the Annual Convention of the English Section took place conjointly in London at Whitsun, May 10—13, 1940, the Programme being as follows.

Wednesday, May 8

White Lotus Day. Meetings in connection with the Congress arranged all over Europe.

Speakers: Mr. C. Jinarājādāsa, M.A., *Education and the Future*; Mr. H. S. L. Polak, *Britain's New Colonial Policy: An Appreciation.*

Chairman: Mr. D. J. Williams.

Thursday, May 9

Excursion to St. Albans.
7.30 p.m. Students' Talk on *The Secret Doctrine*, Mrs. Ransom.
50 Gloucester Place.

4.30 to
5.30 p.m.

The English Section *At Home*, to meet Mr. Jinarājādāsa and Mr. van Dissel.

Evening.

Particulars of other meetings and of places of amusement may be obtained from the Information Bureau.

Friday, May 10

Sight-seeing in London.
10 a.m. Meeting of the European Federation Executive Committee.
12.30 p.m. General Secretary's Office, 50 Gloucester Place.

2.30 to
4.30 p.m. Meeting of the European Federation Council. General Secretary's Office, 50 Gloucester Place.

3 to
4.30 p.m. Meeting of the Theosophical Order of Service.¹

Saturday, May 11

ANNUAL CONVENTION OF THE ENGLISH SECTION

11 a.m.
to 1 p.m.

Discussion: *England and the World Situation.*

Speakers: Mr. van Dissel, Mlle. Brisy, a Young Theosophist.

Chairman: Mrs. Adelaide Gardner, General Secretary, the English Section.

¹ Except when otherwise indicated all meetings were arranged to take place in Besant Hall.

OPENING OF EUROPEAN FEDERATION CONGRESS

- 2.30 p.m. Welcome from the General Secretaries of the British Isles.
Greetings from Mr. J. E. van Dissel, General Secretary, the European Federation.
Greetings from Delegates.
Opening Address, Mr. C. Jinarājadāsa.
- 4 to 5 p.m. Tea : 50 Gloucester Place.
Tour of Offices in English Headquarters.
- 5 to 6 p.m. The Ritual of the Mystic Star (open to the public).
The Portman Rooms (entrance in Dorset Street).
- 8 p.m. Concert : Music of the British Isles, arranged by Miss Freda Swain.

Sunday, May 12

- 11 a.m. Holy Eucharist, St. Mary's Liberal Catholic Church. (For other Church Services, see the Sunday papers.)
- 11 a.m. Lecture : *The Kingdom of the Intuition*, Mlle. Franzen (alternative speaker, probably Mrs. Ransom).
Chairman : Mr. Peter Freeman, General Secretary, the Welsh Section.
50 Gloucester Place.
- 2.45 p.m. Devotional Meeting : Bhikku Thittila.
50 Gloucester Place.

- 4 p.m. Tea : 50 Gloucester Place.
- 5 p.m. Questions and Answers.
Chairman : Mr. J. E. van Dissel.
- 7 p.m. Public Lecture : *Plato and the Problem of Immortality*, Mr. C. Jinarājadāsa, M.A.
Chairman : Mrs. Adelaide Gardner.

Monday, May 13

- 10.30 a.m. to 12 Discussion : *Emergent Values*.
Speakers : Mrs. J. Allan, Mr. Jackman, a Young Theosophist.
Chairman : Mr. Jinarājadāsa or Mr. van Dissel.
- 2 to 3.30 p.m. Blavatsky Lecture : *The Nature of the Will*, Mr. Kruisheer (or Mr. E. L. Gardner).
Chairman : Mrs. Adelaide Gardner.
As this lecture is delivered in connection with the Annual Convention of the English Section, all F.T.S., whether registered as delegates of the European Federation Congress or not, are welcome.
- 3.45 to 4.30 p.m. Tea : 50 Gloucester Place.
- 4.30 to 5.30 p.m. Lecture : *Europe, 1940*, Prof. van der Stok or Mlle. Brisy.
Chairman : Mrs. J. Allan, General Secretary, the Scottish Section.

6. p.m. Closing Meeting.
Closing Remarks : Mr. J. E. van Dissel, General Secretary, the European Federation.
Closing Address : Mr. C. Jinarājadāsa, President of the Congress.

Tuesday, May 14

- Excursion to Tekels Park, Camberley.
Meeting of the European Federation Council.
General Secretary's Office, 50 Gloucester Place.
Meeting of the European Federation Executive Committee.
General Secretary's Office, 50 Gloucester Place.

ADDITIONAL MEETINGS

Saturday, May 11

- 11 a.m. Meeting of the National Council of the Welsh Section.
General Secretary's Office, 50 Gloucester Place.

Sunday, May 12

- 9 a.m. Meeting of the English Theosophical Trust and of the Executive Committee of the English Section.
General Secretary's Office, 50 Gloucester Place.

Monday, May 13

- By kind invitation of Mr. and Mrs. Coats, Young Theosophists will meet informally at 24 Lowndes Street, London, S.W.1.
For full information please apply to Mr. or Mrs. Coats at the above address.

EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

- If a sufficient number of delegates are able to attend, a meeting of the Council will be held, time and place to be announced.

There is a time to mount ; to humble thee
A time ; a time to talk, and hold thy peace ;
A time to labour, and a time to cease ;
A time to take thy measures patiently ;
A time to watch what Time's next step may be ;
A time to make light count of menaces,
And to think over them a time there is.

D. G. ROSSETTI

WORLD CONGRESS OF FAITHS¹

BY SIR FRANCIS YOUNGHUSBAND

The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, University of London, from July 5th to 10th, 1940. Following its meeting at the Sorbonne, Paris, last July, it had been intended to hold the Congress this year at the Hague, but in present circumstances it has been thought advisable to hold it again in London. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting at 5 p.m. on July 5th. The main theme for deliberation will be THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER.

“AS long as the spirit of enmity is abroad there can be no remedy. Mutual assistance must take the place of mutual enmity. There must be no living in separate compartments. If all work together there is plenty for all. God made this amazingly beautiful world that men might enjoy it. We must learn to do His will.”

At the commencement of a New Year we of the World Congress of Faiths may well take stock of our position and look into the future. We stand for fellowship, unity, solidarity, fraternity. But our fellowship is essentially a religious fellowship—not a political or a social grouping, but a deep-reaching fellowship based on that Divine which is to be found lying latent in every man and which we would translate from the potential into the actual. And it is through religion that we would promote this sense of fellowship, for without religion there can be no deep enduring fellowship, either of individuals or of

nations. The calamity is that religion itself is at stake. Just recently the secretary of the Anti-God Movement in Russia announced that “the Russo-German Pact would facilitate the atheistic propaganda, since Hitler and his Government are enemies of Christianity just as much as the Soviet Government.” And not in Russia and Germany only but in every country there is disparagement of religion, if not positive hostility to it.

To resist this attack on religion in general and Christianity in particular the Heads of the Christian Churches naturally exhort their followers. But what interests us of the Congress is that Muslims and Hindus are likewise deeply concerned and would join with Christians in averting the danger. For example, an Egyptian newspaper says: “It would indeed be a great thing in our history if leaders of all the religions of our country could agree on the wording of a prayer for wartime which could be said in Mosques, Churches and Synagogues, in the faith that God

¹ Excerpts from Chairman's Circular Letter No. 4, January 1940.

answers prayer.” And the Tunisian Muslim historian who delivered an address to us in the Sorbonne last July particularly assured us that “Islam, both in its dogma and in its principles, considers respect for individual liberty the highest of its ideals,” adding that in the history of Islam there had arisen “men of God—mystics with the mark of divine grace upon them—who had powerfully affected the souls of men and through the Dark Ages had kept in check those who denied the dignity of man.” “Among members of diverse faiths, humanity will again discover like men of God who will once more preach the old doctrine of universal brotherhood and restore trust in the community. ‘Help ye one another to attain righteousness,’ says the Koran.”

The Hindus are equally offended. For their philosophy teaches that behind the unity of all phenomena, which science declares, there is One Soul permeating the whole Universe and that this infinite oneness of the soul is the eternal sanction of all morality. Thus a Hindu writer, recently in *Prabuddha Bharata*, in emphasizing the need of religion for modern man urged that it must be true religion—not merely ritual and ceremony but the realization of the spiritual unity of all, which, if truly followed, would bring peace, harmony and enlightenment. He finds that true Christians, Hindus, Muslims, Jews and Buddhists really think alike. Exclusive claims to sanctity cannot be admitted. He emphasizes the divinity of men. Behind all their apparent differences there is only One Existence. Realization of the oneness of all life, and the spirit of service to which that

realization gives rise, alone can vitalize and inspire life and bring peace. It alone can bring courage and joy. Oneness, he reiterates, is the basis of all life, irrespective of racial or geographical differences. And he would stress the divinity of man because of its invigorating effect on every sphere of activity throughout the world when applied either to social contacts, religious associations, or international affairs.

Thus everywhere Religion stands for World Unity. That is the ideal which the leaders of every religion hold before their followers. All recognize the essential unity of the human race and its common origin in “one God and Father of all, who is above all, and through all, and in us all.” All therefore would join with the Pope in holding that this sense of kinship needs “to be refined and sharpened” so that “a charity to one and all which would quench animosities, narrow the area of disagreements, and cement the bonds which bind men together as naught else can” might be engendered. . .

Now for us as an avowedly Inter-religious Movement there is a grand opportunity to come forward. Here we are ready to hand and anxious to remedy such defects and deficiencies. This indeed is our special task, for we include laymen as well as clergy, women as well as men, and Hindus, Jews, Buddhists, Confucians and Muslims, as well as Christians. And we have not to await the tardy erection of some gigantic world organization. We can act at once. We can act through individuals and small groups. Here and now each one of us can get to work. . .

