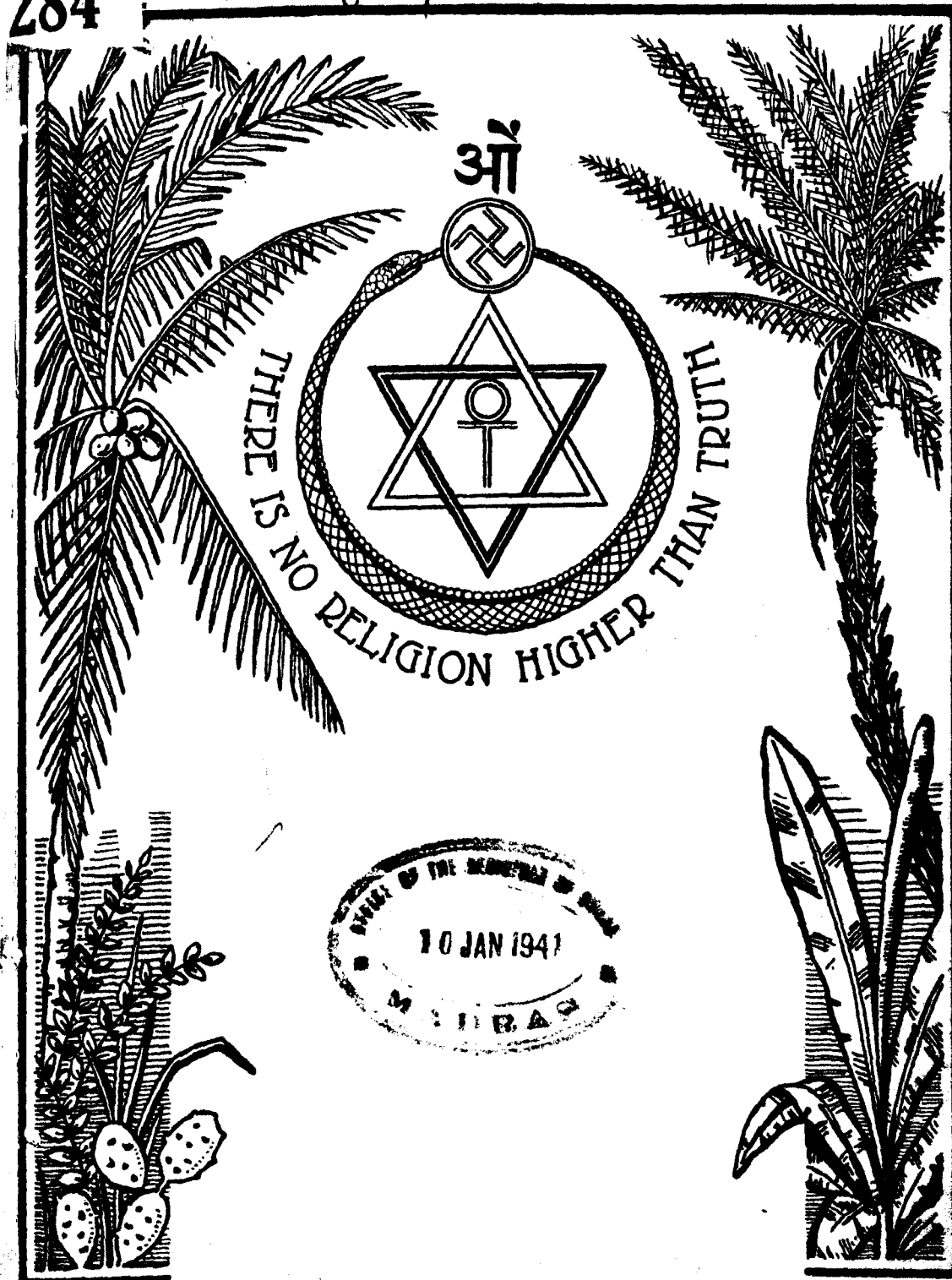




THE THEOSOPHIST

ADYAR

JANUARY 1941

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.

THE THEOSOPHIST

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(Incorporating "Lucifer")

No. 4

EDITOR: GEORGE S. ARUNDALE

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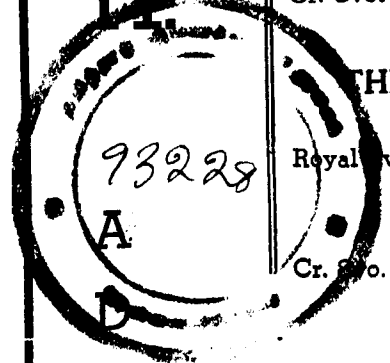
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ON THE WATCH-TOWER

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.

THE PRESIDENT'S TOUR

I REGRET exceedingly that it is impossible for me to make the January Watch-Tower the Presidential Address, as I am often able to do. But the times change so rapidly that I have to prepare this year's Address at the latest possible moment, so that it may be as topical as I can make it. I am afraid it will not be possible to incorporate it even as a supplement. But I shall, of course, send it out without delay to all members of the General Council and Presidential Agents, though accessibility to many of them is difficult and in some cases quite impossible.

Rukmini Devi and I are in the midst of a tour of northern India as I write this Watch-Tower, and we are in Bombay where we have not only received the warmest of welcomes from the stalwart brethren there, but really remarkable help in connection with Rukmini Devi's dance recitals of the Indian Classic Dance—Bhārata Nāṭya. She has given two performances in one of the large local theatres, each to packed houses full of appreciation and to a press unstinted in its praise of what the leading newspaper in northern India—*The Times of India*—called her "exquisite grace." She could have given many more recitals with no less success,

but we have to move further afield to Ahmedabad, where, I am sure, more triumph awaits her.

All this is, of course, of the happiest augury for the future of Theosophy in an aspect all too little emphasized save as to theory and general principles. Rukmini Devi has applied Theosophical principles to the immortal dance in actual practice, and the result has been a revelation to the general public. Or rather I should say she has revived the eternal principles of the sacred dance and has shown how these reveal the age-old spirit of Theosophy. Her work inspired as it is by Theosophy, is becoming a very potent influence for India's uplift and regeneration, adding to the purely political aspect of the renaissance that cultural strength without which there can be no true freedom. I hope that Rukmini's work, thus beginning as it should in India—the world Motherland, will extend throughout the world when peace is restored, for there will be no lasting peace until the immortal spirit of India permeates every aspect of the life of the rest of the world. What a splendid continuation will this be of the great work begun by H. P. Blavatsky and H. S. Olcott, and continued by Annie Besant and C. W. Leadbeater. We may not for the moment realize how worthy is this continuation of the Masters' work in the outer world, but the time

will come when it will be perceived in its true light, and the greatness of The Theosophical Society as the channel for it all will be rightly measured.

I also in my own way have been doing what I could to support as best I can Theosophy and The Theosophical Society. I have been giving a couple of war lectures dealing with India's rights and duties and with Britain's rights and duties. I have had a radio talk recorded on "Towards a Nobler Citizenship" for use over the All-India Radio on December 16th at 8.30 p.m. I have had many consultations with leaders belonging to various parties, and I have, of course, had many purely Theosophical engagements. Our Bombay members have for many years held the Theosophical fort in Bombay with the most signal success, and the Blavatsky Lodge in one of the great centres of the city is a very fine testimony to their sacrifice, enthusiasm and thoroughness in everything they undertake. It is always a great pleasure to be in Bombay with our most generous and loving brethren.

On November 17th we had a great celebration in Bombay of The Society's 65th birthday, as we had other fine celebrations at Adyar and elsewhere throughout the world. Apart from the usual festivities, I gave a lecture on "Theosophy and

The Theosophical Society," presenting each in terms of its essential simplicities. As it looks upon Theosophy and The Theosophical Society from a somewhat different angle, it will shortly be published. I have repeated the lecture in Ahmedabad.

Arriving in Ahmedabad on November 18th we received a right royal welcome from an enthusiastic gathering at the railway station, being entirely submerged by garlands, and drove away to receive another right royal welcome from our gracious hosts, Mr. and Mrs. Ambalal Sarabhai and their delightful family, who have been hosts to Dr. Besant, Bishop Leadbeater, Mr. Jinarājādāsa, Mr. Krishnamurti, and others of our own special family. On the 19th Rukmini gave a specially fine Dance Recital to a crowded house, deeply appreciated and characterized in a local journal as a revelation of the truest Indian art. On the 28th she will give a second performance, and then we all go to Bikaner where His Highness the Mahārāja has graciously accorded his patronage to a recital in his own theatre, and will be personally present at it.

(To be continued)

* * *

SOLDIERS OF THE SUNLIGHT

How ardently do I hope that Theosophists throughout the world

fully appreciate the fact that Theosophy and The Theosophical Society are being attacked today as never they have been attacked before, and as never, I pray, they may be attacked again.

We are in the midst of the supreme period of the Kali Yuga when the shadows seek to extinguish the Light, as they have sought before in the history of the world, sometimes dimming the Light awhile but never extinguishing it, for against the Giver of Light they cannot prevail.

In this supreme period, as very beacon-jewels of the Light, have been set Theosophy and The Theosophical Society, so that the Jewel of Truth and the Jewel of Brotherhood may shine forth to help to save the world.

Therefore are these the objective of the most ruthless attack both in the inner and in the outer worlds.

But shall I not, therefore, say that every Theosophist, every member of The Theosophical Society, is a shining ray from each of these Jewels?

Shall I not say that every Theosophist, every member of The Theosophical Society, is born into the kingdom of the world at such a time as this that he may draw Light abundant from these Jewels wherewith to repel the advancing darkness, dispelling utterly its shadows in the power of his shining ray?

Is there anywhere, in any part of the world, a Theosophist, a member of The Theosophical Society, who, consecrated to splendid shining by the Giver of Light, is without the power to shine, or who could ever bring himself to withhold that shining upon which in part the whole world depends for its salvation?

Be his country neutral or belligerent, he at least—a veritable shining one—must send forth his ray upon its conquering way. Between the world and its undoing he, a Theosophist, a member of The Theosophical Society, stands as a soldier of the Sunlight, a ray from our Lord the Sun.

In truth, who is there in the whole world, save those who have pledged themselves awhile to the spirit of the shadow, who is not a soldier of the Sunlight?

The Theosophist *knows* he is. Shall he not, then, help all others also to know that they, too, are soldiers of the Sunlight? Shall he not, then, help all others to know that they, too, like himself, are born into the kingdom of the world that they may fight for the Light, exalted and blessed in the certainty that the Oriflamme of Light which goes before them can never lead to aught but victory?

Let him shine forth unto his fellow-men, heartening them to set their feet upon the Way of Light.

Let those who have the eyes to see be gladdened and inspired. Yet there may be others who belong not to this time of conflict.

But the Theosophist, the member of The Theosophical Society—he of a surety belongs to this time of conflict. To what other end has he been girt about with the Truth of Theosophy but that he may wrestle “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”?

To what other end has he taken the “sword of the Spirit,” of the Universal Brotherhood of Life, but that in such times as these he may wage unceasing war against the shadows who would destroy it, driving away all Faith, all Hope, all Charity?

Let Theosophists arise! Let all members of The Theosophical Society arise!

The kingdom of the world is set in darkness for their shining.

* * *

THE CROWN-SYMBOL

It is important for all those who seek to serve the world efficiently to understand that often they will have to sponsor ideals and objectives which for the time being may not commend themselves either to the people generally or to their leaders.

There are always certain great principles which must be ever

before the public, whether they synchronize with or run counter to public opinion, for it will be upon the gradual recognition of these principles on the part of the public that their progress, and often the progress of the world, will depend.

IN THE LIGHT OF INNER VISION

It must be remembered that public opinion is, save exceptionally, little educated, and is animated by fleeting emotions and harangues rather than by deliberate purpose or will. It must, therefore, be the duty of all men and women of the inner vision to try to guide public opinion wherever possible from narrower to wider conceptions of policy; and at the same time ceaselessly to hold up before the people ideals the recognition of which is vital to right growth.

This duty may often be thankless from the point of view of outer world popularity. But such men and women of the inner vision are not in search of popularity. They have finished with the need for it long ago. Their will now is to co-operate to their utmost with the Divine Will, to be indifferent to praise or blame from the outer world, but to strive with all their power to deserve the approval of Those who embody that Will.

As far as possible, of course, they must try to help the people where the people are, which is to guide them to take the next step

forwards from where they actually are. Generally, the people cannot be expected to achieve violent changes, radically to alter the course they have so far been pursuing. They must begin their step from where they are. Men and women of the inner vision must always bear this fact in mind.

On the other hand, while this policy is being carried out, the other policy must also be carried out of keeping alive and before the attention of the people high purposes which they may not yet be ready to understand, still less to appreciate and to accept, which they may even violently reject.

THE CROWN AS HEART OF THE COMMONWEALTH

So far as India is concerned, there are two great ideals which must constantly be stressed. First, the importance of the close connection between India and Britain. Second, the Crown as the heart of a great Commonwealth of the East and of the West. India's right to a perfect freedom is now well understood. Nearly sixty years ago the Indian National Congress began its great work to this end, and latterly Dr. Besant and her colleagues made the idea of Swaraj, Home Rule, current in every village throughout the land.

India's freedom now needs no further stress. Rather does it need wiser direction. And the wiser

direction, from the standpoint of men and women of the inner vision working in the outer world, lies in making clear the fact that India's truest freedom lies within rather than without a League of free nations, and that in the Crown dwells a spiritual force of incalculable service both as regards the solidarity of the Commonwealth itself and as regards the welding of the whole world into a real Brotherhood.

A sanctity has grown around the Crown which began within the smaller limitations of England, spread further abroad as the heart of the British Isles, then became the heart of a far-flung Empire, and reached an apex when Disraeli, one of the greater agents of the Divine Will, made the Crown not only royal but also imperial, as India became an integral part of what was still an Empire.

Since then the Empire has grown into a Commonwealth. Since then India has been remembering herself and has declared her inalienable right to the fullest freedom. Since then Britain, together with South Africa and the nations overseas so intimately related to her by ties of blood, has widened her own outlook, and is beginning to understand that she is but a part of a mighty weapon being forged by the Master Craftsman for the fashioning of the world into a great Brotherhood of peoples.

Britain is beginning to understand that while she has enjoyed the splendid privilege of being the early centre for the development of this world force, the centre is now being widened so as to include the potencies of the East as well as those of the West. A great pendulum of the world's advancing is now set swinging between India and Britain, and just as India is enthroned at her post in the inner worlds, so must she be enthroned at its counterpart in the outer world.

Nothing must deflect men and women of the inner vision from working their hardest to this end. For this they must seek the enthusiasm of both the Indian and the British peoples, and as they work they must neither shun nor court popularity. They must never allow their purpose so to be modified that it is more prone to subserve popular ends, themselves thus becoming more popular with the crowds. Nor must they ignore the prejudices of the crowds in any spirit of contempt. It is their business to try to do all they can to win crowds to the support of their objectives, but they must on no account sacrifice a single iota of the ideal for the sake of a compromise.

As they work for the acceptance of the truly practical ideal of India and Britain, and all other constituent nations of the world-wide

Commonwealth, as equal partners in a common cause, they must also work for an acceptance of the Crown as the heart of the Commonwealth itself—a Crown which has ceased to be but royal, a Crown which has ceased to be imperial, but rather a Crown which has become the Symbol of a great international unity.

Such a symbol might as well have been eastern in outer form as it now is western. But since it already exists in its western garb, and has behind it some very splendid traditions—universal in their nature—of Freedom, of Justice, of Peace, it has been deemed right that it shall become the Symbol of a far greater unity and of a far nobler purpose than ever before.

True indeed that some in India may look askance at the idea of what they will not unnaturally call a foreign domination. "Why a British Emperor to be in authority over us?"

It must be the duty of men and women of the inner vision to explain that the Crown is no longer an imperium, is no longer merely British except in outer form, but is a nucleus to be as Indian as it has so far been British to ensure the maintenance of the equal partnership of the component parts of the Commonwealth, and to assure to every citizen of the Commonwealth equal justice, equal freedom, equal opportunity.

There must be a centre to guard these liberties against all encroachment, and it does not matter where such centre is situated or what its form may be so long as it perfectly fulfils its functions.

SYMBOL BECOMES REALITY

It should be made clear that this Crown-Symbol will in due course become far more visible to the various nations which own allegiance to it. Coronations will cease to be confined to London or within the forms of a particular faith. As there will be a Coronation in England, so will there be a Coronation in India and in all other free Dominions—each with equal pomp, each a homage to the faith or faiths revered by the peoples in whose land the ceremony takes place.

Thus will the Crown-Symbol cease to be an abstraction to so many, but will become a living reality upon which, as the Emperor-King makes his progresses through the various parts of the Commonwealth, the people may gaze as upon the fountain-source of the Justice, the Freedom and the Contentment to which all have equal right.

So must men and women of the inner vision work—intent upon making God's Will the will of His peoples on earth, understanding their frailties and dealing wisely with these, but ever true to the

Plan as revealed to them for their fulfilment.

* *

A THOUGHT IN 1937

[I discover the subjoined thoughts in a forgotten drawer. Perhaps they are still interesting today.]

Has the time come in this year, 1937, for The Theosophical Society to sound a note of warning against the grave dangers which at present menace the whole world?

Has the time come for The Society's great policy of neutrality to seem to be broken, for The Society to appear, in the eyes of some, to take sides?

May it be said that unless a Society such as ours, dedicated by the Masters Themselves to the cause of Universal Brotherhood, declares without fear and favour when danger to such Brotherhood is near, and points unerringly to its source, the very Brotherhood itself may break into pieces and leave the world in ruins—The Society itself being killed in the process?

Shall it be said that if The Theosophical Society cannot at so supreme a moment as this call upon every nation and every individual of goodwill to rally to the protection of Universal Brotherhood, what then is its value, of what use its cherished Science of Theosophy?

The dangers which at present menace the world come from Italy

where force has become king, and even little children are taught to bow down before it; from Japan where the same spirit of militarism has caused the will to crush China underfoot, to bring her to her knees as the Japanese Premier is reported to have said; from Germany where again might is usurping right; and from Russia where tyranny stalks abroad unchallengeable.

There is no suggestion that there are no good things in these countries. They have their greatnesses and these are honourable. They have their great men and they are respected. They have their peoples who must ever be within the Universal Brotherhood. But countries and peoples are being led into paths of grievous wrong, down into sad negations of brotherhood.

If there be Theosophists in any of these countries, some at least should have the courage to cry halt to the leaders and their following crowds. Some there should be to denounce the crime against Brotherhood, and so win honour from the Masters even though detestation from those around them.

Shall, then, for the sake of its honour, The International Theosophical Society declare that the brutality of Japan towards China, the stirring of the war spirit in Italy, in Germany and in Russia, is a return to barbarism, and that the future is being degraded and disfigured in the monstrous

prostitution of children to brute force.

Shall, then, The International Theosophical Society call upon all other nations to organize together against these evil uglinesses, and if necessary to meet aggression with force?

Shall, then, The International Theosophical Society call upon all statesmen who stand for peace and goodwill to drop their diplomacies and manœuvrings, and to come together to plan the world for peace?

Shall, then, The International Theosophical Society call upon them, in the name of humanity, and if need be with the aid of their combined national forces, to forbid Japan to continue her war with China, and to inform the Spanish combatants that their fratricide must now cease?

Shall, then, The International Theosophical Society call upon them to cease from vacillation and compromise, and to brook no delay in restoring Peace to the world, even at the cost of force?

Surely the Ministers of the British Commonwealth can do no less in honour of those splendid traditions of freedom and peace which have made a world-wide Commonwealth possible.

Surely the Ministers of France can do no less in honour of *Liberté, Égalité, Fraternité*.

Surely the Ministers of the United States of America can do no less

in honour of those great men who, for freedom's sake, fashioned a new world out of the old, and of one of the mightiest of men, Abraham Lincoln, who lived and died for freedom.

Surely the Ministers of the Netherlands can do no less in honour of those mighty struggles for peace and freedom which have given their country a place of honour as the home of all good causes.

Surely the Ministers of Belgium can do no less in honour of their heroic fight for freedom from 1914 to 1918.

Surely the Ministers of many other western countries, each of which has grievously suffered from war's devastations, will thankfully strengthen with their adherence the nations which are arrayed to stem the coming tide of war.

There must be many, even in Italy and Germany and Russia, who are but waiting for the hour to strike for the rescuing of their countries from their present enslavements.

The hour must strike, and soon, or there will be another world-wide war, far worse than the last, in the course of which civilization may be arrested for centuries and world peace and prosperity give way to tyranny, until the Lords of Karma once more unleash those cosmic forces which plunge erring countries and their peoples into catastrophe.

Shall, then, The International Theosophical Society demand that the hour shall strike, so that the reign of force may cease throughout the world and justice resume the throne of which for long she has been despoiled?

* * *

OUR FRONTISPIECE

THE THEOSOPHIST is honoured this month by a frontispiece depicting three of the most stalwart servants of The Theosophical Society for very many years—Messrs. C. Subbaramayya, C. Krishnayya and C. Subbarayudu. They are three brothers, loved and trusted colleagues of Dr. Besant, and now working with me at Adyar as they worked with her.

Mr. C. Subbaramayya came to Adyar in 1919 and for 21 years has worked in the Adyar Bhojanasala, the Indian Boarding House, in an honorary capacity, now retiring as Hon. Superintendent. He is succeeded by his younger brother Mr. C. Krishnayya, who came to Adyar in 1935. And then we have the

third of this great trinity in Mr. C. Subbarayudu, who entered Adyar's service in 1920 as assistant to Mr. A. K. Sitarama Shastri, the first Hon. Superintendent of the Vasanta Press, established by Dr. Besant and left by her in her will to The Society. Mr. A. K. Sitarama Shastri himself forms part of another great trinity composed of Rao Saheb G. Subbiah Chetty, the Grand Old Man of Adyar, friend of H. P. Blavatsky and H. S. Olcott, still with us fortunately, Mr. Ranga Reddy, who has now passed on, and himself, hale and hearty and most venerable looking with his patriarchal beard and moustache. Mr. Sitarama Shastri made the Vasanta Press what it is today with his genius and business capacity. Mr. Subbarayudu has greatly continued the Sitarama Shastri tradition, and the work the Press turns out is, if possible, better than ever.

May these three great servants of The Society live long to honour our Headquarters and the whole Society with their devotion and sacrifice.

Georges Arundale

DOES GOD KNOW?

BY C. JINARAJADASA

An Address on the World Crisis broadcast on 20 October 1940, from the Liberal Catholic Church of St. Alban, Sydney, Australia.

IT is the habit of religious people everywhere to assume an attitude of optimism, when all goes well with them. They say, as did Browning's Italian peasant girl Pippa:

God's in His heaven,
All's right with the world!

THE DILEMMA

But this easy optimism gets a rude shock now and then. We hear of some terrible flood or famine in China which drowns or starves to death a million men and women, or an earthquake in Turkey or Chile which wipes out a dozen cities. Some read the news as news, for those countries are far away; but those who believe in an all-loving God are startled. For, if God is all-loving and omnipotent, if He has complete power over His universe, does He know that these awful calamities are happening to His children? At this moment, when we in the Empire are striving our utmost to thrust back the onslaught against us of terrible forces of evil, the Churches everywhere are explaining that the forces

of Satan are let loose upon us and that our battle is for the triumph of Righteousness. But any student of history and ethics, any observant man of common sense can see that for himself, without any lead from the Churches. But the Churches do not answer the question: Did God know that Hitler and his allies had long planned this war, does God know that London is being bombed and innocent men and women and children are being ruthlessly slaughtered?

Of course no one who believes in God can for an instant believe that God does not know. To believe in God's existence is to believe that not the tiniest event in any corner of this vast universe can happen without His knowledge. If that is the case, then, knowing all that is happening, does God not care? Why does He allow calamities, oppressions and horrors?

FIVE AXIOMS

I approach this problem as a Theosophist. I believe in God, not in the God of one particular group of His children, Christians

or Hindus or Mohammedans or Shintoists, but in God in whose embrace are all His children, without a single exception, not excepting even the wickedest of sinners and blasphemers. From this Theosophical standpoint there arise certain axioms, regarding this problem of "Does God know?"

The first is: Law is God's Will at work. Whether the law be one of physics—of electricity, dynamics and so on—or the law be a law of ethics, that law is an embodiment of His Will.

The second axiom is: God's Will, that is, His law, does not change. We know that we cannot prevent a current of electricity of high voltage from killing a man if he touches it; that he is a good man makes no difference, nor if we were to pray to God not to allow him to be killed. Law is law; it is because God, once having made a law, does not change it, that we can depend upon law's equal operation everywhere and at all times.

The third axiom is: As is the cause, so is the effect. Action and reaction are equal and opposite is the third law of Newton. Apply it to the moral realm and then the law is: As you sow, so you reap; sow little and you reap little; sow much and you will reap much; sow good and you reap good; sow evil and you reap only evil. No amount of prayer will change a bad sowing into a good reaping.

The fourth axiom is: God does not annihilate any evil created by man. Of course evil is contrary to God's Will; yet if a man generates a force that is evil, God does not get rid of that evil force, which opposes His Plan, by annihilating it. No force can be annihilated; but its action can be counterbalanced by other and opposing forces.

And the last axiom is: War is not the cause of evil and misery; war is not a cause, it is an effect. War is the effect of antecedent causes of misery and evil.

THE CAUSE OF CALAMITIES

It is here that we get an illuminating thought from ancient India concerning all wars and revolutions. They said of old in India: "The tears of the poor undermine the thrones of kings." We have in that phrase the clue why calamities and horrors and wars occur. God cannot prevent them, for they are the effects of evil forces generated by His children. He cannot annihilate those forces, but He does adjust them by creating new forces to counterbalance the old, and He calls on those who understand His ways to co-operate with Him.

"The tears of the poor undermine the thrones of kings." A week ago I arrived from London; I have been in five air-raids, and once heard a bomb burst near by. I have a home in London, and I

am a rate-payer in Kensington. I have gone through the training necessary to put out incendiary bombs. Since leaving I have cabled several times for news. The house is still there, and all the Theosophical activities there still continue. I hope Ginger, our young cat, has not been driven out of his wits by the noise and run away. However, he too is registered and bears a badge with his number on his collar. Ginger is a truly Theosophical cat, friends with every one; everybody's lap, even a stranger's, is a lap for him.

I have known England on and off for 50 years. I know the life there which the well-to-do families live, which the very rich live, and something of the way the poor live. On the one side there is wealth, polished manners, beautiful homes, healthy and well-dressed men, women and children; on the other side poverty, degradation, disease, and cramped and colourless lives. It is a poverty that can be prevented, in England, that heart of the Empire, England that is wealthy, that is full of ability and pluck, but poor in understanding and sympathy. It is a land where there are luxury foods and drinks, luxury clothes, luxury sports and amusements—but the best only for a few, when the best should be for all.

You know that a few months ago the children from the eastern counties of England and from London

were evacuated. Thousands of the well-to-do in an outburst of sympathy and patriotism opened their homes to the children. But these home-owners learned startling things—how the children accepted lice as natural, how they saw nothing odd in their behaviour in using a corner of a drawing-room or a passage as a convenient place for their physical needs. These home-owners will tell you how with startled horror they burnt the children's clothes in which they arrived and hurriedly got them new ones. No wonder that one candid publicist had to say last October: "We have got to admit now that dirt and lice, as well as Liberty, are part of our social heritage."

These conditions of contrast of wealth and poverty, luxury and want, are in every nation in the world; they are not peculiar to England. But these "tears of the poor" in a system of life miscalled "civilization" generate mountain-ranges of evil forces. God does not annihilate them. In due time, just as mountain tops overloaded with snow crash as avalanches, so do these evil forces come crashing down, bringing in their train the destruction which we call calamities.

WE MUST UNDERSTAND AND CO-OPERATE WITH GOD

Today we live in a world of calamity. What is our role in that world?

First of all, to understand the causes which have created the calamity. I have mentioned them. And secondly, to co-operate with God, in all the good which He plans for His children, in spite of the evil which they have generated. There are two ways of co-operation, one is to give of our wealth and strength; and the other, to give our heroism. For God cannot build the new world without heroes.

You know how today thousands of men and women, civilians, not in uniform, and hundreds of innocent and helpless children are being massacred. Does it not seem a fearful and terrible waste of precious human lives? Does God know? In answer, there is a viewpoint which I desire to present to you today. Admit for a moment, merely as a theory, that Reincarnation is a fact, that it is God's law that a soul has not only one life on earth, but many. Then, these innocent men, women and children have not been deprived for ever of all the good in life by their death; they will return. And since their lives were given in God's cause, they will return ennobled by the sacrifice which they have made.

Once again old India can give us an illuminating thought. Warfare is accepted as a necessary evil. Of course the reign of goodness and love must be the goal of all. But all mankind are not ready to work for that goal. There

are millions of young and wilful souls whose creed is "Myself first," and are not willing to put mankind first and the individual last. The spirit of the brutal warfare of the jungle is still inseparable from our conception of life. Under these conditions it is impossible to allow those who believe in selfishness and ruthlessness to have everything their own way. Someone must oppose them, for the sake of the higher destinies of men. To give way to brutality and exploitation, because otherwise we must fight, is not the true way to establish permanent peace.

With this standpoint, old India says that the warrior who dies in a noble cause, in a fight not sought by him but thrust upon him, not only does his duty on earth, but also wins heaven as a reward. The man who dies for Righteousness has lived the life of lives. By his heroism and sacrifice he brings nearer the day of the final victory of right principles in human affairs.

There is no waste when sufferings are endured and lives are given in furthering God's Plan for men. The dead return, and by their dying release more heroism in the world. Without heroism God's Plan halts in its fulfilment.

With these thoughts, we can co-operate with God's Plan. It is His Plan that there shall be nations and national patriotisms. But what principle shall guide the nations?

There is today a struggle between the free peoples and the slave peoples, between democracy and dictatorship. This struggle has been fought out not once but many times, and we can learn much from the past. The best historical instance is Greece.

THE EXAMPLE OF GREECE

There were two City States in Greece, Athens and Sparta. Each produced strong men and women, each gave birth to heroes. But the two states had different aims and ideas. In Sparta, a small oligarchy dictated the policy that every male citizen had to have only one idea, that of the state. There was no family life; the men had their meals at public messes; they were ashamed to be seen going home, and went there only in the dark; extramarital relations were looked upon indulgently provided the mating produced strong children for the state; they had no business except to fight and to train for fighting; from seven years onwards the boy was removed from home and brought up in a military school; the women too were trained in gymnastics to be healthy mothers. Sparta dominated the thoughts of all Spartans; they cared little for the delicacies and beauties of life; they preferred to be blunt, brutal, silent and strong. The individual was nothing in Sparta; the state was everything. It was a creed that many admired in Greece.

Athens believed in the individual; her creed was: Let the individual develop in a rich and rounded life of self-expression, and then when Athens needs soldiers, every man is a soldier. But when no soldiering is required, let the individual act as a judge, as a poet, as a patron and critic of the arts and sciences. Every Athenian took part in politics in Athens. So Pericles gave Athens beautiful buildings and statues, and many state matters to vote upon. But at the same time he trained the Athenian's mind, heart and imagination. Athenian poets and playwrights revealed to the individual a wealth of richness in his thoughts and emotions. And all the theatres were free to the citizens. It was they who awarded the prizes to dramatists and poets.

Both Athens and Sparta exploited their weaker neighbours; they did evil to others. For a while Athens dominated all Greece, and unjustly; then Sparta defeated Athens, and dominated all Greece, and unjustly. Both passed away. But what did totalitarian Sparta leave, and what Athens and her free democracy? Where are the poets, dramatists, philosophers and artists of Sparta? She produced none. The delicate faculties of the spirit could hardly thrive on her soil. But Athens gave to Europe such a wealth of poetry and philosophy and art that all Europe seems as if still only working out ideas which originated in Athens

two thousand four hundred years ago.

WHAT WE CAN DO

It is this same struggle that is taking place today. Shall the totalitarian state be the victor, or the state of the free individual? If the totalitarian state is victorious, mankind will be thrust back into an era of cultural darkness that may last who knows how many thousand years. If Germany, Italy and Japan win, life will not be worth living for those of us who feel moving in our hearts and minds the free spirit of God. This is indeed a "Day of Judgment" when the sheep are being separated from the goats. Make no mistake—the war is not just at the door-step of each Australian home; it has gone past the door-step and is in your front hall, though you do not seem to know it. It is time you did.

Every single one of us is involved in this struggle. Every one of us must be a warrior. While those who are of an age must spring forward to fight for the cause of all mankind, those of us who are prevented by age or other handicap from doing that, can yet give a valuable contribution. It is, by so reordering our private lives—our thoughts and feelings, our words and deeds—that we become every hour of the day channels of the Divine Will.

We must recondition our personal religion. Like a motor car

that can still do much, if only it is reconditioned, so is our religion. We must use our religion in a new way. It must accompany us in our business, in our games, in our social intercourse, in our suffering. We must each of us ask of himself or herself: "What is my role?" Our religion must teach us our role. And when I say "our religion" I do not mean "our priests." Priests if they are wise men can help us; but we must not be dominated. The dictatorship of a priesthood is as bad as any other dictatorship. That is why, incidentally, I object strenuously to Mr. Gandhi's doings in India, for at bottom he is a dictator, though under a saintly guise.

A true reading of the history of all peoples shows us how God is ever building and rebuilding His world. His aim is a perfect world. But He needs must unbuild many structures which His children have erected. That is what is happening today. He is striving to destroy the old order everywhere of slums, profiteering, privilege, and the ruthless creeds of nationalism; He is aiming at destroying in each of us our sloth and callousness, our cowardice and our clinging to old ways.

Whether He succeeds now or not, depends on how many will enter the fight on His side. I think enough men and women will enter that fight, as they begin to understand.

TO BUILD A UNITED WORLD

When at last hard-won victory is ours, then pray that the old order may never return. To prevent that return, we must work now, first to understand how out of this welter of blood and tears, God, *who does know*, is aiming to build a united world. His Plan is to build a new Australia, a new England, a new Germany. We must work—in addition to our war work—to abolish all party divisions, to build unity in the town and the nation. We must lay aside all bickering criticism and judge only with the spirit of charity. We must control our tongue, purify

our heart, and see that our hands cause no preventible injury to those weaker than ourselves.

Then, one by one, we shall become channels of the Divine Will; each will become a finger of God's hand that is shaping a new world. Then will be born the Parliament of Man and the Federation of the World, and all the battle-flags will be laid aside as having no longer any message for us; then, for the first time, there will be no poverty and exploitation anywhere in the world, for all the Fatherlands and Motherlands of the world will be subservient to one *Brotherland* of all mankind.

ACHIEVEMENT

(Trans. from Spanish by S. G. INMAN)

As in the pebble sleeps the fiery spark,
The statue in the clay, inert and dark,
So slumbers the Divine, O soul, in thee!
But underneath the stroke of pain alone,
Smiting and smiting, from the lifeless stone
Leaps forth the lightning-flash of Deity.

Do not complain, then, of thy destiny,
Since what there is of the Divine in thee
Only through it can rise into the light.
Bear, if thou hast the courage, with a smile
The life that the Great Artist all the while
Is carving with his chisel-strokes of sight.

What matter hours that teem with grievous things,
If every hour unto thy budding wings
Adds one more feather beautiful and free?
Thou yet shalt see the condor high in air,
Thou yet shalt see the finished sculpture fair,
Thou yet shalt see, O spirit, thou shalt see!

THE PEACE AND RECONSTRUCTION DEPARTMENT

Two contributions have been received in response to our appeal for help in the work of the Peace and Reconstruction Department at Adyar, and the Editor is happy to print them in this issue of THE THEOSOPHIST.

I

MRS. R. W. HUGHES, Eastwood, 191 Circular Road, Kuala Lumpur, Federated Malay States, writes to Mrs. Chase :

The members of the Selangor Lodge of The Theosophical Society have read with the greatest interest and appreciation of the Peace and Reconstruction Department at Adyar, and are individually considering the subject with a view to submitting some concrete result of their studies to the Department in the near future.

In the meantime I am taking the liberty of sending you a short treatise compiled by my husband some years ago, which is based on the theories of World Reform as laid down by Edward Bellamy in his books *Looking Backward* and *Equality*. As these books were spoken of in the highest praise by H.P.B. herself, I have no doubt that there are copies of them in the Adyar Library. But if not, or if you would like extra ones for your Department, I should be most happy to send them.

["The organization of society, depicted by Edward Bellamy, in his magnificent work *Looking Backward*, admirably represents the Theosophical idea of what should be the first great step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum."—*The Key to Theosophy*, H. P. Blavatsky, page 31]

All the "Tests" suggested by our President that we should put to any Reconstruction schemes, seem to me to be amply covered by Bellamy's New World Scheme, but in sending the pamphlet (which is intended merely to draw the reader's attention to Edward Bellamy, and has no intrinsic worth of its own), I would emphasize that I do so as a private member of The Theosophical Society, and *not* in my capacity of President of the Selangor Lodge.

With our best wishes to your splendid new Department in particular, and to our "Mother Adyar" in general,

ELWIN HUGHES

* * *

The Co-operative State: The Next Step in World Economic Progress, by

R. W. Hughes. These are a few of the suggestions contained in this pamphlet which seem to be particularly useful to those who are working in conjunction with the Peace and Reconstruction Department :

"The main purpose of this publication is to set out in a condensed yet clear form the salient features of the new Economic System as conceived by that great thinker and prophet, [Edward Bellamy]."

It deals with the "disease" of economic distress experienced in every part of the world and is concerned with showing the *nature* of the malady and the proper method of cure.

In the chapter entitled "Each for All—All for Each" it is stated that "in the Co-operative State, Service comes before anything else. Each individual serves the State, and the State serves each individual, and in this spirit of reciprocity it is inevitable that individuals will quickly learn to apply the same principles in their dealings with each other."

"This is no fight between rich and poor; rather is it a realization by all alike that international commercial competition cannot continue for much longer without involving the whole world in a devastating catastrophe. . . . The reformation would need to conform to a carefully planned programme, spreading over a period of years, and those serving on the Com-

mission appointed to work out the details must confine their terms of reference strictly to reaching a solution for the ultimate good of the *Whole*. . . .

"Let honesty and goodwill be the contributions brought by each member to the Council Chamber. Then let the League of Nations meet to co-ordinate the findings of each nation's committee and resolve on the international action necessary to put their recommendations into effect.

"If this is done, there will be no more need for Armament Pacts, Defensive Alliances, Tariff Walls, Unemployment Relief, Poverty, the destruction of crops. For all these are but the bitter fruits of the tree of Selfishness cultivated by the hand of Competition."