"If you do not feel at home in the older Churches you may like to join such religious bodies of recent origin as the Theosophical Society, the Anthroposophical Society, Christian Science Church, the Salvation Army, Oxford Group, the Adult School Union, the World Service Group. Or you may have a natural compunction to joining any definite group and may prefer to pursue your own way unfettered. Possibly this may be well in your own particular case, but only as long as you pursue it persistently right through to the utmost limit; and then you will find yourself not alone but with the whole company of heaven around you. In religion you cannot really be solitary.

"Above all, pray. Collect together every tiniest atom of yourself and then throw your whole complete soul out in one tremendous and sustained effort after the highest you know. And meditate—as you are on your way to commence your day's work or when you find a chance of getting away to some quiet spot in Nature, just slowly ponder in your mind what really is most worth striving after. Let your mind be still, till all that is trivial, insignificant, unimportant quietly sinks to the bottom, and what your best self, your real self, tells you is of most worth rises to the top. Then besides prayer and meditation, deliberately and actively search out what great men are saying just now about the things most worth striving after. We are living in stupendous times. Deep searchings of heart are being made. Men worth hearing are

speaking out in a way they would not dream of employing in ordinary times. Listen to what they say. Compare them with one another. Make up your own mind. Do not lightly reject what great leaders through the centuries have said; their representatives today speak with great weight of authority. But if what they say does not appeal to you do not just run away from all religion. Make one supreme effort to find out for yourself precisely what conception of our common world and of your relation to it really does appeal to you."

That is the advice I would give to those of independent spirit. . .

Especially must Youth everywhere be influenced. Hitler has set himself to build up, in his own words, "a violently active, intrepid, brutal youth." But that ideal does not appeal to us. We have quite another vision for the youth of the world—something just as manly, just as daring and courageous, but of an altogether finer fibre, cleaner, wholesomer, and of that tenderness and chivalry which comes of strength, despises bluster, and loathes brutality. To help bring about our own ideal, individual members of our movement might well get in touch with Youth organizations, such as Boy Scouts and Girl Guides, and possibly also with organizations for the entertainment of the troops, and tell them of the importance we attach to religion as a means for arousing that spirit of fellowship, good comradeship and high patriotism which is our aim. . .

THEOSOPHY IS THE NEXT STEP . . .

BY I. M. PAGAN

A BROTHERHOOD OF FAITHS

AT a conference held in Calais shortly after the end of the War of 1914-18, a discussion took place as to whether it was desirable—or even possible—to teach Comparative Religion in schools. It was started by Theosophists; the non-Theosophists present, especially those inclined to scientific materialism, appeared to be too much astonished to take serious part in it, but they listened. The first speaker considered the innovation desirable, but admitted it might be difficult to arrange. The second pointed out that much material was already to hand for teachers, of classical tongues and of poetic literature. Instruction about the Greek and Latin Gods is in the School curriculum all over Europe, and in recent years books like *The Heroes of Asgard* had familiarized junior pupils with myths of the Gods of Valhalla. The first speaker said that he was not thinking of bygone teachings so much as of facts about the living faiths of our own day; and a young Englishwoman beside me murmured: "I've taught that for years—but it is called Geography!" And truly the "Geography" of modern times is an all-embracing branch of study. As it includes the activities of the inhabitants of the regions studied, relating them to racial heredity and climatic conditions, it is absurd to give children no hint of what they feel and think in

connection with their religion, which is usually the mainspring and guiding principle of their lives, and bound to show in their actions.

Since then the question of the comparative worth of religious convictions, and the special fitness of one form of faith for particular periods of national growth, has been stressed by administrators in various ways and by dictators as well. But there has also been a continuation of the tendency to minimize the importance of the subject, and to exalt some materialistic philosophy as having more "practical" value. Recently too, we have seen a revival of devotion to the "Nordic" deities, and an attempt has been made to sweep aside the corresponding Christian lore concerning the Powers that be—the Saints, Angels and Archangels of the Christian, the Mohammedan and the Jew being replaced by the Heroes and the Asa gods of the Scandinavian and Teutonic Eddas and Sagas. The error behind the religious strife—or rather the irreligious strife—associated with such mental upheavals, is due to the delusion that religions are or ought to be competitive, and that one form alone must inevitably prevail over all the others.

Theosophy shows us that there is only one religion, and that it takes many forms, suited in every case to the race and the stage of evolution of those to whom its Prophet or Founder was sent; and our students are given a frame-work

- of fundamental teachings, common to all great religions, into which they can fit the facts that they come across, either in their historical research, or in their everyday observation of the beliefs and practices of those whose teaching differs from their own. Surely, one of the first things to impress upon the minds of the young is, that where a religious belief is universally found, it ought to be considered specially important. Yet many devout Christians have been terribly shaken by learning that much of their Church teaching could be paralleled in the Scriptures or traditions of older faiths. Such discoveries confirm rather than upset religious tenets, and the statement in the New Testament is a great and inspiring truth: "God has never left Himself without a witness." Inspired Prophets and Teachers, even in the infancy of our own humanity, gave what was necessary to each race in turn; and the main outline can often be recognized still in the traditional beliefs of primitive tribes, even when degenerate.

Among the recurrent teachings of that type are statements concerning the emanation or "creation" of the world from a previous state of non-manifestation, through the action of a threefold energy—often personified as a Trinity of Divine Beings, but also stated in abstract terms. Christian hymns appeal to the Trinity of Wisdom, Love and Power. Old Scandinavian mythology speaks metaphorically of three types of force that went to the shaping of the "World"—the Fire and the Frost and the all-shaping Wisdom. Far older yet is the Hindu Scripture that tells of the three essential qualities or

Gunas, *Rajas*, *Tamas*, and *Sattva*—without the co-operation of which no manifestation can possibly take place. But these great qualities can also be presented on a scale simple enough for the human intellect to understand; and in all the Aryan faiths they and their various combinations are personified in myths which appeal not only to the children and to primitive people, but to the cultured scholar as well.

The various stages or steps in the process of emergence from the innermost and most spiritual realm are expressed as generations descending from the remote great-grandfather of the Gods, through the grandfather and his three sons; and these three are recognizable in faith after faith, including Christianity. There is always the All-Father or Divine Creative Mind, Ruler of the "Upper World" or mental plane; the Saviour or Preserver, associated with the World of Waters, the astral or emotional plane; and the Third, who is generally designated as the first-born, takes charge of action and its results on the physical plane. For the Christian, He is the Lord and Giver of life, and in all representations there is a sternly upright quality about Him. He is the Judge whom all have to face, the rewarder of those who do well, but also the regenerating Power that gives to the sinner exactly what he has deserved. A stern text in the New Testament has reference to His incorruptible and unerring justice, when it declares that "there is no forgiveness for sins against the Holy Ghost." The laws of the Life-Force are immutable, and cannot be lightly handled; whosoever goes against them has to take the consequences.

The city that allows slum conditions to prevail must be content to have a large C3 population; and erecting some churches will not alter that. It must abolish its slums.

The Greeks and Romans did not build temples to this Third Person of their Trinity; prayers were described as the children of the All-Father, and so appropriately addressed to Him. Christians are also told to pray to "The Father in heaven." The Nine Orders of Angelic Beings—Powers, Principalities, Archangels and Angels and so on—are paralleled by the Nine Orders of the Devas in India. Scandinavia speaks of the constructive and destructive beings as the Light and Dark Forces. The former are "the Helpers of Odin" the All-Father; and the heroes among men work on their side. In the same way Christians are taught that they ought to be "on the side of the angels," forwarding evolution on constructive lines. Of the warfare in which various divine powers are engaged, and of the different allegorical descriptions of certain of its aspects, it is impossible to treat in this limited space. But as soon as students realize that the archangels of their own faith, stately and sexless though they may be, are the Gods—the

planetary deities—of the nations with whose great literatures they are most familiar, a stumbling-block to understanding will be removed. And when we read of "war in heaven" whether in the New Testament or in the older Scriptures of the world, we shall come nearer to understanding the efforts of the inspired Teachers of all the races, to awaken mankind to some comprehension of the interaction of the various forms of divine energy necessary for shaping a Universe, and more comprehensible to us all when brought down to the happenings upon our own Mother Earth, in whose atmosphere we live and move and have our being.

That the great Founders of the faiths should have special reverence and honour from their devotees, is natural and right. That the ethical code laid down by them has special application to the period and the people to whom they came, is to be expected. But the fundamentals shine out once more when these codes are compared, and truth and justice, and upright honourable dealing, courage and kindness and loyalty and all the other virtues are put before us with added emphasis, as we learn to honour saints and sages lauded and honoured by our fellow-men the world over.

A CORRECTION

In the February THEOSOPHIST ("Changing The Society Objects"), a statement on page 467 begins that the Russian "General Secretary favours amending the statement of the Objects"; Mme. A. Kamensky writes that this is not quite accurate, for she is not in favour of changing the Objects, but she would "agree to some addition—art, for instance, and social activities. And I am quite opposed to the inclusion of Politics—I have suggested the 'Science of Citizenship,' but the term *Politics* is always taken in a very concrete way, in its lower party-aspect. It is regrettable, but it is so. Therefore it must be avoided."

POINTS OF VIEW

BY KAE KHUSHRO J. KABRAJI

(Concluded from p. 151)

EACH higher point of view is thus in no way an escape from the duties, responsibilities and share of suffering of the preceding level, but, on the contrary, entails more responsibility, calls for more effective service, and imposes much greater sacrifice and suffering. Should therefore one be found prepared to take them, a tolerant and thoughtful community would leave him free to step forward by that much in his soul's pilgrimage. For, the way each one of us must take is a question that he must himself decide, not his community for him.