II

A friend sends the following published in *The People* for 22 September 1940 :

The Government of Britain is gathering together a committee of *experts* to draw up blue prints for the creation of a new and better Britain after the war.

A member of the War Cabinet, or a senior Minister without Portfolio, is to be placed in charge of the researches and activities of this committee.

The plans that are to be drawn up will not be merely for the purpose

of restoring everything in Britain to what it was in the peace days of before the war. Far-reaching changes and reorganizations are to be carried out. In many respects, when the war is over, Britain will pass through a period of transition into an entirely new social system.

It will not be Socialism. It will not be Capitalism. Nor Fascism. Nor Nazi-ism. But it will be a new system, in which public ownership and control will be blended with private enterprise, in which social services will be extended, and in which there will be a wider conception of social justice.

Measures to which the experts are devoting their attention include:

(1) Rebuilding of the damaged towns;

(2) Creation of many new towns in districts that are now countryside;

(3) A general redistribution of the industrial population;

(4) Maintenance of a bigger population on the land, and the permanent cultivation of the extra 4,000,000 acres that are being ploughed up as a war measure. Everything possible is to be done to help Britain to feed itself in emergency in future;

(5) A bigger army, navy and air force to be kept in commission

—possible with a modified form of national service;

(6) Revision of the educational system, with greater opportunities for children of working classes to go not only to secondary schools and universities, but to Eton, Harrow and the great public schools;

(7) Immediate technical and professional training courses for any demobilized Service men who wish to fit themselves for various trades and professions;

(8) Widespread public work schemes, to ensure that there is no army of unemployed when the fighting ends. "A job for every discharged soldier immediately" will be the slogan;

(9) A country-wide system of rural holiday camps for town dwellers;

(10) Placing under State control of many of the vital industries;

(11) A Fair Wage Court to be in permanent session to see that all classes of workers are adequately paid for their labour; and

(12) Reorganization of the social insurance schemes to ensure that the benefits paid are adequate to maintain a decent standard of life.

By the time the war is over all these plans will have been drawn up in detail, and in the closing stages of the war a Minister of Reconstruction will be appointed to bring them into effect.

PEACE WITH HONOUR

BY GEORGE S. ARUNDALE

President, New India League

THE whole world must look forward to a Peace with Honour.

And the Honour must cover all, without distinction of race, creed, sex, caste or colour, and without distinction of nationality or age.

A Peace with dishonour will be a peace of revenge, or a peace of greed, or a peace of unjust reparations.

A Peace with dishonour will be a peace of exclusion, so that some communities or nations are placed beyond the pale of the Brotherhood of peoples that must come after the war.

A Peace with Honour will do justice to all, to the defeated nations no less than to the victorious nations, to individuals who have sought to flood the world with evil no less than to those who have countered that evil with good.

A Peace with Honour must needs arraign before the bar of humanity all those who have sought to bring dishonour upon the world, for they must be prevented from doing further harm.

But a Peace with Honour will give understanding to all peoples who, having been caught in the toils of these evil-doers, aided and abetted them in their impiety. A

Peace with Honour must make one people of the races and nations of the world, even though they be divided by many differences.

A Peace with Honour must exalt the common Brotherhood of humanity, or it cannot last.

A Peace with Honour must respect the many differences of nationality, faith and race which enrich the common family of humanity, and give each its righteous place in the new world, or it cannot last.

A Peace with Honour must include in full equality the peoples of the East no less than the peoples of the West, or it cannot last.

A Peace with Honour must give equal honour to all faiths, and pre-eminence in honour to none—or it cannot last.

A Peace which accords dishonour to any is a Peace which is a prelude to another war.

A Peace which does not cherish the weak more than it yields to the strong is a prelude to another war.

A Peace which does not break down the barriers of hatred, distrust and suspicion which separate nations and peoples and faiths from one another is a prelude to another war.

A Peace in which representative women do not take part is a prelude to another war.

A Peace in which those who have borne the brunt of the fight, especially the young, do not take part is a prelude to another war.

A Peace whereby every people is able once more to live in freedom, justice and contentment is a Peace with Honour.

A Peace which takes account of the rights of the German and the Italian peoples no less than those of all other peoples is a Peace with Honour.

A Peace which ensures happiness and freedom of growth to the children of all peoples is a Peace with Honour.

A Peace which ensures to each worshipper of God the right to worship freely is a Peace with Honour.

A Peace which makes the frontiers between peoples less and the honest comradeship between them more is a Peace with Honour.

A Peace with Honour will seek ardently to bring all living creatures within the protection of the Universal Brotherhood of Life.

FRIENDSHIP: A THOUGHT FOR THE NEW YEAR

True friendship is not a game of hide and seek.
It has its home in the open field,
In greatness it takes the friend and it does not shrink from his defects.

It takes no advantage of the friend, neither does it seek shelter.
It cannot be made nor cultivated by habit;
It cannot be judged in deeds, it does not explain nor can it be explained.
It will lend an ear to opinions but remain unaffected.
It has a sharp eye, that of an eagle not of a spy.
It cannot be spoilt, for its nature is truth.
It does not evade.

However, it will know when to retire, but not by force.
Such friendship is pure, as it abides in the ashram of the real man's heart.
It will not shrink from its own actions as it touches the heart of creation.
It has no fear for its own creation, but illuminates;
It is its own law, yet destroys no law that will help to fulfil itself.

PAULINE BOLKEN

THE WORK OF PAIN

BY ELISABETH SEVERS

This article comes from England in the midst of war, and the author writes: "The times though painful are extraordinarily interesting. Mercifully I am not nervous and can hear bombs dropping and distant gun-firing without alarm. We have had nearly 90 air-raid warnings, so are quite used to them, and are in fact becoming rather reckless."

WE are living in a pain-stricken world and cannot ignore or get away from the realization. Millions of people, literally millions, both in Europe and Asia, are suffering intensely and are almost without hope of release from suffering.

PRACTICAL AND TOPICAL

The work of pain then is a practical issue of the times. That pain has a work and a value may for some at least diminish suffering and give present alleviation and future hope.

It is generally agreed, I think, in the Theosophical movement that the work of pain is educational. In the beginning of our universe the matter which is to be the foundation of a new sphere of divine activity exists, we are told, in a state of equilibrium.

The activity of the Creator throws the three qualities of matter—*inertia*, *mobility*, *rhythm*—into a condition of unstable equilibrium, of continual motion in relation to each other. When this matter after æons of evolution has been formed

into the material of the various planes of the universe, and sentient life has appeared able to respond to vibration to outer contacts, the existence of pain must appear.

Every quality and every condition of life must have its opposite. Without the pairs of opposites, pain and pleasure, love and hate, war and peace, etc., etc., there is no quality we call good or pleasure-giving without its opposite, and we should not recognize pleasure if we did not know pain. Without the friction of opposites the spirit of man would remain quiescent, immovable, conscious on its own divine plane, entirely unconscious on all lower planes.

The object of our universe is, we are told, to produce a race of Supermen, whose spirits, their true selves, have emanated from the Creator and Ruler of their universe. They are thus divine in origin and immortal; truly heirs of the Kingdom of God. They are to master the material and all the possibilities of the universe into which they have been born and to

become in their turn Gods, able to shape and create future universes.

As the well-known phrase goes, "God's Plan for men is evolution." In this Plan of the Logos it would seem that pleasure and pain play an all-important part. Both are necessary for man's training. In the early stages of human evolution pain and the desire to avoid it played its part in producing memory and a dawning self-consciousness, the recognition of the self, the not-self and the relation between. The man had to learn to differentiate between the within, himself, and the without, the not-self, just as the baby has to learn today. Self-consciousness is the result of coming into contact with things outside the body, material things over which he has no control and which very often painfully and violently assault the body. Very, very gradually two and two are put together as we say colloquially; man realizes that the changes are in himself and that the other things are outside himself. The experience of pain has brought about in the savage the beginning of memory, of thought, and the stirring of self-consciousness. The organization of the astral and mental bodies has taken a big step forward. From the endurance of pain in later stages of human evolution comes purification of the vehicles, an increase in endurance and strength: "power is pain transmuted." The educa-

tion of pain continues until man has achieved his goal and mastered his world. Physical suffering in the later stages of development is often replaced by spiritual agony—the dark night of the soul, the desolation of the sense of spiritual isolation and desertion.

As Professor Radhakrishnan writes in his *Philosophy of the Upanishads*:

Suffering is the condition of progress. Struggle is the law of existence and sacrifice the principle of evolution. The more the struggle and sacrifice the greater are the joy and the freedom. All progress has this destructive side. Suffering is the ransom the son of man has to pay if he would attain his crown. The discipline of suffering also has its use in the education of the spirit. Resistance drives the soul to put forth its whole strength and thus compels it to grow.

A YOUNG PILOT'S LETTER

In a letter written to his mother by a young R.A.F. Pilot in a Bomber Squadron who was recently reported "Missing, believed killed," a letter he left to be sent to her if he were killed, and read by his Station Commander who asked the mother's leave to publish it, occurs the following passage:

For all that can be said against it, I still maintain this war is a very good thing; every individual having the chance to give and dare all for his principle, like the martyrs of old. We are sent to this world to acquire a personality, a character, to take with

us what can never be taken from us. I firmly and absolutely believe that evil things are sent into the world to try us; they are sent deliberately by our Creator to test our mettle because He knows what is good for us. The Bible is full of cases where the easy way has been discarded for moral principles.

This beautiful and moving letter first appeared in *The Times*, was reprinted in the *Church Times*, and is now published as a leaflet.

"STAY PUT. STICK IT"

To turn to today's problem of pain, Air Marshal Sir Philip Joubert in two Broadcasts summed up his advice to the nation in the laconic statements "Stay put. Stick it." These four words can embody valuable moral and spiritual teaching. "Stay put" taken on a purely physical basis, of course, means to stay where you are in your own home whatever happens, and to pursue your usual way of life—thus avoiding making the situation more difficult for the authorities as has been the case on the Continent. "Stick it" means similarly to display endurance, fortitude, courage and iron determination not to give way to nerves, to fear, to hysterics. If we "stay put," if we "stick it," we help not only ourselves but the nation. We must remember that our reactions to the fortunes of war affect not only ourselves but the others around us. Nothing is more contagious than panic. Calmness,

self-control, obedience to instructions will help others to be calm and self-controlled.

These short pithy slogans can also be translated into spiritual significance. To "stick it" means, to me at least, to maintain, in spite of the numerous temptations to dissipate all energy into physical-plane activity, an interest in the things of the spirit, an interest in the Eternal Verities which underlie all temporary troubles and pain. It is so very easy now to feel that nothing matters but to engage in some form of war activity, to feel we are wasting time unless every available moment of the day and often also of the night is spent in assisting the national effort. But that national effort needs assistance on the spiritual plane as much as or even more than on the physical. There are not so many who realize the necessity or recognize the fact that it is possible for us by prayer and meditation to co-operate with the spiritual forces working for love and light. Religion naturally recognizes these acts and Churches have placarded that "prayer is national service." By endeavouring to maintain a belief in God's Plan for men, to remember that divine activity underlies the tumult and the misery of our times, we undoubtedly bring to birth in ourselves increased serenity of spirit, an enlarged compassion and comprehension, a growing strength of will and power

to achieve, by which we may truly help the national effort and ourselves. In these days I often think of the saying: "The man is happy who has time for God." Make time for God in your daily life, even more in times of war than in times of peace, and so reduce and subdue your own pain and help the humanity of which each forms a part. Hold fast to your spiritual aspect towards life. To "stay put" does not mean no advance in your human evolution. On the contrary it means the domination by the will of the astral and physical bodies and their reactions to panic, fear and pain. It means the soul in us—the temporary representative of the spirit—is dominating the brute in us, is gaining the mastery of the long animal heredity of our physical body. For man is a God in the making, linked to a brute's body, and pain is one of the principal elements in that making and so not to be resented but accepted and borne with fortitude and courage. It is very important not to resent pain, for if we resent it we shall not learn the lesson pain has to teach us. Pain is meant to be a great educational factor in life, but we must recognize the fact and seek diligently for the lesson it teaches or else the lesson will be set us again to learn. We must remember and *act* on the knowledge that we are here to learn and not to enjoy ourselves merely.

It is equally important to avoid much brooding over our own troubles. The remedy is to lose sight of self in work for others. I believe that the way is now open for a great advance in both national and individual life, for those who can read the signs of the times. The labour of a New Birth is upon our world, and the birth-pangs will give place to heartfelt joy that a new world-order is being heralded—even if the herald be the messenger of death and pain. For the death of one physical body is but an incident in the enduring life of the Ego, the Eternal Man. Death is more than ever "now a great adventure." To some it is even a blessing in disguise freeing them perhaps from adverse circumstances, uncongenial surroundings, or playing the part of payment of a long-owed debt. "O Grave, where is thy victory?" The words ring as true today as when the great Apostle, the bearer of good tidings to the Gentiles, spoke them so long ago. The young Flying Officer, whose letter I quoted previously, wrote to his mother: "You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death, only a queer elation. I would have it nothing else."

SOME RESULTS OF WAR

One valuable result of war with its reaping of pain is to shake up

both nations and individuals, to arouse them from lethargy and to give them a new outlook on life.

The British and the American nations are apt to become too engrossed in pursuing comfort and luxury and to make these their ideal in life. They delight also in acquiring possessions. The wish to pile up possessions is extraordinarily widespread, as is also the itch to out-do one's neighbours. Men are respected much more for what they possess than for what they are. This desire for material prosperity, for possessions more costly and more valuable than the next man has, vanishes, fades away, when war shakes a nation.

Possessions then fall into their proper category in life, are seen in their true perspective as accessories, not as necessities, and are willingly surrendered to meet the nation's need. A life of full-cushioned ease is no longer man's main objective. A life of comfort and security is willingly exchanged in war-time by hundreds of thousands for "a life of blood and danger, sweat and tears" when the country is in danger and the clarion call to serve is heard.

There is no country in Europe not in some way or other affected by the war, which is not suffering from the war; from fear, anxiety, straitened means, sorrow for the dead, terror for the future. All over Europe many, many Rachels

are weeping for their children, weeping because they are not. Brides are mourning their newly-wed husbands; wives their partners of many years. Yet in spite of the universal suffering or perhaps because of it, the pain of many is lessened by the spirit of willing sacrifice and surrender to a claim felt by nearly all to be higher than the natural instinct of self-preservation. The duty of service to one's country in the hour of that country's need, to offer all one has, even the life of the body—the life which to many people is the only certain existence they can grasp—to possible mutilation and death has ever been regarded as the supreme offering, a heroic act. War makes its heroes by the thousands; it lifts perhaps many an ignoble life into the heroic rank.

Even from the smaller acts of self-sacrifice, so numerous today as hardly to be noticed and certainly not praised—gently born women working long hours at munitions, elderly men giving up their night's rest to keep watch in the darkness of the night against the stealthy invasion of the enemy, or turning out at the shrill wailing of the sirens to take up their appointed A. R. P. Stations, all only ask the opportunity to serve, to do something, as they often phrase it, to help win the war. How often do I not hear people say: "I do not mind how much I am taxed, I do not

care what happens to me or how I live so long as we win the war."

The spirit of self-sacrifice is widely prevalent and is not commonly, or so it seems to me, regarded consciously as self-sacrifice, but taken as a matter of course, as the only way to act. Surely by such unconscious self-abnegation thousands of lives will make a step forward in their spiritual evolution.

For by self-renunciation the Greater Self, the God in us, is nourished, nurtured, enabled to master the brute elements in the physical body of his travail and so to manifest in physical life more of his true nature.

War would surely not be a constantly recurring factor in the world's progress if it did not contain this element of education. We are here to be educated; to develop our innate Divinity by unpleasant means if the pleasant do not suffice. I agree with Dr. Arundale who is strongly of the opinion that humanity still needs the lessons war with its accompanying pain and its sharp stimulus can teach. I grant that it is because mankind as a whole is at a comparatively low stage of evolution, the brute element being still so persistent, that such a violent and painful lesson as war has still to be reckoned with and endured. War is man-made not God-made. It is because ignorance, selfishness, the desire to acquire territories and

their possessions, still rule in the counsels of nations that wars are made. When the majority of men have conquered their brute, and their Deity can rule, war will vanish—but that day seems still far, far distant.

I recognize the reason for the belief that future wars will disturb the world's peace when I think of the myriads of unevolved souls inhabiting Great Britain alone. The disturbance of war has brought vividly home to us the existence of people, whose habits and conditions of life have proved a great shock and an eye-opener to more decent living citizens. It is evident that the savage is no longer inhabiting lonely deserts or far-off distant forests but is in our slums and lately on our very door-step or in our homes. And that these people prefer their filthy surroundings and make-shift food to clean country homes and wholesome fare, to me, proves their undeveloped condition; they cannot avail themselves of better surroundings.

THEOSOPHY RECONCILES

But I am convinced that I should not take this view of the education of pain and its beneficent work unless I was also convinced of the truth of the doctrine of Reincarnation. Before I knew of that doctrine I know I spent much time kicking against the pricks and questioning the usefulness of existence. But to believe

that the spiritual evolution of man is carved on through many, many lives to final achievement throws fresh light on the episode of one particular life, which sinks into comparative insignificance as a page only in the book of man's many lives. A page is perhaps misused, destroyed, defaced. It does not really greatly matter; turn to the next page and the story and the struggle is continued.

Besides, to be for a moment autobiographical, in the course of a fairly long life I have found that pain is educational; pain has taught me lessons which I intend to carry over and remember in succeeding lives. But the great witness to the educational value of pain is surely Dr. Besant who writes:

When one is becoming old, as I am, and I look on the long life behind me, a life of storm and stress, of difficulties and efforts, I see something of the great lessons pain can teach. Out of my life-story I could efface without regret everything it has had of joy and happiness, but not one pain would I let go, for pain is the teacher of Wisdom. (*Introduction to Yoga*, p. 91.)

Dr. Besant, herself a Warrior Soul, made it plain in one of her lectures that the will of the Logos was expressed in terms of war no less than in terms of peace. Man is an unfolding spiritual entity and if the stimulus of pain carried to an extremity, as in the case of war, is needed for his mastery of the

lower planes the scourge of war is permitted. Dr. Besant wrote:

Pain is said to be an evil. Pain is not pleasant but it is not evil; it is desirable and not undesirable for it is a condition of gaining perfection, and without it perfection cannot be.

I do not think while you are in the grip of pain you experience its educational value. The developed entity may; but the majority suffer and revile their pain and submit dumbly but resentfully. The perception that pain has its lessons to teach comes when the tumult of feeling—particularly that of emotional pain—has died down and you are able to take a more impersonal, a more detached view, and a careful revision of the past affords glimpses of what the painful experience was meant to convey.

Weakness perhaps, loss of self-control, a headlong plunge into activity without reason holding the reins. The fading-out process and the consequent self-illumination may take years to accomplish, but the pain of the past is then lost sight of in the self-knowledge time has brought.

Resolve rightly then, and no fear need enter your heart. You may blunder, you may make errors, you may fall over and over again, but speedily you will become dutiful and go to the Eternal Peace.

* * *

Regret nothing; never be sorry and cut all doubts with the sword of spiritual knowledge.

"O, YE OF LITTLE FAITH"

(A reminder from me to myself)

Could a Theosophist ever say with a note of defeatism and despair in his voice: "The enemy seem to have the science, strength, machines and devotion all on their side," denying in that breath his Theosophy which rings with the certitude that God is ever on the side of those who are on *His* side?

Shame on us members of The Theosophical Society, especially those of us safe—as we have been well-reminded by the President—from the unimaginable horrors and desecrations of the war front, that we should, for an instant, falter in our faith that "God's in His Heaven. . ."

Many may indeed have dear ones who face danger, minute by minute, in war zones, many may receive those invisible distress signals which are so devastating, many may acutely sense the dark pall which seeks to overwhelm the world; of course, they may well be moved, but never let it be said they can be moved to despondency. If they, Theosophists who have been led to the flaming armour of the God-Wisdom, will not buckle it on that they may help those yet unguided, do they not denounce their right to its safeguarding for themselves?

Shall we make doubly hard the task of Those who have pointed the Way to us, because They need what feeble help we may give? Shall we, in forgetfulness, self-centredness and little faith, simply add our weights to the already enormous burden of dark doubt, sorrow and suffering They strive to lift from the world's heart? Can we not, at least, be sure? Almost one can imagine They might oftentimes be moved to tears of despair over our ingratitude and little faith, except that Theirs is a Great Faith.

If we are Theosophists *in fact* we will surely know and feel every instant, beyond shadow of any doubting, how invulnerable we are, even in face of apparent world disaster. The knowing takes so little of self-recollection, so little remembering that we have been given infinitely much, in order that we may help lead others.

Let us, then, in the glory of our armour of righteousness and in the power of our sword of certainty, be unfaltering soldiers in the ranks of the Lord of multitudinous hosts, whose army moves, slowly mayhap, but ever steadily forward.

ELITHE NISEWANGER

THE SOUL OF A PEOPLE

BY ALEXANDER HORNE

WHO are the Jews? What is their origin, their mission and their destiny? In view of the dramatic role they have maintained on the world stage for so long a period of time, it may be profitable to inquire whether any Theosophical interpretation may reasonably be submitted as a basis for that role.

A WORD ON RACE PURITY

By way of introduction I should like to say that, when speaking of the Jewish race, I use the word "race" in the cultural and spiritual and not in the strictly ethnological sense—in deference to those modern anthropologists (there are even some Jewish writers among that number) who say that there is no pure race left anywhere, to such an extent have so many of them intermingled. However, I note that Professor R.S. Lull (*Organic Evolution*, 1929) speaks of the "psychological impediments" that may often exist to discourage interbreeding between different races, and says that it may be some such impediment which "may be largely responsible for the purity of such races as the Hebrews, although even under the best of conditions it is not universally effective."

Aside from arguments of this character, for and against the idea of racial purity—arguments which are perfectly valid within the narrow circle of biological discussion—it seems to me that the point at issue in a larger discussion is not so much whether a race has maintained its ethnic purity as whether it has successfully developed and maintained a cultural and spiritual *individuality*. In the life and growth of the individual human organism, to use a quite familiar analogy, we do not question the many foreign proteins, vegetable and animal, that a man takes in during a lifetime, but point on the contrary to the unmistakable fact that, despite this continual ingestion of foreign material, the persistence of individuality has not been disturbed. In racial as in individual development, that is the primary consideration.

Today, we have voluntary and even eager "assimilationists" in our own midst, who point to the above-mentioned non-existence of a Jewish race from the ethnological point of view, and who maintain also that the natural tendency (when unimpeded by external or internal restrictions) is toward complete assimilation with the surrounding peoples.

They therefore insist that this natural tendency should be given free reign, thus eventually bringing about the complete disappearance of the Jewish people. But there are also those who maintain otherwise, insisting, just as vehemently, that there *is* a Jewish people, call it ethnologically what you will, and that there is an internal compulsion in all peoples (as in all individuals) to seek life and continuance, resisting unto the last the forces of death and obliteration.

JEWS—BIBLICAL AND POST-BIBLICAL

This Jewish race has had a history of some 4,000 years, a history clearly divisible into two distinct periods, the Biblical and the post-Biblical. During the Biblical period it was in intermittent possession of a fluctuating bit of territory, and thus possessed of a soil as well as of a racial culture. The second period, however (beginning with the fall of Jerusalem to the Roman legions, A.D. 70) it has spent in what has been termed the *Diaspora*—the Dispersion—roaming the world to all intents and purposes a soul without a political body. From the Palestinean centre it has poured itself out lavishly over the four corners of the globe, dropping off to some extent bits of itself into the racial streams flowing round about—by intermarriage, by apostasy, by social assimilation of vari-

ous kinds. Into its own racial sea have likewise flowed many foreign streams—through the conversion of slaves and their offspring, through the assault of victorious armies, through peaceful intermarriage also, and through legitimate conversion to Judaism. But, like the organism we have used in the analogy, which takes in extraneous elements and assimilates them into its own being, the Jew has throughout his long history maintained his racial individuality and self-consciousness, his sense of continuity with his historic past, his spiritual integrity. Apostasy and assimilation have indeed decimated his numbers, but those that remained were thereby the more strongly confirmed in their Judaism. Foreign incursions have undoubtedly polluted his racial stream, but by the strange alchemy of racial character he has transformed their nature into identity with his own.

Not that this racial character has always remained the same. We note for instance that the fierce and warlike tribes of Biblical days have given way largely to a meek and peace-loving people; Ellsworth Huntington (*The Pulse of Progress*, 1926) has attributed this to the practically complete annihilation of the warrior elements in the two successive destructions of Jerusalem that took place in A.D. 70 and 168, leaving only the less belligerent elements to perpetuate the

race. The character of the people has likewise changed from that of an agricultural folk to that of a merchant and professional class, largely;¹ this, again, has been attributed to the disqualifications imposed upon the European Jews during the Middle Ages: forbidden in all countries to own or even to lease land, and kept out of most industries by the all-powerful Guilds; prompted by the Feudal System on the one hand to engage in mercantile pursuits, through the unwillingness of the upper classes and the inability of the lower classes to engage in them, while the Church, on the other, encouraged them to adopt the indispensable but "sinful" occupation of money-lending, a practice for a long time forbidden to the Christians.

But, despite these alterations in the racial character, the constancy of the Jews in many essentials has been even more outstanding than their metamorphoses. This has been particularly true with respect to their religious solidarity, their loyalty to their traditions and their history, and their consciousness of the Biblical injunction,

¹ That this change of character has been of a purely external and artificial nature is indicated by the fact that where the above-mentioned disabilities have been removed, the Jew has shown himself to be a capable artisan and agriculturalist. This has become particularly evident in Palestine and in the successful "back-to-the-land" movement in such countries as Bessarabia, but it is true to some extent even in America which, a dozen years ago, was estimated to have had about a hundred thousand persons on the land, while in Russia farm colonization was at that time three times as extensive.

"Thou shalt be unto Me a kingdom of priests and a holy people." Even in Spain and Portugal, when in the fourteenth century force of circumstances turned many of them into the Christian fold—through pressure of an unbelievably horrible persecution (there have been many Hitlers in the Jews' past)—even there they did not sink into oblivion, but became the Marranos, the "secret Jews," who, under the external trappings of a violently-imposed Christianity, continued for centuries to worship the God of Abraham, Isaac and Jacob, in crypt and in cellar, handing on the tradition and the faith from one trembling generation to another.² And even in China, where Jews prospered and multiplied for some two thousand years under protection of traditional Chinese tolerance, they had until about a century ago their own temple in the last stronghold, Kaifengfu, and their own rabbi and community, the last of a number of similar Jewish temples and communities existing at one time in different parts of China.³

FROM SUFFERING TO STRENGTH

Now how can we account from the Theosophical viewpoint for this

² Through the succeeding centuries, the Marranos have become dispersed throughout Europe, but some remnants have been found in Spain and Portugal even in recent times.

³ There were still some Chinese Jews (about a hundred souls) who recognized their Jewish ancestry when I visited Kaifengfu in 1924. See my article, "The Chinese Jews of K'ai-Feng-Fu," in *THE THEOSOPHIST*, July 1925.

unusual racial longevity, this racial toughness that enables a people to persist despite such tremendous handicaps? The purpose of a nation's existence, C. Jinarājadāsa tells us,¹ is that it might provide a training-ground of such a peculiar and unique character that the re-incarnating soul in its age-long pilgrimage is enabled to receive the stamp of that nation's individuality and thus build something into the core of its being that it could not readily obtain elsewhere, obtaining in this manner a richness of character through passage from nation to nation that could not be obtained by contact with one national type only. A nation or race, a culture or civilization, from this point of view, exists for just so long as it is needed to play a certain part in the drama of human evolution and for just so long as it is inherently capable of fulfilling its appointed role.² Granting this premise, can we evaluate the past contributions of the Jewish race, and gauge its potency in the present and immediate future?

Let us first see how this people has come into being.

Ellsworth Huntington, in the ethnographical work previously mentioned, has worked out at some

¹ *Theosophy and Modern Thought*, 1915, Lecture on "History and Reincarnation."

² In the field of non-Theosophical literature, a very similar view is very vigorously presented in Dr. Arthur Ruppin's *The Jews of Today* (English translation, 1913).

length (as a sort of object-lesson to his thesis) the origin and development of the Jewish people from the biological point of view. Taking its rise in the person of Abraham, he shows how, by close in-breeding, it managed to perpetuate a certain very definite strain for a good many generations, much as we would do in the case of a domesticated animal or plant. Then, through a period of about forty years in the desert, after the Egyptian exodus, and immediately prior to its entering the Promised Land, it was subjected to some amount of natural selection, since only the hardest elements could have surmounted the vicissitudes of the desert, the while the weaker (physically and spiritually) bewailed the flesh-pots of Egypt. Subsequently, during its sojourn on the Judean plateau, it was subjected to a further period of development along the lines already laid down—this time under the influence of the biologically-potent factor of isolation, an isolation established by the rugged and inaccessible character of the tableland—the while those Israelites living outside this plateau (and therefore more open to deteriorating influences from without) gradually lost their racial, social and religious integrity and finally became lost to the body-politic.

Another circumstance of great importance in the evolution of the

Jews came with the Babylonian exile, about 600 B.C. The cream of the populace was at this time taken away into captivity,¹ but during the ensuing years, many who had evaded this catastrophe by escaping in other directions now slowly filtered back into the land of Judah, and among these must have been many in whom love of country and of the religion of Jehovah must have burned fiercely and strong. While this return to the homeland was going on, a movement was also going on in the opposite direction, and in this outward direction must undoubtedly have gone those who had not the courage and the faith to withstand the barbarism and the oppression from surrounding tribes that now swept over the hapless land. The community that slowly succeeded in developing under stress of these opposing migrations could not help but encompass one result—the strengthening of its own religious intensity and, by biological inheritance, that of its descendants.

During the meantime, those co-religionists who were being held captive in Babylon were undergoing a similar process of trial and selection. During the seventy years of captivity, the lure of self-advancement through apostasy and assimilation must have wreaked its toll among the less strong-minded

and religious of their number, so that when the Persians defeated the Babylonians in turn and subsequently permitted the Jews to return to their native land, it must have been only the most loyal—those most imbued with the zeal of religious faith—who could tear themselves away from the comparative comfort to which, despite their exile, they had by now become reconciled, to go and rebuild in their own homeland what had now become a wilderness and a waste. But those that did take part in the successive waves of migration back to the land of Judah now had the effect of reinforcing the religious intensity of the faithful remnant who had remained in their native land.

And thus we see, through a process of both spiritual and biological selection and segregation,¹ the progressive growth over the centuries of an intensely religious people, a people so imbued with both religious fervour and pride of race that dispersions and persecutions, inquisitions and humiliations have so far not been strong enough to destroy them. The spectacle of a dispersed people, roaming throughout Europe without political protection, and successfully resisting

¹ Dr. Ruppin (*op. cit.*) shows that this process has continued down to our own day: "segregation" in the various Ghettos to which Jews have been confined at different times, and "selection" through the high value placed by prospective fathers-in-law on Talmudic scholarship (and therefore on mental acuteness), this form of "sexual selection" having contributed no little to the present intellectual development of the Jew.

¹ "By the waters of Babylon, we sat down and wept."

for two thousand years both the blandishments of a far more numerous civilization and the persecutions of an ecclesiastically-inspired system of hate, herded into slum-like Ghettos, deprived of the right to life and property, to say nothing of liberty of conscience, tortured by rack and stake, wholesale *pogrom* and period expulsion—such a spectacle has indeed evoked the marvel of historians, but here we see just how the creation of such a strong-minded race could have come about. Incidentally, we also see here an illuminating illustration of some of the methods used by the spiritual government of the world to bring about a new race-type and introduce into the world a new vehicle for human self-expression and unfoldment, and, through it, a new message.

SO THEY BUILT EUROPEAN CIVILIZATION

What is that message? What has been the peculiar and unique contribution of the Jew?

Volumes have been written on the part the Jew has played in the development of European civilization—his influence on the progress of ethics and other institutions, medieval scholasticism, religious mysticism, jurisprudence, the revival of learning, even the influence on the progress of Christianity itself.¹ I only want to point out some of the highlights.

¹ See, for instance, *Aspects of the Hebrew Genius*, ed. by Leon Simon; *The Legacy of*

Take, for instance, that magnificently simple and yet effective moral code as embodied in the Ten Commandments. Granting the many similarities between this Mosaic Code and the Babylonian Code of Hammurabi, and the fact that Moses may have also borrowed much from the Egyptian priesthood in whose midst he was raised, the fact remains that Egypt and Babylon are gone, and that, but for Moses and the living presence of the Jewish people today, the practical wisdom of Egypt and of Babylon would now have been gone too.

As a still more striking example, we find that very early in the history of the Jewish race, the Prophets of Israel—while still surrounded by a semi-barbaric culture—gave voice to an impassioned plea for social justice: a cry so powerful and so elemental that it has been ringing in the ears of mankind for three thousand years. This instinct for social justice has ever since been so deeply rooted in the Jewish character that they are traditionally in the forefront of human rebellion against oppression and injustice. Their natural dissatisfaction with anything short of a millennial perfection has often made them impatient with the painfully slow processes of social

Israel, ed. by Bevan and Singer; *Jewish Contributions to Civilization*, by Joseph Jacobs; *Jewish Influence on Christian Reform Movements*, by Louis I. Newman.

evolution and has as often therefore brought upon their heads the charge of radicalism.

In the matter of religious institutions, the Jews are credited with the introduction of monotheism into the modern world. Disregarding again the pre-existent element of monotheism in the Egyptian religion, the point here stressed is that Jewish monotheism emphasizes its ethical implications above all others: the Fatherhood of God and the common Brotherhood of all mankind. And thus, in this as in other things, whatever the Jew has created or appropriated he has infused with the fire of his peculiar being.

Another outstanding characteristic of the Jewish people is their love of learning and consequently their high intellectual development. Passing over their creativity as represented by the books of the Bible, and the later codification of Jewish tradition as represented by the *Talmud*, with the numerous commentaries that followed it in turn, as well as numerous works of a devotional and philosophical character—all of which learning may be characterized as religious in content, rather than purely intellectual—we come to the period when intellectual development came to be undertaken, so to speak, for its own satisfaction. This was the brilliant period of the "Revival of Learning" beginning in the thir-

teenth century and ante-dating the better-known Renaissance of the fifteenth and sixteenth.

Individual Jewish scholars and philosophers had already before this time made their mark on the progress of learning. The Neo-Platonist Philo-Judaeus of Alexandria (20 B.C.—A.D. 40) had symbolized in his own person the profound influence that the Hellenic culture had come to exert on the life and thought of the Jews. Maimonides, about a thousand years later, had championed the Aristotelean spirit of free inquiry as well as much of the philosophy of the Greek sage. But during the period of which I am now speaking there took place more of a general spread of intellectual development in European thought. The centre of empire had by this time shifted from pagan Rome to Christian Constantinople; here the Christians found themselves face to face with the language and civilization of the Arabs in the South, and when the latter forced their way northwards and established their sway over southern Europe, they brought with them not only their own culture but that of the ancient Greeks as well, which they had in the meantime appropriated, while the Latins with whom they now came in contact were still immersed in the Dark Ages.

The Jews at this time found themselves in a peculiar and (in

one sense at least) rather fortunate position. With Europe divided into two political and cultural camps, dominated by the Christians on the one hand and by the Moslems on the other, it was only the Jews who, because of their wandering propensities, and because they belonged to neither the one nor the other, could be equally at home in both. Being equipped at the same time on a higher educational standard than any of the non-Jewish peoples in whose midst they dwelt, they found themselves capable of acting as intermediaries between these two otherwise incompatible elements.¹ Through their familiarity with both Arabic and Latin, they became prolific interpreters of the science and philosophy of the Arabs, and served to open the eyes of Latin scholars to a wealth of culture hitherto inaccessible. Aristotle, and the Greek learning generally, was at this time no longer known to Latin scholars directly, but now became known to them through the activities of Arabic and Hebrew scholars. "In a cultural sense," says Dr. Singer, "the Jews were the first Europeans." They introduced into Europe the so-called Arabic numerals, as well as Arabian Trigonometry and Mensuration, but were even more influential in

¹ For details of this interesting period see the article "The Jewish Factor in Medieval Thought," by Dr. Singer, in *The Legacy of Israel*.

the fields of astronomy and geography, in which they did much original work as well. Their planetary tables form the foundation to modern astronomical science; they drew up the first world map documenting the voyages of Marco Polo, while Vasco de Gama's vessels were equipped with astrolabes designed by the King of Portugal's Jewish court-astronomer. As a matter of fact, we are told, "practically all the astronomical tables which were used by astronomers, astrologers, map-makers, and mariners (including Columbus in the last named) were made by Jews." Gersonides (1288-1344), a philosopher and scientist, and a distinctly original worker, invented the so-called Jacob's Staff (an instrument used in navigation) and wrote the first description of the *Camera obscura*, while also anticipating to some extent the work of Copernicus in destroying the homocentric conception. Arnald of Villanova (1235-1311), we are also told, was one of the early European writers on alchemy, the precursor of modern chemistry.

In medicine, their skill and reputation was universally acknowledged, sometimes disparagingly. The Christian Cabalist Raymond Lull, for instance, (despite his own indebtedness to Jewish thought) complained that nearly every monastery had its Jewish physician.

In philosophy, the influence of Jewish thought on scholasticism was

profound. Maimonides, the Aristotelean (he was also famous as the physician to the Egyptian, Saladin), and Ibn Gabirol, the Neo-Platonist, both exerted a far-reaching influence on Roman Catholicism, in particular through the mediation of the scholastics Albertus Magnus, St. Thomas Aquinas, and Duns Scotus,¹ while Protestantism developed under the deep sway of the masters of the Cabala.

SOME WORLD-FAMOUS JEWS: SPINOZA, EINSTEIN AND OTHERS

Thus has the tradition of Jewish learning come down the centuries, with Jewish scholars playing the role both of interpreters and of original thinkers and discoverers. With the spread of the Ghetto-movement, however, Jews were forcibly turned more and more upon themselves, with a consequent development of rabbinic theology and of Cabalistic mysticism. But in proportion as the Ghetto-walls subsequently came to be broken down, Jewish traditional love of learning turned itself outward again, to encompass secular knowledge once more and make itself at home in

the cosmopolitan pursuits of European intellectualism. Spinoza, the "God-intoxicated Jew," as Novalis has called him, is an example of this general spirit.

Spinoza's position is interesting, because of the debt modern philosophy and science avowedly owe to him. Despite the fact that his own people excommunicated him, ostensibly because of his apparent repudiation of the Jewish tradition, it has yet been shown that Spinoza is in the line of the Hebraic tradition. In fact, it is said that he retained throughout life so strong an impress of his early training (his father had been an elder in the community) that "his mature system recalls, both in general feature and in detail, the work of his Jewish predecessors." "His fearless pursuit of truth for its own sake," says another writer, "his fine ethical sense, his moral courage and lofty idealism were largely a legacy from his Jewish antecedents."