Unfortunately far too much prejudice exists in the world against this principle, particularly in times of emergencies when it is believed that *all* should act together and, to do that effectively, should also think together. This prejudice is further strengthened in such times by another unfortunate notion, that deciding for oneself means thinking in isolation, not giving due weight or heed to the thoughts and pleas of others, and, therefore, thinking selfishly. And by yet another: that in wartime there is only one straight duty before all men of fighting age, and that is to fight in physical battle; and only one frame of thinking for all women, namely, that all their eligible men-folk must be sent into the fighting ranks and the older

ones and they themselves must actively help in the prosecution of the war and in defence arrangements.

But deciding for oneself really means that one adds to full and deep consideration of whatever others have to represent or plead, an equally thoughtful consideration of one's innermost promptings and urges, the voice of one's conscience or higher self. And in that state one thinks out one's own duty in the emergency, the one path of action that emerges from the background of one's convictions and principles of the moment—one's *dharma* in fact—and then makes the best decision compatible with the whole picture, a decision than which, one feels, no other could better serve the cause at heart or, in that serving, could be a fuller and better expression of oneself. And thus, unless a particular type of activity is undeniably and urgently in need of men to carry it through, almost every type of work through which the particular individual can best serve his fellows and his country should be available and permissible for him to do. For, even though it is not the actual fighters who slay, but indeed the Lord Himself who has willed the slaying, it is to be remembered that only such should go to the fight as would be able to fight well and with their whole hearts and minds,

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and that the teaching of the Lord in the *Gītā* was given to Arjuna, a *Kṣatriya*, and not to one like Gautama, a searcher of the paths whereon alone true life and happiness may be brought to mankind.

For such as Gautama and those whom men have called Saints, and even such as cannot yet be known by such exalted names but are wending the way of gentleness, love and sacrifice, there is surely other work. And most of that work might well be such as one could not presume fully to understand or even fully to visualize—work undoubtedly on the inner and more potent planes of Thought and Will. . . .

In fact, even where this recognition of a higher type of national service does not exist, it must be very clear that it would amount to the putting forth of very doubtful military strength—and that at unnecessary and disproportionate cost of life, material, and time and energy spent in training—to send such men into aggressive or even defensive fighting. Nevertheless, the law being unable to discriminate adequately between man and man, and offering only imprisonment and other types of forced manual labour to non-fighters in most belligerent countries (all of which have now conscription for various age-ranges), the lot of such men—and of those of their women-folk who are of the same degree of development and line of thought—is a harsh and wasteful one. Are not these countries making a terrible mistake, with incalculable loss to themselves, in either compelling such men to fit themselves as best they can for the ruthless attack and butchery of the fighting line—for

which the natural fighters are so much more suited—or making of them disgraced and persecuted citizens still wastefully employed behind prison bars or in Government works? Who can say what wise young Jesuses and gentle St. Francis they may be so destroying?

But such souls are so very few, that, apart from criteria in the national laws for recognizing them and provisions for a free course for them, all that peoples at war need is tolerance and understanding of the different outlooks from different standpoints that must exist among them if their corporate life is a healthy and progressive one, with a recognition of the numerous types of activity that can all, best together, constitute the greatest national service in times of national emergencies. And in leaving each individual quite free to decide what he shall do, the only conditions imposed on him should be that he does not decide except after deep and sincere thought, and that if those about him feel that his decision has not been so arrived at, they have the right and duty of expostulating with him till he can show that his decision has been so made.

* * * *

In no degree, thus, is it a question of deciding whether war is the will of God or whether it can be desired by such guardians of humanity as the Masters of the Wisdom and the Manu. For, whether so or not, the certain facts are that war has existed for millennia and may continue to crop up as long as insufficiently evolved and selfish humanity continues to be born and bred on earth, and that, this being so, the

embodiments of Love and Wisdom, who are and ever have been our guardians and guides, have made and will make use of it in ways, of which some we have been able to comprehend and perhaps many others we cannot as yet. The trial or purging in numerous ways and numerous degrees that come to individuals through war (as through other events seen and described on the lower planes as calamities); the almost complete annihilation of certain peoples or civilizations—undoubtedly in the ripeness of time or for very great reasons—that have occurred through wars; the great movements of peoples over the face of the earth, taking them and their civilizations (or the germs of civilizations to be) into lands and climes where they would best thrive and thus become the needed stone in the growing edifice of man; the fusions of cultures and of blood that have followed these great migrations—rarely unaccompanied by fighting and conquest because rarely unresisted, but which have borne such splendid fruits in the centuries after—these seem undoubtedly to be some of the ways in which the highest of the Cherishers and Guides of humanity and those Lords of vigilant and unremitting Love, the great Dispensers of our karmic dues, use even such utterly hideous things as wars, as long as humanity has not freed itself from the need of their recurrences.

And the individual's right and duty of unfettered and deep thinking, and then of making his own decision as to his place and part in the war, are in no way incompatible with the fact of the Great Ones using war as one of Their agencies for man's development. For,

in the actions of the part he can best play, and even in the very wrestling with the problem and thinking out the great decision—which many of us know to be as dark and bitter a trial as the action to follow, perhaps infinitely more so—lies the greatest refinement and strengthening of that individual, that unit of mankind for whom all this tribulation exists.