In more recent times, the same secularization of knowledge that inspired Spinoza has given us such world-renowned figures as Metchnikoff, Max Nordau, Hugo Münsterberg, Henri Bergson, Sigmund Freud, Albert Einstein. The philosophy of Relativity—developed principally on a foundation laid by such Jewish savants as Michelson, Minkowsky, Levi-Civita—is, it has also been said, in a sense in line with the traditional Hebrew aversion for

¹ The writings of Ibn Gabirol were known to Latin scholars only in the form of a translation, for a long time wrongly taken to be an original work, purportedly by a Christian writer by the name of Avicbron. In this form, "Avicbron" exerted a profound influence in the wrangling of the Dominicans and the Franciscans over disputed points of Roman Catholic philosophy. It was not till 1846 that a scholar established the fact that Avicbron and Ibn Gabirol were one and the same, the latinized name being apparently a corruption of the Hebrew.

anthropomorphism and with the age-long striving for a cosmic understanding that is beyond the personal and the purely human. An analogous case has been made out for Psycho-analysis, where it has been pointed out that the leading figures (with the notable exception of Jung) are also Jews. One writer has even gone so far as to show, with some plausibility, a certain amount of affinity between some aspects of Freudism and Cabalistic mysticism.

In the arts, the Jewish genius has expressed itself more eloquently through the medium of music than through any other, though on the stage we have had such world-figures as Sarah Bernhardt and Sir Beer-bohm Tree; among producers, David Belasco and a host of other creators on stage and screen. In literature, too, we have had such personalities as Heine and Georg Brandes, and, in modern times, Andre Maurois, Stefan and Arnold Zweig, Lion Feuchtwanger, Emil Ludwig, to mention only a few; in contemporary sculpture, there is Epstein. But in music we find a whole bevy of composers of distinction such as Mendelssohn, Bizet, Meyerbeer, Rubinstein, Halevy, Goldmark, Offenbach, Gustav Mahler, Moszkowski, Wieniawski, Oscar Strauss, Sir George Henschel, Ernest Bloch, and the world-famous modernist Ravel, and the ultra-modernists Arnold Schonberg and Arthur Hon-

neger. Among musical interpreters, especially, there seems to be a never-ending line—conductors such as Walter Damrosch, Serge Koussevitsky, Bruno Walter, Fritz Reiner, Pierre Monteux, Artur Bodanzky; virtuosi such as Leopold Auer, Ysaye, Busoni, Harold Bauer, Godowski, Gabrilovitch, Tausing, Kreisler, Mischa Elman, Yasha Heifetz, Toscha Seidel, Zimbalist, Arthur Schnabel, Yehudi Menuhin, and a surprising number among the new crop of child-prodigies. In the operatic world, too, we have had Alma Gluck and Lillie Lehman, the late Mme. Schumann-Heink, and Friderich Schorr, acclaimed today to be the world's foremost Wagnerian baritone. The sensitivity to pain, and an appreciation of human ideals and aspirations, developed through countless centuries of humiliation, oppression and martyrdom, has perhaps contributed no little to the Jew's outstanding success as a creator and interpreter of music, the art *par excellence* for the expression of the emotions.

THE FUTURE

The question as to whether the Jew has not perhaps already outlived his usefulness and can now allow himself to be swallowed up by the culture in whose midst he finds himself in different parts of the globe, can best be answered by a reference to the many illustrious

names that are still today bearing aloft the banner of Jewish culture and service to humanity, in many fields, too, (such as philanthropy), that have not been alluded to here. When that service will have come to an end—when the Jew will have ceased to embody his present

characteristics of intellectual keenness, artistic sensibility and humanitarian sensitiveness—the existence of the Jew, it may be presumed, will come to an end also. Till that day comes he is needed to add his own individual colour to the harmony of human life.

THE NEGRO AMERICAN'S PLACE IN WORLD CULTURE

RACES are built by Manus, moulded into vehicles through which may be expressed the Divine Idea for certain periods of the world's history. As Manus succeeds Manus and race succeeds race, the Divine Idea reaches fuller and fuller manifestation—we call the process evolution. But what is the goal of evolution? Whither is the Divine Idea leading humanity?

We are families, communities, nations and races, but we must become the world. As we learn to live for the world, particularly, and for its units, incidentally, we gain a clearer vision of the whither. We see the world as the tip of one petal of the Cosmic Lotus Flower whose distinctive quality is beauty. Celestial artists contemplate the Divine Beauty, and send their inspiration downwards to more material realms. Touched by the descending inspiration, on earth the poet sings, the painter paints, the sculptor moulds, and the musician unites all the varied streams of life in one symphonic flow

which sweeps toward the ocean of Bliss-Being.

We see the goal of a unit for a fleeting moment, and then it is obscured by a dazzling radiance which we perceive to be the aura of a far grander goal, the goal of the whole. Enlarging our vision, we see the goal of the whole in its turn become hidden in a still more dazzling brilliance; goal succeeds goal in ever-increasing grandeur until our faculties of vision stagger and grow numb, and we dare to peer no further. We are content for a while to gaze upon the tip of one petal of the Lotus Flower, and with the magnifying lens of intuition seek to discover what therein is adumbrated in the races of mankind, especially in the Negro American race.

They (the Negro Americans) have artists, sculptors, poets and musicians making for themselves and for their race a great name in civilization's present-day history. I believe that their works prognosticate some specific period of the future that will leave an indelible

stamp on the cultural system of civilizations yet to be born.

Have you ever seen a Negro artist's painting that was not warm? Or a Negro sculptor's clay that was not compassionate? Have you ever heard a Negro poet's song that was not touching? Or a Negro musician's note that was not softening? Of course, I am speaking of the creations of truly great artists. Today's civilization is founded upon the ideas of great intellects; tomorrow's civilization will be built upon the beauties conceived by great hearts.

Beauties are, certainly, in the world today, grand creations by the hands of grand artists; but they lean towards the abstract, the cold, the impersonal. Their works can be analysed; the works of the artists of the future will defy any analysis, just as that "something" in the quality of Negro singing defies analysis in this age. I contend that Negro art contains the seeds of qualities that will come to full bloom in the day that is marked by the Logoic Will for the reign of Buddhi, to succeed the reign of Manas on this earth.

Buddhi may be likened to a vast ocean, an ocean of life-consciousness; perhaps like the physical oceans it has its arctic regions where the inhabitants are few, and its tropical areas where they are numerous. Perhaps our Aryan artists are the hardy explorers of its pure white beauties where but few souls have the courage to follow, and our Negro artists are wanderers over its deep blue lovelinesses wherein we all may swim if we care to do so.

The wanderers of the warm Buddhistic deeps sing to us their praises of those blissful regions, call to us to travel thither. Some hear and answer. These are the pioneers on the crest of the evolutionary impulse which will sweep the world-consciousness into the sea of Brotherhood. Every attempt toward the establishment of Brotherhood, anywhere in the world, in any phase whatsoever, is a dip into the sea of Buddhistic life. Not through the greatest intellects, but through the warmest hearts, will universal love claim humanity.

By virtue of long suffering expressed in melodious tones of song, by refraining from acts of hate and revenge against a hard taskmaster, the Negro heart has become an instrument receptive to the forces of compassion—a rare thing in the world today. Great egos, followers and pupils of the Lords of Compassion, are taking incarnation in this race of the Great Heart. Heralds are they of a coming age, delivering their message by brush, by scalpel, by rhyme and by song—the advance-guard of a mighty host of geniuses from the realm of Eternal Beauty—Buddhi.

In the Divine Idea there is a human form of unspeakable grandeur, of which celestial artists create an image in the material universe, from the cultural contributions of the races of humanity. Deep in the Heart of the Divine Image will be found the contribution of the Negro American, and from there will flow one of the mighty streams of compassion destined to bathe the tip of our petal of the Divine Lotus Flower.

VOYLE VERNAL STEWART

THE ART-CURE FOR CANCER

BY J. H. COUSINS

Dr. J. H. Cousins, Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of the University of Travancore, came to India in 1915, and has been a constant advocate of art in education as the most effective means of getting rid of the emotional canker that works at the roots of many, if not all, of the ills of life. Dr. Cousins is Vice-President of Kalākṣetra. The following article was given as an All-India Radio talk from the Madras station.

THE word canker is used of anything that causes substances to fall into decay. It is traced back to the Latin, cancer, a crab. This is somewhat unfair to an interesting creature that stood in the imaginations of early humanity as a symbol of continuity and steadfastness rather than destruction.

Anyhow, canker, as now understood, is a process of disintegration in nature that is universal and inevitable, and from which humanity can claim no exemption.

This process of disintegration is recognized in the depreciation account of a business-house providing against an unavoidable decrease of value in its properties through the depredations of rust and dust and time, not to mention insects. It is recognized from the first moment of operation of the most perfect machine in the provision against wear-and-tear. The advertising columns of the press recognize the canker process in their modest offerings of chemical and mechanical

ways of regaining and maintaining health, restoring vanished hair, substituting discarded teeth, and the like.

But this universal canker-process is not confined to nature in the rotting of a lotus and the disintegrating of a falling star, or to the purely physical side of human life. It is seen equally in the mental nature of humanity, where lack of training or improper training in ways of thinking leads to spasmodic and unintelligent reactions to passing events. Canker in the mind is one of the most threatening things in organized life, since it leads to unstable constructions based on exclusive ideas and interests of separate groups, and perpetuates the influences and conditions that lead periodically to war.

There is, however, another and much more dangerous type of canker in the human constitution, that is, canker in the emotions. The ideologies (to use a pompous and wrongly applied term) for which

millions of young men are drilled and arrayed to offer up their lives in Europe, would be no more than interesting different ways of looking mentally at the same things, if they were not given a spurious importance and power by the emotional nature of humanity. The dynamic ideas of the ideologies are not real ideas in the basic sense of intellectual expressions of demonstrable laws of life, such as the plain law of the unity of humanity in the universal necessity of food, raiment and habitation. They are mental formulations of desire, which is emotion enslaved by some form of separative gratification, personal, national, sectarian or racial.

Such emotional gratification is the universal driving-power in life, and cannot be denied or ignored. But if it is limited by separateness, regarding only itself, and has no concern for the rights of others to their own experience of emotional gratification, its tendency is to destroy itself by destroying the external means to its own existence, and ultimately by destroying its own capacity to feel.

The ultimate test of ideas, emotions and actions is their proportion of separative intention or influence. If this is in excess of the intention or influence of unity, they belong to the cankerous or disintegrating order.

Human emotions have a special tendency towards separateness, be-

cause their experience is gained through the various capacities of the individual's own sensory organs, which themselves demand their own peculiar gratification, and reinforce personal emotional experience by intense and insistent impulses in general human nature. Mental formulations can be passed on to others for suitable action, but feeling is unique. We can spread ideas on the cause and cure of alcoholism, but no one can get drunk by deputy.

Add to these facts the further fact that, while ideas have the capacity of spreading themselves, feeling has a much more intense power of infection, and seeks to fulfil itself in rapid and ruthless ways; and we shall realize that the culture of the emotions (that is, the true satisfaction of the emotional necessity in humanity, but under wise control that prevents it from hurting itself and others) is a matter of profound importance to the race, and is obviously a basic necessity of education. This is where Art comes in.

And let it be said straight away that the art-cure for canker, which is hereby offered, is not merely a theory, though, like all things of real value, it responds to the most stringent theoretical requirements: it has passed the test of practice in a sufficient number of cases and over a sufficient length of time to justify its inclusion in the procedure of systematic medicine.

To give this statement the weight of authority would require references obviously impossible in a short compass. But we may give a brief summary of things actually seen in process in the application of the art-cure to human ailments of the cankerous order. It has to be remembered, however, that the art-cure is not limited to the usual pictorial connotation of the word "art," but covers all efforts to create objects, visible or audible, expressing an idea or feeling, and in some degree exhibiting one or more of the characteristics of unity, design, rhythm, tone, colour, that arouse the experience of artistic beauty.

Here is the summary, from a world-tour a few years ago, of a few typical applications of the art-cure for canker: (1) a European clinic in which colours and music were used for the treatment of disturbances of the nervous system; (2) an American institution in which boys, growing normally towards criminal careers, were turned, through participation in art-crafts, into useful citizens; (3) a similar institution for girls sent from the police courts; (4) a similar voluntary institution in the slums of a great city for boys and girls together. Reports were also read in the press of the successful treatment of juvenile delinquency by art-crafts, in one case in a criminally notorious city, where the worst

record on the planet was reduced in three years by eighty per cent, and in another case in a wealthy city in which delinquency in socially highly placed children arose from some excess of vitality. A later press-report of an exhibition of paintings by doctors and their patients showed that the art-cure for canker had reached "the profession."

Much along the same lines has been done elsewhere, and is being done in special schools in India. This is a matter for gratification; but it is microscopic within the vast area of necessity. The symptoms of canker are everywhere visible in social and moral disintegration; in the cankerous irresponsibility of unemployed energy and capacity; in the emotional disintegration of a superficial and false irreligiousness; in intellectual disintegration that breeds the additional canker of egotism; in integrations of self-interest for the purpose of forming larger and more potent units of disintegration, communal, national, racial; in "barren levity of mind," vulgar pursuits, ignoble tastes.

It may seem inadequate, perhaps absurd, to prescribe so apparently remote an activity as the creation of paintings, sculptures, carvings, and the like, for the cure of so formidable a list of human ailments. But the remoteness is only apparent, not real. If a visitor from

Mars, looking at an oblong of earth on which two groups of young men were struggling, one to kick a small inflated sphere between two vertical pieces of wood, the other to prevent their doing so, asked what so much expenditure of energy by the young men and so much enthusiasm by the multitude of spectators was for, and was told, in a well-worn proverb, that the battles of England were won on the playing-fields of her schools, he might excusably use the words "inadequate" and "absurd," if he knew them. If one of those rare individuals who look through actions and phrases to their meanings, overhearing the explanation that explained nothing, and desiring to clear the Martian visitor's mind of a fallacious attitude to football, pointed out that the value of the game was not to be judged by its admittedly silly looking outer appearance, but by its effects on the physique, the minds and the feelings of the players, he would give the same justification as may be given for the art-cure for canker, not to mention the apparently incongruous practice in medical science of steeping a patient's *feet* in hot water to relieve a cold in his *head*.

It is a law of life that actions are only made intelligible and justifiable by their reactions. The play is to the player, "and comes back most to him," as Whitman would

remark. The bodily exercise, the mental and emotional discipline involved in "playing the game," may or may not win battles, but will certainly make life more efficient and enjoyable.

It was probably an intuition out of race-consciousness of this law of reaction governing action that led an eminent elderstatesman in northern India to say recently, at a function in honour of a dancer, that "art was the best means of bringing about permanent peace." Ages ago the genius of India prescribed the art-cure for canker by teaching that the virtues delineated in a good work of art could influence the spectator to become a better citizen and to enjoy a finer personal life. If the battles of a country are won on the playing-fields of its schools, the victories of peace, and its culminating triumph in the abolition of the circumstances that lead to the tragic inevitability of war, will be won in the art-rooms of its schools.

As a conclusion, and in order to show that the prescription of the art-cure for canker is not merely fantastical, or its curative effects accidental, we may throw its essential principles into a few sentences.

We have seen that the common characteristic of all forms of canker, physical, mental and emotional, is disintegration or disunity. To this process of decay, art in all its forms opposes the contrary process of integration, or unity. The creation of

a piece of art, by a child no less than by a master, necessitates the assembling of appropriate details, and their arrangement in graded affinities with a central idea and with one another. The materials and technique of a particular art require acceptance of both their potentialities and their limitations. For this acceptance they return the joy of self-expression and the wonder of self-discovery, from which comes personal peace; and art-creation gives also a sympathetic and understand-

ing interest in the creative expression of other individuals and nations from which will come a disposition towards social and international peace. And the disciplines and high qualities of art-activity will pass over into the other activities of life, and in due time make them, if not works of art, at least artistic. Hence the necessity, if humanity is to be rescued from cankerous disintegration, of having the arts given a central place in the education of the young.

PHILOSOPHY OF PAIN

I never knew in sorrow there is peace
By only saying: "Heaven, as you please."

How could I know that sunshine loves the rain,
That joy could be so intimate with pain?

I never knew the rose adores the thorn,
That loveliness could ever be forlorn.

I always thought that grief is out of tune,
I always cried that laughter dies too soon.

Long parley I have held with woe and felt
Its icy kisses on my forehead melt.

And in the contact of our lips my heart,
In ecstasy of sorrow, broke apart.

And now I thank high heaven for this blood
Of martyrdom that raised me into God.

The fire and fever of intensest woe
That burned my wings and laid my laughter low.

Did pain unkindly spare me from its kiss,
I would not know the equipoise of bliss.

BENITO F. REYES

"MORE HASTE LESS SPEED"

BY GEORGE S. ARUNDALE

I HAVE a very great longing for much less hurry and rush in my life.

I sometimes read books depicting the old days when there were no trains, no aeroplanes, no wireless, no automobiles, no rush or hurry of any kind.

I wish these old and placid days could come back again, or at least that life could be slowed down so that there might not be that continual haste from one activity to another, that breathlessness which gives one no time really to enjoy anything at all.

I do not want to be lazy, but I do want to take the fullest possible advantage of all those details of life which are in fact so wonderful if one only had time to contemplate them, but over which one has so disgracefully to slur because the only purpose of time nowadays is to enable one to get from one thing to another as quickly as possible. There is no time either for life or for living. There is only time for movement, and little enough time even for that.

THE SPEED-MOTIF OF TODAY

There is far too much movement in these days. Our engagement

books are filled with engagements, but nothing much happens when we are engaged in them, for all the time we are thinking of the next engagement and of those which are to follow after it. True indeed that life is movement. But it is not only movement. It is also repose and contemplation and silence and restfulness.

There is far too much planning in these days, far too much effort to speed things up, to drive things along, to obtain results, to produce effects. The whole is a forcing house, a hot-house, and in it thoughts, feelings and actions are never allowed to grow naturally, but are ceaselessly subject to the artificial stimulation of rush and hurry, so that instead of spending time to think we are spending time in hurriedly moving from one thought to another, from one feeling to another, from one activity to another.

Speed is everything. We measure values in terms of speed. We no longer say: More haste less speed. There is no longer any distinction between haste and speed. Indeed, what is the use of speed if we cannot hasten, and what is the use of hastening if we do not get

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speed out of it. Leisureliness is demodé in these days. There is no real leisure any more. There is only activity, and the quicker the activity is the more real it is.

It is high time to think of bull-oek-carts and horse-carriages again, and of slow-travelling news, and of homes as homes, and of the life of the family as supremely delightful, and of travelling only to be undertaken when it is absolutely unavoidable.

It is high time to live for everything that is old-fashioned and slow and deliberate, for an ordered life made up of not too many episodes, for an eager looking forward to the simple happenings of ordinary life instead of to sensation of all kinds.

It is high time to take unhurried delight in the various festivals as they make procession through our lives, to prepare for them in careful and leisured fashion beforehand, to become one with them as they occur and to drink slowly to the full of their joyousness, and then to linger over memories of them as one might linger over the bouquet of a rare wine. And then to look forward to the next event with easy-going anticipation.

It is high time to live without the noise of speed for ever reverberating in our ears, to be alive in the peace and quietude of the country-side, to abolish the noisy town and city life, and all the concomitants of mills and factories

and mass production, and to draw near in comradeship to unhurrying nature, to live naturally—which is the most human thing for humanity to do.

It is high time for the cottage and the village to become once more the heart of living, and for the trees and flowers and hills and soil and landscape and animals once more to be our truest friends.

Today, in all the rush and hurry, the Universal Brotherhood of life is less than ever it was so far as regards our brothers the trees and the flowers and the grass and the soil and the animals. We may know more about them, but we do not know them any better than before, indeed not nearly as well. Have they not become our servants rather than our friends? Are we not forever thinking as to what use we can put them to, instead of how we can be mutually helpful?

Hardly one of us but is caught up in the maelstrom of fuss and rush. I know I am myself, and I long to escape. One piece of work after another. One interview after another. One letter after another. One decision after another. One worry after another. One regret after another. One hope after another. Time is being wasted right and left, so that there is always too little time for everything, and not even enough time for sleep. We have even to be rush-readers of our novels and rapid spenders of our

leisure time if we have any. We become sharp and decisive. We become business-like, which means that there is only just enough time, if that, to do just some of the things we have to do. We become curt. Whenever anyone comes to see us there is a "Well, what is it? Don't waste my time, for I have always something else more urgent for me to do than the something I am for the moment doing" air about us, which petrifies all who are round about us, and often ends by petrifying ourselves as well, so that we become hard as stones.

All this more haste and more speed gives us a most unfortunate sense of self-importance. We think that everything depends on us, as witness the stupid but characteristic phrase used in this wartime of ours—"It all depends on me." We alone are capable of doing whatever we are doing, and if we do not achieve it it will not get done at all. And, of course, by no means always do we achieve it, and then we shed floods of tears, actually or metaphorically, because we have to depart and the *magnum opus*, or more probably the *magna opera*, has not been accomplished. How important we seem to become in all this rush and hurry! How indispensable! And therefore how ridiculous! And when we strain every nerve to accomplish something and do accomplish it how much less worth while it actually

turns out to be, whether we gloat over it in insensate pride or whether we are consumed by an insensate depression because it has not come up to our expectations.

We have constantly to be getting up early in the morning because there is so much to do. We have constantly to be going late to bed, because there has been so much to do. We have hardly time for our meals. We are always promising to try to look in somewhere if we can find the time, and we are always so sorry because, having looked everywhere for time, we could not find any. We rush through our dressing just because of the tyrant time. We begin breathlessly, continue throughout the day breathlessly, and end up in a welter of breathlessness.

ANOTHER RHYTHM FOR A CHANGE

No! All this will not do. It shall not be said by the demons of rush and hurry: "You shall escape us never!" Let us go slow and become natural. Or if most people are still obsessed by rush and hurry, then let us see if there be somewhere to which we can escape from it all and lead real lives with plenty of time to spare. Let us abolish, for ourselves, all that goes too fast. Let us abolish as much electricity as we conveniently can. Lamps, candles, wood-fires, coal—let these constitute one of our unhurried motifs. Let electricity be the

exception and oil the rule. Of course, we think electricity so much more convenient and labour-saving in every way. But we are trying to establish another rhythm of conveniences which excludes electricity. And we look upon the labour-saving idea far differently. It is not that we want to save ourselves from labour but that we want to do the labour which shall enable us to live more life fully. It is not that we want to have the time to do other things which seem more important, but that we may spend the time we know we have in doing those things which are close to us for the doing, and the doing of which, once more, will help us to live more life fully.

Let there be no more jostling, no more crowds, no more overcrowding of trains, if we must have trains at all, no more pushing our way through life.

Let us find our true livelihood in the fields, near the trees, on the hills, by the side of the rivers or the sea, inspired by the sounds of nature growing, and recreated in nature's silences.

Let every moment of the day be a reverence and therefore a deliberate act of worship, fructifying alike to the worshipper and to the object of his worship.

Let there be peace instead of war in everyday life, and let every moment be lived in full appreciation of its worth.

I want to be slow in movement, slow in speech, slow in action, slow in thought, slow in feeling. And I want to be slow because I want to be peacefully intense in all I am and do. No "I will be with you in just a moment" for my utterance. No "Life is such a rush these days, but I like it" for my utterance.

I emphatically do not want swiftly moving canned thinking and canned emotions and canned actions and canned speech via the films. I do not want tinned life. I want living life that I can watch in all its freshness and growing. I want the natural emotions, the natural thinking, the natural actions, the natural speech, which arise out of natural conditions, out of the slow and deliberate movement of natural unfoldment.

I want to take longer to do everything, and, for a change, to have no other purpose in my life than just living, than just unfolding as the flower unfolds, as the tree grows, as the sun slowly rises and as the night slowly enfolds nature into rest.

I want to be rich in the peace of the dawning, in the peace of high noon, in the peace of sunset, in the peace of stillness of the night.

I want to be sure that there is plenty of time and that I can best spend it, not in hurrying and rushing, not in fulfilments rapidly succeeding one another, but over the

so-called trifles of life, which are so-called because we have forgotten that there are no trifles in life, that every little thing is as big as we care to make it by spending time over it.

God has given to us time that we may spend it on the veriest details of His universe, that we may perceive His Eternity in time's slow motion which is Eternity's reflection. We have to use time as a microscope or telescope—to make visible to us both the infinitely small and the infinitely large.

TILL WE SWING AGAIN

I wonder how long I shall want to be perfectly unhurried and absolutely devoid of rush. For the moment I desire it ardently, probably because I have had too much of the rush and hurry and am due for a change either in this world or in the next.

Perhaps I really want to swing pendulum-like between the two, ere I achieve the middle way.

Perhaps in some miraculous way I have to combine the two.

I do not know. But now I want the cottage and the country-side. I want quietude with nature. I

want to be near hills and mountains, that I may revel in their majestic growth. I want to be near streams and rivers and not far away from seas and oceans, that I may revel in their flowing purity and unhurried steadfastness of purpose. I want to be near trees and flowers that I may listen to them as they grow. I want to be near birds and animals that I may constantly remember my brotherhood with them. I want to be near to all these fellow-lives that we may live together, grow together, help each other. I want to be near a human friend or two that we may commune together, grow together, exchanging thoughts and feelings, aspirations and will.

I want to be near to my Elders, to the Rishis, to the Saints, not for Them to take notice of me, but for me, without intruding upon Them, to adjust myself continually in terms of Their magnitude.

I want to be face to face with God as I best can know Him in His aloof, yet beautifully intimate, Godlikeness. He is everywhere. I can be face to face with Him in all things. But I want to be face to face with Him in no-thing.

Modern man will move heaven and earth to save five minutes, and have not the faintest idea what to do with them when he has saved them.

C. E. M. JOAD

THE TRUE WISDOM AND GREAT STORIES

V. Sindbad the Sailor: Voyage Five

BY W. E. MARSH

THIS story is the shortest of the seven, but the seventh contains the fewest incidents. It marks a very important stage in the spiritual life of an Ego. At the outset we notice that a vital change now comes over the scene, no longer does Sindbad merely embark upon a Voyage, instead he has a ship built for him at his own charge, and chooses the merchants who journey with him. Which means that by now he has conquered karma and so is able to select his own physical vehicle and his relations in life (merchants). In this Voyage, as in the last, the embarking upon the ship represents birth into the world, and the fair wind and long navigation is the good karma due to him in early life. Note that he does not call at any islands in this nor in the fourth Voyage, as he did previously. The piece of misfortune which meets him at the end of the Voyage comes through others, and it constitutes the repayment of some bad karma due to him by them. Even this was turned to good account as we shall see, for always do

the Lords of Karma deal faithfully with the Sons of Men.

The writer believes (and hopes to convince the reader) that the object of this life (Voyage) is amongst other things to finally conquer some particular vice. If this is the true interpretation I think that this story should have preceded the last, and it may well be that, in the reduction of these stories to writing such an error was possible, and that the order is not now in the original form. Another possibility is that the introduction to this story, which seems to fit the order of arrangement quite well, may have, in olden times, belonged to another ending, and that time may have effected a transposition. But the writer is not in the position to make any corrections of this nature. He has to be content to take the tales as they are to be found in the various editions extant. So beyond this general remark no further notice will be taken of inconsistencies or possible misplacements. We have already found many repetitions and

doubling of symbols and are likely to find many more.

A DEBT DISCHARGED

To return to the story, after a long and uneventful voyage a desert island was reached, and found to contain a roc's egg nearly hatched, the young bird's beak already protruding through the shell. Against Sindbad's advice and protests the merchants landed, broke open the egg, roasted and ate the young roc. The parent birds appeared, uttered piercing cries, circled round the broken egg, and flew off. The merchants re-embarked and made all sail possible. Presently the birds were seen flying after them each with a huge piece of rock in its talons, these they dropped on the ship, struck it amidships, smashed and sank it. All were drowned except Sindbad, who caught hold of a piece of wreck with which he was able to float to an island, which proved to be a very pleasant garden, abounding with fruit trees in bearing, and plenty of streams of water. He refreshed himself, and night coming on slept but fitfully.

A *desert* is a region unfertile and without growth, *i.e.*, beyond the scope of reason. The merchants had allowed themselves to become careless of their mental activities and were therefore liable to act without reason. The young roc, having been produced by and being under the care of, the Elder

Brethren (see *Voyage Two*), is a Neophyte, one of those "little ones" spoken of in *S. Matthew*, 18:6, to offend against whom, we are told, is such a serious thing that it is better to have a millstone hung about one's neck and be drowned in the depth of the sea. This time, for their offence, the millstone or rock was dropped on their ship and so they were drowned. All except Sindbad, who had not only refrained from taking part in the outrage but had also protested against it. The misfortune which followed represents the bad karma due to be wiped off by Sindbad through his friends or relatives as mentioned above.

The rocks "dropped" or "used as missiles" are, as we saw in the third *Voyage*, the higher mental powers used by others to test the works of man, and in this story, as in that other, all fail (are drowned) except Sindbad. He escapes, this time by clinging to a piece of wreckage, that is many planks fastened together, *i.e.*, several of the virtues, many qualities united to help him through the crisis or inner struggle, rather than one quality only which had been the case in former *Voyages* (for the rest of the interpretation of this point the reader should refer to *Voyages One, Three and Four*). The garden-like condition of the island to which he was carried means the attainment of a quiet and peaceful

spiritual condition in which the virtues (flowers) were able to grow and blossom, thus showing forth their beauty, and the higher emotions (fruit) connected with the Buddhist nature, were able to reach perfection (ripen). *Trees* and *streams* taken together stand for those channels through which are poured truth (streams) and love (fruit) into the world in such forms as man is able to use. The *piercing cries* symbolize those vibrations on a higher plane which find, or are able to awaken, a response in the mind, taking the form we call conscience, which accounts for the attempted precipitated retreat of the merchants.

He refreshed himself through these sources of truth and love and then slept, but fitfully, he was still feeling the effects of the inner struggle through which he had passed (shipwreck) even though he had conquered (come through safely).

A VICE FINALLY KILLED

In the morning he awoke and while he was walking about amongst the trees saw someone he took to be an old and feeble man sitting by the side of a stream. He addressed him but received no verbal reply. The old man however signed to him that he wished to be carried over the brook. Sindbad took him on his shoulders and, as he carried him over, noticed that he "had

skin like to that of a cow." Instead of alighting when given the opportunity on reaching the other side, the old man clung so tightly to Sindbad's neck as to nearly strangle him. And there he remained, day and night, for a considerable time, never speaking. By no means could Sindbad rid himself of his unwelcome burden. One day he found some gourds, and into these he squeezed the juice of some grapes and put it away to ferment. On visiting it later and tasting it he found the wine excellent, and it made him so exuberant and light-hearted that the old man noticed it and demanded by signs to be given some. He found it so good that he drank it all and became so fuddled that he loosened his hold somewhat on Sindbad, who was then able to throw him off and crush his head with a stone.

Man stands for the intellect or mind. This old man could *hear*, that is, could receive knowledge, but was *feeble*, unable to convert it into wisdom. Could *see*—able to perceive truth, but was *dumb, i.e.*, unable to give it to others in an acceptable form. The *skin like to that of a cow* is a reference to the Buddhist part of our nature, as it is reflected into the Astral Plane, and being inverted, shows forth as the passions and desires of the lower nature. He could only make signs, that is, show forth the dead letter

of the law. The shoulders upon which the old man sat represent our every-day actions. In making the Sign of the Cross upon ourselves we touch the forehead, the breast and the two shoulders, thus dedicating our minds, hearts and actions to His Service. The old man clung on by his *legs*, which represent thoughts and mental activity generally. The *neck* is the purified emotions, and the *throat* the lower mental expressions of prejudice and convention.

Taking these symbols altogether they seem at first to be very mixed and to lead nowhere. But a little thought will clarify them. In the aggregate they indicate that the Ego had allowed himself to come under the sway of some familiar (old) vice or bad habit. He had allowed some unconquered part of his nature which seemed impotent (feeble) for harm, to get the upper hand and control him. We must remember that the Ego, in these stories, is fast approaching Adeptship, having passed the Fourth Initiation, but he has still an unconquered vice, and that this has been strengthened, together with the virtues, by drawing into itself some of the forces from the higher levels now pervading and working through the aspirant, and though familiarity and long acquaintance with it makes it seem *old and feeble* yet it is really strong, vigorous and cunning, and uses even its seeming weak-

ness to its own ends. So this *old man* stands for some unconquered vice or bad habit in one's nature.

Even if we accept another version of the story and take this character to be an "ape or monkey" as some translators would have us do, the interpretation is the same. For an *ape* or *monkey* stands for the automatic mind, which shows forth in the world as habit. This can be either a good one or a bad one; which is intended has to be learnt from the actions of the character in the story. And by applying this test we can see that the habit portrayed here is of an evil and selfish nature and liable to destroy the Ego if not itself cast off.

This character is often referred to as "the Old Man of the Sea"; and if this name is analysed we find that it indicates a thought ensouled by an emotion or desire, *i.e.*, a habit (for *man* is mind and the *sea* stands for emotions and desires). We have just seen that a habit can be either good or bad and by what test this is ascertained, and decided that in this case the indications point to its being a bad habit or vice.

So in this part of the story we see the struggle of an advanced Ego striving to throw off the last remnants of a bad habit, which, together with the virtues, has become strengthened by the inflow of Divine Life through being left so long

before having been taken in hand, and so is all the more difficult to conquer. And now it has to be entirely subdued or it will destroy the Ego.

The juice of the grape becoming wine through which Sindbad regains his freedom and is finally able to destroy his enemy is, as we saw in the second Voyage, Spiritual Wisdom, which brings the greatest satisfaction to the Higher Self (Sindbad becomes exuberant and light-hearted, but paralyzes the lower self because its vibrations are of such a high nature that it cannot attune itself to them, and so is thrown out of gear or as we say *becomes drunk*).

The *stone* with which he killed the old man stands for the spiritual or higher part of his nature. It symbolizes this because unlike clay or earth, which stands for the physical nature, it is enduring and difficult to impress. The crushing of the old man's head just means that all power to harm further or hinder the Ego has been taken from this vice. The mental power (head) has been removed and so now emotion has no intelligent quality; the Self is able to use it for its own ends, the quality of separateness (mind the great slayer of the real) having been superseded.

AN ACT OF TRANSMUTATION

After thus regaining freedom Sindbad walked to the beach, fell in with some sailors who were watering their ship. They took him

aboard and he sailed with them to their harbour. He made friends with one of the merchants of the town, this man gave him a sack and introduced him to a party of men who were going to a thick forest to collect cocoa-nuts. This they did by throwing stones at the monkeys who retaliated by throwing nuts at them. By this means they filled their sacks. With his share Sindbad set sail for home touching at various ports on the way, bartering his nuts for wood of aloes and pepper. At one island he engages in pearl-fishing, and is very successful. He arrives home with a further vast store of wealth.

To go into a thick forest is to enter deeply into oneself in meditation, and while in this state he stimulates (throws stones) the lower mind (monkeys). We have already seen that *stones* stand for the spiritual nature. So this is to say that he uses his spiritual nature to extract from the activity of the lower mind a deeper insight into wisdom and love, for *cocoa-nuts* stand for these things. To the people of India the cocoa-nut is one of the most sacred of all fruits and is dedicated to the goddess of prosperity. Unless one uses wisdom and love in one's dealings with others there will be very little prosperity. We are informed that he uses these virtues (wisdom and love) to improve and refine his lower nature, for the story says that he

bartered or exchanged cocoa-nuts for wood of aloes and pepper.

When dealing with the fourth Voyage we interpreted *pepper*, and it has the same significance again here, *viz.*, the seeking after the higher and deeper truths of nature. *Wood of aloes* is one of the most sought-after perfumes by the orientals, it is purificatory in its action and raises the mind to the contemplation of those things which are more permanent. *Pearls* symbolize the gnosis or knowledge gained through experience here below, and then transferred to a higher plane. Three aspects of very much the same idea.

A LIFE WELL SPENT

Taking a general survey of the whole story, it seems to tell of a life spent in clearing up many fag-ends, loose bits that had been left about as it were. There is the repayment of karma due to him through some of his companions. The meeting and the overcoming of the vice or bad habit represented by the Old Man of the Sea. The attainment to wisdom and love (cocoa-nuts) through the making use of the lower self (monkeys) by the spiritual nature (stones). The barter or the exchanging of them for wood of aloes and pepper, the fishing for and obtaining pearls, all point to the use of the Higher Self in conquering the lower. The indications are that the whole

life has been spent in a deliberate effort on the part of the Ego, unknown to the personality, to improve and control the lower self. This story is a very good illustration of how the Lords of Karma and the Ego work silently in the background, plunging into trial after trial the personality who has no idea for the reason of it all, but who wins through if only it will do its best and face up to each difficulty as it arises.

Note.—Perhaps it should be stated that quite a different interpretation to some of the symbols in this story has been set forth by E. Matthews Dawson, an American writer, in his book *The Hidden Meaning of the World's Great Stories*. There we find the *roc's egg* to stand for the Philosopher's Stone (p. 6). *The Old Man of the Sea* is Fear, which so paralyzes one's movements and in whose grip so many live. Dawson says: "'Worry' is from an old Saxon word *Worgen* meaning to strangle or throttle, and excessive worry produces just this physical effect" (p. 10). The stone with which the old man is killed is again the Philosopher's Stone (p. 11).

I cannot help feeling that to take the *Old Man* to be a vice is more in accordance with the general tenor of the story, and I do not quite follow the idea which makes both the *roc's egg* and the fatal stone to be the Philosopher's Stone. If the *roc's egg* is the Philosopher's Stone, what is the young bird which comes out of it? To this Dawson makes no reply. The interpretation given above seems to hang together better.

IN 1937: TWO POINTS OF VIEW

I have come across these two documents written in 1937. Each expresses a particular viewpoint, and is, I think, interesting, and by no means necessarily academic, reading.—G.S.A.

I

IN a Master's letter appearing in *Lucifer* for January 1888, it is said:

The Society has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . .

What do these words mean? Were they for 1888 but not for 1938? Has half a century modified their application?

Tempora mutantur et nos mutantur in illis? Suppose they are true just now. Suppose The Society as such should have spoken long ago. Suppose The Society should have backed its then President when she fought for Indian Home Rule.

Suppose The Society ought to speak now "through the voice of its chosen lecturers or the printed

word of its journals and publications."

Where are the wrongs? Who is to decide where they are? The President by himself? The President by and with the advice of his General Council? Or perhaps a plebiscite? Where *are* the wrongs? *Ne sautent-ils pas aux yeux?* Are they not glaring?

I think I know some of them very clearly, without the slightest prejudice, with not a particle of ill-feeling, with deep understanding. I think I know them not as a citizen of a particular country, not as a member of a particular faith, not as one who is swayed by intoxicated personality: I think I know them as a citizen of the world and as a servant of Those who perceive right even amidst wrong, light amidst darkness, truth amidst ignorance, and so rule the world.

Is not the supreme wrong the wrong of cruelty? Is not cruelty everywhere, oppressing, persecuting, insulting, killing?

Cruelty for fashion's sake. Cruelty for food's sake. Cruelty for health's sake. Cruelty for pride's sake. Cruelty for safety's sake. Cruelty

for the sake of selfishness—as all cruelties are.

Is The Society to denounce all these cruelties in the very forms they assume? Cruelty is the supreme crime against Brotherhood, is a denial of The Society's First Object.

Shall The Society go forward and denounce them all, not with passion but with compassion? Shall it be replied that The Society's work is to form a nucleus of Universal Brotherhood, and that even the cruel must not be excluded? The answer is that while none are excluded, The Society dare not be less ardent in its championship of Brotherhood because there may be some within its ranks who are unbrotherly. The Society must insist on the Universality of Brotherhood, but no less must it insist on the Brotherhood of the Universality. The Society must go on with its work, and let who will join. Membership is for Brotherhood, and those who may be deemed unbrotherly may still be true to their own code of Brotherhood. Each one of us may be unbrotherly in his own way, and yet be a disciple of Brotherhood, of Universal Brotherhood.

But must The Society have its own code, whether its membership universally conform or do not conform?

Then must it denounce cruelty in the concrete no less than in the abstract?

Vivisection. Meat-eating. Hunting. Fur and feather wearing. Persecution as in the case of the Jews in Germany by the Nazis. Wanton aggression as of Abyssinia by Italy. The judicial murders in Russia. Japanese wrongs and cruelties in China. Fratricide in Spain.

Must The Society come out into the open and declare a holy war against all these, and others?

All these are recognized crimes against Brotherhood, save by the perpetrators.

Is The Society to condone these crimes by keeping silent about them, and only to exhort its members against cruelty in the abstract, leaving each member to translate as he deems best the abstract into the concrete?

Is The Society, perhaps, to declare that its own work is to stand positively as to principle, but non-committally as to application, for Brotherhood? Then what about the Master's letter? Was He writing for the then times, and not for now? Is the neutrality which we are so careful to preserve an injury to The Society?

And if it be an injury, how are we to repair it? Let the President give the lead, and let who will follow? Let the General Council pronounce from year to year the nature of the cruelties which shall be pilloried?

Let The Society retain all those who are opposed to the prevailing

policy. Let such by all means pursue their studies of Theosophy and work for Brotherhood in their own way.

But The Society as a whole must be an army of conquest, an army of the victory of Right over well-defined wrongs.

Is this the nature of our conformity to the Master's message, or is there some compromise wherein lies an even truer conformity?

Or shall we take the line of least resistance and declare that the Master was mis-reported?

I doubt if we can know this, and if we feel sure then the value of all other communications is reduced to insignificance. "I agree with this. Therefore it comes from a Master. I disagree with that. Therefore it is a mistranslation of some kind. The Master could never have said that."

Are we then to say that while membership of The Society depends only upon acceptance of the three Objects, yet The Society has a definite policy which it is its duty to support, but which individual members can support or oppose as they deem right?

Which is to say that while The Society is a nucleus of Universal Brotherhood, and in this capacity welcomes all to its ranks and expels none, and while it proclaims and propagates Theosophy as the Science which embodies such Universal Brotherhood, inviting its

members to seek Truth everywhere: on the other hand it has a mission which is from time to time declared by its elected leaders—the mission as an Association to un-cloak that which it decides to be evil, and to do its best to redress that which it decides to be a wrong. Members of the Association are not required to engage in such mission. They are free to do as they choose.

What then will happen to The Society? Will it gain immensely in strength, or will it be torn into pieces by factions?

What would the Master write now?

Would He perchance write that there are movements in these days, waves of public opinion, which render unnecessary the functioning of The Society as it was called upon to function half a century ago? Would He endorse the present neutrality-universality policy in view of the changed world, leaving individual members to apply their varying conceptions of Brotherhood in their own individual ways, illumined as these ways should be by the Light of Theosophy?

Or would He, perchance, declare that the activity of The Society as an Association is not yet complete, and that in these days, while certain wrongs are being redressed and may be left to a public opinion far more enlightened than fifty years ago, there still remain wrongs to which public opinion remains

comparatively cold, and that such wrongs should be the subject of collective action?

Would He remind us that catastrophes such as overtook Atlantis are actually on the threshold of today, and that if the world is to be saved from them, even though they may not be of the major variety which Atlantis experienced, The Society as such must act now and rally public opinion throughout the world against them?

In certain extreme cases is The Society called upon to act? Should it have acted in the case of the Italo-Abyssinian conflict, even at the risk of disruption?

Should The Society have made an emphatic pronouncement regarding the Sino-Japanese conflict? Should The Society have protested against the persecution of the Jews in Germany? Should The Society make a general statement regarding the prevalence of cruelty, without particularizing? Should The Society demand a halt for the Spanish war, as an offence to civilization? Should The Society make a great call to Brotherhood which should embody the denunciation of the wrongs referred to immediately above, and should assert that without Brotherhood, without Understanding, without Reverence, Goodwill and Compassion, without a constant loyalty to Law, to Order and to Ideals—without these, modern civilization will crumble into pieces as civil-

izations have crumbled into pieces before, leaving the world desolate and constrained to learn again the lessons which by now should have developed into character?

Should The Society as such take a stand, even if we have to pay the price of loss of membership and of violent denunciation?

Must we not be active and positive messengers of Peace in the midst of a world ridden by war in almost every aspect of its living?

* * *

II

I think all depends on the construction we put upon the word "Association." There is no question in my mind that The Theosophical Society has to stand for certain definite policies as representing the spirit of Brotherhood. I put it that way, rather than say "what the Masters desire," because while all our teachings emanate from Them, and all leaders have definitely pronounced again and again that The Society is Their Society, and that They are the guiding spirit, nevertheless, as we are a body with a Constitution, it is impossible to declare any policy of The Society as a whole to represent the will of the Masters, who are nowhere mentioned in the Constitution.

This matter came up in the Judge case, and a precedent was then

established. After much pressure, Judge consented to come before a Judiciary Committee to answer various charges. When the Committee met, he raised a point of order. It was to the effect that if that investigation as to his connection with the messages were to be conducted, The Society would be committing itself to the idea of the existence of the Masters. The General Council then accepted the justice of his plea, and ruled that nothing must be done by The Society to go into such a matter, that is, regarding the reality or not of the Masters, as that was a matter for each individual Theosophist and not for the body as a whole officially to determine.

In our Constitution not even the word "Theosophy" appears, so that we are in a curious position that as an Association we are proclaiming Theosophy, yet we are an Association with a written Constitution not even mentioning the word.

We have, therefore, two aspects. The first, with which the public is concerned, is that the Theosophists are a body with certain definite ideas which are represented in the pronouncements of the so-called Theosophical leaders. The second aspect is that The Society is an international organization pledged to develop Brotherhood, but leaving complete freedom to each Lodge and Section to pursue this objective according to its own methods.

This seeming "neutrality" of the Association with its Constitution has not interfered with the work of the Theosophists as an Association with leaders. To take only the case of Dr. Besant. She claimed the right as an individual Theosophist to the free expression of her convictions. But she made clear that nothing that she said or did could be rightly construed as binding on the Association in its corporate capacity. Thus in her magazine, THE THEOSOPHIST, which was strictly her personal magazine, she pronounced publicly that Germany and other countries were in the last war working out the policies of the dark powers. Had she at all attempted to get the General Council to pass such a resolution, they would have refused to do so, as several National Societies did not at all accept the cause of the Allies. Again and again, as for instance in her work for India, she has voiced as a leader what were the policies of the Masters. She, of course, created much opposition, but she insisted upon her right to voice her own convictions like any other Theosophist, even though she held an official capacity as President. Following her action, when Mr. Jinarājadāsa had to edit THE THEOSOPHIST the last two years of her life, he took a determined stand against the persecution of the Jews in Germany as violating the principle of Brotherhood. To him it was

a dereliction of duty not to throw in his weight in that matter, one which could well be described as "a valiant defence of those unjustly attacked." Of course several objected, and he published their letters in *THE THEOSOPHIST*. Certainly he was not the President, nor even Vice-President, but still as a leader he thought one principal Theosophist at least should go on record in denouncing the cruelty against the Jews.

It is not only a difficult task, but also in many ways an ineffective one, for the Association to go on record officially with a vote of the General Council. We have one instance when that was done, and ineffectively. That was a resolution accepted by the General Council in 1925 about the World Religion. The futility of the resolution was shown in the fact that, probably two years later, the General Council unanimously rescinded it. Yet obviously the work of the Association from the beginning was to work towards the conception of a World Religion.

The conclusion is that it is perfectly possible for the President to give a lead to the members, without necessarily going on formal record as an Association in its constitutional capacity. After all, what matters is the reality, which is that the world should know that Theosophists stand for and against certain things. That has been

achieved by Dr. Besant, and there seems no reason why each President cannot also give a similar lead, and make the Association effective in developing the policies of the Masters.

This of course means that the Association in its legal capacity is neutral to all issues, in the sense that it will not declare whether any particular line of action is or is not against Brotherhood. But all the time it will go on insisting on the need for Brotherhood, will give its encouragement towards all who work for Brotherhood, without trying to describe what constitutes Brotherhood.

There is one amusing instance where Dr. Besant met this issue. A certain Mrs. Charles, who objected to Dr. Besant's pronouncements against vivisection, asked if a group of Theosophists could make a band under the Order of Service to work for vivisection. She replied: "Certainly, if the group could proclaim that in their work they were working for Brotherhood." No more was heard from Mrs. Charles on the matter.

So if, for instance, those Theosophists in Italy who are Fascists and dislike Internationalism can proclaim that their devotion to the ideals of their Duce is work for Brotherhood, I presume they have a perfect right to work in their own way. Of course that does not mean that they can claim the right

to be exempt from criticism by other Theosophists, who also are working for Brotherhood in exactly a contrary manner.

It seems to me, therefore, that it is better for The Society to be neutral, as a corporation, and not to raise issues to be voted upon by the Council of a general nature as

to the will of the Masters or the precise definition of Brotherhood; yet at the same time, The Society can be very effective in the world for all kinds of reform, when The Society's President gives the lead. The Masters will work through him, but nobody need be asked to believe in that fact.

DR. ARUNDALE AND THE WAR

A member writes from New Zealand:
DEAR DR. ARUNDALE,

Seeing that the end of your first term of office as World President of The Theosophical Society is drawing to a close, may I offer sincere admiration for the way you have carried out the duties of such an important and arduous task—an especially difficult one to fill after so able a leader as our late and beloved Dr. Annie Besant.

Each era gives its own message and furtherance of the Plan, and a different note is struck as that Plan is ever unfolding more of the light, and you, in your way, have proved yourself just as efficient a leader as can be in your era.

You have given to the world another phase of Theosophy, striking your own note of strength and power, and courage of your own convictions, swelling the harmony that will one day be released—when all the notes of our teaching are expressed and understood, and the grand finale is played. I sincerely hope and trust that you will be re-elected to a second term in your present office. . .

I was listening to a broadcast of the Country Church at Hollywood, this morning, and the simple story was one that could reach the hearts of all who heard it: A vacancy arose in an orchestra for a violinist at a moment's notice and this opportunity came to a very ordinary player on a very imperfect instrument; he started, string after string was broken in his effort, until only one remained, but on that one string, as though inspired, a perfect rendering of the symphony was given. The moral was that if we have only one string left in our (physical) instrument we must make the most of the music on it, and be content. . .

That same moral can easily be applied to Britain in her present difficult crisis. There are two thoughts uppermost in the minds of the people in the world today, construction and destruction. All the departments in the life of the British nation are now fully planned and working together as a whole, the object being the defence of their country, and never has there been such a unity. It is a curious thing that though

destruction brings chaos, it also binds people together, and in this titanic struggle for good over evil lies the future of the world.

History that was and still is Britain, shall go down undimmed throughout the ages, for although monuments and land-marks that have stood the test of time may now be destroyed, their counterparts rise in the inner worlds, unseen by mortal eyes.

The spirit now growing and taking shape forms the living monuments that are being revealed today, in the hearts of the British people, who now stand shoulder to shoulder in their greatest trial: forms die, but the spirit and the glory of Britain will stand as a pinnacle—the symbol of the spires of St. Paul's Cathedral showing in the flight of the imagination, the heights to which a nation can rise.

Here is a lesson of unity that the world so sorely needs, and I quote your own words, "together differently," so that success will be for the whole.

In this critical stage in the world's history, a thrilling example of courage and heroism is being shown, civilians as well as the armed forces of air, land and sea are all in the forefront of the battle, and together share the burden.

We, living in these shores of shelter and calm, away from the noise and devastation of war, can at least be in the forefront with our thoughts—thoughts sent with conviction can reach their goal in the same way as bombs dropped from a great height reach their targets.

We can surround the Isle of Britain and those who dwell within its shores with strong thoughts of love and protection, and deep gratitude for the valiant defence they are putting up under such odds; the difficulties encountered only tend to add greater strength to the arms held out to protect the thing they love—their Homeland—in this greatest battle in history.

They are the guardians of construction, long may they live.

What an example they are showing to the rest of the world! Keeping the roots intact so that a grander and more noble people will have the privilege of springing forth from its branches, and though some are withered and cut down here and there, green shoots will peep forth where least expected and will blossom in due time. War is a terrible thing, but what a leveller it is.

C. M.

* * *

THE GIFT OF LIFE

Giver of life, I thank Thee for the gift
That Thou hast given me. May I ne'er
drift

Upon the sea as does a ship when storm
And wind and wave assail her fragile
form.

May I be worthy of the perfect calm
Of Thy Indwelling Presence like a psalm
Sung by the host angelic of Thy realm,
And know that Thou art ever at the
helm.

HELEN GUSTINE FULLER

"WAITING THE WORD OF THE GURU"

Waiting the Word of the Guru,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight;

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

GANDHIJI has often declared that he waits upon God and upon the Light which may come to him. True indeed that God is often silent in His Blessing of us and that there is darkness roundabout.

Throughout the world there are innumerable others who also, in their various ways, wait upon God and upon the Light which they pray may illumine their paths.

In my own small way I am constantly waiting upon the Light that shall lighten my darkness, and in trustful silence I wait the Word of my Gurudeva.

If the Light comes, if my Gurudeva speaks, the way becomes straight and clear, and there can be no departure therefrom.

But for the most part I must be content with the dimmer light of my own unillumined consciousness, for it is the will of the Gurudeva that I must learn to stand upon my own feet and to generate light from my mistakes and experiences.

How shall I be worthy of Him, how shall I serve Him, if I am ever seeking to lean upon Him and to do naught but obey?

Yet in times of crisis such as those in the midst of which we find ourselves today, when thoughts and feelings, words and actions, become endowed with more than ordinary power and meaning, all who are intent upon serving with their might the Powers which make for Righteousness must needs gaze into the Heights whence alone can come, and ever comes, the Light that reveals the way whereby the darkness shall be left behind.

As a great Scripture has it, they lift up their eyes unto the hills, from whence cometh their help.

For very many years have I in all humility lifted up mine eyes unto the hills, and from time to time I have discerned my light.

As the world drew near to its present crucifixion again I lifted mine eyes unto the hills, and I sought to wait upon the Will of God.

In His infinite Love and Blessing God is often silent, and no Light seems to rend the prevailing darkness, though to those that have the ears to hear and the eyes to see never are His Love and Blessing absent. But there come times to those who ceaselessly watch and pray and wait when they shall hear the Voice of God and shall see His Light.

Such a time, I most profoundly believe—in my own experience I know—is the crucifixion time of the world of today.

I have heard the Voice of my Gurudeva and its glorious sounds have illumined the darkness with an almost blinding light.

I hear. I see.

And in the hearing and in the sight I perceive that there is today one supreme Purpose for all who are servants of the Light, be they races, faiths, nations or individuals. That Purpose is the winning of the world-wide war which is now being waged, as many a time before, between the Good that the world has wrought and the evil that the world has wrought. That Purpose is the adjustment of the world's debts of wrong, the realizing of the world's assets of Righteousness, and the beginning of a new and nobler life for the whole world and for every living creature in it.

The war must be won. How clearly do I hear this. How clearly do I see this.

So speaks the Voice of my Gurudeva. Thus is the Light for me.

And I hear and I see that every nation of goodwill, every faith of goodwill, every individual of goodwill, can do no other than to help in the winning of the war, of a war which is but the outward and visible sign of the prevalence of the war spirit throughout the world in the realms of thought, of feeling, of speech, of action. So, therefore, do I urge.

I hear and see that Britain must do her duty to India. So, therefore, do I urge.

I hear and see that India must become free, but that her freedom depends upon the war for freedom being won through her unstinted aid, so that she

may enjoy with all the greater honour that which she will have helped to give. So, therefore, do I urge.

I hear and see that India must crown herself in free nationhood. Britain may help to bring about the Coronation. But India must crown herself with a diadem encrusted with the jewels of all her splendours of faith, community, tradition, greatness, culture, polity. So, therefore, do I urge.

I hear and see that India and Britain must together journey forth upon the great Quest of Righteousness the way of which passes through the valley of the shadow of War the Purifier and Regenerator. The British and their comrade peoples are almost alone on the Quest. The Indian people must join them. So, therefore, do I urge.

This is, I think, the first time I have ever spoken or written of the great Indian who is my Gurudeva, and maybe it will be the last time, for the greater sacrednesses must be kept in silence.

But in the present grave emergencies I have thought it right just for once to intimate the mighty Ocean-Source of the tiny trickling stream of my endeavours.

Do I hear accurately? Do I see clearly?

I dare not say. Who am I to say that I am rightly interpreting the Voice of my Gurudeva?

Why then do I write of Him and so lay myself open to ridicule and perchance to more?

Because there are rare times when an individual has the duty to reveal the fullness of his heart, not for any personal ends but because the times demand for their resolution Truth at all costs.

Such a time is the present, a time which is entering into what may be its most critical phase. Among all others I, too, must offer my most precious and heretofore most guarded Truth—that ever am I lifting up mine eyes unto my Gurudeva whence cometh all my help.

Again I repeat that I must perforce confine His all-seeing wisdom within the narrow limitations of my capacity to understand, and, therefore, that I can but very feebly and dimly reflect His Light.

How shall the tiny vessel of my life contain more than a single drop of the ocean of His Power and Truth?

If I disclose how the spirit of my life moves me, it is not that my utter-

ance shall find the wider acceptance, but that I may cause my own little light to shine more brightly amidst the encircling darkness. My light may be as naught, yet it is all I have. And if each one of us will cause his own light to shine, of whatever nature it may be, the darkness will begin to recede, and a rainbow of a myriad Truths shall arise to presage a new peace, a new freedom, a new contentment, a new prosperity, a new happiness, for all the world.

GEORGE S. ARUNDALE

[This article is available in leaflet-form.]

PROPHECY OR PARALLEL?

BY A. H. PETERSON

THERE are many who see in the Book of Daniel a prophecy of present-day events. They explain that the terms "A King of Persia" or "A King of Egypt" are symbolical, and that especially Chapter 11 is a foretold tale of today.

Be its prophetic value what it may, there is an interesting parallel between the "King of the North" and the history of Germany in the Great War of 1914-18 and the Greater War of 1939—

THE GREAT WAR?

Said the Angel to Daniel: "The king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not

withstand, neither his chosen people, neither shall there be any strength to withstand.

"But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

"After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause

the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

"Then, he shall turn his face toward the fort of his own land: but he shall stumble and fall and not be found.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.

THE RISE OF THE NAZIS?

"And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

"And with the arms of a flood shall they be overflown from before him, and shall be broken: yea, also the prince of the covenant.

"He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

"Yes, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

"And both these kings' hearts shall be to do mischief, and they shall speak

lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

"Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

"At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

"For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

WORSHIP OF THE GOD OF FORCE

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

"And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

"Now when they shall fall, they shall be helpen with a little help: but many shall cleave to them with flatteries.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

A PEN-PORTRAIT OF HITLER?

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

"But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

THIS GREATER WAR?

"And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

"He shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

* * *

Prophecy or parallel? Even Daniel, the skilled interpreter of dreams, knew not, and when he asked his Angel Teacher: "How long shall it be to the end of these wonders?" he was told: "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And Daniel understanding not repeated his question, but was told: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

"Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand . . ."

Prophecy or parallel? It matters not, for when the appointed testing time is over, he who worshippeth the god of force . . . "yet he shall come to his end, and none shall help him."

NEW ZEALAND TREES

BY ALICE M. CLANCY

Member of the Dunedin Naturalists' Field Club, Business and Professional Women's Club, The Native Bush Preservation Society and Choral Society.

BUT only God can make a tree. . . . New Zealand has been called the Land's End of the World; an island surrounded by such a vast expanse of water, it has many trees and shrubs found in no other part of the globe. Before the white man came to its shores, when the Maori roamed and lived in its forests, the greater portion of the land was covered with luxuriant trees. Civilization has done much to spoil the primeval beauty, but many wonderful trees still remain. The kauri, our giant conifer, is a relation to the monkey-puzzle and is a magnificent tree: its usual height is from 80 to 100 feet, but some have reached 150 feet. There is a gigantic specimen of this tree at Mercury Bay (North Island) which is said to be 4,000 years old. In the Waipoua Kauri Reserve, and at Trounson Park (North Auckland), many large specimens are to be found. The pohutukawa, or Christmas tree, is perhaps our most striking and showiest of trees. It grows as a rule on coastal areas, and has a remarkably picturesque appearance, with its gnarled branches, silvery leaves, and large flaming crimson flowers. In midsummer when these trees are laden with blossoms, their beauty fills one with wonder at the loveliness of Nature and is a sight never to be forgotten. They grow abundantly in our

thermal districts. A near relation of this lovely tree is the rata (*metrosideros lucida*). Its flowers are a brilliant scarlet and it is found in the heart of the bush as well as at the coast; it has glossy green leaves dotted with oil glands, and is abundant on the West Coast of New Zealand. At Stewart Island (the third and smallest island of N. Z.), where it is very plentiful, it is a sight worth going far to see; the bush on the hillsides is aflame with it, and its honeyed blossoms attract the bell-birds, tuis and kakas. The writer can well remember a holiday spent on that lovely island and the walks taken in the twilight to hear these birds sing their vespers to the dying day. Large numbers of them assembled on the rata attracted by the honey.

The kowhai, with its lovely golden flowers hanging like fairy-bells in clusters among the fernlike leaves, is one of the glories of early spring. It grows best in groups which are to be found flowering profusely in August—sometimes earlier. At Whare Flat, a picturesque valley near Dunedin, these trees are a joy to visit in the early spring. They cover the hills and valleys like masses of golden sunshine. The kowhai which grows to a considerable height has juvenile and adult foliage sometimes to be found on the same tree. The

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ribbonwood, or lacebark, is a very attractive tree with its wealth of snow-white blossoms in midsummer. The West Coast ribbonwood (*hoheria lyalli*) which grows only in the South Island has a wealth of large white cherry-like blossoms. Beautiful groves of it are to be seen in the Hollyford Valley and on the Haast Pass Road (famous tourist resorts). The putaweta, or marble leaf, which has dainty clusters of white flowers, grows abundantly in our bush. It is endemic and without any close relations, and is the sole representative of its genus. The mako-mako, or wineberry, sometimes called the N. Z. currant, brightens the South Island bush with its pretty pink blossoms. It is to be found abundantly in both islands.

We have also our beech forests with red and silver beech trees growing in the lowlands. The mountain beech (*nothofagus cliffertoides*) grows in the sub-Alpine regions. The rimu is the most beautiful of our pines or taxads and is the finest of timber trees. In its juvenile form it has long graceful and pendulous branchlets: the best specimens are to be found in the forests of Westland, though the rimu grows in all parts of the island. The timber is very beautiful and is much used for furniture. The miro is a very handsome tree with dark green leaves: has large purplish red fruits, something like a plum, three-quarters of an inch long which the native pigeon favours as food. Of our pine trees, the matai (or black pine) and the kahikatea (or white pine) grow in different localities; the black pine loves the dry, well-drained soils of hill slopes, and the white pine thrives in swampy soil. The leaves

resemble those of the macrocarpa (an introduced tree). Associated with the rimu is a very beautiful forest tree called the kamahi which grows to a height of 80 feet or more, and has creamy flowers in terminal racemes somewhat like the veronicas (native shrubs). Catlins Bush in the south of Otago has many beautiful specimens. The ngaio is a coastal tree and is never found very far inland; it does not grow to a great height, but its branches spread out in a very picturesque way. It has pretty pinkish blossoms like tiny tiger-lilies and lovely amethyst-coloured fruits. The cabbage tree, or palm lily, is one of the most striking trees in our bush: the early settlers gave it the name *cabbage* because they used the young tender heads as that vegetable. The long bare stems of the trees, with their bushy heads of grass-like leaves are unlike any other trees, and give to the landscape a strangely tropical appearance. The palm lily is a more accurate name (*cordyline Australis*—the cabbage tree) and is related to the *dracaena draco*, or dragon's blood tree; a resin which exudes from the bark gives it that name. The cabbage tree is one of the largest of the lily family. The whau (entelia) with large grape vine leaves and beautiful white blossoms is becoming very rare, but is still to be found in Marlborough at Kenepuru Sound and Endeavour Inlet. . . .

These are but a few of the New Zealand trees, for it possesses considerably over one hundred varieties, though only about forty-six of these are met with from one end of New Zealand to the other.

BOOK REVIEWS

H. P. B.

A CHECK List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of H. P. Blavatsky's Book, *The Secret Doctrine*. Compiled by Thaddeus P. Hyatt, F.T.S., D.D.S., F.A.C.D., Stamford, Connecticut, U.S.A., 1940. Part I, pp. x, 53.

The book opens with an Introduction explaining aim, scope and use of the three lists which form the real contents, namely a list of "Authors Classified by Subject," an "Alphabetical List of Books," and an "Alphabetical List of Authors." The references are all to the first edition of H.P.B.'s work. The Authors' List gives particulars about their date, country and special field of activity. For the specialist student of H.P.B.'s *magnum opus*, to whom I count it in all humility an honour myself to belong, the book is of course a most valued acquisition. But outside that select group I fear it will find few who will have much use for it. Still the Compiler merits our thanks for lightening the labours of those students of *The Secret Doctrine* who are not content simply to take for granted what it teaches, but feel the necessity of imitating H.P.B.'s example by verifying its truths as far as possible from the works of other independent seekers, thinkers and writers, especially in the fields of ancient and modern science and religion.

H.P.B. has as yet been unequalled in her apparently unlimited power to

draw upon all knowledge existing upon earth, amongst the human race, in her time or before her time, in published books or in secret scriptures. It is of this power that she makes such ample use in *The Secret Doctrine*, and which called of necessity for the appearance at one time or another of just such a book as is here under review.

That power distinguishes her unique contribution to Theosophy from any other. Through the force of its wide application she raised occultism and mysticism from the purely subjective level of a dogmatic faith to the objective plan of a free science based upon the well-tried *comparative* method. Instead of making Theosophy one-sidedly consist only of personal subjective experiences of an occult or mystic nature, she placed these side by side with the experiences of hundreds of the most representative men of our human race, to prove by the apparent agreement or disagreements the inherent truth or falsity of those inner experiences.

I am of opinion that this comparative method, as established by H.P.B. in such an unparalleled way in our special field of research—the mystic and the occult—is also and still our most effective method of propaganda, and was for that reason undoubtedly embodied by the two principal founders of The Theosophical Society in its second object.

In these later years I seem to observe a certain neglect of this inimitable

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principle of *comparison* for our purpose of theosophizing the world. A general decline seems apparent among our members in their knowledge or rather lack of knowledge and therefore of sympathy for what other faiths, other cultures, other seers, other experimenters with life, other thinkers, poets and writers, than just those of our own small Theosophical circle, or our own particular country or civilization, command of the world's wisdom and beauty.

It is true, nobody can ever hope to equal H. P. B.'s universal grasp of everything knowable under the sun, but we might at least make it one of our foremost duties, next to the practice of Universal Brotherhood of our first object, to imitate her in this respect also, each of us to the measure of his or her humbler capacity.

Such a book as these "check-lists," compiled by Mr. Hyatt, may almost seem to prove that H. P. B. had taken Francis Bacon's famous phrase, "I have taken all knowledge to be my province," as the great ambition of her life also. An example from the Introduction, given by Dr. C. Blake, anthropologist and zoologist, may illustrate this:

It is a fact that Madame Blavatsky knew more than I did on my own particular line of anthropology, etc. . . . her information was superior to my own on the subject of the Naulette Jaw . . . and refers to facts which she could not easily have gathered from any published book. . . . Madame Blavatsky, to my great astonishment, sprung upon me the fact that the raised beaches of Tarija were pliocene. I had always thought them pleistocene—following the line of reasoning of Darwin and Spotswood Wilson. The fact that these

beaches are pliocene has been proven to me since from the works of Gay, Isteria Fiscia de Chile, Castlenaw's book on Chile, and other works, though these out-of-the-way books had never then come into my hands, in spite of the fact that I had made a speciality of the subject; and not until Madame Blavatsky put me on the track of the pliocene did I hear of them. When Madame Blavatsky spoke of the fossil footprints from Carson, Indiana, U. S. A., I did not know of their existence and Mr. G. W. Bloxam, Assistant Secretary of the Anthropological Institute, afterward told me that a pamphlet on the subject in their library had never been out.

Similar experiences as these come to every specialist in any field of human intellectual activity, whether it be astronomy or geology, archæology or history, philosophy or mathematics, literature or psychology, who takes to study *The Secret Doctrine* with some care. Nothing seems not to be known by her, nothing escapes her critical attention, nothing is accepted on authority only, however great the glamour of a name. With unerring clear-sightedness weaknesses and fallacies in too easily accepted theories and hypotheses are pointed out, showing such a penetrating grasp of every subject under heaven as we can hardly hope that ever again shall be equalled.

Indeed the wonder that was H. P. B. can only be gradually realized as the years pass by, and as such special labours as the present book reveal more and more of the immense range of her polyhistrionic knowledge.

It is hoped that Mr. Hyatt's further labours may soon complete the second part of his undertaking, which will comprise also the authors and books

quoted in *Isis Unveiled*, besides those remaining of *The Secret Doctrine*.

A. A.

[The book is a labour of love and is not being published for sale. The author will be glad to send on request a copy to any journal that will print a review.]

POETRY

Collected Poems (1894-1940), by James H. Cousins.

To those who know Dr. Cousins' poetry this third volume of collected poems, which is a representative selection of his work covering nearly half a century, will need no recommendation, for they will already have been captured by the power of his creative imagination, his skill in word-painting, and the truly fairy glamour which only an Irish poet can cast over everything which he touches.

More than forty years have passed since the Irish Literary Revival, but its vision and enthusiasm still remain the centre of the author's inspiration, though his wanderings and life in Europe, India, Japan and America have enriched the beauty and extended the significance of his poetry; and his poems are witness to the truth which he himself has expressed that "in the realm of poetry . . . continental and national boundary-stones, which indicate the rich and delectable variety of nature and humanity, do not go deep enough to break the unity of life, or high enough to obscure its inspiration and illumination."

Read my confession here unfurled :
I am the lover of the world,
All things that cross my senses' verge
I seize, and in my being merge.

The author has never changed his early aspiration "to see the significance of the insignificant and to feel the eternal in the temporal," and still he is the poet who, as the *Times Literary Supplement* has said, "moves among immortal themes."

A tour in America led to the publication of collected poems in two volumes, *A Wandering Harp* (1932) and *A Bardic Pilgrimage* (1934). In this new volume the contents of a small subsequent book *The Oracle* and some recent poems have been added to the former collections.

Collected Poems (1894-1940) has been artistically produced by Kalā-ksetra, the International Arts Centre at Adyar, in two editions, a bookshelf edition in beautiful green cloth-boards (Price Rs 3-8-0), and a *de luxe edition* (Price Rs. 10) in a special blue binding, and with the author's autograph.

I.M.P.

INDIA

Mānava-Dharma-Sārah: The Essence of the Religion of the Human Race. Compiled by Dr. Bhagavan Das, M.A., D.Litt. 1940. Price Re. 0-8-0.

From the hands of our veteran Theosophist, Philosopher and Author, Bhagavan Das, the Servant of the Blessed One, a new book has again come forth for the instruction of humanity. It is a new and yet an old book, in its essential teachings of the oldest, and for the Aryan race if not for the whole of mankind of the most fundamental. It embodies the principles for the social organization of our race according to "vocational

classes," based on psychical and physical aptitudes acquired in the process of individual evolution under the law of karma. This is the true spiritual interpretation of the fatally mistaken practice of presentday rigid "hereditary castes" in Indian society. For that reason the book deserves to be widely spread and read. Author and publisher have done their utmost to that end by keeping the price at the exceedingly low figure of 8as. only. For a book of more than 270 pages this means that it can hardly cover the costs of production. And indeed, this book also—just as the same author's *Essential Unity of All Religions*, already reviewed in these columns—is *not meant to yield material profits, or to sell the Ancient Wisdom, but to spread it*. Therefore buy, buy, every one of you who can for that purpose spare a fraction of your wealth. And if you cannot read it, for it gives only the verbatim *Sanskrit* text of about 500 of the verses of a number of the old Shāstras without translation, then my advice is, to try to master the sacred language—one is never too old to learn—or give the book away to others who by this gift might be induced so to try.

A. A.

1. *Scenes from Islamic History*;
2. *Scenes from Indian Mythology*.

These two books, by Syed Mehdi Imam, M.A. (Oxon.), are published by MacMillan and are issued in a form suitable for use in schools and colleges. Price Re. 1-4-0 each.

The author has rendered a great service to India in writing these and also the third of the series, *The Folklore of Greece* (reviewed in our June 1940 issue).

For these books are inspired and original writings. In simple and beautiful language, in the form of little plays or spoken tableaux, the author presents events in Islamic history, tales from Hindu mythology, and legends of ancient Greece—all well selected. A literary reconstruction which is an achievement of beauty, simplicity and service.

In these days of confusion of dharma and division of the nation in the world which are also to be found in India, it is so refreshing to come across this contribution of a son of India toward Unity. It is no exaggeration to say that these books if rightly and widely used in the schools and colleges of India, would considerably help both Hindu and Muslim youth to understand and appreciate each other and come together and so to become, what they are—one nation.

Not only in India, but to all English-speaking citizens of the world these books are recommended as worthwhile reading.

D.

The Nabobs of Madras, by Henry Dodwell. Williams and Norgate. 10/6.

This is a very readable account of the early English colony in Madras, its life and manners. It was essentially a colony, a trading outpost of Britain planted on a foreign strand, and making little effort to enter into any relations other than business ones with their hosts, and if it reads as rather a shoddy imitation of English life, what more should be expected seeing that the England these adventurers had left was in its least heroic phase in the eighteenth century, and that they in particular were often the wastrels of

respectable families, or at best professed no more than mercenary objects in emigration. They were human enough, and not many of them seem to have deserved the opprobrium cast on them by Thackeray and others. Certainly they bore manfully many hardships and difficulties which their successors are spared today, from the four months' voyage from home onwards. It is strange to read that the climate of Madras was then generally praised for its healthiness, comparing very favourably with both Bombay and Calcutta, which seem then to have been veritable death-holes for Europeans.

One thing for which Madras owes gratitude to the bygone "Nabobs" is the roomy bungalows and shady gardens they affected. There is a spaciousness and leafy repose about Madras which is seldom found in a city of its size and importance.

H. V.

MORE VERSE

"Some of Us Remember": Poems of a New Era, by Annie C. McQueen. Price 50 cents.

This daintily published little brochure will have a special charm for older members of The Society, putting into gracious and apt expression some of our deepest feelings for the founders

and bygone leaders. The poetess has the gift of condensing thought and feeling into a few words that fit, and if all the others, addressed to subjects whose initials are unfamiliar, are half as appropriate as those we are able to recognize, the book should be stored with a very special photograph album, for use in evoking past contacts that we would fain keep ever present. Almost all will thrill responsively to the tributes to C. W. L., a triumph of happy phrasing, and to Dr. Besant, even more widely loved. The latter we quote:

Some thought she had left us
Our Lady dear,
Our Lady of graciousness,
Loyalty, cheer;
But she, our beloved,
Enfolded us still,
In the poise of her love
And the strength of her will.
We blessed her with sandal-wood,
Roses and lights,
We lauded her virtues
In reverent rites;
But she, our beloved,
Encompassed the whole
With the breadth of her mind
And the depth of her soul.

O never a parting,
Our Lady dear,
Can come to the souls
That love you here;
For living and dying,
Below and above,
Are lost in the might
Of a unified love.

H.V.

When Providence throws a good book in my way, I bow to its decree and purchase it as an act of piety.

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"IT CHANTED ITSELF"

The Brotherhood campaign, inaugurated in Great Britain by the General Secretary and his devoted band of helpers, has been warmly taken up in India, with the help and approval of our General Secretary. . . . At the request of a number of our travelling Inspectors who are organizing the movement in Southern India, I wrote them a few lines for daily repetition, morning and evening, as I did not feel that I could write a meditation, as they had asked me to do. Meditation seems to me to be a very individual thing, the working of one's own mind on some special theme; the most I could do was to suggest a theme. Here it is, as it chanted itself:

O Hidden Life, vibrant in every atom;

O Hidden Light, shining in every creature;

O Hidden Love, embracing all in Oneness;

May each, who feels himself as one with Thee,

Know he is therefore one with every other.

It sends forth successive waves of colour, pulsing outwards from the speaker, if rhythmically intoned or chanted, whether by the outer or the inner voice, and if some thousands would send these out over successive areas, we might create a very powerful effect on the mental atmosphere, preparing it for the Brotherhood campaign through October, November and December [1923].

ANNIE BESANT
(Watch-Tower, June 1923)



THE PRESIDENTIAL ADDRESS

TO THE 65th INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY, BENARES

26 December 1940

BRETHREN THROUGHOUT THE
WORLD:

Wherever you are, The Theosophical Society greets you, your International Headquarters at Adyar greets you, your President greets you, the Indian Section greets you, as in sacred Benares is being held both the Annual International Convention of The Society and the Golden Jubilee Convention of our Indian Section.