* * * *

But do the wrestling and the thinking end with the decision taken, or even remain suspended while it is being put into action? Alas for the alert and conscientious and collected man, no! As suggested earlier, in such times individuals of this type grow rapidly; which means that they must change, and the viewpoints and decisions of the last year or of two months ago, arrived at through painful searching, often in terrible darkness, must, if one be still alive, be given up along with all the steps taken in association with them—and that despite the misconstruing condemnation of one's necessarily unseeing surroundings and even of one's dearest ones—and indecision and inner struggle must be entered on afresh till they are resolved once again into some greater decision on some action truer to one's grown self. Here again, we others, his countrymen, have but one duty: to see that such tempering of action to his growth is not made too difficult through any act or attitude of ours for him to carry out. We have to put away our inherent intolerance of change, of what we are in these cases more likely to call mere inconsistency.

* * * *

For the majority however, especially in a time of great stress, most of the above may sound only theoretical. And in the war that has started, countless individuals, nay, whole peoples and nations, must have found and will be finding themselves in situations in which the wrongs visited on them or on their neighbours are too terrible and call for too urgent and obvious action for any preface of deep and searching thought. If, for instance, something so diabolic is contemplated as the extermination of a whole community (as in the reported plan of concentrating nearly two hundred thousand Jews within a district in Poland of the size of Hampshire—a plan for their slow annihilation in utmost misery and helplessness in a devastated country in the grip of yet another dread power, Winter), or of a nation that happens to be in an aggressor's way or has natural resources and advantages which it has not armed itself to the teeth to defend, or of the finest of the intellectuals and youth of conquered peoples as in Poland and Czechoslovakia, then what other duty could the victims-to-be see than that of *all* fighting or otherwise resisting, and dying if need be, but bravely, with their faces to the foe?

And if, in doing so, some of the individuals so tried could go through their sufferings or to their martyrdoms without anger or bitterness in their hearts—in the spirit of Annie Besant's great prayer: *O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them*—would not that community or nation, humanity itself, have gained what could never be valued

in earthly terms—a step upwards into the humanity-to-be, into the nobility of which we have had but a few stray yet clearly cherished examples, but which must, in no far distant time, become a widespread characteristic of our race?

Even so, events and circumstances fraught with possibilities of priceless gains for those few whose attitudes to them are courageous and impersonal and unembittered, too frequently become only devastating tragedies darkening the hearts and minds of the many, many more for whom these finer attitudes are impossible without some guidance into them, because these latter have perhaps been brought up in atmospheres and nurtured on thoughts creative of the very opposites of such attitudes, and their very possibility may not therefore occur to them. It is here therefore that the Theosophist has a very grave duty and will find a very real sphere of work.

Briefly then, where war seems inevitable or catastrophe threatens, he should be doing his utmost to point out how calamities on our planes of consciousness could be turned to deep and abiding gains for the spirit, and therefore in what manner to receive them and act in them. He—as perhaps no one else—could also disseminate as a suggestion, even if he could not create general belief, how it will be the unenduring parts of the manifold, complex man that will suffer or be destroyed and the enduring parts will be refined and enriched and lifted into more glorious life, and how not even these unenduring parts will suffer one jot or tittle more than the man needs and has earned of suffering. And he could remove fear generally

and solve, or at least lessen, the perplexities and doubts of such of fighting age as do not clearly see whether they should fight or not. And he could—and perhaps should not fail to—work towards creating the atmosphere in which all could make and follow their deepest and sincerest decisions uncoerced by public passions or even by indiscriminating public opinion.

One hopes that, at least somewhere in the countries that are already suffering daily crucifixions, at least some far-seeing ones have done this work and are still doing it, and that even a few of the sufferers have been given the vision and impersonality and courage wherewith to transmute their tragedies and glean from them their gifts. . . . And that elsewhere in this world, in its many countries already being scorched by the nearness of the conflagration consuming their neighbours, those who have this vision and larger, surer hope may impart them as widely as they can.

Then, those who will end their lives in the fires or in answering the calls for martyrdom that will range their countries will do so greatly and not unhappily. And those who will be left, deeply scarred though they may be, or their lower vehicles maimed or weakened, will emerge into a new light—and a life therein, a life of purer vision and of strength gained in the ordeal, now to be used to guide those who have come through embittered or otherwise blinded and to rebuild those who have been shattered. Of course not all will be able to do this; but all will be able at least to safeguard their times from the otherwise all too sinister possibilities of a world restarted on the lines of un-

forgiveness and reapportioned out as the victors' spoils, which would inevitably bring war again into their own lives or those of their children.

* * * *

Finally, a few thoughts seem called for for those who are precluded by the declared neutrality of their Governments from actively following their true promptings and decisions, and for those others who, through having come under the iron heel of a conqueror's terrors, have no more freedom of action or are deep in tribulation.