The thoughts of us all here assembled turn ardently first of all to those of our members who are suffering as a result of the homeric conflict taking place between the forces of Good and evil everywhere, both where there is overt warfare on the physical plane itself and where there is that other warfare never absent from the

world. Upon all our brethren in every land who are bearing the brunt of this great battle, we invoke the Blessing of our Elders, for we know that each is faithful to Them, to Theosophy and to The Theosophical Society, be the darkness round about him what it may. There is indeed heroism abroad in The Theosophical Society, and we are grateful to all who have the honour to display it, thus strengthening The Society to those high purposes for which it was established 65 years ago. Let them rest assured that they are helping to show the world the Way to Peace through the Victory of Good.

A LIGHT IN THE GLOOM

As ever, our Society stands immovable for Brotherhood amidst

EDITOR: GEORGE S. ARUNDALE

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South Africa: Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.

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PRESIDENTIAL AGENTS

Latin-America (Travelling): Mr. M. L. Coronado—1523 N. McCadden Place, Hollywood, Calif., U.S.A.

East Asia (China, Japan and adjacent territories): Mr. A. F. Knudsen—c/o Miss Elise Kohler, Palace Hotel, Shanghai.

Egypt: Mr. J. H. Pérès—P.O. Box 769, Cairo.

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Paraguay: Señor William Paats—Casilla de Correo 693, Asuncion.

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Travelling: Mr. C. Jinarājadāsa.

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World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.

the terrible prostitution of Brotherhood by those who are committed to its destruction. In many countries today the forms and organization of our movement have temporarily disappeared, and the Light of Theosophy has become dimmed by the dark gloom of what is nothing less than fratricide, for are we not all of the family of God? But the Life of our Society and the Light of Theosophy have survived all attacks upon them even in these almost Sunless lands, for every member cherishes them in his heart, knowing that the time must come when, as Brotherhood triumphs over hatred, his Section and its Lodges shall emerge immensely vivified by their present crucifixion, while the Light of Theosophy, never extinguished, shall shine with added brightness, quickening all with its Rays of Truth.

Many there are who *hope* that victory will come to the forces that champion the cause of Good in every land. Many there are who *believe* that victory will come. We Theosophists *know* that victory will come. But we know too that we have been born into this kingdom of the world to add our utmost strength to the quicker advent of victory, and I most earnestly hope that there is not a single member of The Theosophical Society, (still less a single Theosophist), who is not doing his own individual best to give power to

Good, fortified as he himself is by inclusion in a mighty Brotherhood on the very physical plane itself and by his access to that Well of Wisdom-Truth which is Theosophy. Thus equipped with the weapons of the Soul, he should indeed be a beacon-light to all of Courage, Understanding and calm Certainty.

TO ARMS! FOR BROTHERHOOD

Evil is abroad and the practical recognition, though not the fact, of the Universal Brotherhood of Humanity is gravely imperilled almost everywhere, and here and there set at naught. Thus is The Theosophical Society in danger; while the irrigation of the world with the sparkling waters of Theosophy suffers lamentable retardation. Hence the usurpation by wrong and tyranny and war of the throne of Right and of Justice and of Peace. Everywhere, therefore, be a country in active belligerency or not, every citizen in it has the urgent duty ceaselessly to engage for the Right, for Justice and for Peace in that universal war between Righteousness and unrighteousness, between Dharma and adharma, in the midst of which every country without exception lives its daily life, and which today is more catastrophic, more horror-ridden, than ever it has been before.

To arms! do I therefore say to all Theosophists. To arms with

the weapons of physical conflict if so be their dharma! But always to arms with the spiritual weapons fashioned in the flaming forge of the Love and the Justice of God!

But howsoever you may be called to arms, whether to the arms of physical warfare, or to weapons which "are not carnal, but mighty through God to the pulling down of strongholds," remember that you must never fight in any spirit of hatred or revenge, but only in reverent and brotherly fulfilment of the Law. Such is the true nature of Ahimsa, the true nature of harmlessness—not to refrain from fighting but to fight in a just cause nobly and with perfect chivalry towards your opponent, be his modes of fighting what they may.

Let us remember that our Lord the Christ was speaking of the dharma of the mountains, and on a mountain itself—physical or otherwise—and to chosen disciples, calling them into a mountain where alone the dharma of the mountain might be proclaimed, when He admonished them to resist not evil and to turn the other cheek when smitten on the one. He was not declaring the dharma of the plains which we who live in the plains are called to fulfil. The whole of the 5th chapter of St. Matthew in the Christian *New Testament* has been dangerously misunderstood and interpreted by those who would apply its mighty ex-

hortations to a setting other than that in which they were given.

REMEMBER THE MOTHERLAND!

And addressing an audience largely composed of my Indian fellow-members I say: Remember the heroic fight fought by the great second President of The Theosophical Society for the happiness of the Indian people and for the release of India's eternal glories for the blessing of the world. Remember her fight, which shall go down into history as a veritable epic of courage and of chivalry, and strive as she strove for the victory which still remains to be won. She is with us now as our General. She is Annie Besant—Warrior now as she ever was. Let the warrior spirit inspire us to serve our Motherland in her time of danger and of need.

I shall now ask you to listen as a few of our members sing that song which she herself composed in honour of her beloved land India.

[A Group of members sang:

INDIA

God save our Motherland,
God bless our much-loved Land;
God save our Ind!

Sing of her story old,
Sing of her heroes bold,
Sing of her hearts of gold,
God save our Ind!

Sing Ramachandra's praise,
Sing of the Rajput days;
God save our Ind!

Sing of great Akbar's sway,
Sing of Shivaji's day,
Sing boldly Freedom's lay,
God save our Ind!

Lord of the Burning Ground,
Send forth Thy damru sound,
God save our Ind!

Grant us the hero heart,
Careless of loss or smart,
As men to play our part,
God save our Ind!]

THE FRUITS OF OFFICE

Brethren,

I address you all for the last time as President unless you think fit to re-elect me to what is one of the most onerous, but wonderful, posts in the world. I know well that I cannot have satisfied every one of my constituents, for I can only do my own best, and the many different bests of us all are needed to ensure our Society's well-being.

Ours is in truth a Universal Brotherhood, a Rainbow of the White Light of the Unity of Life. As there are many Faiths to praise the glories of the One Truth, so are there many differences among our members to bear testimony to the abundant wealth that constitutes our Brotherhood; and my own mode of difference is but one among the many. I am thankful for all differences so long as they are differences dedicated to the cause of Truth as each is able to perceive it, and so long too as each difference is expressed, however emphatically, in terms of courtesy and appreci-

ative understanding towards all other honesties. I hope that during my term of office I have never failed either in courtesy or in appreciative understanding towards all who may have strengthened our cause by differing from me.

Many an outstanding fact have I learned during my membership of The Theosophical Society and especially my tenure of office as President of The Theosophical Society. One is that membership of The Theosophical Society is a wonderful *open sesame* to the hearts of members throughout the world. Go where you will, the home of a member of The Theosophical Society is your home, and you are king of it while you tarry there. Indeed have we within our own ranks achieved a rich measure of Brotherhood and thus have justified the gift to the world by the Members of a Brotherhood far more real, of course, of what is in truth Their Society.

A second outstanding fact is the stimulation in us by virtue of our membership of an unrestricted search for Truth. No dogma hedges us in. No orthodoxies confine us. No conventions blind or bind us. As members of The Theosophical Society and as students of Theosophy we are free to wander as we will in search of Truth, and so do we honour the wanderings of others. We are a Fellowship of Faiths just as we are a League of Nations, and thus do we find ourselves at home

in every facet of the Diamond of Truth as we find ourselves at home in every facet of the Diamond of Humanity—in every race, in every nation, in every community. I repeat: We Theosophists are free. For we seek Truth, and has it not been said "the Truth shall make you free"?

A third outstanding fact is that our Society is most richly endowed with splendid workers who count no sacrifice too great in the service of the Cause for which The Society stands. Onlookers, judging the virility of The Society by the extent of its prominence in the outer world, sometimes compare one period of its life detrimentally to another period. But I know that never was The Society more alive than it is today, never have its members been more enthusiastic than they are today, never have they been more eager to sacrifice than they are today—as The Society's finances at the present moment testify. Everywhere there are devoted and able men and women serving Theosophy and The Theosophical Society—some of them giving all their time, some giving every minute of their time that they can possibly spare.

UNEXAMPLED HEROISM

Our Society and Theosophy are in a danger at the present time which never before they have encountered. But to meet the dan-

ger there is a fine strength available no less from members who for the time being are inhibited from all outer activity, as in Poland, in Norway, in Denmark, in Holland, in Belgium, in France, and elsewhere, than from members who are fortunate enough to be free. My heart bleeds for our beloved Polish brethren who have suffered almost unmentionable horrors, yet who, in the midst of all their agony, endure their martyrdom with unexampled heroism and so are beautifully and wonderfully faithful to Theosophy and our Society. Great indeed shall be the resurrection of Poland out of a crucifixion such as she is now bearing, and great indeed must be The Society which is honoured by the membership of such men and women as these. Great indeed must be its Truths which thus inspire them. Need I say that The Society's resources are available to them all to the utmost? The difficulty lies in being certain that the help we are so proud to give will reach them. Our War Distress Relief Committee in London is exploring every possible avenue of help, but inaccessibility is for the moment increasing, and we can only do our best.

I specially wish to draw your attention to the heroism of our brethren in Finland. Their Section still lives, and a measure of freedom is still theirs, unlike the situation in Poland, and they live

most nobly, too, in the midst of sufferings only less acute than those of our Polish fellow-members.

Poland and Finland! What examples they are to us all! And how true it is, I think, that the wonderful silent and dangerous loyalty of our brethren in all the stricken countries is almost more potent than the more open and entirely safe loyalty which is available to all of us who are free from the encompassing of evil. But let us not appraise. The loyalty of all our members to Theosophy and to The Theosophical Society is universal and flawless. It has stood all tests everywhere, nowhere more splendidly than in Britain as Mr. Jinarājadāsa has just told you. Victory will come the sooner and the ensuing Peace will be the more righteous because members of The Theosophical Society, being weighed in the balances of Steadfastness, Worth and Devotion, are not found wanting, but are being found worthy of their elders, worthy of H. P. Blavatsky, worthy of Colonel Olcott, worthy of Dr. Besant, worthy of Bishop Leadbeater, worthy of all those great souls who in their lives have borne witness to the essential majesty of membership of The Theosophical Society and to the almost inconceivable uplift Theosophy confers upon its devotees. We are on the whole in good standing, I think, we Theosophists! And I say this in all humility, knowing well how

great is our mission and how difficult it is of fulfilment.

CONFIDENCE FOR THE FUTURE

We may look forward into the future with confidence, though each of us must work his hardest to make that confidence secure. A great inheritance has been entrusted to us by those who have gone before us. I think we shall pass it on to our successors unimpaired, so that it may be said of those who upheld the banner of Theosophy and of The Theosophical Society during the period of the greatest war the world has ever known that they proved worthy of the unique honour of being called to the colours of the Masters in such critical times.

THANKS TO ALL COLLEAGUES

May I take this opportunity of offering my grateful thanks to all my colleagues of the General Council who have so generously helped me during the term of my office, and specially to those who have held the greater offices in The Society? I think first of all of our noble and revered Vice-President whose wisdom and guidance have been so priceless in their value. With him I venture to couple our great and loved leader, Mr. Jinarājadāsa, whom we so thankfully welcome home to India, although the loss of his calm and radiant strength to our most valiant brethren in Britain in their time of

trial so magnificently borne must needs be an offset in some measure to India's gain. Throughout my term of office he has given me all possible encouragement and help, and I do indeed thank him. Then I think of Dr. G. Srinivasa Murti and Mr. N. Sri Ram, the former at present my Deputy, the latter our much revered Recording Secretary, and of the Bhikkhu Arya Asanga, now The Society's Treasurer. All these dear and valued friends have given me wonderful co-operation and most efficient service to The Society. I do not know where I should have been without them. I also owe a deep debt of gratitude to all our splendid workers at Adyar, who do so much to make Adyar the Abode of Peace and Power it undoubtedly is. Indeed have I been fortunate in all my colleagues throughout the world.

And no less fortunate have I been in all my fellow-members from each of whom streams forth affection and goodwill, which are priceless to me as President of The Theosophical Society.

It is also my happiness to thank Rukmini for all her help and wise counsel during my seven years of office. She has indeed caused my burden to be much lighter than otherwise it would have been.

HIMALAYAN HEIGHTS

But above all I humbly bow before Those without whose Bless-

ing no President, nor any other officer of The Society be he where he may, can in any way be worthy of his post. I bear thankful testimony to Their constant concern with the affairs of Their Society, no less constant now than in the days gone by, and I bear thankful testimony, too, to the wonderfully immediate help which, as far as is possible and within the Law, our beloved leaders, Dr. Besant and Bishop Leadbeater, are ever giving to The Society they so deeply loved and love and serve no less now. If my note of optimism with regard to The Society and its members is justified, and I know it is, it is because beyond them striving on the plains of earth lies the mighty mountain range of a spiritual Himalaya from which all good things flow down to earth to bless and fortify. May The Society and its members ever abide at the feet of their Himalaya in reverence and in service!

I declare open this International Convention of The Theosophical Society in the 65th year of its present incarnation, and I pray upon its deliberations the Holy Blessings of Those whose gift to the world it is.

GALLANT GREECE

Since preparing my Presidential Address and since delivering it I have received the following letter

from our brother, the General Secretary of The Theosophical Society in Greece :

The Theosophical Society in Greece address an appeal to your good self, dear President, and to your esteemed co-workers at Adyar, as well as to every free-minded people in the whole world, to express themselves properly concerning the unprovoked attack of violence from which our country suffers and against which she is unanimously and resolutely fighting with the aid of the Powers of Light.

I need hardly say that I feel the utmost confidence that Greece with all her splendid traditions will

triumphantly repel, as she is already repelling, those who are attempting to violate her national integrity. I read the letter to the members of the General Council at Benares, and it was at the wish of the members present that I am thus adding it to my Address. I am certain that all free-minded people throughout the world, and especially all Theosophists, are with gallant Greece as she stands for liberty and justice side by side with Britain and Britain's great Allies. That the Powers of Light send down upon Greece their Rays of Blessing, no less than upon Britain and her Allies, I have no doubt whatever.

George S. Arundale

It is the Rishis who have brought Britain and India together. It is the Rishis who have willed that Britain should be helped by India and India should be helped by Britain. Is there not a greater Government of the World than just those governments which we see in nation after nation? Is there not a great Purpose in this vast evolutionary scheme which extends from the lowest levels of consciousness in the mineral kingdom right up among the Gods Themselves? Is there not a mighty Destiny for every nation? Is there not a mighty Destiny for every people and for every faith? Are there not those Wise Men, those Divine Personages who, while recognizing the freedom of the will of you and me, still are constantly inclining us and the world to follow the pathway of our duty? Part, as it seems to me, of the expression of that Will has been the coming of Britain and India together.

—G. S. A.

WHAT IS TRUE YOGA ?¹

BY HIRENDRA NATH DATTA

Vice-President of The Theosophical Society

FRIENDS :

AT every Convention now, during the last seven years or more, I have been inflicting on you my nondescript addresses, so that it threatened almost to become an annual institution. To break this monotony, I respectfully begged our President to leave me out this year. But he was inexorable—as inexorable as Hitler—and wrote back : “I cannot excuse you from giving a Convention Lecture.” That proves—does it not?—that Hitlerism has infected the thought-atmosphere of the whole world and that even George Sydney Arundale is not immune from it. In due course came our President's *ukase* : “Take as your subject, if convenient, (*that* you will appreciate is only the velvet glove) something along the line of Yoga, in relation to some aspect of modern life, perhaps dealing with Yoga and War as well.” So here am I, once again on the Convention platform and cordially invite you to undergo your annual infliction.

A FALSE YOGI

As regards Herr Hitler², I have heard him spoken of by those with

pro-Nazi sympathies, as a great yogi, who has already out-distanced Kaiser Wilhelm, the all-highest, and is destined yet to achieve what Napoleon the Great failed to accomplish, namely establish a new world-order. For, it is pointed out, is not Hitler a strict vegetarian, a confirmed *Brahmachari* who has abjured sex for ever? He is, we are told, a mystic, practises high *tapas* in his lonely castle at Berchtesgaden and takes all his important decisions there, pacing with even steps in his solitary cell (only it is a big hall), in a sort of half-trance. It is not unlikely that Hitler is something of a yogi ; but the question is, is his Yoga of the right sort?

Hitler inevitably reminds a Theosophist of the white-robed Egyptian priest Agmahd, whom we know from that Theosophical classic, *The Idyll of the White Lotus*. We meet him there, set apart on his high pedestal, silent and statuesque, altogether removed from the ordinary life of man, equable, intolerable, impenetrable and immovable in a certain perfection of assuredness—pitiless, heartless,

¹ First Convention Lecture delivered at Benares, 26 December 1940.

² This “Herr” is with a double “r” shewing he has nothing feminine in his composition.

soulless—with unfathomable blue eyes, cold as though they were jewels, and withal cruel with the cruelty of the beast of prey. This Agmahd is a deep devotee, not of the Goddess of the White Lotus, the Spirit of light, love, truth, wisdom and grace, but of the dark devi, the spirit of negation, with the cold glare in her cruel eyes, full of an icy anger that flashes not but freezes, with her shining and gleaming robe and blood-red roses on her shoulders, with terrible serpents wreathing from her arms; in a word Agmahd is a worshipper, not of *Uma Haimavati*, who is *Vidya* incarnate and scatters golden seeds which in due season bear fruits of glory, but of *Avidya*, of *Kali Karali* and is the tool of this terrible goddess. You will recall the scene where this calm, crafty, clever priest lays bare his inmost soul and cries out: "*I demand power*"—power to work his indomitable and absolutely selfish will among all mankind and is prepared to pay the price. "Then utter the fatal words," the dark goddess says. Agmahd's face, (we read) changed. He stood still for some moments; then his face grew colder and more stony than any carven form. "I renounce my humanity," he said at last, slow and deliberate.

Hitler is exactly like that. He also has renounced his humanity. Who knows, he may be a reincarnation of Agmahd himself. He is

also intoxicated by the frenzy of power. Blinded by his own conceit, this yogi (if he is one) has also been wreaking his all-embracing cruelty. Stern, self-absorbed, self-conscious, he also has been satiating his hunger for self-gratification, which he cherishes like a serpent next his heart. That explains the "frightfulness" which has marked his conquering career over devastated Europe. That explains his un pitying ruthlessness. Hear the testimony of an eye-witness in Flanders, Major Mahamed Akbar Khan:

It is extremely hard to describe the way they (*i.e.*, the Germans) treated the unarmed refugees. They bombed and machine-gunned them. I saw it with my own eyes, at least twice. It was most tragic to see old men and women and children in a state of starvation, out in the open, in rain and mud—not knowing where to go—and then being shot and fired at.

That also explains Hitler's permitting, as a matter of policy, the ravishment and violation of young women and even of girls in their teens, in the conquered countries. Let me quote from a recent issue of *Conscience*, the following information received by Dr. Arundale from "a reliable source":

In order to devitalize to the utmost the nation to which that information relates, the German authorities have the regular practice of sending to the German concentration camps as many

girls as possible between the ages of 15 and 25, so that not only may they have hard labour in these camps but may be defiled by the brutes who have charge of them. When no longer of any use, these martyrs are returned to their homes, utterly broken in heart, in mind and in body. . . Many, of course, go mad.

It is a fact that Hitler still enjoys the strong backing of the German nation. But it is as certain, as the night follows the day, that Herr Hitler will soon meet the same fate as overtook his prototype Agmahd. For you cannot fool all men for all time. The sovereign people, betrayed and lied-to by false and perjured lips, will one day rise in revolt; and enraged crowds, surging compact and close-packed, will first murmur at the gate of his castle, until their murmurs swell into a great roar and then will rush forward in their fury and trample Hitler to the dust, as they did Agmahd in the old days. Thus his body will perish. But, we may be sure, *that* will not be the ending of his soul, tainted dark as it is with the lust of power and ambition. This false yogi will be born again and again and further slide down the Avernus of black magic—for he has to qualify for the "office" (*adhikāra*) of Ravana himself in a future Manvantara, and has step by step to rise to that wicked eminence, so graphically limned by the Gospel of Humanity (*The Gita*):

Ashapashashatair Badhah Kama-Krodha-parayanah: "Bound by a thousand fetters of desire and dominated by *Kama* and hate, he works unrighteously for more and more possessions."

Iyate Kama-bhogartham-Anyanartha-Sanchayam: "And by and by comes to regard himself in his purblind pride as the unrivalled overlord of the Universe—the one and only one: (*Iswaroham Aham Bhogi*), (shall we say—yogi?)"

Siddhoham Balavan Sukhi Adhyo bhijanaban Asmi Ko nyasti sadrisho Maya.

PSEUDO-OCCULTISM

I have been reading recently Madame Alexandra David-Neel's *With Mystics and Magicians in Tibet*. She is a Frenchwoman, studied at the Sorbonne in Paris, and was for a time Professor at the Brussels "Université Nouvelle." She is a practising Buddhist and has spent fourteen consecutive years in various parts of Tibet, where she was initiated a "Lady Lama." Her book bears the impress of truth, and where she personally vouches for an incident we need have no hesitation in accepting it as true. Naturally, she has to say a great deal about the yogis of Tibet, the anchorites, mystics and magicians. Among other things, she relates some incidents connected with her personal contacts with what is called in Tibet *Tumo* and *Lung-gom*.

The word *Tumo* in Tibetan means heat, warmth, but technically it connotes a form of Hatha Yoga, whereby such extreme heat is produced inside the body as keeps the practiser not only alive but comfortable even in mid-winter on the snowy hills of Tibet, at an altitude varying between 11,000 and 18,000 feet. We are told that upon a frosty night anchorites, who think themselves capable of victoriously enduring the test, are led to the shore of a river or a lake. A moonlit night, with a hard wind blowing, is usually chosen.

The neophytes sit on the ground, cross-legged and naked. Sheets are dipped in the icy water; each man wraps himself in one of them and must dry it on his body. As soon as the sheet has become dry, it is again dipped in the water and placed on the novice's body to be dried up as before. The operation goes on in that way until daybreak. Then he who has dried the largest number of sheets (sometimes as many as forty) is acknowledged the winner of the competition.

Madame Neel says that she has witnessed these exhibitions with her own eyes and has herself obtained remarkable results from what she calls her small experience of this *Tumo*.

As regards *Lung-gom*, that also is a form of Hatha Yoga which develops the power of levitation and enables the *Lung-gom-pa* to take extraordinarily long tramps with amazing rapidity and nimble-

ness. The man does not run but lifts himself from the ground and proceeds by leaps, with a perfectly impassive face, eyes wide-open with their gaze fixed on some invisible far-distant object, somewhere high up in space. *Lung-gom* is, I believe, the same thing as the Tantriks speak of as *Khecharagati*. The practiser's body becomes by and by so light that it floats, as it were, in the air. Madame Neel says that she has been lucky enough to catch a glimpse of three adepts of this art at different places in Tibet.

Suppose one has become a proficient in these and similar "psychic sports," is a past master of these and other "psychic arts"—technically called Siddhis, such as clairvoyance, clairaudience, telepathy, psychometry, etc., etc.—but *cui bono*, of what profit is it all to him? One is reminded in this connection of a story connected with the Lord Buddha. It is related that the Buddha was once journeying with some of his disciples and met an emaciated yogi all alone in a hut in the middle of a forest.

The Master stopped and enquired how long the man had been living there practising austerities. "Twenty-five years," answered the yogi. "And what power have you acquired by such long and arduous exertion?" asked the Buddha. "I am able to cross a river by walking on the water," proudly replied the anchorite.

"My poor fellow!" said the Buddha with commiseration; "have you really wasted so many years for such trifling result? Why, the ferryman will take you to the opposite bank for a small coin."

The question is: "Is the psychic on the path of *true* Yoga?" My answer is: "By no means." Did not Patanjali admonish us 2,000 years ago that the so-called *Siddhis* are really hampers—not helps but hindrances for the yogi?

Te Vyutthane Siddhayah Samadhau Upasargah.

So our President-Mother characterized them as "pseudo-occultism," and her colleague, the late Mr. G. N. Chakravarti, warned us against being allured by the ignis-fatuus gleam that flits across the psychic's vision, tempting him to the bypaths of psychism and the mayavic regions of the astral plane.

These psychic arts, as our Mother cogently points out, are often turned to selfish and self-regarding purposes, instead of being used for service, for the uplifting of humanity—thereby strengthening one's lower self "that covets and grasps and holds and sets itself against all others," and in due course he slips into black magic and enters the ranks of the adversary.

It is true that a few mystics endowed with sensitive sensoriums develop psychic powers, in spite of themselves. These powers wait on them (I am using the words

of the *Bhagabata Purāna*) like bonds-maidens (*Shulka Dāsi* is the word used), ready to carry out their slightest wishes. But being true yogis, they never use those powers for self-indulgence or self-aggrandizement or even for self-evolution. They hold those powers on trust for the uplifting of humanity, and make themselves channels so that the great life of God might be scattered through them more abundantly over our world. So, we may be sure, the acquiring of Siddhis is not true Yoga.

TRUE YOGA

What then is true Yoga?

As you know, Yoga means union. Union of whom with whom? Union of the individual self with the Universal Self, of the *Jīvātma* with the *Paramātma*.

Sanyogo yoga ityukto, jivatma-paramatmanoh.

"Yoga is at-one-ment—to be united with God." This union is not a transient unity like that of the cloud with the ocean in the familiar phenomenon of the water-spout, but a sempiternal unification like that of the dew-drop slipping into the shoreless sea and becoming one with it:

Yatha nadyah syandamanah samudre, Astangachchhanti nama-rupe vihaya.

The Vedantist speaks of this as "Brahma-Sājuya" when the Jiva

becomes utterly merged "like a fish in the sea" in the ocean of Divine Bliss. The mystic regards this as "amalgamation with God, immersion in the Absolute, absorption in the Divine Dark or self-loss in the nudity of Pure Being." So, we read in *The Voice of the Silence*:

Where is thy individuality, lanoo? Where the lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the Eternal Radiance.

Patanjali in his *Yoga Sutras* speaks of this as *Swarupe Avasthanam*, when with the total inhibition of the processes of the psyche, who, by the way in her delusion, prefers, as Arthur Wells puts it, the earthly wedlock with the terrestrial self—*Bhutātma*, the physical Ego—rather than her divine husband, the celestial self—*Pratyagātma*, the *Purusha*—I say, with the total inhibition of the processes of this psyche the *Purusha*, the Monad, rests in his own Self. Patanjali is here echoing the teaching of an ancient Upanishad, where the Rishi speaking of this exalted state says:

Esha Sanprasadah asmat sharirat samutthaya paran jyotir upasānpadya swena rūpena abhinispadyate.

This Ego, rising above the body and having attained the pure light rests in his *swarupa*, "his own true self."

This must be so, because to mount to God is really to enter into

One's Self. So the poet Tennyson, who was a mystic himself, advised us "to dive into the temple-cave of our own self"—that is, "to sink into the depths of our being."

In order to appreciate the position of Patanjali in the *Yoga Sutras*, it is necessary to bear in mind that according to the Sankhya system (which Patanjali accepts and endorses in full), each Monad or *Purusha* is primevally attached to and associated with a psychic apparatus called *Linga*, which is his distinctive mark and which he keeps appropriated for his own end until the achievement of *Kaivalya* or emancipation, which, as we have seen, is no other than *Swarupe Avasthanam*. *Muktir hitwanyatharupam swarupena vyavasthitih.*

On attainment of Mukti, the specialized fragment of *Prakriti*, associated with the particular *Purusha* so emancipated, returns to and is merged in the ocean of *Prakriti*.

THE STORY OF THE MONAD

At this point may I, with your permission, make a short excursion into metaphysics? How and why did the Monad, the *Pratyagātma* (who as we know is a divine fragment, a spark of the Divine Flame and so transcendent in its own nature)—how and why has he become entangled with the psyche? Well, by his self-will:

Monokritena Ayāti Asmin sharire (Prasna Upanishad).

He willed to enter *Prapancha*, the fivefold Universe, and to become immanent. Having so willed, he became the triune *Jivātma* with its three higher *Koshas* named *Hirānamaya*, *Anandamaya* and *Vijñānamaya*—the Causal body, the Buddhic body and the Spiritual body of Theosophy—collectively called the "Karana sarira." So Madame Blavatsky used to say: "The unit becomes three." How? The Monad, *Chinmatra* (the unit of Consciousness), sends down a ray, in its process of descent, which, appropriating the necessary material from *Brahmaloka*, *Prajapataloka* and the *Arupa* level of *Devaloka*, for serving as its vehicles for functioning on those planes of *Prapancha*, shines out as a central focus of consciousness, as the *Jivātma*, the Ego of western psychology. But the process of descent does not stop there. "The unit becomes three and three generate four" (H. P. B.). How? The *Jivātma*, in his turn, puts down a fragment of himself into incarnation in the lower planes, namely the *Rupa* level of *Devaloka*, *Pitṛiloka* (astral plane) and *Manushyaloka* (physical plane) with its etheric and sub-etheric levels, ensheathing itself in bodies of mental, astral and physical matter—the *Manomaya*, *Pranamaya* and *Annamaya* *Koshas* of the Vedantist—the mental body, the astral body and the physical body with its twofold sub-

division (the gross and the etheric) collectively called the *Sthula* and the *Suksma sarira*. This fragment of the Ego—really its reflection and so-called *Chidavasha*—is the Personality of western psychology, our illusory, terrestrial self—our *Bhutātma*. Now the descent is complete, for, as the Upanishad tells us:

Shariram abhisanpadyamanah pāpma bhiih Sansriyate (Bri., 4-3-8).

With the process of Yoga, the return movement begins. "The Four have to become the Three and the Three to expand into the Absolute One" (H. P. B.). That is, the yogi has first to climb from the lower *Bhutātma* to the higher *Jivātma*, and then pass beyond that higher to the highest, the *Pratyagātma*, when that comes into view. So Madame Blavatsky advised the aspirant to "merge the Personality in the Ego and the Ego in the Monad and thereby become One with the Universal All." That is the true spiritual life, that is the end and aim of Yoga, and when that is achieved, man has fulfilled his highest destiny. He has returned to God, from whom he was emanated in the immemorial past and can now say with the Christ: "*Consummation est*: It is finished"; or with the Buddha: "*Vusitan Brahmachariyam*: Lived out is the Holy Life"; or with the Vedantin: "*Dhanyohan Kritakrit-yoham saphalan jibitan mama*."

THE PATH OF YOGA

How is this consummation to be accomplished? First of all, the aspirant, instead of drifting with the current as the majority of us do, must take himself definitely in hand and start to work steadily at self-purification—what is technically called *Chitta-Shuddhi*, that is, to unmake and remake himself.

This is necessarily a long and slow process and has to be built up laboriously, requiring years of arduous self-discipline. So, we hear of the steep and thorny path of true Yoga, in which the subjugation of the lower nature is most rigorously insisted on. As regards purification, Patanjali sums it up in two words, *Yama* and *Niyama*, to be practised “without haste but without rest.” The yogi has to cease from wrong-doing, *Navirato Duscharitat*, give up self-indulgence, become passion-proof crushing and annihilating all desires in the retort of an unflinching will, cultivate charity and tolerance and love for all, perform Karma impersonally in His name and for His sake; in a word, renounce the self, unconditionally and absolutely, in thought as in action.

So, Dr. Besant says: “Purity, selflessness, devotion, utter self-surrender, utmost abnegation must be found in the yogi ere he touches the ark of occultism, for, without these any success is a defeat.” So, he has, she says, to give and not to

take, help and not to hold, and pour out without looking for return and to go forward, donning, as she puts it, the armour of purity and the helmet of unselfishness. In a word, he has to transcend the personality, nay eliminate it altogether, so that the very idea of the separated life is entirely obliterated and he becomes pure, physically, emotionally and intellectually, and the master of his thoughts and passions.

I have not time for detailed treatment and must hurry on. According to Patanjali's technique, after *Yama* and *Niyama* come *Asana* (posture) *Pranayama* (breath-control) and *Pratyahara* (mind-control). As H.P.B. said, ecstasy is reached by this inward control and the command of the Self over the physical Ego, his whole organism, both physical and psychical, so that as the result of a life of rigid temperance in all things, the animal nature is subdued and the yogi's bodies become perfect instruments for the Divine Player within to play upon.

These Bahiranga (exoteric) limbs of Yoga, which Patanjali has told us is *Astanga*, are in due course to be followed by the three esoteric (*Antaranga*) limbs, viz., *Dharana*, *Dhyana* and *Samadhi*, that is to say, the yogi “has to pass progressively from concentrated thought (*Dhāraṇa*) to meditation (*Dhyāna*), and from meditation to profound

contemplation in which everything within him stands still (*Samādhi*).”

So Patanjali says: *Deshabandah Chittasya Dharana. Tatra Pratyai-katanata Dhyanam.*

True concentration is self-forgetting attentiveness and must be so deep, intense and one-pointed that the yogi becomes oblivious of all else beside the object of concentration. Next comes *Dhyāna*—meditation. The object of meditation may be almost anything—*yathā-bhimata-dhyanat va*—“a picture a statue, a tree, a distant hillside, a growing plant, running water, little living things.” We need not, with Kant, go to the starry heavens. “A little thing—the quantity of a hazelnut” will do for us, as it did for Lady Julian long ago.

The yogi thus alters his mental equilibrium and “puts to sleep that normal self” which usually wakes and awakens that “transcendental self” which usually sleeps.

By now, the yogi must have left behind the operations of the understanding and of the lower mind and risen from analysis to synthesis. This *Dhyāna* is the necessary prelude to *Samādhi*—pure contemplation, that state in which the yogi enters into communion with Reality and rising to the higher levels of consciousness comes into touch with the larger Life in which we are all immersed. So it is said: “Be still, be still and know.”

When *Samādhi* deepens into super-*samādhi*—what is termed by Patanjali, “a-samprajnata”—the soul is left alone in silence; and in that silence the voice of the Divine in him is heard and the Uncreate Light shines out before his inner eye. In that *lux eterna*, all barriers melt away and the self mingles with the boundless All:

Atha yatra Ahameva idan sarvam Asmi iti manyate (Br., 4-3-20).

THE TRUE YOGI

That then is true Yoga. In that exalted ecstasy, the yogi gets unknown revelations of glory, wisdom and bliss.

What is more,—by this time the yogi's spiritual nature being fully awake and active, he grasps the One in the vortex of the many and in the words of *The Gita*, he sees Him everywhere:

Yo mām pashyati sarvatra sarvan cha mayi pashyati.

So Sri Krishna, the Maha-yogi, the Great Lord of Yoga, assures us:

Sarvabhutastham ātmanan

Sarvabhutani chatmani

Ekshate Yoga-juktatmā

Sarvatra sama-darshana.

“The true yogi, he who is harmonized in Yoga, sees the Self in all beings and all beings in the Self—having achieved *sama-drishhti* everywhere.”

The yogi has now finished his task!

THEOSOPHY IN INDIA—WHENCE, HOW AND WHITHER¹

BY G. N. GOKHALE

General Secretary of The Theosophical Society in India

WHEN the President sat down to prepare the menu for this great feast, he evidently thought that you would all relish a little *chutnie* after the delicious sweets you have had and are going to have here: and I obey the call, if only to heighten the value of the nourishment. In discharging this duty I have had necessarily to draw upon what our Elders have taught us; and if I have lifted things wholesale, please do not be surprised. Do you not expect to find traces of the mother's milk in the baby's blood? So please bear with me for a while. It is only an hour!

Having accepted the task, I thought this Jubilee year of the Indian Section would be a fitting occasion to review Theosophy in India in all its three aspects—Whence, How and Whither. For, we have to bear in mind all along, that our future cannot but be founded on our past. Just as a lens focusses the light of the Sun to a point, to send it out again in an ever-expanding cone into the future: so

is our past gathered together in the present, and the future can only be a continuation of the same. Perhaps it is true that the lens shifts its position in time: and so, the point we call Present moves on as we gather more and more experience, and it never really reaches the expanding cone. Anyway we all live in the Point in the Now; but that necessarily includes the Past and the Future, without which there is no Present.

We must therefore ask ourselves first: What has been the Theosophist in India in the past? What has been our knowledge of God in the past? How have we understood that word in this our Aryavarta?

INDIA'S GREATEST TRUTH-GIFT

To get a correct idea of what our forefathers meant by that term God, *Theos*, we have to go back into the dim past of history when the Aryan Race was founded, round the Sacred Island in the Gobi Sea, as we believe, or at least to those times when they settled down in India. We must trace the vicissitudes through which this Idea has passed.

That is a big historical task, for which I have neither the capacity nor the time. So what I propose to do is to dive down into these depths, and bring up whatever shell comes to my hand, and place it before you. Whether it contains any pearls, you will have to decide for yourselves.

Now orientalists and other historians have studied these things with a patience and perseverance which commands our greatest admiration. They have described to us in detail the struggles between various Gods for supremacy, and how Indra held sway at one time amongst the child humanity, Varuna at another, and so on. They have even determined for us when each hymn of the Vedas was written. It is true that the recent discoveries in Mohenjodaro and Harappa have slightly upset their calculations, but the orientalists give us the sequence fairly correctly. I am afraid I am entirely ignorant of these researches, but from what little I have read, their whole method seems to me to be like describing the contents of the head from a study of the headdress. Because a man puts on an English hat they conclude that he must be an Englishman, and when he seems to discard it for a Gandhi cap, they feel certain that he must have become a confirmed Indian patriot. Now we must admit that the change in the headdress must be a result of some

change within the head, but it does not necessarily follow that it is any real change of heart. Whether the Trinity came into its own some century B.C. or A.D. does not, I submit, make any real difference to the Idea of God that has dominated the Aryan Race. When they were on the North Pole they naturally wrote of the long long twilights, and then of the glorious sunshine. Their imagery, which is after all meant to convey the Unknown in terms of the known, must have changed, but their concept of the Unknown was something fundamental which could not change so easily.

This method of judging the contents of the head from the head-gear has been further complicated by the fact that the word *Devas* in Sanskrit has been translated as "Gods." The result is that Aryavarta—the Land of the Aryans—has been known for its innumerable temples full of the strangest of Gods, instead of Angels or Ferishtas and Avatars—Divine Men. The land is dotted all over with a multitude of such shrines, but the Indian has never forgotten that behind all these stands the ONE—Eternal, Immortal—and when he worships, he worships that ONE within. The very multiplicity of the images—not idols—is the surest guarantee that we are worshipping neither the multitude nor the idol. We worship fossils,

¹ Fourth Convention Lecture delivered in Benares, 29 December 1940.

or just paint ordinary stones with read lead, than which no better paint is yet known to science. We worship stone images, wooden images, or those made in brass, silver or gold. We worship the cow, the cobra. A mouse has an honoured place in our temples, and we worship the very tools with which we do our mundane work.