For the first what greater duty than that, to the best of their abilities, they think, speak, write and otherwise act to awaken their countrymen and their Governments to their solemn and urgent responsibility—which, in this war, is theirs as much as of those on whom the war has been forced—of taking up the side of Right in this its life-and-death struggle against Wrong? And if the Governments do not waken and respond, then to work despite persecution, and even courting death, to overthrow those Governments and replace them with such as would think of and lead their nation as *one of a family of nations feeling for the family and dedicated to live and work for that family* the—human family—and free it from Wrong, no matter at what cost to itself.

To those infinitely more difficultly placed, whose freedom is already gone and whose lives are a daily, hourly misery even while their own hearts are flowing over with compassion for the unspeakable and widespread misery of others and with the poignant sorrow that such should be the lot of human

beings, what better could be suggested than that they also should risk greater persecutions, surer martyrdoms if necessary, to undo even if ever so little by little the evil power of their oppressors, but never suffer helplessly and never, never hopelessly, so that, one day, if not they in the bodies they now wear, then their children, their nation, they themselves perhaps in new, young, vigorous and even more determined bodies, will again stand up freer, finer, greater and more beautiful than they could ever otherwise have become? While their trial seems very bitter and suffering too deep, may they remember and reassert to themselves as often as they are lacerated and anguished, that *no one is sent more suffering than he, the real he, can safely bear*, and that indeed must they have greatly grown in inner strength that such trials as they had never imagined they could go through are now being

sent to them. And also may they ever remember never to let any amount of sorrow and pain cow them into becoming fearful of their spirit shining forth and asserting itself; may they never lower the flag of the spirit of Man and never accept any temptation to compromise with evil, even if that were to make their sufferings ever so much lighter or their lives easier; or, from seeing cruelty and animality all too widespread, may they never turn to condoning them and may they never unwarily allow them to enter and sully their own hearts; for that is one way in which evil wins—by merely its steady, insidious pressure. And, above all, if at any time it may seem that all is over with them through their bodies breaking under extreme stress, may they remember that in that moment is the supreme triumph that has been awaiting them through this earth-life and perhaps many past earth-lives of theirs.

DR. ARUNDALE AND THE WAR

(Extracts from a letter from a Theosophist in a neutral country).

. . . Let us fix our mind to it that this war may soon come to an end; that the cause for righteousness is at stake, and that might is never to take the place of right.

I have read with ever so much interest all that Dr. Arundale had to say about this question in his various Theosophical magazines. I do admire his pluck, his courage and his candid outspokenness. Very little can be said against his motives. His principles are logic—indeed pure and simple. They form a basis of comprehensive truth and constitute a

foundation of such a grand magnitude that every one of us worthy of the name Theosophist, should not hesitate to commence work which would actually mean the betterment of this world at large.

If only we had our President's strength and, with it, his backbone, we would then not shirk to translate our inner convictions into action.

But, as it is, it seems almost unattainable work, because contradicting motives are rife in the world around us, and because almost every separate nationality has created a code of principles within its frontiers which constitute adverse conceptions when viewed

from the international or altruistic standpoint.

To remain within the democratic standards of our western civilization we proclaim that the "right" is on the side of these democratic countries and that the totalitarianism of a few others has forced this war on the allied countries in all its brutality.

But when we consider all these various democratic countries, we are faced with such a mountain of controversies that it seems as if the building up of an altruistic conception could only be achieved by rebuilding our construction anew from the very bottom.

I know party politics should be left severely alone in these sad times of war and wilful misunderstanding. One should take sides at once when right is overruled by might.

Yet the countries not at war, the so-called neutral countries, have problems other than the big-power-countries which from the very beginning have guaranteed the sovereignty of a few of the lesser countries in order to meet their own ends. These lesser democratic countries only wish to live their lives in conformity with their own conception of government, do not wish to interfere or to be interfered in that respect with the conception of others, and so must perforce show quite another aspect to the problem under discussion.

Moreover, several of the smaller countries have declined in solemn dignity every guarantee from third parties to secure for them a problematic integrity. Holland set the example and has done this ever since 1839, always wishing to be friends with all countries but to be dependent on none.

Where such a code of honour has been in practice for ever so long and never any sides taken whenever the big powers in Europe were in discord or in disagreement with one another, it is rather a big jump to expect that neutrality should now be dropped without any ado, because it is said that the moment has come to proclaim Righteousness as against might.

It goes without saying that humanity as a whole feels instinctively every cause for righteousness, unless one is obsessed. But in governments and nations a certain disciplinary status has gradually been created, which must be considered. What we realize as individuals, we can bring into practice without much difficulty, but for a nation or a government to act quickly under the same circumstances is quite another story.

. . . All people of goodwill (members of The Theosophical Society in the first place) should set the example. I agree. But if we do that under the present circumstances, be sure an army of odds will oppose us. . . .

Only gradually can the people be convinced. History provides us many lessons in that respect. How then can we expect people to take sides, when they have not yet taken to heart the gospel lesson of altruistic living?