In India every morning, we remembered our seven sacred cities, twelve Jyotirlingas, four Dharmas, six famous confluences of rivers, five lakes; and hundreds of devout Hindus spent the latter part of their life in visiting these places. As they moved from Kedar to Rameshwaram, and Dwaraka to Puri, they described a veritable cross over the country. Their life moved round these centres, as our consciousness moves round our nerves, with the Head, Heart and Hand centres in holy Prayag, Kashi and Gaya. But the Aryans in India were a joyous crowd, whose God did not live in heaven alone. He did express Himself a little more clearly, through His officials the Devas, to whom the Shrines in these holy places were dedicated, as He did through Saints and other holy men; but the Aryans' God existed in the sinner, in the gambling of the cheat as well. He lived in a thousand heads and a thousand eyes and a thousand feet. He filled the whole Universe, all that is and that is to be, the living and

the non-living and remained—the One Eternal, Immortal, Invisible—and the true Aryan's life was centred round the ideal of finding Him out as such. He was constantly trying to see the One in the Many and the Many in the One, and everybody looked forward to that day when he would be able to say: "I and my Beloved are One." Well, that has been "*Theos* the One" in India from ancient times.

Although God did reside in everybody some had to dig down a little deeper to get at Him; and in order to help him to work from his own stage, the Aryan in India evolved a Social Polity of his own, in which there was room for everybody. Every one had a place of his own, and an honoured one at that—a place where even his very shortcomings were yoked to the Common Good. His life was based not on Suppression but on Sublimation. Varnashrama Dharma was this Social Polity, but the goal of every one's life was the same—reaching the God within. Every individual was enjoined to follow the path of Non-killing, Truth, etc.

That is the Eternal Religion. It must be kept in mind, all along, that these terms referred to the God within and not to the body without. So Non-killing meant "not killing the One God," acting from within, beginning with oneself, by not losing one's own temper,

or by yielding to the six enemies—Kāma, Krodha, etc. Truth was seeking the One who alone truly resides within every one. *Asteya* meant not depriving another of the Spirit within, by taking from him more than we give him, and so on. This has been "*Theos* the Many" in India. The two taken together, "One in the Many and the Many in the One," has formed the Wisdom of God, the Theosophy in India from times immemorial whatever outer form it has taken or may take.

CHALLENGED THROUGH THE AGES

While the Aryans lived this Ideal, they were a happy, adventurous and hence a victorious and prosperous lot. But along with plenty came the seeds of the downfall. Those born with a silver spoon in their mouth, were more anxious to preserve it, than those who knew how to get a new one. We became rich men—men who are afraid of losing what they have, as a Samskrit poet has aptly described them. Then we began to apply the terms that referred to the Spirit within, to the body without. Non-killing became not killing the other man, even if it meant allowing his Spirit to run riot. Truth meant the truth that was convenient to ourselves. *Asteya* meant not taking things by stealth, and so on. Fear entered the hearts of the fearless, and degeneration set in. Sons of Brahmins began to hold on to their fathers'

privileges, whether they in turn deserved them or not. Men born in Kshatriya families claimed to rule only because they were the sons of kings; and so the Division of Society by Functions hardened into Caste. Every one of these divisions grew a shell round itself in sheer self-defence, so much so that they refused to touch each other. Ashrama Dharma became mere touch-me-not, and took precedence over Varna Dharma, and we have seen how the Individual's Dharma was already misunderstood. The country naturally could not stand united before invaders who came again and again, and slowly we reached the present stage.

Anything like a consistent history of this fall—even if only to see what lesson it has to teach us—is beyond my capacity; but I see in it all a challenge to our ability to hear the fundamental note of the land in all these clashes. Could we see the face of God in the invaders? . . . That was the question of questions before us. After the Mussalmans had come and more or less settled down in the country, the old Aryans became Hindus, and Guru Nanak came to remind us of our goal, about the end of the fifteenth century, when he declared that there was "No Hindu no Turk." After him Akbar, from his throne, struck the same note in his "Tahuddi-Ilahi" about the end of

the sixteenth century. It was only when both had failed more or less, that another Servant of Those that guide the destinies of Nations, Shivaji, came along to show that seeing God in the invader was not necessarily touching his feet, in a so-called non-violent manner, but by restraining him with force if necessary, when he transgressed the Laws of God. That is what Shivaji did when he opposed the arrogance of the Rulers but never Islam; and it is well known how he treated captured Muslim ladies with honour, and how his largesses were freely distributed amongst Muslim *Fakirs* as they were to Hindu *Bairagis*. All these showed to India the truly Aryan Path, but we did not learn the lesson. So when the Hindus and Muslims had neutralized each other, came in another invader, the British, again asking the same question.

Christianity was now already in the land, but with the coming of the British Christianity rose to political power. Luckily the Britishers' Christianity was of the milder variety. Still they felt that theirs was the only true religion, and their missionaries expressed this in no uncertain terms. That was so radically against the fundamental note of the land, that even the degenerate Indians mutinied, the spark that set fire being a bit of fat smeared on cartridges. Thank God, the Britisher took the hint, and

Queen Victoria in her Great Proclamation reverted to the key-note of India, and so made British rule possible. If the Hindus had learnt their lesson, and made room for Islam and Christianity in their Pantheistic Pantheon, and if the Muslims had accepted that position, which retained for them complete freedom, as it does for those who choose to worship Shiva or Vishnu alike, the whole religious problem in India would have been solved. All we had to do was to add two more temples to the great host we already had in the land. It is interesting that in the Maratha records, Musjids were already described as *Shunylayas*—temples without images—and if the Christian Churches had been made and treated as *Christalayas* the thing would have been done. But alas! this did not come off.

INDIA IS NEAR TO DEATH

About the time that the British rose to power, the sun of science had just risen, this time in the West, and they naturally brought with them that particular sunshine into our lives. We were so dazzled by it that we could not distinguish between the Lord and his locomotive, and knelt before both. The Englishman had decided to teach us his language partly because Macaulay hoped we would all turn Christians that way. Grammarians and philosophers as we all

are, we plunged into his books, and devoured his Huxley, his Spenser, his Burke, his account of the French Revolution, and so forth. We saw that *material* success had led the western scientists to conclude that they knew everything. Evidently finding it difficult to forget their clash with the Ecclesiastical power, they saw no necessity for God, even as a hypothesis, because Matter had all the potency of Life. We envied the British their freedom—even from God. We thought the secret of his character lay in the brandy we saw him imbibe every day, and in our desire to please him which we did not, and in our hurry to be like him we began with that beverage. We also started railing against "idol worship," and agreed with him that God was no longer required. Religion, in fact everything that was not "Made in England," ceased to please us. We disliked the old, and knew not what new to take. As in Æsop's fable what the whirlwind of Muslims had failed to achieve, the sun of science accomplished in a trice. We took off the mantle that had given us warmth and protected us for centuries. Our Ahimsa turned into sycophancy, and convenient half-truths took the place of Satya. And this is how *The Amrita Bazaar Patrika* summed up the situation in 1879:

India is dead to all sense of honour and glory. India is an inert mass which

no power of late has been able to move. . . . India has no heart and those of her children who have as yet any portion of it left have been deadened by blank despair. Talk of regenerating India to the Indians. . . . What can the doctor do? The patient is already stiff and cold.

THE GREAT ONES INTERVENE

If the patient was to revive—as he has done—it was first necessary to rouse in him the will-to-live, to make him call up his strength from within, to set up his mental, astral and etheric currents right. It was necessary to remind the dying disbeliever, that this Vedic-scientific Dharma, his religion, was as much based upon the Laws of God as science was, and they were but the two inseparable poles of one magnet. That His Laws held good whether we agreed or no. That His Agents, the Hierarchy of His servants, still watched over the destinies of Nations as they had done before.

It was necessary to get a Doctor who himself was not deadened with despair, who had a vision of the glorious Ind that was and that is to be. He had to be a foreigner because no Indian who had breathed the poisonous atmosphere could rise above it, and yet he had to be a foreigner who was different from the Britisher, who moved about the land in gas-masks. On looking round the world, the Great Ones found only two persons—a Colonel

from the U.S.A. and a Russian lady who could do that trick; and They invited them to this thankless task, which those Servants of Light accepted.

How thoroughly they were fitted for the work was seen at Bombay on 16 February 1879, when the venerable bearded Colonel, after sitting up on deck to catch the glimpse of this Land till 1 a.m., on touching land, kissed the granite step of this Sacred Soil—his instinctive act of Pooja. It is true that scholars like Hunter and Taylor had studied our Vedas before; but as the Colonel himself tells us, the great Max-Muller once took great pains to explain to him that "they had found no evidence anywhere of the pretended esoteric meaning," and did his best to persuade him, not "to pander to the superstitious beliefs of the Hindus in such follies." The Colonel relates how he explained to the great scholar that he himself had the clearest evidence at first hand that the Rishis live and work for humanity today as they ever have, and that the claims of Patanjali as to the Siddhis were to his certain knowledge true. The Founders not only proclaimed this from the housetops but constantly proved it to everybody—H.P.B. with her phenomena and H.S.O. later with his wonderful healing—that they themselves possessed these powers. The orientalists had only admired our

grammar. The Theosophists did more, and when one of these heckling scholars wondered in a meeting how the Colonel could understand in a few months what they had failed to find out in twenty years, and a person in the audience shouted "*Brains*, sir," he expressed a great truth, though "heart" would have been a better word. The Colonel read our literature with sympathy, and so could reach its depths and show us gems which are of great practical use today. Unlike the missionaries, who only railed at our religion and idolatry, Theosophists showed us all the gold in the old and restored to us our self-respect. The others dealt in words, the Founders gave us their meaning. That was the difference between knowledge and wisdom.

Unlike our British rulers these two had "crossed many seas and baffled many storms" only to meet and to live with "our dear Heathens," and so they took a house in the "native quarters" and made it their home—the first foreigners to do so. "Making no call at the Government House nor social advances to the European class, who were as densely ignorant of Hinduism and Hindus as they were of our plans," the Founders paid the full penalty for their independence, including surveillance; and it was only after the respectable Editor of the respectable paper, *The Pioneer*, had joined them and they

had carried their campaign into the very holy of holies at Simla, that things improved, although the missionaries continued to harass them for a long, long time. They braved all this for the sake of dear India; and what is more, when members resigned from The Society to please their rulers, or when Indians let them down as they did very often, the Founders refused to take them as the real India.

COLONEL OLCOTT AND INDIA'S REGENERATION

Being thoroughly grounded in the First Eternal Principles on which all religions are based, the Colonel was thoroughly at home in all. This is what happened when he was once confronted at Lucknow with a lecture on Islam.

Posters and handbills were already issued, and the whole Muslim public were to be present. Escape being out of the question, I borrowed a copy of Sale's *Koran* and sat up all night to read it. Here I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system. I had never before realized so fully the incomparable value of Theosophy as an interpreter of religious systems.

At the end of the lecture, a devout Muslim expressed a wish that their children knew one-tenth as much about their religion as the Colonel did.

Later in Poona one of his Jewish friends dressed him in Jewish costume—turban, gaberdine and all, he already had the beard—and presented him to a venerable old Rabbi, with whom he had some conversation; the latter refused to believe that the Colonel was a mere Gentile.

Again, he gave in Bombay a lecture on Zoroastrianism, and "endeavoured to show its spiritual character, and its identity with Hinduism and Buddhism in the matter of yoga training and awakening of spiritual powers in man"; a subscription was raised on the spot and 20,000 copies of the lecture and its Gujarati translation were subsequently distributed.

A special Durbar of Jains was held to meet the Founders, by the most learned of Jain priests and the Chief Jatti in Bombay, and here after a good deal of cross-questions the Colonel won his sympathies.

When the Colonel went to Ceylon on a whirlwind tour of the Emerald Isle, "finding the shocking ignorance of the Singhalese about Buddhism," he began, "after vainly trying to get some monk to do it, the compilation of a Buddhist Catechism on the lines of similar handbooks used in the West. To fit myself I had to read 10,000 pages of Buddhist books." This book had gone through more than 33 editions in the Colonel's own lifetime, and has been translated into various languages. It was the

Colonel who later reduced Buddhism to Fourteen Propositions, and what is more got the Chief Priests from Burma, Ceylon and Japan to agree to that common draft. In a visit to Japan the most distinguished Priest in the Japanese Empire accepted that "that he had greatly aroused the feelings of the people at large was beyond dispute." It was he who started the Buddhist Education Trust which later had numerous schools all over the island. He devised the Buddhist flag, and in a word his services to Buddhism were such as will never be forgotten.

The first President of our Society was no less a Hindu as was admitted by the Benares Pandits in a special address they gave him. I cannot resist the temptation of asking you to have a peep at our Colonel sitting for dinner with a number of Brahmins (of course sitting in the opposite row)—"clothed in dhoti like them, from the waist downwards, the torso being left bare," and with H.P.B.'s long gold chain worn in place of the sacred thread.

It was he who pointed out how "the peril of Indian Youth lay in the fact of their irreligious and anti-nationalistic education, which destroyed their reverence for their national religion, which to a Hindu is the spur to all action, his guide and pole-star. To rob him of this is to leave him like a rudderless

ship on the sea of life." For the young men he started the *Arya Bal Bodhini*, the first magazine of its kind, and in fact laid the foundation of the work for Hindus and Hindu youth, which was so nobly carried on by Dr. Besant in the Central Hindu College, in the Sanatana Dharma Textbooks and so on.

I have not even the time to enumerate the services rendered to India and to the world by Dr. Besant and her distinguished colleagues and successors. But all these have been following in the footsteps of the Founders so closely that when Mr. Jinarājadāsa purchased a house last year for the London Centre, he paid for it exactly the same sum that the Colonel paid for Adyar, namely, six hundred pounds!

But perhaps some of you will tell me that I have been talking only of what our elders have done. What have we in The Theosophical Society done? I would reply by asking you if it is not true that in every family the father earns the money and the mother washes and feeds the babies? What do the children do? They only eat, play, thrive on the nourishment, and often quarrel among themselves. Ours is such a family and we are behaving no worse than average families do. Some of the grown-up children are even helping the mother to mind the babies; and when any member of this fairly fertile family does

anything which the world considers not up to the mark, do they not ask us to behave in a manner worthy of The Theosophical Society? That is a public admission of the fact that we have set a certain standard in this world where the general tendency is to efface all landmarks.

Anyway history will record that it was at a Theosophical Convention that for the first time in India, "a display of machinery made by native artisans" was made in 1879. It was at a Theosophical Convention that the idea of starting the Indian National Congress was first mooted, and the well known "Father" of that child was a prominent Theosophist. It is in our Society alone that you will see Indians and Europeans moving about on terms of perfect equality, and race adds but a variety to the show. It is here that different religions are so many excuses for worshipping in different languages, and caste and creed are seen at their minimum. It is only when we move about the world that we realize how easy it is to feel "at home" in Theosophical families in any Province in India as it is in any country in the world.

I think I am right in saying that our THEOSOPHIST is the oldest magazine in India which has regularly appeared month after month for sixty-one years, with its Editors wandering all over the world. This

periodical, together with the numerous publications issued from our Headquarters, have literally flooded the world with very valuable literature, dealing not with this world but the next, in a perfectly scientific spirit. A good deal of this will last for centuries, and little manuals like *The Astral Plane* will perhaps be better appreciated as pioneering works in that field, a thousand years hence. Our Adyar Library is by itself an achievement to be proud of; but it was at its opening ceremony in 1886 that our President once again clearly sounded the fundamental note of the land—"One in the Many and the Many in the One"—as applied to Hindus and non-Hindus alike; and this note is being sounded in our Common Worship today. Our Motherland cries out to us to stop all religious squabbles, and that is the only solution. The sooner we accept it the better. With pleasure if possible; with pain if we must. That is the Eternal Lesson.

Well, that is The Theosophical Society in India during the last sixty years. The patient who according to *The Amrita Bazaar Patrika* had already grown "cold and stiff," is still alive and kicking. It is true that his sycophancy has now turned to hatred of the British; and Annie Besant lived to see herself hooted only because she had a white skin, and generously called it a sign of the change towards which she had

worked. The patient far from talking of dying now calls for independence and even Communism—the modern material equivalents of his old Moksha—a very natural reaction. If only our British friends have a little vision, the hatred which is only skin-deep will go, the aggressive nationalism will soon wear off, and the delirious fits he gets occasionally when he hears music before mosques, will stop. For our country is no longer a dying patient, but fully alive and awake; and as soon as we all understand Ahimsa aright in the true sense propounded in *The Bhagavad Gita*, we shall be walking on the right road.

Of course it would be foolish to suggest that all this doctoring has been done by The Theosophical Society alone. Many individuals and Associations have contributed to this recovery, in diverse ways; but I do claim that it was The Theosophical Society that first gave us back our self-respect, and the will-to-live. In addition to this it has greatly helped in other spheres—Religious, Educational and Political, where Dr. Besant's whirlwind campaigns will never be forgotten. I do say that no single Society, even if it has done more in one of these fields, can show similar work in so many departments of life. The hand of our Elders can be seen in all matters of vital importance, and whatever it has touched, it has turned into gold. That is what marks the pre-

sence of the Great Ones, who are not gold as some of us imagine, but *Parisa*—the Philosopher's Stone which makes gold of us. Therein lies spiritual greatness and a clear proof of the existence of Great Rishis standing behind us. All of us are but the gloves, the ectoplasm that clothes the spirit-hand that works these wonders. The mother does not need or expect thanks from the children; but it is our bounden duty to understand all this, to feel gratitude in our hearts for all that we have received, and so that we may in our turn go out into the world to carry on the good work. That is the task before us.

THE PATH OF RETURN

If I have been able to make my idea of the Past of Theosophy in India clear to you, the answer to our Whither is easy. We all go back to the Past. That is the Path of Return. In misunderstanding our very fundamentals we have strayed from the Plan laid down for us by the Father of Mankind as far as we could, short of annihilation. It is time to get back.

One thing I must repeat. We can never do this by merely copying other Nations, however successful their methods may appear to be. As Dr. Besant so often reminded us, every Nation has a Message for Humanity written on its forehead, and ours is to see and show others how to see "the One

in the Many and the Many in the One." In fact every individual has such a note of his own—his individual uniqueness. That is the foundation of the Nation.

That is why, in our Society, we have perfect Freedom of Thought stressed again and again. We have no system of rewards and punishments. Accepting the Divinity in each one we sit on judgment on no one. Ours is the only Congress, the only Convention, where we come together to exchange notes for a week and disperse without passing any Resolutions—which are often forgotten the moment they are declared passed. We leave each one to form the Resolution in his own heart, and carry it out as best he can. Our Society must have that atmosphere of Freedom with it, where we are all prepared to give others the same freedom that we claim for ourselves. Ours is not a civilizing mission; on this platform you will only hear "How to be Civilized." How much of that we follow is each one's own business. In our Society we do not establish Brotherhood. It ever exists. We only form a nucleus where those who accept it can stand. We do not organize religion or Truth. That exists; we only organize a study of the same. We do not teach Yoga; we leave every one to discover his own Yoga. Of course there is plenty of guidance in The Society, but no authority.

We are pioneers, and have to live under difficult conditions. We are like the nursery where small seedlings are to be grown for transplanting all over the world. One such nursery was established round the Great White Island, the type of our civilization was established there apart from the rest of the world. Now ours is the task to carry it on to the whole world. It is for that purpose that our Aryavarta has been kept alive for centuries. India was but sleeping, she is now awake, and must fulfil her duty.

In India we have a number of undesirable things, it is true. As Krishnaji once beautifully put it: "We have a tradition which has lost its soul." But underneath these ashes is our true heritage, the living part, the real inheritance from the past. It is the genius to see "the One in the Many and the Many in the One." That is our Liberation. If we could revive that spirit the miracle of our regeneration would be achieved.

For to such a spirit nothing is impossible. It would carry all before it. Not only would it bring political freedom as one of its minor and natural results, but it would, in one great act of self-assertion, make India what She is destined to be, the Spiritual Centre and the Dynamo of the world. That, friends, is "Theosophy in India: Whence, How and Whither."

THE THEOSOPHICAL SOCIETY AND ITS ROLE IN WORLD RECONSTRUCTION

BY JAMSHED NUSSERWANJEE

Notes on which was based the Fifth Convention Lecture delivered at Benares, 29 December 1940—a great address. Mr. Jinarājādāsa, introducing the lecturer, said that Mr. Jamshed Nusserwanjee was especially qualified to speak on Reconstruction as he had been the Mayor of Karachi for 11 successive years and during that period had so reconstructed his city that Karachi became a model city in India.

MR. PRESIDENT AND FRIENDS:

This evening's subject admits two broad facts, namely, that the world needs reconstruction, and that The Theosophical Society has to play a definite role in that reconstruction.

Why the world needs reconstruction is a deep problem. All round us in the world we see mighty developments in all possible branches of life: art, science, culture, knowledge, music, painting, sculpture. Great scientific discoveries, wonderful inventions, unimaginable quantities of food and all necessities and comforts of life, and yet our world is in chaos, needing reconstruction, a world in the grip of a great war of destruction and that also in the name and for the purpose of establishing a "New Social Order": one feels that the problem is very much deeper.

For several centuries past various thinkers have been suggesting that the world needs reconstruction—a New Social Order. Attempts have been made from time to time and continually. In the past, it was suggested by a few thinkers only. Today it is urged by all thinkers: statesmen, capitalists, revolutionists, rich and poor, parliamentary, communistic or totalitarian minded persons, all urge for a reconstruction of the world.

There has been something amiss and terribly amiss, there has been such a mighty and terrible confusion in the minds of individuals and nations about the world's reconstruction that it has created and brought about war on a gigantic scale of destruction. All this is due to something wanting in humanity and in its leaders specially. And it is here one feels that Theosophy

is needed and that The Theosophical Society has to play a definite role.

SOURCE AND OBJECT OF THE SOCIETY

Theosophy and its knowledge was given in the past and to the modern world by Great Messengers of Light. The world failed to understand this knowledge and missed opportunities from time to time. Thus the Powers of Light have to make attempts over and over again to make the world understand and realize its glorious destiny.

The Theosophical movement is one of such attempts of the Great Messengers of Light, who are generally known as the Masters of Wisdom and Love.

The present Theosophical Society was started 65 years ago by two such Great Brothers of the Inner Government of the world through Their trusted agents Madame Blavatsky and Colonel Olcott; and these Inner Founders have been guiding it ever since through Their other trusted instruments, the past and the present Presidents and leaders of The Theosophical Society, Dr. Besant and Dr. Arundale, Bishop Leadbeater, Mr. Jinarājādāsa and Rukmini Devi, to a definite Path and Goal.

Their one principal aim was Reconstruction of a shattered world. If the world including the members of The Theosophical Society

had understood Their great message of Brotherhood, it would have been a good deal reconstructed by now, and there would have been no chance or reason for this war. But many of us have not yet realized the purpose of the Theosophical movement. Many of us still feel that The Theosophical Society is for leading a few devoted thinkers to occult study and to some kind of spiritual ladder. Occult study and spiritual power, some kind of measurement for one's own growth, are still hunger and thirst for many of us. What The Society stands for in the minds of the Masters can be easily seen clearly if we read and study Their words carefully. In 1880, Master K. H. wrote over and over again to Mr. Sinnett about this; I quote a few lines from His letters:

(1) You must be aware that the chief object of the T.S. is not so much to gratify individual aspiration as to serve our fellow-men. Yet you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother, will never do.

(2) The term "Universal" Brotherhood is no idle phrase. Humanity in the mass has a paramount claim upon us, as I tried to explain in my letter to Mr. Hume. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble

one for mankind, and it is the aspiration of the *true adept*.

Sixty-five years have rolled away, and instead of a reconstructed happy, healthy, peaceful world, there is chaos and a terrible war. The Brothers of the Inner Government—the Brothers of Light—naturally must work harder to save the world from destruction by the powers of darkness. In one of the letters of Master K. H., there is a statement which should open our eyes widely, in these days specially:

I may tell you in confidence that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese War. If she does not succeed, it will be due to us.

It is clear that China is under the protection of those Great Ones who are Brothers of the Inner Government and the Founders of The Theosophical Society.

BROTHERHOOD

Thus the role of The Theosophical Society is very clear. Either we follow Them or we do not. Hitherto the world has failed in maintaining its level of Brotherhood, and many of us have failed in playing our role as members of Their Society. As I have said, many of us have been attracted to our own inner development, our personal growth, measuring our own spiritual high jump.

The tragedy of the world has been its unbrotherliness, its unsociability, its selfishness. The weakness of many of us has been our self-centredness. Thus the world has missed its opportunities of reconstruction, and the role of The Theosophical Society has been left unfulfilled. Shall we begin it over again? If we do so choose and decide, as we must, let us first consider how the world was led astray. What was there in the world a few centuries ago when as a whole it was happy? There was food for all even though it may be just enough, clothes and comforts for all. Notwithstanding wars and ambitions of kings to conquer more kingdoms and land, all round the world people were healthier and more content and happy. Each had a family house or hut. Each worked hard, had at least two square meals a day, milk and clothes. Each lived without much anxiety or care for the next day. Each sang, played, looked happy and was cared for. Why?

Because there was practised Brotherhood. And now it is not practised. The Theosophical Society has to play that role of re-establishing Brotherhood in the world. The world-war evidently will make it easier than ever before to change and enable mankind to realize Brotherhood. It is this war which taught Marshal Petain to feel that it was too many pleasures and

enough service, too many demands and not enough sacrifice, which led his great nation to fail. Now The Theosophical Society gives entire Freedom to its members to form their individual ideals and to act, but the members are undoubtedly pledged to Brotherhood. And this Universal Brotherhood includes the ideals of France, those divine principles of Fraternity, Equality, Liberty, without which there can be no end to wars, no reconstruction, no new social order.

THROUGH WISDOM OR WAR

We must learn these lessons through war which we could not learn through Wisdom. I do wonder if we, the citizens of India, will learn these lessons until and unless war comes right into our own country. I often wonder if these lessons will be learnt by British merchants and officers who are far away from the battle-fields. If India our country joins the war whole-heartedly, it will undoubtedly gain the glorious privilege of attaining more knowledge and happiness through reconstruction. In the Commonwealth of the Empire or the Federation of Nations, it will have its direct share and right. By showing goodwill and standing shoulder to shoulder with Britain, our country can become right now a link in the Empire or Federation of Nations. One can see the wisdom and mercy of the Great Ones in

bringing Britain and our country nearer, about 200 years ago.

Thirty-one years ago, our revered late President Dr. Besant gave a series of lectures in London, called *The Changing World*. She implored the world to understand the changing human society, its needs and rights, its duties and obligations as citizens. She pictured the destruction through war if we did not learn by Wisdom. The destruction came five years later with the great war of 1914-18. After the end of the war she continued to labour harder and harder to teach mankind to build human society on the rocks of Fraternity, Equality and Liberty. She used up her entire strength of a true Yogini to urge us to be pioneers, servers of humanity, and to use the master-keys of Religion, Education and Economics to unlock the Divine Treasury of Brotherhood.

In 1924, when she delivered in London another series of lectures, *Civilization's Deadlocks and the Keys*, Dr. Besant urged Britain not to build the new world on the ruins of the old. She urged the British nation to take advantage of victory, to give a lead to the world by giving Self-Government to India; to handle with wisdom and love the German youth in whom she saw great potentialities, if rightly directed, and to establish a great international Youth Movement. Failing this she saw the coming of another

and greater war. How far-sighted she was. But her mission was not at all understood. It was not to be.

The new civilization was attempted to be built on the ruins of the old. The same imperialism, capitalism, class-distinction, unsociableness continued. British youth were left, in the name of democracy, to more pleasures in various directions. India was still kept in the grip of autocracy. German youth fell into the iron-grip of an unbalanced dictator and his group of intoxicated friends. Thus the mission of Brotherhood failed, and we are amidst a greater war of destruction. Today the same picture is before us with greater darkness. But the master-keys of her Wisdom treasury are still available if we even now choose to use them.

Let Brotherhood be our keynote from now and onward. India's mighty past and Britain's mighty present, so beautifully earned by great sacrifice, can build a new human society of true Brotherhood.

The lessons learnt of common living without distinction of class and creed on the battle-fields, on the seas and in the air, by the armies, navies and air forces of Britain, the Dominions and India, and by the civil population of Britain day and night in factories and in air-raid protection shelters, will help, will make it easier to abolish class distinction, to bring about a new social

order—a new order of true socialism.

THE NEW ECONOMICS

The role of The Theosophical Society lies there. The new economics has to be learnt, and let the members of The Society be the first to serve in that direction. The new economics is not charity, patronage, goodness, kindness, or compassion. The new economics is Brotherhood, acknowledging the rights of a weaker member of the world-family, be that a nation, a community, a group or an individual. It has to be brought into existence, not by giving opportunities or allowing or helping violence such as struggles between capital and labour, between classes and creeds, between communities and groups, but by willing sacrifices and by voluntary level-minded and large-hearted legislature, the passing of necessary Acts, etc.

It must begin with the acknowledgment of the rights of peasants on the land and of factory workers on the profits of industries. They form practically 90 per cent of the world's population. We cannot go back to the ages when no machinery existed. Machinery will have its place, perhaps a greater place and more place in the new civilization, and the only way of the new civilization or reconstruction of the world will be to see that we accept the labourer, the hardest

manual worker, the mechanics and scientists who work with brains, and the director who finances and builds up industries, on the basis of joint partnership, every individual of each class drawing enough, weekly, to live and maintain his family comfortably, and then each individual also sharing the profit equitably, yearly. For the peasants we shall have to go back to systems of medieval ages when villages existed and worked on the plan of mutual aid. The land belonged not to any individuals, nor to the state, but to the village. The village contributed to the state by building a portion of the common trunk roads, by taking up the responsibilities of its own schools, its own medical relief aids, administering justice, settling disputes, dividing produce, giving mutual aid to the sick, crippled and old. None then starved or suffered from poverty and each was protected. All over the world, in all nations, some such system existed.

But land was robbed from the villagers, and slowly and surely a class of landlords came into existence, who then became the city builders, legislators, law-makers, and completely routed the village life. This brought misery, ruination, poverty. Then the state became the over-lord and took up the protection, administration of justice, education, medical aid, road-building, and mutual aid was

displaced by heavy state taxations which made the villagers more poor. This widened the class distinctions further. Our own country has produced the classes of Zamindars and Jagirdars since the seventeenth century.

This destruction of the village land system and of mutual aid is the vital cause of discontent. It created communal and class feelings, feelings of revolution and even wars.

The role of The Theosophical Society will be to proclaim this truth, teaching its members to live with the villagers, work for the mutual aid of peasantry, their rights, work for the partnership of labour; at the same time we must live that life of mutual aid and partnership as peasants and labourers and workers, even if some of us are now landlords, directors, proprietors, financiers, or brains of industry and commerce.

In whatever field of life, we have to be pledged to this Brotherhood—this socialism. All of us must learn to contribute our power, physical, mental and moral, to the common good, thus forming a true community.

I do not call our society of today a Human Society. It is a society of struggle, of combat, of man against man, of class against class, a social anarchy rather than social union, and society should surely be a union built by brains that understand the causes

of Poverty and so can deal with its effects, and of hearts that will never be satisfied until they see all around them sharing in the possibilities of happiness, which now are restricted too much to the few.

PIONEERS OF CO-OPERATION

Next to bringing back the mutual aid of peasantry and the partnership of workers and financiers, our attention has to be devoted to eliminate competition and replace it by co-operation. Competition leads to over-production and mismanaged distribution. This ideal of competition created the foolish and selfish theory of self-sufficient nations and countries. This competition has created wretched tariff walls. Nations have built armies, navies and air bombers, to protect their own commerce and industries and we see wars of destruction.

The role of The Theosophical Society in the building of a new world will be to become pioneers of co-operation in all walks of life. If the members belong to legislatures, business, industries, or have any influence, they will try to give a hard blow to the ideals of self-sufficient nations and communities and to work hard against tariff walls, boundaries and business limits.

Hitler's new social order aimed at self-sufficiency. In order to eliminate competition, he did not seek co-operation; in order to break tariff walls, he did not seek

for a world-federation of nations. He sought for a greater self-sufficient Germany which could overlord the world with power and production and demand its own price.

Mutual aid of peasantry, elimination of competition and replacing it by co-operation, partnership of workers and financiers, will automatically solve the greatest and hardest problem of distribution. There will be distribution of wealth and distribution of goods, prices will be normal, manufacturers will be able to make and people will be able to buy at cheapest rates. The hunger of speculation and the desire to become very rich by robbing another rival nation, community or individual will eliminate themselves.

But even with all these, class distinctions will remain if we do not turn to ways of simple living. Our ideals and tastes of a life of pleasure and comfort will have to be considerably changed.

Here, again, the role of The Theosophical Society will be to preach and its members will have to set practical examples. Even with means at their command, it will be excellent to live with peasants, with workers, and work for them and serve them. The Theosophical Society and its members will play their true part if the life of a missionary is truly lived, amongst those who need us.

FRATERNITY LINKS

Next to Equality comes Fraternity. Fraternity is deeply connected with education and all progressive movements in which the young are specially interested. Here The Theosophical Society can play a definite role. Exclusiveness for one's own progress should be given up, and members of The Society should join all progressive and humanitarian movements, encouraging youths, to mingle with them and break all bonds of separation, of classes, creeds and communities. Theosophists have to be links between old and young, past and present, and bring about true fraternity. For this, we need Theosophist teachers to teach the young. Our lessons in history, geography, all our text-books, will need considerable changing. With the background of Theosophy, one can be an ideal teacher and can be progressive in instituting such educational reforms.

This will need research work in mental laboratories. Theosophists with the background of knowledge given by the Masters of Wisdom can be very useful for establishing fraternity in the fields of education, social work, agriculture, business, industry and administration of state. With ideals of service, we can strengthen all groups and societies. Our path being "the Middle Path" as taught by Great Saviours, we can be helpful to every family,

group, community or nation by not allowing matters to go to extremes and to be overbalanced.

THE WORLD'S FREEDOM

Friends, we now come to our role in the work for Liberty.

In all ages, the Brothers of the Inner Government have thought liberation of and for humanity and all creation as a vital need and The Theosophical Society cannot ignore this important work.

When we have seen Dr. Besant and when we see now our dear President Dr. Arundale working away single-handed, hard and laboriously, giving up almost everything in preference to work for the liberty of nations, the liberty of India, the liberty of individuals, we cannot but bow down in reverence and gratitude to them.

The signal to the member of The Theosophical Society is here "Line Clear": the green signal, not to stop but to go onward on the straight railroad, not to run on unconstitutional lines, not to break the laws of the road, but to go forward steadily to the destination of freedom.

I well remember one day with Dr. Besant in Calcutta. It was December 30th, I believe in the year 1928. She was to reach Benares to be in time even for the last one day, at the International Theosophical Convention. Every one was looking forward to her coming. But

an important meeting of the Indian leaders was fixed on that day in Calcutta. She decided not to leave for Benares. I was with her when she finally decided. Oh you could see in her eyes that deep compassion, urge and longing for our country's freedom! I looked at her thinking how every one at Benares would be disappointed. Perhaps she read my thought. She gently placed her hand on my shoulder—it was a blessed touch—and said: "In India's freedom the world will be free." As one devoted to her, I bowed down to her reverently, but I could only understand this great truth lately, after 1st September 1940.

There lies the true role of The Theosophical Society. For India's freedom, for the world's freedom, our path is clear. Our present obligation is to throw our heart and soul into the work of winning the war, to free the world from further destruction, to demand the freedom of our country and of every country, and then live in true democracy, in true Brotherhood.

OUR WEAKER BRETHREN

Friends, the ideal of Brotherhood necessarily includes our weaker brethren—those who are poor, ill, suffering, lepers, insane, cripples; and also our younger brethren—animals, birds, fishes. The cries of pain of the poor, crippled, insane, netted fishes cannot

but throw the world into continued and periodical hysterics, and unbalanced conditions such as wars. In our own country, 45 cities slaughtered 533,000 cattle in the year 1937 for daily food. Add to this the number of chickens, birds, fishes. Stretch your imagination to this terrible destruction of life—and all for our satisfaction. Medical authorities now widely and clearly proclaim that meat is not a necessity. . . They say firmly that there is greater health in vegetable food and dairy products.

Here The Theosophical Society has to play an important role. We can guide and help in newer methods of living healthy and natural lives without meat or flesh of any kind. We must vigorously proclaim this truth to the world. This will save the world from terrible Karma. Then only wars can cease. The cattle, birds and fish saved will add a greater treasure to the world than the yearly production of gold, precious metals and gems. When we destroy cattle, birds, fish, we are destroying a great economic value and force in the world.

TRUTH AND LOVE

Friends, you will question why I have not spoken a word about ethics or religion. The motto of The Theosophical Society is: "There is no religion higher than Truth." Our President-Mother added a line: "There is no power

greater than Love." Brotherhood—fraternity, liberty, equality—cannot exist without Truth or Love and all through this evening, our thoughts have been on subjects of Truth and Love which are the bases of highest and truest Religion.

There may be some who think that in a life of simplicity and mutual aid there will be no room for art, beauty, music and such higher conceptions of creative life. But the history of all countries tells us that all these developments of creative life have always been enriched whenever people of each respective nation turned to constructive socialism and mutual aid.

Prince Peter Kropotkin in one of his books has given facts and figures from the histories of almost all the nations to prove this fact. I quote two passages from his writing:

(1) But we see also that the practice of mutual aid to successive developments has created the very conditions of society life in which man was enabled to develop his arts, knowledge and intelligence, and that the periods when institutions based on the mutual aid tendency took their greatest development were also the periods of the greatest progress in arts, industry and science.

(2) Even the new religions which were born from time to time were at epochs when the mutual aid principle was falling into decay in the theocracies and despotic estates of the East, or the decline of the Roman Empire . . . They found the first supporters

among the humble, in the lowest down-trodden layers of society . . . the mutual aid principles is the necessary foundation of everyday life.

Friends, let me humbly submit in the end that the role of The Theosophical Society now is to take the message of Brotherhood, of mutual aid to the humble, in the lowest and down-trodden layers of society; preaching and practising brotherhood, to raise the lowly and bring down those who have been growing rich or powerful by robbing or exploiting the blood-sweat of humble peasantry and workmen; to lead both to a middle path of constructive socialism and mutual aid; by taking part in all progressive movements which work for equality, fraternity and liberty, by preaching the truth of the One Life in all, strong, weak, rich, poor, animals, birds, fishes, to raise the level of humanity's thought to a level of true Brotherhood and Religion.