. . . Moreover I spoke of a code of standards for almost every country. The leaders of most of the countries are against war. Parliaments have passed edicts of neutrality; laws are passed for its scrupulous maintenance.

It is not such an easy question that it can be answered by simply stating—whatever the consequences, you must take sides!

BOOK REVIEWS

The Folklore of Ancient Greece, by Syed Mehdi Imam, M.A. (Oxon). Macmillan & Co., Ltd., Calcutta, India. Price Re. 1/8.

The title of this book is misleading for it is no ordinary school textbook but an original and outstanding work. In it the author presents something new in that he has dramatized twenty-four stories of Greek Mythology and Folklore. And he has done it exceedingly well; the atmosphere of Greece, its clarity, vitality and beauty, has been preserved throughout. The scenes are short and concise, and the language is the best and purest English, its simplicity reminding the reader of portions of the Authorized Version of the English Bible.

The book is divided into nine sections, each section containing the myths which gather round an important character, e.g., Section I consists of the myths of Aphrodite—"Pygmalion and Galatea"; "Eros and Psyche"; "Echo and Narcissus." The principle of the selection, as the author says in the Introduction, is Beauty. No myth has been chosen which does not conform to the Greek ideal of Beauty. Of this quality the myths of Echo and Narcissus and of Perseus are the purest types.

Each play is preceded by a short Argument, and there is an admirable Appendix consisting of "An Explanatory Note on Greek Mythology" which is brief but sufficient.

The interpretation of the myths is left to the reader, for the myths of

all countries have a significance wider and deeper than appears superficially, and the interpretation depends on the maturity and temperament of the reader.

The author thus describes the writing of this truly inspired book:

"The idea came to me on an evening at Puri—a sacred city of the East. There within hearing of the surf, a thought held me that the Greek fables could be unfolded again—unfolded with beauty and with poetry. . . . This book has been completed in five days in a forest in the Himālayan range. The spirit of Nature is here. The cool lake, blue and lovely, speaks it; and the fir-clad mountains confirm it. The panther, the leopard and the wild doe roam here. Here the mind is still, and in the stillness beauty comes."

In the foreword Sir Manmathanath Mukerjee, M.A., B.L., writes: "The author is the third Indian to take classical Greats, the highest Greek course in the University of Oxford. The Patna University has recognized the value of the present work by prescribing it for the I.A. Examination, Part II, for rapid reading in English. This book, so full of charm and power, will serve as an easy introduction of Greek mythology in the I.A. course of studies in Indian Universities, and ought to rank as a piece of original writing, bringing Greece close to India and India close to England." The reviewer adds that it might well be used, in English schools—in Great Britain and abroad.

Who will arise to apply this method to the presentation of Indian Mythology and Folklore?

I.M.P.

The Finding of Rainbow's End, by Roland Hunt. The C. W. Daniel Company Ltd., London. Price 3s. 6d.

This is an unusual type of book of true stories of mystical experiences and of healing powers.

The four stories contained in the book vary greatly in character but are connected by their setting which is the "Mother Lode"—a strip of country rich in precious metals stretching from Oregon to Arizona, the wonderful beauty of which is graphically described by the author.

The most charming story is the first of the four, "Flight"; but the last one, "The Finding of the Rainbow's End," is perhaps the most interesting, dealing as it does with the location of radium through the patient following of information from a mystical source.

A delightful and original book.

I.M.P.

PATANJALI

Concordance-Dictionary to the Yoga Sūtra Bhāṣya, by Bhagavān Dās, Kashi Vidya Pitha, Benares.

The name of Babu Bhagavān Dās is too well known to the world to need any special introduction, especially to the readers of THE THEOSOPHIST. A versatile scholar, a deep thinker, the writer of many thoughtful works of a religious and philosophical nature, his name is sure to go down in history as

one of the foremost authors of modern times.

The work under review is the result of the author's passion for accuracy and thoroughness in any study that he undertakes. When a technical work of an obscure nature is undertaken for serious study, it is necessary to understand the real import of all the words and of all the passages in the work, and such a study can be undertaken only if all the words are collected together. In this work, Babu Bhagavān Dās has made a concordance of all the words in the Yoga Sūtras of Patañjali and also in its Bhāṣya by Vyās, along with the meanings of the words. The work was undertaken in the early days of Bhagavān Dās's scholarly career, and for various reasons, it could be finished only in stages with many breaks. In this also the author has shown that accuracy and thoroughness are far more important than speed. Lack of such works as aids to the student is in many cases leading students along uncertain paths and to unproven conclusions. It is hoped that this enterprise of Babu Bhagavān Dās will be continued by other scholars, and that such concordances will be prepared for the source books in other systems of philosophy, especially for the Bhāṣya of S'ankāra and that of Sabaraswāmin in the fields of Vedānta and Mīmāṃsa. Students of Samskr̥t and of Indian philosophy owe a deep debt of gratitude to the author for this valuable aid and for this lead to younger scholars in preparing useful works.

KUNHAN RAJA

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