All these preparations once set in motion, we may well hope that the Great Healer and Inspirer will deem it fit to begin His Great Work of Regeneration and train the world in the arts of peace and progress, raising Humanity to higher levels than ever before on the Path of Service and Sacrifice. We hope and pray that there may set in an era of creative constructive cooperation based on and guided over by the principles of Brotherliness and Brotherhood.

claimed by some of the so-called dancers.

To see Rukmini Devi dance is to see an inspired artiste at work. Her art is her own and an expression of her soul. Her technique is flawless. Taught by the greatest teacher of the Bhārata Nāṭya in South India, Pandanallur Meenakshisundaram Pillay, she has had the best of training.

Her gift for *abhinaya* is matchless. It captivates one so completely that you can watch her spell-bound for hours. She weaves a magic world with her gestures, and transports you into the very heart of it until life becomes an endless dream of beauty—where all emotions soften into deep ecstasy, and every passion, drained of its dross, burgeons into a song of loveliness.

There are moments in her dancing when she is almost ethereal, but such moments, even in her case, are rare, and it is possible that she herself may be unconscious of it. She is then like an uncaught flame, burning with a bright lustre, almost too beautiful to be real.

When she is in one of those rhythmic moods, where she loses herself in her dance, it is difficult to gauge at times how much of hers is body and how much soul. It is one of those rare moments of ecstasy when soul and body blend themselves subtly and exquisitely to be a perfect expression of life.

She lives then in a world of her own, a world all too rare even in an artiste's life.

Her slightest step then suggests graceful motion, and there is poise in her pose and speed in her actions. One had not realized till then that a human body could effect such a rich variety of striking attitudes and graceful flexions; and even the seemingly impossible poses that one sees and studies in Indian sculpture, become a possibility. And Rukmini Devi's pose of Natarāja is about the nearest possible to that wonderful original in bronze, that immortal creation which has ravished the hearts of art lovers the world over.

"Rukmini Devi is the most fascinating personality I've ever seen on the stage," remarked an artist-friend, himself a widely travelled man. She is an uncommon type of beauty, whether off or on the stage. Everything about and around her is elegant and artistic. Her costumes, designed by herself, are the delightful creations of one who understands the value of line and colour and who knows how to combine them to produce the most pleasing effects. Her jewels are real gems and are as rich and radiant as her art.

On the stage she is like a dream come true, a vision materialized. Her face becomes like a magic mirror on which subtle passions and emotions play an endless "hide

and seek," as she portrays the *navarasas* of her art, while her nimble feet dance with joyful cadence and her lithe body moves and sways gently and softly like the ruffled surface of a calm mountain lake. "Burning Eyes" describe her physical personality as "Dancing Flame" suggests her genius.

Rukmini Devi's art cannot be described. To attempt it would be like trying to trace the ecstasy of spring-time or the joy of the dawn.

It has to be seen to be experienced. I should like the great wide world, which has not seen, to see it. Rukmini Devi brings to us something of that ancient greatness of our forefathers, a breath of India's real spirit. She is the daughter of Today who has captured and for ever made her own the luminous gifts of Yesterday. She not only makes us re-live the age gone by but she stirs us to create the age to come. Therefore, I salute her!

AT THE END OF A TOUR

Rukmini Devi touched the summit of her profession as a dancer in Benares Amphitheatre last evening (25 December 1940). It was a triumphant climax to her North Indian tour. Whether inspired by the atmosphere of holy Kashi, or the natural Theosophical environment, or the Jyoti Temple background, or by all these influences together, she excelled, it seems to us, all her previous performances both as to the quality of her technique, her grace and beauty of movement, and the depth of spiritual understanding in her interpretations. There is a subtle something which is unique to Rukmini Devi, a spiritual quality which she brings down from higher levels and radiates throughout her audience, and it is this quality which singles her out among the dancers of India, and in all probability among the dancers in all countries. The genius of the Lord Natarāja is alive in her, more literally perhaps than we imagine, and His life, His power, His cosmic rhythm, vibrate through her so that we see Him in our mind's eye dancing before us.

—From the "Benares Convention Daily," No. 2.

IMPRESSIONS OF THE 1940-41 CONVENTION

BY HELEN VEALE

THE Jubilee Convention at Benares was triumphantly successful; a beacon of Brotherhood in a fratricidal world, of Unity in an India torn by political and religious dissensions. Despite the wintry cold, certainly severe for delegates coming from warmer parts of the land, happiness and good-humour radiated from every face. For the first time, I think, in the history of Indian Conventions, all sat together to enjoy the excellent food, prepared by the lady residents of Sectional Headquarters, and served by teachers and girls of the Vasanta College. Delegates who had not recently visited Benares thrilled to see the many improvements there, wrought mostly by our wonderful General Secretary, Mr. G. N. Gokhale; as the terraces on both sides of the Hall, and the Bhārata Samāj Temple, so aptly placed at the head of the old tank (now filled in for an amphitheatre) that it seems as if it must always have been part of its scheme. The well-kept gardens are gay with flaming poinsettias and rich chrysanthemums, and India Lawn along Headquarters Hall bears its name on its surface in an ingenious device, the map being outlined on it in lines of brick, a marble seat correctly marking the position of the Masters' Himalayan home. The Indian Bookshop has now a most attractive front, blazing with electric lights to welcome chilly strollers in the dusk. The spirit that breathed over the Convention was truly one of pure happiness, exemplified by the number of laughing children encountered everywhere. Many of the little folk were present, but I can remember no infantile wails interrupting the proceedings at any meeting; that in itself a record! The servants too in Benares are friends, grown grey in service from old times, from Laxman and Baghelu, still proud to serve the President at Shanti Kunj, to Chhotu at Headquarters, Gola at the Girls' College, and many others whose names evade the memory though their faces are familiar.

We were happy to have with us our three leaders; not only the President and Rukmini Devi, but also Mr. Jinarājādāsa, who arrived just in time to bear his part—a very notable one—of the burden of directing the Convention. He

was up and about continuously, from the coldest hours of early morning, dispensing his serene cheerfulness, and gave two magnificent Convention Lectures, on a future World Commonwealth and on Plato's Philosophy respectively, besides many addresses to smaller groups; he was a tower of quiet strength. Rukmini drew all eyes and hearts, most conspicuously in her Dance Recital, interpreting the eternal spirit of holy India, but also in her lectures and talks, her simplicity and sincerity of language. The President gave freely of his inimitable humour and encouragement to every gathering over which he presided; opened and closed the International Convention with noble words inspiring confidence in the Masters, and in the work and destiny of Their Society during these days of crucifixions; and in the Indian Section Lecture revealed his dream of the India that shall be—that India which he serves not only in dreams, but continually labours and yearns to hasten to fulfilment.

Over the Indian Section presided Śrī Hirendranath Datta, a reverend exponent of gentle wisdom, who also gave one of the series of lectures, distinguishing true from false Yoga. Ideas of Peace and Reconstruction found expression in a Symposium, in which Brothers Kanga and N. Sri Ram took part with Rukmini Devi, and in a fine lecture

by Mr. Jamshed Nusserwanjee; and Mr. G. N. Gokhale gave a very interesting account of the "How, Whence and Whither" of Theosophy in India, dating its foundation far earlier than the days of H.P.B. and Col. Olcott. He referred *inter alia* to the presence among us of former beloved and eminent General Secretaries, as Śrī Upendranath Basu, Dr. Bhagavan Das and Pandit Iqbal Narain Gurtu, as well as Dr. Arundale himself, who had once held that onerous office.

The Bhārata Samāj Puja in the new Temple was well attended each morning at 6.45, to open the day, which closed each evening with an entertainment in the Pandal, audiences being in every case numerous and appreciative, whether entertained by students of Vasanta College, young children of the Besant Theosophical School, or more sophisticated amateurs of the Art Circle. "And so to bed!" as old Pepys was fond of remarking in his famous Diary. Seeking a snug nest in the midst of all available wraps and rugs, one congratulated oneself on being at Benares, steeped in the influence of our late President-Mother and her associates, where if anywhere one could recapture something of the "first fine, careless rapture" of earlier and less troublous days. Has our enthusiasm helped to light a fire at which the cold world may warm itself and find comfort? God grant it!

THE FOUR CARDINAL POINTS OF TRUTH

BY C. JINARAJADASA

(An Address to Theosophists in Java, November 1940)

WE men are akin to the animals in one respect, for, like them, we have to struggle for our livelihood, we suffer illnesses and accidents, and we die. But we are different from the animals in this, that we do not suffer dumbly, for we ask: "Why do we suffer?"

An answer to this question is offered by the religions. Some religions say that it is the Will of Allah, God, Brahman, and so on. But others, like Buddhism, say that the solution is in a great Law called Dharma. Modern science answers: "There is no understandable reason, it is all chance."

Theosophy brings to a synthesis the best in all these solutions. But Theosophy adds a new truth; it is that the solution which we seek is within ourselves. Theosophy says that, however much we feel helpless, however much we seem to be surrounded by darkness, yet truth resides in ourselves, and that its light can be found in our intuitions, if we look rightly.

Truth is within ourselves; how are we to find it? In many ways;

no one way alone is enough. What are the ways?

They are: (1) To examine the world in which we live, in other words, to understand what are the laws of matter;

(2) To examine the world of our heart and mind, in other words, the laws of the spirit;

(3) Meditation on what we discover;

(4) Action in every possible way of charity to relieve the distress of others, and to abolish the darkness and ignorance of the world.

THE LAWS OF MATTER

Regarding the first, to examine the laws of matter, we have today a great body of facts which we call modern science. Science today is composed of two elements, first, the facts which have been carefully gathered by the scientists; and secondly, the theories of the professors concerning those facts. We advise you in Theosophy to study the first, the facts which no one can challenge. But about the second, we advise you not to believe blindly

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what a scientist says, any more than believe blindly what a priest says. We urge you to examine all possible explanations of facts, especially the Theosophical explanation, which is found in our literature.

I cannot describe at length what is this explanation; but, very briefly, it says that (a) God exists; He has made this universe, and He directs its operations all the time;

(b) Everything is God; nothing can exist outside of God; therefore what we call "matter" also contains within it something of the Power and Consciousness of God;

(c) God's Will expresses itself everywhere as Law; the laws of electricity and chemistry are expression of God's Will; but also all that is true and permanent in what we call "Ethics and Religious Law" is an expression of that same Will;

(d) The Soul of Man is always linked to God, because it is God's part of Himself in us which distinguishes us as immortal Souls from the bodies in which we live for a while and which die;

(e) God's Will for man is that man shall make himself perfect—that is, that man shall become perfectly wise, perfectly loving all, and become at all times a co-operator with God's Will; this requires not one life on earth, but many lives; God arranges for the soul of man to return to earth as many times as are necessary to make him perfect;

(f) And lastly, God is always at work, to change the world from what it is now to something better; He works throughout the ages, with a Plan, to make this world a place where there shall be no ignorance, no poverty, no disease, no wars, a world where all shall live as brothers, working together in friendship to create and maintain a happy world for all men.

In the light of these explanations of Theosophy, examine for yourself the world in which you live; see whether Theosophy explains it better than any other system of thought. If it does, become a Theosophist, and tell everybody that you have found the truth; if Theosophy does not explain, then go on seeking in every possible place for the solution.

THE LAWS OF THE SPIRIT

But it is also necessary that you should understand what you are. Each of us is a kind of a trinity of an animal, a human being, and an angel. Why is there in us both good and evil? Why, when I want to do only what is good and noble, do I fail? Why do I so often do what I really do not want to do?

One of the greatest mysteries in life is the nature of man. You will find many philosophies trying to explain it; among them is Theosophy. As you study Theosophy, you will be told that you are an immortal soul, and have within you

the nature of God. But you live in a physical body, made of the matter you see and touch; in an astral body, of invisible matter; in a mental body and a causal body, of still finer matter. You, as the undying soul, live on from age to age; your work is to discover the perfection and beauty of God's nature in you. For this, you must live on earth, and work with other souls like you.

Unfortunately, in the beginning we make many mistakes, like a child beginning to write for the first time. Instead of being kind all the time, we are sometimes cruel. Little by little, we sow many evil thoughts, feelings and deeds. Sometimes we reap at once the harvest of our bad sowing, in pain. Sometimes the pain is delayed. But each individual reaps as he has sown, and there is no escape from the operation of this law.

In this process of discovering the nature of God in us, we are born many times; sometimes as a man, sometimes as a woman; but never as an animal; sometimes poor, sometimes rich; sometimes in a healthy and strong body, sometimes weak from birth, and perhaps also crippled. It is all the harvest of bad sowing in past lives which we do not now remember.

You must, little by little, understand the *why* of the good and the evil in you, the *why* of the good in the friend whom you love, and

the *why* of the evil in the man who is your enemy. You must gather the facts as to the mysterious nature of man, in order to understand yourself, your friend and your enemy.

MEDITATION FOR UNDERSTANDING

You will begin to understand as you begin to meditate about the world and yourself. There are many teachers to give you their explanations; reverence the teacher, examine his teaching, but do not accept it until you have meditated long over the teachings. This work must be done by yourself; no one else can make it easier for you.

Regarding meditation, it is not necessary to develop psychic powers through Yoga. Psychic powers will show you a larger world than this visible work. But will you understand what you see? A man can see only a certain distance clearly with his eyes; objects far away are confused and vague. If he has a powerful opera-glass he can see more. But because he sees more, he does not necessarily understand more. So it is with psychism. It is what you are that matters, not your psychic faculties. Meditation is a process of the mind and the intuition in order to understand; psychic powers may help you, if you have an able Guru to teach you the meaning of each psychic experience; if you have not such a Guru—and there are very

few such in the world today—you will create much pain and disappointment to yourself by trying to develop psychic powers.

PRACTICAL BROTHERHOOD

But all your attempts to understand the mystery of God, the world, and the men and women round you is closely connected with the problem of charity. Every religion teaches that a good man must help others. Theosophy insists on this teaching, by proclaiming that all men must realize that they are brothers, and that therefore they must act as brothers and not as rivals.

Often religious people think that, if they give money in charity to help distressed men and women, or to build a church or temple or mosque, they have done all that God expects of them. Charity is always meritorious, and he who acts charitably will reap a harvest of happiness. But he will not come nearer to God, because of such a kind of charity.

What brings us nearer to God is the charity of the heart, not of the hand merely. As we give to others loving thoughts, as we give to all—men, women, children, animals and plants—tenderness and service, we come nearer to God. And the

proof of it is this: that our hearts have more peace; that every man, even our enemy, has some message to us of goodness and truth; and that we are drawn more to children, and discover in them mirrors of spiritual truths.

This is the kind of life which Theosophy expects you to live as a Theosophist. The result of all your study must be a greater determination in you to serve your fellow-men.

Wherever you are, if you are a true Theosophist, you must work with others, if they will come to work with you, if not, then alone, to diminish ignorance, disease, exploitation of the poor and the weak, and all that means cruelty towards animals. The Theosophical Society was organized 65 years ago to bring together men and women of every race and religion to work towards building a Universal Brotherhood of Humanity. That glorious end is still far away. Nevertheless that goal is God's Plan. He wants each of us now as His helper. The message which Theosophy has for you can be summed up in this question: "Will you help God to build a perfect world for His children?"

It is for you alone to answer; no one else can give your answer.

THE ESSENTIAL NOTE OF THEOSOPHY¹

BY GEORGE S. ARUNDALE

I WANT to talk this evening on Theosophy and The Theosophical Society, and I want to sound that note which is the fundamental note of Theosophy and The Theosophical Society, namely, a return to the essential simplicities of life. While we are constantly saying that Theosophy is the Science of Happiness, it is no less the Science of Simplicity.

THEOSOPHY SIMPLIFIES

I venture to say without fear of contradiction that the word of the new age in the new world is that Life is Simple. Theosophy reveals the way to a recognition of that simplicity and how that simplicity may be lived.

It has been said by a great Teacher that "men walk in their own shadows and cry out that it is dark." That is profoundly true. Every one who feels darkness round about him is in truth walking in his own shadow, or in numerous shadows, and so he feels a darkness which very largely is self-made.

I would say, and I think it would be no less true to say it, that men

walk in their self-created complexities and cry out that life is unfathomable. We make life so complicated in all its everyday relationships. With us life is so difficult, as we think, that, of course, it becomes comparatively unfathomable and we do not understand it. We grope about to try to find that understanding.

The message of Theosophy is that life is not unfathomable, that life is not complex, that life is simple. And the more you study and understand Theosophy, the simpler does life in fact become. I am afraid that too often religions and philosophies and sciences lead us into immeasurable permutations and combinations of that Science of Living in the midst of which we so often feel ourselves lost. They lead us into perhaps some sense of wonder and some sense of awe, but not to a sense of our own essential Divinity, to a realization of the fact that we may well wonder at ourselves, we may well regard ourselves with awe.

Theosophy holds the simplicities of life before our eyes and calls to us to tread the Way of Simplicity which leads each one of us straight

without deviation to his own individual mountain's summit.

If you find life complicated instead of simple, try to realize that you have not understood Theosophy, that you have not studied Theosophy, that you have not experienced Theosophy, that you have not put Theosophy into practice, for there is not the slightest doubt in the minds of most of us that Theosophy solves every problem, personal and impersonal, which may come within the purview of any of us.

So far as I am concerned, while I recognize the existence of darkness round about us, it is obviously a darkness which the world has made for itself. While I recognize the existence of this darkness, it is not a darkness for me. I see the light. So far as I am concerned, I see the solution of the various problems which are in our midst and which seem to make our way so difficult. So far as I am personally concerned, whether or not I am solving my own problems or overcoming them, I know their solution. I may not necessarily grasp it, but I know it because of my study of Theosophy, and because of my experimentation in the Science of Theosophy. For me life is easy. I may sometimes cause it to be complicated, because I do not take the Path of Simplicity. But I am prepared to say that I think that for me life is easier than for many

others, not because I am in any way a great person who has risen above all the complexities of life, but because I know my Theosophy and because the light of my Theosophy shines upon my way. I am perfectly certain that that can be true of every Theosophist and perhaps is true of many Theosophists.

LIFE'S SIMPLICITIES

Now I will repeat to you what I regard as Life's Simplicities, unveiled in all their simplicity by Theosophy. They are so simple that there is no real need to discuss them. I think they are abundantly obvious.

The first simplicity is the existence of life. I do not think anyone, unless he is a philosopher gone wrong, will challenge the existence of life. *Life Is*. I think we can take that for granted.

Perhaps the second is not quite so crystal-clear: *Life is One*. There is a unity of life. Through the study of Theosophy most Theosophists are well aware that life is one.

The Theosophist at least, I think, will accept the third simplicity, namely, that *Life is Universal*. Life is everywhere. We make no distinction between the organic and inorganic. We do not say that this is dead and that is alive. We say that everywhere there is life. Hence the third simplicity that life is universal.

¹ An address delivered in Bombay, 17 November 1940.

Now are we getting beyond the limits of simplicity crystal-clear when we come to the fourth simplicity which, so far as I am concerned, is one of the most magnificent and the clearest of them all, namely, that *Life is Individual*. Life is composed of individualities, little "I's," little "ones" within that great ONE which is composed of innumerable ones. Each one of us is a one, is an "I," so that within the tremendous UNITY there are unities. Each one is a unity. This simplicity is wonderful and awe-inspiring, for there is no essential distinction between the Macrocosmic UNITY of the Universe and the microcosmic unity of the tiniest organism of which we can have conception. Life is composed of individualities. It is individual.

Our third simplicity being that Life is Universal, our fourth simplicity is that Life is Individual. I believe that the pendulum of Life's evolutionary process swings between Individuality on the one hand and Universality on the other, that perfect individuality is attained when there is perfect rhythm between Individuality on the one hand and Universality on the other, so that while from one point of view we are tremendously individual, from another point of view we are tremendously universal. While we gain in universality as we grow, we also gain in individuality as we grow. We never lose our indi-

viduality, however much we may attain universality.

My fifth simplicity is: *Life is a Ladder*. Life is a Hierarchy. There are lower rungs to the ladder. There are higher rungs to the ladder. Is there a top to the ladder? I do not know. Is there a bottom? I do not know, but life is a ladder, life is hierarchical.

My sixth simplicity is that *Life is Self-Contained*. I mean two things by that: first, that each individuality or each universality—they are convertible terms in truth—has all that it needs within itself, or outside itself, to grow. There is no individuality which is barren of opportunity to unfold. The flower is in the seed. The flower may need for its unfoldment whatever has to come from outside, but whatever has to come from outside is assured of a welcome which will enable it fully to perform its functions. Life is self-contained.

No one can say: "I have no opportunities." Every one of us has all the opportunities he needs to accomplish that which is accomplishable by him at his stage of evolution. Every one of us can be happy. We are sometimes not happy because we want to do things we cannot do at our stage of evolution, or we want to do things, the doing of which we have already rejected and so have not another opportunity to do them for the time being.

There is always a beautiful, a loving reason, for any incapacity that may be ours—a beautiful, a valid reason. Life is self-contained.

My seventh simplicity is inherent in all the others: *Life is Movement*. Life is all the time moving. No one is going back. Every one is moving forward. Sometimes we think people are growing worse instead of better. It is not true. Everybody is constantly growing better instead of worse. If appearances are against him, it is because he has to do something we, perhaps, are not able to understand, which is needed for him in order to accelerate his growth. We judge, we say he is going back, that he is not nearly as good a man as he was. Yet in fact he is really moving forward if only we could perceive that movement. We cannot, so we think that there are movements forwards and backwards.

Hence growth is a matter for the utmost confidence and optimism. Anyone who is a pessimist cannot be a Theosophist. A pessimist is one who is not a Theosophist, or has forgotten his Theosophy, has had a few or possibly several fits of aberration. A Theosophist must be an optimist, because he knows that life is everywhere, and that everywhere life is moving forward. The Theosophist can be his own doctor to discover what is the matter with him, to see where he is misunderstanding him-

self so that he has become pessimistic instead of optimistic. Pessimists are ignorant people. Optimists are wise people. The more you are optimistic the quicker you grow. The pessimist slows down the evolutionary process for himself and for the time being enters a period of slow motion. An optimist goes faster, an optimist quickens things up. A Theosophist is one who is constantly an optimist. Theosophy makes optimists out of pessimists. Theosophy takes a pessimist where that pessimist is, moves him about, shakes him a bit, twists him, kneads him, adjusts him, and all of a sudden the pessimist discovers that he has become an optimist. What has happened? Theosophy has happened—that is all. That is everything. Theosophy with its simplicity has brushed away the cobwebs of complexity from his mind, his emotions, from all of himself, and he sees clearly, he stands up strongly, he moves forward with all due and reasonable speed.

THE OIL OF CO-OPERATION

So these are the seven great simplicities of life. They are the seven characteristics of life. They are the seven laws of life. There are no other laws of life. All laws which seem so complicated in science are but the machinery of those essential laws. The laws of nature are just parts of the machinery of life. Sometimes they seem

to creak in our own individual cases. But it is because we do not oil them with co-operation. If we will oil the machinery of life with the oil of co-operation, then the machinery moves beautifully. If we do not it creaks, or we think it creaks which comes to about the same thing.

THEOSOPHY AT WORK: THE SOCIETY

The Theosophical Society is Theosophy at work. "At work" means Theosophy expressed in terms of Brotherhood. Theosophy is the Science of life. Theosophy is the Science of Simplicity. Theosophy is the Science of Happiness, the Science of anything fundamental which we may like to conceive. The Theosophical Society reduces that science to practical simple terms. The Science of Brotherhood—that is all our Society is, but it is a fairly large "all."

We have our seven reflections of the seven great simplicities.

Life Is—Brotherhood Is.

Life is One—Brotherhood is One.

Life is Universal—Brotherhood is Universal.

Life is Individual—Brotherhood is Individual.

Life is a Ladder—Brotherhood is a Ladder.

Life is Self-Contained—Brotherhood is Self-Contained.

Life is Movement—Brotherhood is Movement.

Just as is Life, so is Brotherhood one great whole. So that The Theosophical Society is Life in all its inherent simplicity at work.

To put it otherwise, it is the Universal State in process of construction through our three great Objects. We often talk of the Universal State. We discuss learnedly about the League of Nations, about a European or World Federation, and we get into all kinds of complications about these, and the way they have failed, and the way they can be made in future to succeed.

But The Theosophical Society is a League of Nations, it is a League of Faiths. It is the Universal State entering into the waking consciousness of the world. It is the Universal State in process of construction through three very simple Objects.

OUR OBJECTS SIMPLIFIED

I want to stress the simplicity of the Objects. My whole talk is a stress on the simplicity of our Theosophy.

The First Object is Self-Assertion. The Second Object is Self-Adjustment. The Third Object is Self-Discovery.

Self-Assertion there is of a Brotherhood of Life, or at least of Humanity, and the work of The

Theosophical Society is to vivify a nucleus of that Brotherhood of Life.

We have to understand the religions, the philosophies, and the sciences of the world. We have to make a harmonious adjustment between them.

We have to discover Truth, the Third Object.

Self-Assertion—there is Brotherhood. Self-Adjustment—the harmonious relationship between all the parts that may be discovered in that Brotherhood in terms of religion, philosophy, science and all other terms.

Then the great adventure into the discovery of Truth as yet unknown. The third great Object is the assertion of our humility. We know very little. There is infinitely more to be known. So we are seeking to know it.

I should like every member of The Theosophical Society and every Theosophist to be busy about the Three Objects, constantly to assert through preaching and practice that there is a Universal Brotherhood—of humanity at all events—that there is a wonderful Brotherhood between all the religions, philosophies and sciences in the world, between all the faiths, that there is a wonderful togetherness which has given me my motto "Together Differently." So important, so vital is the spirit of that motto.

Every Theosophist must be an ardent seeker of Truth. He must not rest content with the truth so far disclosed. He must try to understand it, as so far he does not understand it, and he must be groping about for truth not yet known.

No one can be happy as he remains static, standing still where he is. It is our destiny to be dynamic. The seven simplicities of life mean that life is a dynamo, life is dynamic. To be static is to deny the simplicity of life and to enter into a complexity in which one will lose oneself altogether and from which it will take time to emerge.

We must not belong to one period of time. We must not move and live in the past and the past alone. We must live in the present and if we are Theosophists we must move and live also in the future. We live in the past, yes. We live in the present, yes. We live in the future, emphatically yes. Anyone who does not feel the intimations of the future vivifying him is losing much of Theosophy that might inspire and help him tremendously.

The First Object is: Let us declare what we know we are, and let us live as we know we are.

The Second Object: Let us understand what we know we are. We can make the first declaration without necessarily understanding all the implications of the declaration. Hence the need to come to

the Second Object. Let us understand deeply what we know we are.

The Third Object: Let us know more of what we know we are. We know what we are, yes. But after all that is only up to a certain point. Let us understand beyond that point. Let us try to know more of what we are. That would indeed be wonderful.

THE SCIENCE OF HAPPINESS

How wonderful Theosophy and The Theosophical Society is. How it smoothens everything out like a great hot iron smooths all the creases out which come so unceasingly as we are so constantly wearing our lives. We really would tend to wear our lives out but for the iron of Theosophy that smooths out the creases and makes everything clear, simple, natural, beautiful, worthwhile and inspiring.

Let us declare what we know we are and try to live it. Let us deeply understand what we know we are. Let us know more what we are.

What more does anybody want than the Theosophy that gives such simplicities and than The Theosophical Society which stirs to action?

Whether you belong to one faith or to another, to one community or another, to one race or another, the principles are the same, the simplicities are the same. You may be a Hindu, a Buddhist, a Jain, a

Jew, a Christian, a Muslim, you may belong to any faith or to no faith, to any nation or to no particular nation, the simplicities are the same. They are the uniting simplicities which rise above all these differences which so dangerously tend to separate us at the present time. Fortunately a knowledge of Theosophy and membership of The Theosophical Society help us to get rid of that destructive disbelief that makes anybody so narrow as to say: "I do not believe in this or that or the other truth," and is in a constant condition of disbelief, in tearing down everything builded up, reveling in the tearing-down, feeling rather proud of tearing down what he would regard as narrow, prejudiced, orthodox conventions before which he thinks it is his right to be superior. That is one of the faults of young people. They sometimes think older people are narrow, orthodox and restricted, the slaves of priest-craft, when they themselves are the slaves of a narrow and inexperienced outlook. Everywhere there is inexperience, there is narrowness, and there is destruction.

Theosophy is the Science of Faith, the Science of Belief, the Science of Knowledge, the Science of Certainty, as well as the Science of Simplicity, and therefore the Science of Happiness. In this way through Theosophy and through a practical application of Theosophy

by reason of membership of The Theosophical Society, life becomes simple.

Even in these complicated days where everything seems so difficult, where this party is at loggerheads with that party, where the issue of the war seems so doubtful to some, where there seems so little light in the darkness, a condition in which the result seems to be so doubtful, even in a world like this, the Theosophist has no difficulty. He knows where he is. Whether the world listens or not it is quite another matter. Whether he is appreciated or understood is quite another matter. Whether he is right or wrong is also another matter. He is right for the time being for himself, and nobody can be more right than to be as right as he can be for himself for the time. I know I am right with regard to the Indian situation. You may say that it is very conceited of me. Not so, for if I find some finer right, I shall throw this right aside and take up that right. In the meantime I have burning in me the best right I know, though whether I can follow that right as I should is another matter.

A WORD ON CHANGE

You cannot live a happy, comfortable life unless you have self-confidence. You may change your self-confidence of today for some better self-confidence waiting for

you around the corner of tomorrow. I am always looking round the corner for something better than I have at the moment. Round the corner I may be a little wiser, I may know a little more of Theosophy, my membership of The Theosophical Society may be a little more real. All those things may be waiting round the corner. I most sincerely hope I may be ready for them. As the Latin phrase has it, *tempora mutantur et nos mutamur in illis*. The times are changing and with the changing times we too must change. The Theosophy that we understand changes. The Theosophical Society changes. We must not be merely yesterdays. Up to a certain point let us be yesterdays. Up to a certain point let us be todays. But we must also be tomorrows so that we are a combination of yesterdays, todays and tomorrows, all moving forward.

There is in that statement a wonderful truth, that the past changes just as the present changes. The past is not set. It modifies itself. That gives us the realization that nothing is irreparable. No crime can condemn us forever to hell. Everything changes, and we change as well. Life becomes simple. Death becomes simple. Sorrow becomes simple. Happiness becomes simple. Simplicity is the essence of happiness. Failure becomes simple. Success becomes simple. The keystone to them all,

the miracle of them all, is that Divinity becomes simple. It is that which is so marvellous. So we grow with the beneficent aid of the Light of Theosophy and with its practical direction upon our pathway through The Theosophical Society, from simplicity to simplicity.

Where we have become entangled, we disentangle ourselves with the aid of Theosophy and The Theosophical Society, and we thank God for the Theosophy which is ours, of whatever nature it may be, and for our membership of The Theosophical Society.

THEOSOPHISTS CAN MOVE THE WORLD

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers.

* * *

Do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to The Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

H. P. BLAVATSKY

* * *

This movement has an independent vitality which will carry it along the ages. . . . We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood . . . we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of Nature. . . . I feel that behind us there gathers a MIGHTY POWER that nothing can withstand—the Power of TRUTH! I feel that we are only the advance-guard, holding the pass until the main body shall come up. I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.

H. S. OLCOTT, 1875

LIFE

BY V. WALLACE SLATER

LIFE as the word is used in scientific literature has a very different meaning from that in Theosophical literature. The scientific definition implies growth, reproduction and death. The following quotation from the well-known biologist and writer H. G. Wells illustrates this:

"Life differs from all things whatever that are without life in certain general aspects. There are the most wonderful differences among living things today, but all living things past and present agree in possessing a *certain power of growth*; all living things *take nourishment*; all living things *move about* as they feed and grow, though the movement may be no more than the spread of roots through the soil or of branches in the air. Moreover living things reproduce; they give rise to other living things, either by growing and then dividing or by means of seeds or spore or eggs or other ways of producing young. *Reproduction* is a characteristic of life. No living thing goes on living for ever. There seems to be a *limit of growth* for every kind of living thing" (*The Outline of History*, page 11).

Turn to chemistry. Statements such as the following are often

quoted to prove materialistic theories; the last sentence of the quotation nullifies any such attempt.

"All the potentialities of life are therefore non-living. Although it is not possible to define 'life,' it is a fact that the continuance of life in the protoplasmic system is accompanied by the utilization of energy derived from the interaction of oxygen with combustible organic substances, from certain organic substances alone, and from sunlight. Life and energy are inseparable, but the actual secret of life still remains unknown" (*Chemistry, Life and Civilization*, H.T.S. Britton, D.Sc., F.I.C., 1931, p. 67). Thus although the potentialities of life are in the mineral it only manifests there as energy. This energy acquires the peculiar characteristics of life in the plant and the animal.

Science looks at vegetable and animal and sees how they differ from the mineral: this difference it calls *life*. Thus by definition life is excluded from the mineral kingdom, and, scientifically speaking, it would be absurd to say that there is life in the mineral since to do so would be tantamount to saying that that which is not in the mineral *is* in the mineral. We must therefore arbitrarily give another meaning to

life when used in Theosophical literature to describe that something which invests both mineral and biological kingdoms.

Theosophists do not wish to prove that life, in the scientific sense of growth and reproduction, exists in the mineral. Theosophy goes behind the inertness of the mineral, and the growth and reproduction of animals to that something which uses a succession of mineral, vegetable and animal forms for its own education. When Theosophy says there is life everywhere it means that besides the series of forms, which evolution presents to us, there is continuity of process and endurance of some essence behind the forms. In a more remote way it means that the Power of the Logos permeates His system.

"A kosmos' is a system arising from a single Logos, and sustained by His Life" (*The Ancient Wisdom*, Annie Besant, page 311 of 1922 edition).

"The one manifested Life' is the Logos, the manifested God" (*ibid.*, page 313).

Dr. Besant uses the word *life* in an obvious special way in her *Study in Consciousness* where she says:

"Consciousness and life are identical, two names for one thing as regarded from within and from without. There is no life without consciousness; there is no consciousness without life" (p. 32 of 1918 edition). She is speaking of

the life and consciousness of the Logos, using the term *life* in the Theosophical sense rather than the scientific.

C. W. Leadbeater also uses the word *life* with this special meaning of the life of the Logos. "The divine Life pours itself into matter from above. After a long period spent in ensouling the forms of the third of these elemental kingdoms it (life) identifies itself with them in turn, and so is able to ensoul the etheric part of the mineral kingdom, and becomes the life which vivifies that—for there is a life in the mineral kingdom just as much as in the vegetable and the animal, although it is in conditions where it cannot manifest so freely" (*A Textbook of Theosophy*, page 30).

"All the matter of which we know anything is living matter and the life which it contains is always evolving. When the mineral evolution is completed, the life has withdrawn itself again into the astral world, but bearing with it all the results obtained through its experience in the physical. At this stage it ensouls vegetable forms and begins to show itself much more clearly as what we commonly call life—plant life of all kinds" (*ibid.*, page 31). In this last sentence C. W. Leadbeater makes it clear that he differentiates what science "commonly calls life" and what Theosophy means in using the same word.

C. Jinarājadāsa gives us the same impression. "The word 'life' especially has, in Theosophical studies, a profounder and more far-reaching significance; for life is seen, not only, as with modern science, in the small circle of existence which comprises the human, animal and vegetable kingdoms, but also as manifesting in the seemingly dead matter of minerals, and in organisms of invisible matter lower than minerals and higher than man. . . . Stage by stage, the life of the Logos manifests as three types of Elemental Essence, and then subsequently as Mineral Life, Vegetable Life, Animal Life and Humanity. . . . These seven stages of evolving life from Elemental Essence I to Humanity, are called the 'Life Wave'" (*First Principles of Theosophy*, page 141).

"Of all the perennially inspiring facts in life which Theosophy reveals, none is so overwhelming as the fact that Matter, Life and Consciousness are three aspects of one indivisible Unity. It is impossible to conceive of Matter which is not living, nor of life which is not conscious" (*ibid.*, page 182).

"Perhaps the most vital principle to grasp is that, as life evolves, more and more consciousness is released" (*ibid.*, page 184).

"Life is indestructible, it works at its self-evolution by experiment after experiment in the building of forms" (*ibid.*, page 183).

Finally we turn to *The Secret Doctrine*: "The matter of science may be for all objective purposes a 'dead and utterly-passive matter'; to the Occultist not an atom of it can be dead—'Life is ever present in it'" (III, 399).

"The Point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound" (*ibid.*, page 477).

"The expression employed by science 'inorganic substance' means simply that the latent life, slumbering in the molecules of so-called 'inert matter,' is incognizable. ALL is LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism" (*ibid.*, I, 269).

To sum up, Life permeates the universe. This is the Life of the Logos without which every atom would collapse. In addition to this Life there is the differentiated life which It induces in the manifested universe, and it is this life which is evolving through the kingdoms of nature, including the mineral. It might be called spirit, force, vitality, creative urge, underlying essence, or so on, but each of these expressions has just as serious an objection as the word *life*, in the sense of having a restricted meaning in science.

HUMANITY IN TRANSITION

BY ARTHUR LAMSLEY

HUMANITY is in travail: it is living through the birth-throes of a new age. The war ends an era of civilization; Peace will bring the dawn of a new day with a changed human consciousness. Like every dawn it was conceived out of darkness. Like every baby human being which has its months of darkness and ceaseless struggle for expression towards the light of life, so the new era of humanity has its years of darkness and agony through war. And as the child grows up, matures and reacts to life through its initial years of unfolding travail, eventually to evolve in the fullness of a grown human being, a creature shaped from accumulated experience, become wise through turmoil and suffering, both inevitable with growth, so is the new humanity today passing through similar fires of its babyhood and youth towards a new grown-up humanity.

Life is progress. Our new humanity, evolving today, will have need to grow up and build better than in the old era. If there is any deep truth in the adage that experience teaches, then many episodes of the past must find no place in the coming new age.

Humanity has had many bitter lessons born of the failure of mater-

ial theories applied to everyday life, through governments, industry and economics. The breakdown of these material theories was inevitable. Another war is the result—material poverty, incalculable human miseries, vaunted selfishness, suspicions, race hatred, a chronic state of human tension, and economic slump, all have been part of the tragic aftermath of the Great War.

Yet, it is only the breakdown of the worst expression of our humanity and character; the best expression of humanity, its spiritual consciousness, has never been given a chance. This is the world's greatest need.

Political democracy, industrial democracy, forms of economic democracy, monarchies, republics, dictatorships, all have been tried, and failed to bring human happiness, lasting peace and economic security. Real democracy, based on the fundamental fact of man being a spiritual being—a spirit with a body and not a body with a spirit—has never been tried. It must be our next step in evolving a new human society, a new civilization, for a coming age.

The spirit of Life, its fundamental and animating principle, is common of all humanity irrespective of nationality or colour.

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HUMANITY IN TRANSITION

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Spiritually, humanity is a family, a brotherhood, but far too few there are who recognize this greatest fact of life. The same animating Life-Force enters the child born in Africa, India, Asia, or Germany, as entered into the body of my son.

The greatest fact of life is not that we live an unending existence spiritually, but that we live at all. Our human life in its various, diverse expressions, is a miracle.

Sir Oliver Lodge and his co-workers, in creating a scientific knowledge of the spiritual life of mankind, proving its continuity after the transition of death, are merely re-expressing the knowledge given by Sir Thomas Browne, who wrote centuries ago:

There is something in us that can be without us, and will be after us, though indeed it hath no history of what it was before us, and cannot tell how it entered into us.

Humanity needs to live in this evolving new age with the sublime consciousness that it is eternal because fundamentally spiritual, born of the spirit. This is Divine Law. And even in our over-materialistic wartime there is now much evidence that this new spiritual consciousness is dawning. Its future universal acceptance would mean a new law and order for the world when Justice is conformity to Divine Law; Liberty is voluntary self-enforcement of Divine Law; Peace is habitual harmony with Divine

Law; Democracy is the spirit of justice, liberty and peace in the community; in one word—BROTHERHOOD.

This conception of how the world's greatest need will be met is not unpractical idealism but based on the hard logic of our spiritual existence.

To support this contention, ex-President Coolidge, when analysing world affairs, said:

We do not need more national development; we need more spiritual development.

We do not need more intellectual power; we need more spiritual power.

We do not need more knowledge; we need more character.

We do not need more government; we need more culture.

We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen.

Here we have the matured utterance of a world statesman, one who came to the Presidency of the United States during the most revolutionary political and economic upheaval in the romantic history of the North American Continent.

The unfoldment of this new spiritual consciousness in humanity would bring an enlightened outlook, with a new moral conception of how to live in practical spiritual harmony with our fellow human beings everywhere: for the word international spirit we should substitute

the far more intimate, humanizing, and logical description—family spirit, the human race, wherever it is found, being a spiritual family.

In simple language we should then know that love and not hate is the fundamental truth on which hangs the well-being of the world, and that reliance on brute-force is incompatible with the highest social good: that human nature, under whatever garb, is, at heart, sound and good; that all men and women can be encouraged to pursue unselfish ends, and that it is a finer thing to love one's fellow-men and to seek to bring beauty and happiness into human lives, than to love one's possessions or to harness one's sympathies; that extravagance, sloth, waste and selfishness are sins against the Commonwealth, embittering human relationships, intensifying the spirit of hatred and prolonging national discord; that the mass of people have not had the opportunity for self-expression or of participating in the richness of Life; that bleak and solitary lives, squalid surroundings and monotonous toil generate industrial unrest, antagonisms and national insecurity; that barbed-wire entanglements of prejudice or custom must be removed if they impede the attainment of justice or freedom; that sacrifice and service are demanded of all citizens, but that the higher the position and the greater the wealth, the larger the measure

of sacrifice and service demanded; that the privilege to generate joy is not bounded by the frontiers of one's own family or one's own class, and that given the vision to see, the faith to believe, the will to endure, and the courage to act, the unconquerable spirit of man can, in response to the call of the Divine Spirit, begin to build here and now the City of God.

These tenets were ably expressed some time ago by a conference of ardent Christians who were anxious to affirm that the teachings of Jesus Christ were not incompatible with the needs of the world today. Under the title of "Foundations" a modern creed was formulated and broadcast to humanity. Its main principles were:

The Fatherhood of God as taught by Jesus Christ leads us to treat all men as brothers without discrimination of race, colour or conditions; the social order must be directed beyond merely material ends to the enrichment and development of the physical, mental and spiritual possibilities of every member of the community: We shall seek a way of living that shall be free from bondage to material things, and in which there shall be no barrier between man and man; the forces of right, love and truth are mighty because they appeal to the best; we reject dominance and force not only in international affairs but in industry and commerce. Not antagonism but co-operative goodwill offers the best for every one; mutual service and not private profit is the

motive for all business, and the ownership of property must be regulated to minister to the needs and development of men.

But whilst we in the West naturally channel our religion through Christianity, we must give the same understanding love to devotees of every other world religion, many coming from the East. World religions are as spokes of a wheel, leading to the axle—God. It matters little by which spoke or path, sections of the human family approach God, for their path is a natural expression determined by His plan of Life seemingly arranged by the many parts of the human family.

Convictions along these lines came to me some years ago whilst squatting on the coral-fringed sandy beach in far-off tropical Zanzibar. Our company consisted of a wealthy Parsi merchant, a Church of England missionary, who is now a Cathedral Canon, an Indian merchant, follower of His Highness the Aga Khan, a Naval Officer who was a Christian Scientist, and myself. We were discussing God, and found after a rather involved, but never heated, conversation, we were all walking by different paths to attain a greater knowledge of and affinity with the same Power which was the spiritual basis of our individual lives. Agreement came amongst us towards sunset when we became fully conscious that although we were of widely divergent

views as to the path by which we approached God, each path led to a common centre which was the eternal spiritual source of our life.

Father Hugh Benson, the Catholic priest, writer and propagandist, wrote a charming and inspiring poem entitled "Doors," when approaching the end of his life here, which outlines this universal approach to God:

So many doors, and all divine,
And every latch is loose to Thee.
So many paths, and all are Thine,
That leads me to this heart of
Thine.
And *all* are therefore dear to me.

Our changing world will demand the utmost generosity and understanding from each of us as regards the religious expression of the other fellow. He is not a heathen who worships God in a way which might well be abhorrent to orthodox Christians, but one of God's children, a younger brother of the human family struggling along his own path towards the light. In his turn, could he be brought to an opinion, many happenings in our Christian civilization, war especially, would shock him into thinking his God more loving, and certainly far more understanding, than the white man's Deity.

Instead of seeing in the African native, the Indian and the Chinese peasant, innocent game for material exploitation, the new need of the world is to view them as brothers

in the human family. Recently this point of view was re-expressed to me by Paul Robeson, the world-famous negro singer and actor, whose great artistic gifts have been placed at the service of humanity everywhere.

Over a cup of tea in his dressing-room at the back of a London theatre, Paul became eloquent in our conversation over spiritual matters, declaiming we were all God's children, and that the sooner we got the big idea of mankind as not being separated into coloured and white races, but only as the human race, the sooner we should have world peace and prosperity for everybody. Paul Robeson's direct ancestry were slaves in the cotton fields of the Southern States of America.

Many will urge the impossibility of working out this spiritual philosophy in the world today. But do we not live in an age when the impossible of yesterday has become an accomplished materialized fact of today? The so-called miracle of a few years ago, such as wireless, is now the common service of our homes. It enables our King to address the peoples of the earth, who hear his voice by turning a knob in a receiver; yet not many years ago, I remember, it took from four to six months by sailing ship for a letter to reach South Africa.

It is well today that in every nation there are men and women

beginning to realize at long last, that all things are possible, and that in matters spiritual we are only as yet on the doorstep of vast incalculable discoveries that will, some day, give man a new conception of himself as a spiritual being attuned to the permanent reality behind all creation, and an heir to infinitude of Divine Powers.

Even if we study our material selves we must come to the conclusion there is no work in the whole creation so wonderfully made as man. Meditate quietly on the mechanism of our bodies, think of our eyes, ears, hands, feet, and the marvellously complex internal organism. As a piece of intricate machinery it surpasses the wildest imagination of our great mechanical inventors and scientists. Man can do most things, but he cannot create man. But these bodies of ours, creations of a Divine Artist, are of no use without the spirit which animates them. Truly we are spirits with bodies and not bodies with spirits. It is the spirit which is life, the body, at best, is the instrument for the spirit's expression here, the house in which it lives.

Visualize a world in which the spirit of man ruled supreme. Would Geneva be the wrangling house of selfish race interests under the guise of subtle diplomacy? Would wars be possible, or half the human race forced to live in poverty and want

in a world of overflowing plenty, or would there be unemployment, slums, or the need of child welfare? These things are the negation of a brotherhood logically built on a spiritual foundation, these things show the awful need of a quickened spiritual consciousness in human affairs.

What proof have we that this conception is possible, as to the multitude? Proofs are plenty in everyday life. What man or woman standing on the pavement watching a German, French, Italian, African or Chinese child in danger of being run down by a motor car would hesitate to try and save it because the child had another colour skin, or was of a different nationality? Why would every effort be made to save the child by every normal human being? Because deep down in one's nature, intuition and love would bid us act by insisting it was not a German, Russian or African child, but God's child, fundamentally and spiritually akin to ourselves.

This spiritual outlook on life, contrary to popular conception, does not need courage or even faith on the part of the individuals or communities who would follow its dictates, but merely a fuller understanding of man's life as a spirit. It should not need courage to under-

stand oneself, it should be a duty and a joy. Humanity is, in reality, a family of spirit-born children.

The world's greatest, most urgent need, then, is to realize this Divine Sonship; to see humanity as one family, God-begotten, made up of members, young and old, of diverse race and colour, yet brethren one of the other. The well-known writer, lecturer and Theosophist, Miss Kate Browning, has expressed this need in a few lines, modelled on Kipling's immortal "If":

If you can sense the ONE in all creation,
And see the God in every brother's face,
Without respect of creed, or race, or nation;
If you can feel at home in every place;
If you can love your country with devotion
And yet love all the other countries too;
If you have freed yourself from class emotion
And understand the other's point of view;
If you can sense in every beast a brother,
And see God blossoming in every flower;
If by no thought or word you hurt another,
And fill with noble deeds the fleeting hour;
If all your thoughts, and words, and acts are holy
You're very near to the Divine, my son.

AMERICA'S POLITICAL IDEALS (DOMESTIC)

BY PIETER K. ROEST

AMERICA'S political creed is summed up in the following three sentences of the Declaration of Independence, which gave birth to this Nation in 1776:

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

This doctrine of popular sovereignty boldly rejects "the divine right of Kings" held so long in the Old World; and is diametrically opposed to the theory of the State as the supreme arbiter of all individual lives, by which dictation or ruling cliques, having to themselves the State's powers, enslave whole populations.

Governments exist for the service and happiness of the people, and by the people's consent alone. They are the

instruments of the people's will to order, justice and peace; and should never be allowed to lose sight of their true purpose: the service of the commonwealth. Hence, on the surface, America's political ideals are purely secular: political power derives, not from God, or some mystic entity called the Spirit of the Nation, but simply "from the consent of the governed." Yet religious Americans recognize that "Providence" guides the Nation through its leaders, and believe that through or in spite of this Nation's secular methods of election, the right man will emerge as its chief in times of crisis.

To an intuitive people these convictions are not contradictory, but complementary.

Equally natural to Americans, however baffling to logical Europeans, is the paradox of States' rights and Federal rights. Built from the reluctant federation of thirteen "free and independent" states, this Nation still maintains much more than a shadow of sovereignty for its forty-eight present "States." The Federal Government had hardly any power under the Articles of Confederation (1778-1788) and received only such powers as were *transferred to it from* the States under the Constitution which took the place of the Articles. Any powers not mentioned as Federal powers remain *reserved* to the States, which

still jealously guard them! It is confusing, costly and cumbersome to have forty-eight different systems of State-law—but it is the price Americans willingly pay to keep their Federal Government from becoming a too powerful bureaucracy, swallowing up one after another of their sacred rights as individuals!

For, to the American the individual enshrines the supreme values of human life; the citizen is a King among Kings. From amongst themselves the voters elect their officials, who are replaced or recalled if found unsatisfactory. Even in the President, the supreme executive, the slightest trace of domineering, of an air of superiority or even aloofness, is likely to turn the people against him, and—through their representatives—to cripple his power.

In America the *people* rule indeed—for better or for worse. The theory is that 130,000,000 heads are better than one, however efficient the one might be. Hence the three tiers of government: local, state and federal, which break up dangerous concentrations of power anywhere; hence also the three divisions, in each, of the legislative, executive and judicial powers, checking and balancing each other. If either of these became supreme, Americans hold, some basic liberties would be lost, and with their loss, *all* individual rights would soon become endangered. How true this is the recent history of Europe illustrates. The "people" are not all of one mind, obviously; they are not all sound, or well-informed, or noble, either.

Hence parties, quibbling, log-rolling, horse-trading, propaganda, pressure, perfidious politics—corruptions. Yet the majority of the people are decent, good-willed, fairly intelligent folk, and the majority prevails. So always, in the long run, corruption is attacked, and overcome. It is a thousand-headed monster, indeed, but the St. George of popular decency keeps manfully at his task of battling this tough dragon; and slowly, surely, government is becoming more efficient, politics a little cleaner.

In spite of all its handicaps, in spite of its relative inefficiency, the average American prefers his form of government to any other operating elsewhere, or advocated as superior to any existing ones. That is because his freedom is much dearer to him than the false security of any kind of regimentation. He sees that new conditions call for new political machinery, for vaster government powers, and for greater government control of economic life, especially. But only *need* can force him thereto; and even then he insists on *popular* co-operation rather than on enforcement from above. The old town-meeting—western *isotype* of the Indian "panchayat"—with which political life began among the first white settlers, is still America's ideal governmental structure: The people, pooling their wits and their resources to rule themselves, that liberty and justice may be preserved, and human lives may flower into freedom and friendship, and thus—happiness.

A BESANT LETTER

Benares City, February 17th, 1904

MY DEAR FRIENDS,

I AM told, on what ought to be good authority, that there is a growing tendency in The Theosophical Society in London to consider me as "a sacrosanct personality, beyond and above criticism."

Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that if it were set up, I would meet it with anything but the uttermost condemnation. Even a few people holding and acting on such a theory would be a danger to The Society; if any considerable number held and acted on it The Society would perish. Liberty of opinion is the life-breath of The Society; the fullest freedom in expressing opinions, and the fullest freedom in criticizing opinions, are necessary for the preservation of the growth and evolution of The Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in The Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and The Society would be far safer if it did not number such a personality among its members.

Over and over again I have emphasized this fact, and have urged free criticism of all opinions, my own among

them. Like everybody else, I often make mistakes, and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms, with a view to utilize them, and I do not mean, as I grow old, to help the growth of crystallization by evading the most rigorous criticism. Moreover anything that has been done through me, not by me, for Theosophy would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress.

So, I pray you, if you come across any such absurd ideas as are mentioned above, that you will resist them in your own persons and repudiate them on my behalf. No greater disservice could be done to The Society or to me than by allowing them to spread.

It is further alleged that a policy of "ostracism" is enforced against those who do not hold this view of me. I cannot insult any member of The Society by believing that he would or could endorse such a policy. It is obvious that this would be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be

the power of the candidate to serve The Society, and not his opinion of any person—Col. Olcott, Mr. Sinnett, Mr. Mead, or myself. We do not want faction fights for party leaders, but a free choice of the best man.

Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial. But as it is gravely put to me as a fact, I cannot ignore it. For The Society, to me, is the object of my deepest love and service, my life is given to it, it embodies my ideal of a physical-plane movement. And I would rather make myself ridi-

culous by tilting at a windmill—such as I believe this idea to be—than run the smallest chance of leaving to grow within The Society a form of personal idolatry which would be fatal to its usefulness to the world. In The Theosophical Society there is no orthodoxy there are no Popes. It is a band of students, eager to learn the truth, and growing ever in the knowledge thereof, and its well-being rests on the maintenance of this ideal.

Ever your sincere friend,

ANNIE BESANT

THE PASSING OF PROMINENT THEOSOPHISTS

DR. SOLOMON

DR. JACOB E. SOLOMON, L.M. & S., Bene-Israelite (Indian Jew), born at Poona in 1884, married in 1913 Sarah Ezekiel.

Joined The Theosophical Society in 1912; during war service at Basra in 1915-17, he established the Dar-es-Salaam Theosophical Lodge and was its President; at Ahmedabad with wife worked for The Society and all allied activities; specialized in occult healing; a well-known figure at every International Convention.

Was Hon. Sec., Sanitary Association and Red Cross, Ahmedabad; Hon. Div. Sec. for Gujarat Baby and Health Week Association; Treasurer, Released Prisoners' Aid Society; Probation Offi-

cer, Ahmedabad Child Protection Society; Member, Ahmedabad D.L.B. Medical Committee; Executive Committee Member, S.P.C.A., Ahmedabad.

—From the *International Theosophical Year Books*

One of the stalwarts of our Society has left his physical tabernacle which had become of late unfit to house the radiant spirit which was ever bubbling with enthusiasm to express more and more of the Divinity within him. In the passing of Dr. Jacob E. Solomon the Indian Section has sustained a great loss, and Ahmedabad Lodge in particular, which will be difficult to fill. The good doctor was the life and soul, and a veritable pillar of strength, in the Theosophical, Masonic and social life of

Ahmedabad. He gave the best of himself to the cause of Theosophy. He was also an ardent social worker and for many years Hon. Secretary of the Baby Welfare and Health Week Association. His work was appreciated by the Government and he was awarded the Kaiser-i-Hind and Jubilee Medals for his selfless services.

Dr. Solomon was also a very earnest Mason. In all his work Dr. Solomon was supported by his gentle, amiable wife. Both of them extended their kind hospitality to our Theosophical lecturers and workers. Their home in Ahmedabad was ever open to all Theosophists and had become as much a centre of Theosophy as the Lodge itself.

Dr. and Mrs. Solomon had gathered around them a large circle of friends by their loving, gentle and obliging nature. Their loving thoughts and ours go to both our dear friends at this juncture.

D. D. KANGA

PANDIT G. KRISHNA SHASTRI

The Bombay Chronicle reports the passing of Pandit G. Krishna Shastri at Bombay on 7 November 1940 at the age of 78.

The Pandit was admitted to The Theosophical Society on 18 November 1897, and found a common interest with Colonel Olcott in the development of the Oriental Section of the Adyar Library. From 1901 to 1906 he was in charge of the Library, and published a succession of religious and philosophical treatises in English, Malayalam and Tamil, two of his best known works being *Practical Vedanta* and *Democratic Hinduism*. He was an un-

assuming and erudite Sanskrit scholar, willing to sacrifice everything for Truth.

SRI KONA SOUNI BABU

You will find in our roll of honour, the name Sri Kona Soumi Babu, who was what we townsmen might in our arrogance call "a poor villager." He was an agriculturist, who drove a bullock cart to supplement his income, and wandered all over the District, singing Theosophical songs specially composed for him in Telugu. When I had the honour of sitting in his cart once, I asked him if he did not find any difficulty in paying annual dues. He replied: "*I earn eight annas a day, sir. Can I not pay eight days' earnings for the upkeep of The Theosophical Society I love so much?*" *Of course he could, if he would.* When I get piteous appeals to my heart for remission of dues, which press so heavily and so on, I cannot stop my head from remembering our friend from the village. Perhaps it is the habit of counting our earnings, per month, that makes all the difference. Eight annas a day is presumably much more than a mere fifteen rupees per month. So God bless Sri Kona Babu.

—G.N.G. in *The Indian Theosophist*

The Indian Section of The Theosophical Society assembled in Jubilee Convention at Benares, at its closing meeting, passed a resolution to express their appreciation of, and place on record their sense of loss by the passing during the past year of:

Mr. P. R. Green, of Bombay;
Dr. Solomon, of Amedabad;
Mr. Jaywant, of Benares.

CORRESPONDENCE

ABOUT HITLER

A correspondent writes from England:
DEAR DR. ARUNDALE,

Just after reading what you said in the September THEOSOPHIST about Adolf Hitler, I found this ancient study in *Karma* printed in a corner of *The Times* of 14 October 1940. It does seem to fit. And, to me, it opens an intolerable vista of compassion for his unremembering future lives:

"The pirate, potentate, or usurper, who in despite of justice has destroyed thousands upon thousands, cannot by dying once pay the penalty for them. He has invented for himself a false religion, has made presumption and blasphemy his constant companions, has rejected divine ordinances and overridden laws, has violated women and children, has levelled cities to the ground, has set fire to houses with their occupants, has ravaged territories, and therewith has destroyed the identity of provinces, of nations, or even of a whole race. How can such a one, having a destructible body, bear enough and long enough to pay a penalty commensurate with his enormities, seeing that death will anticipate his deserts and mortal nature is incapable of bearing the punishment for even one of his crimes?"
ATHENAGORAS THE ATHENIAN (*circa* A.D. 180).

"SURVIVAL AND RETURN"

In the article by Mr. James Cousins in the August number, 1940, page 427, of THE THEOSOPHIST, reviewing the two books by Shaw Desmond on (1) *After Sudden Death*, (2) *Re-incarnation for Everyman*, the phrase is used: "'Ireland' (officially now Eire)." This is misleading to the world at large, where THE THEOSOPHIST circulates, as well as offensive to loyal members of The Theosophical Society, in the Province of Northern Ireland, who have taken and are taking the most strenuous stand possible, to retain the Province within the United Kingdom, and are loyal to King George, and fly the Union Jack. They decline to be involved in any "neutrality" such as that declared by the Government of Eire; and maintain the just rights of a population equal to that of New Zealand and a territory equal to Wales, to have its own Parliament, and to resist all efforts overt or insidious to bring it into surrender. Dismemberment of the Empire or Commonwealth of Free States is surely alien to the Great Plan, in which such a Federation is a preliminary to a World Federation however remote in the future.

Belfast

JOHN BARRON

Sept. 14th, 1940

BOOK REVIEWS

The India That Shall Be. Signed articles by Annie Besant from "New India." Price Re. 1-12-0. T. P. H., Adyar, Madras.

For about fifteen years Dr. Besant conducted her newspaper *New India*. When she considered the time was ripe, she purchased *The Madras Standard* and converted it to *New India* thereby to work for India to become a New India. She toiled for long years, and finally, to crown her work she drafted or rather inspired the drafting of a Bill by name "The Commonwealth of India Bill," and managed to get it introduced into the British Parliament where it was read once or twice and there it stopped.

Dr. Besant toiled hard to secure Dominion Status for India, but failed, because hers was a lone hand and parties did not co-operate with her.

Time, energy and money spent by her for political work was such that she became an exhausted person and died.

She often wrote leading articles and signed them so that people might know that the views expressed by her paper were her own and not of some leader-writer in the office.

Subjects dealt with in these signed articles were of variegated nature "of perennial interest, and are as useful and instructive reading today as they were when written, and as they will be tomorrow." All the articles written by her are verily "of definitely historical interest," and any writer today may take any article and with slight alteration

adapt it even for "leaders" in the newspapers.

Her appeals to unite were so passionate and touching that they bear directly upon today's greatest problem of India—namely the need for unity.

About constitutional struggle she wrote in great detail and this subject forms Part II of the book. She had been loyal to the core and dared to call a spade a spade. Her hits were direct and thrusts so sharp that her paper had to pay security very often. With dauntless spirit she again and again suffered confiscation of security, but phoenix-like she appeared as many times as she was put down. She was finally interned by the Pentland Government of Madras.

Dr. Besant had a good deal of influence in England and made very good use of that influence; boldly she wrote and keenly noted every move of commercial people who started (to wit, Lever Brothers) industries in India because cheap labour was available in India.

She made the Indian question of reform her hobby—no, not a hobby only but a life interest, and worked as no Indian ever worked.

A word about the power behind the compilers. In 1939-40 were compiled most useful booklets on *The Besant Spirit* and *India's Living Traditions* and the like, and now this book has been brought out. An indefatigable devotee of Dr. Besant alone could make

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BOOK REVIEWS

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possible this labour of compiling, and the reading public should be thankful to Dr. Arundale. His foreword is a clearer review of the book than this reviewer could ever write.

A. K. S.

The High Purpose of War. Vol. 6 of The Besant Spirit Series. T.P.H., Adyar. Price 8as. for Vol. 6, and Rs. 2-12-0 for the set of 6 volumes.

The Theosophical Publishing House has performed a notable service in collecting the scattered utterances of our great departed leader on War, general and particular, and incorporating them in this attractive booklet, purchasable at a popular price. If any of us falter in our faith, her ringing words of utter confidence, based on clear vision of realities, supply the tonic that we need. Though meant for the war-stricken peoples of quarter of a century ago, little change is needed for present application, for nations did not then avail themselves fully of the great opportunities she pointed out, and find themselves faced today with the same challenge, for the victory could not then be full since the conditions were not fulfilled.

One of the most interesting articles is that describing the Aryan Empire of the twentieth century, the destined development of the Indo-British Commonwealth of peoples. Though she was ready to adopt that name for the coming federation, as more acceptable to many, it is made clear that Annie Besant had no dislike of the word Empire, and perhaps we are now in a position better to realize the wisdom of her point of view, for we have learnt

the value of a personal head—a King-Emperor—as a focus of unity and a living symbol and sacrament of divine rulership; moreover, an ill-timed pacifism has let us down, and we see more use than we did for military strength and organization of power, in fact for a realistic relation between small nations and greater ones. The choice for the world again is between the dark empire and the White Empire, and though the victory of the latter may be delayed if we fail in the heroic spirit, yet it finally cannot fail, and the world will again be rid of monsters.

H. V.

What is Your Will? By Mrs. Rhys Davids. Rider and Co., London. Price 6/-

This is a highly original book, with an arresting title, and should be of value to many readers who may be led by the author's literary eminence to wander with her into new fields of thought. She frankly owns the sources of her information to be psychic, and Theosophists will find much with which to disagree in her descriptions of the worlds beyond death. It is difficult for people of western birth and education to realize the necessity for a long training in Yoga, before discrimination can be trustworthy between truth and illusion, and dear ones who have passed beyond death, and find means to communicate, find far too easy credence when they describe the topography of some intermediate plane which they take to be highly spiritual.

Perhaps the most interesting chapter is that entitled "Worlds and Lives," in which the truth of reincarnation is convincingly stated, and the urgent need

for it to enrich western thinking and willing. "Our own tradition of the certainty of lives and worlds, as part of the life of every man, we have largely lost, both in this world and the next. To rebuild a worthier tradition we yet lack the will. . . . Men in the mass can be very mighty willers. There are crises in history when the will of a group of men, or of a whole people, will do the almost impossible. . . . When once the word, the 'more word' to welfare, gets at men to go forward, or to hold fast, nothing can check, nothing can draw aside."

These are brave words, full of point just now!

H. V.

The Ancient Wisdom, the Hope of the World. By Morley Steynor. The C. W. Daniel Co., Ltd., London. Price 6/-

This is a useful book for the present age as in it are to be found answers to many questions which are engaging the minds of thinking people today.

The author believes that "just as the Renaissance illumined the intellectual darkness of Europe in the fifteenth century, throwing its welcome light into the dark and cobwebbed corners of men's minds, so today the Renaissance of the Divine Wisdom is slowly but surely illuminating the still greater spiritual darkness which envelops like a black pall the strife-exhausted, superstition-enslaved world of today."

Besides a number of illuminating essays on such subjects as "The Ancient Wisdom," "Cosmic Consciousness," "Reincarnation," "Vaccination," "Vested Interests," the author has in-

cluded a three-scene, two-character play, entitled "The Evolution of Two Egos," a parable and a dream dealing with some problems of Religion.

Some of the articles have appeared in such magazines as *THE THEOSOPHIST*, *The Occult Review*, *Progress Today*, etc., but it is hoped that by reproduction in book-form they may reach a wider public.

The letter-press is excellent.

I. M. P.

Annie Besant as Woman and as Leader: Reminiscences of Sri Prakasa, B.A., LL.B., (Cantab.), Barrister-at-Law, M.L.A. (Central), as child, boy, youth and man. T. P. H., Adyar. Price Re. 1-12-0.

This is a charming book. Mr. Prakasa writes naturally and frankly, just as he saw and understood Dr. Besant, his own father, Dr. Bhagavan Das, and others, in a variety of many incidents and some events. Incidentally, he tells a lot about himself, revealing much of the working of Indian psychology today, which is interesting and helpful to understand Indian problems. But all the strands are well woven to make a book worthy of printing about Annie Besant by a son of India.

Dr. Arundale writes an appreciative Foreword. And the last 70 pages are notes which are interesting and informative about persons, terms and incidents that come into the book.

No quotation can give a real idea of the book—it must be read to be appreciated, and it will be enjoyed by all who care at all for Dr. Annie Besant.

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THE THEOSOPHIST

Vol. LXII

(Incorporating "Lucifer")

No. 6

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S.W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

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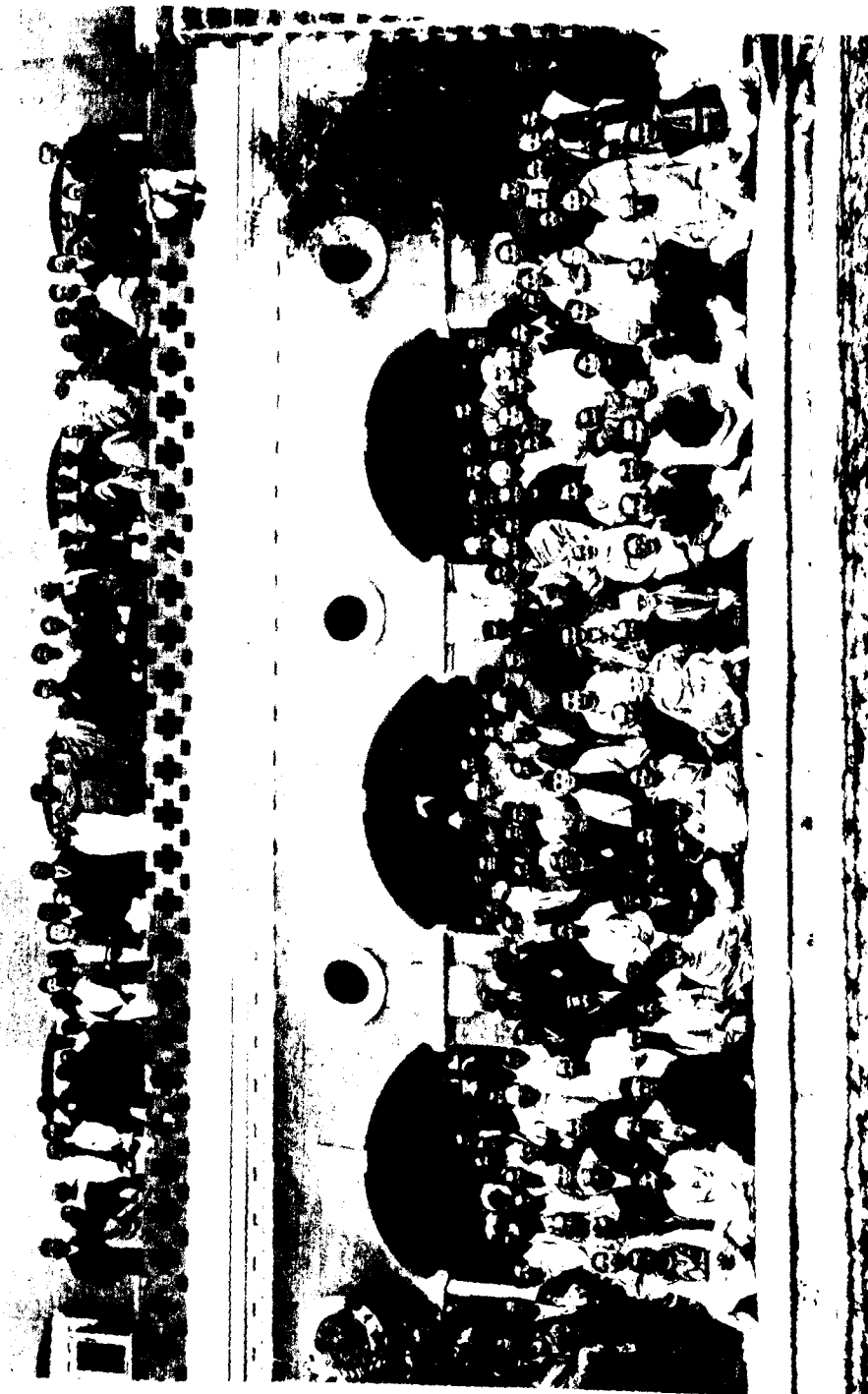
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The 65th International Convention of The Theosophical Society, Benares, December 1949



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.

BENARES

I AM very happy to record the holding of two very fine Conventions—one the International Convention on the occasion of the 65th Anniversary of The Society, the other the Golden Jubilee Convention of the Indian Section. I had the privilege of opening both Conventions which were not only attended by a large number of delegates from all parts of India but also by a number of other visitors to Benares including the general public. Mr. G. N. Gokhale, the General Secretary of the Indian Section, had made as usual the most admirable arrangements not

only for the comforts of the delegates but also for the various gatherings. The principal lectures were given in a very spacious pandal or tent close to Dr. Besant's old home, Shanti Kunja, while other gatherings were held in various other parts of the Indian Section's estate.

On the 23rd December Srimati Rukmini Devi consecrated the new temple built by the General Secretary for the Bhārata Samāj worship. This temple is situated opposite the Shiva Temple built by Dr. Besant many years ago close to Shanti Kunja. On the 25th the special event was a public Dance Recital by Srimati Rukmini

Devi to an overflowing and most appreciative audience. In fact, so impressed were all by this recital that she was prevailed upon to give a second recital on the 31st which was also very well attended. On the 26th the Convention proceedings officially began with the Opening by myself at 2.30 p.m. of the International Convention. My Presidential Address was published in the last issue. At 4.30 p.m. there was the First International Convention Lecture by the Vice-President of The Theosophical Society on "What Is True Yoga?"—a most beautiful and scholarly address, also published in the last issue. In the evening there was a most delightful and artistic entertainment by a number of students of the Vasanta College for which I believe S'rīmati Visalakshi Ammal, Rukmini Devi's sister and Vice-Principal of the College, was responsible.

The next day I gave the Indian Section Lecture under the title "The India of My Dreams," after which S'rīmati Rukmini Devi presided over a meeting of Young Theosophists. In the afternoon I opened the Golden Jubilee Convention of the Indian Section over which Mr. Hirendra Nath Datta was unanimously chosen to preside. Later on during the same day Mr. Jinarājādāsa gave his first lecture on "The United States of the World." He was most heartily

welcomed back again to India and to Benares after a long absence. In the evening there was an excellent entertainment by the students of the Besant Theosophical School.

On the 28th in the morning there was held the Ritual of the Mystic Star, after which there was a Symposium on Peace and Reconstruction presided over by myself at which the speakers were Mrs. Lavender, S'rīmati Rukmini Devi, Professor D. D. Kanga and Mr. Sri Ram. This was followed by Mr. Jinarājādāsa's second lecture entitled "Plato's Solution of the Problem of Immortality." This was very highly appreciated by the audience as being both scholarly and beautiful. In the evening the local Arts Circle produced "I Have Lived Before," by J. B. Priestly. This was a very creditable production indeed.

On the 29th Mr. Gokhale spoke on "Theosophy in India: Whence, How and Whither." The lecture was an admirable survey of the growth of Theosophy in India, and has also been published in the February issue. The lecture was followed by a Round Table Ceremonial and also informal meeting conducted by S'rīmati Rukmini Devi. In the afternoon S'rīmati Rukmini Devi presided over an Art and Education Conference, while later on Mr. Jamshed Nusserwanji spoke on "The Theosophical Society and Its Role in

World Reconstruction." As recent Mayor of Karachi and having held many public offices of importance, the lecturer was particularly well equipped to speak and fascinated his audience with his practical suggestions. In the evening there was a Question-and-Answer Meeting at which Mr. Jinarājādāsa and Mr. Hirendra Nath Datta answered a number of questions.

On the 30th the Indian Section Convention was closed and the last Convention Lecture was delivered by S'rīmati Rukmini Devi on the subject "India and the New World." This address was particularly appreciated as both original and constructive. In the evening the Young Theosophists staged a variety entertainment, which was preceded by the showing of a number of films in which Dr. Besant and Bishop Leadbeater appeared.

On December 31st I closed the International Convention with an address which is published in this issue, and this was followed by a very interesting and practical meeting dealing with Publicity and the Presentation of Theosophy. In the afternoon the Indian Section was at Home, and in the evening S'rīmati Rukmini Devi gave her second Dance Recital.

I gave two dinners during the course of the Convention—the first to Members of the General Council and to the Executive Committee of the Indian Section, and the

second to the workers who had so splendidly helped to make the Convention the success it was. I have very specially referred to all the volunteers who made us all so happy. There were also, of course, a number of business meetings of various kinds, the daily Bhārata Samāj Puja, and the celebration of the Holy Eucharist and the Ceremony of Solemn Benediction. While most delegates had to leave immediately after the closing of the Convention, S'rīmati Rukmini Devi, Mr. Jinarājādāsa, myself and others stayed on until the 5th January when some of us returned to Adyar and others went to Allahabad for a couple of days' lecturing.

I may add that there was a very successful meeting of the New India League in the course of which the following resolutions were passed:

"The New India League feels strongly the disaster to the future of India in the present divisions of political parties which are mutually exclusive and antagonistic to each other; and appeals to all parties to come together and create a platform to which all of them can subscribe."

"This League is completely united in its support of Britain and her Allies, whose victory it considers to be essential to the welfare of India and all other peoples throughout the world."

A plan for more intensive organization was also approved.

A very welcome visitor to the Convention was Dr. Taverro, the newly appointed Consul-General for Colombia, who came as a special delegate from our fine Colombian Section. Mr. Jinarājadāsa told us how Dr. Taverro had helped him during his Colombian tour and how fine a worker he has been for many years for Theosophy and The Theosophical Society. After a short tour in the North Dr. Taverro is now making his first acquaintance with Adyar to which he had been looking forward immensely.

I had the very great pleasure of seeing again some of those great workers who helped Dr. Besant so wonderfully in her work, Mr. Upen-dranath Basu and Dr. Bhagavan Das, who were good enough to come to see me, and their presence at Shanti Kunja was quite like old times. I am sure that our beloved President-Mother must have looked upon the little gathering with very much happiness. I also renewed acquaintance with a number of old pupils who seemed very glad to see me again. I was also happy to see our new Benares Theosophical School beginning to flourish under the guidance of Mr. Gokhale, its Principal, and Mr. Kanitkar, its Headmaster. I was also very glad to see Rai Iqbal Narain Gurtu, Mr. Shiva Rao and Mr. Sanjiva Rao—all of them, of course, very old friends. On the 4th January we had the great

pleasure of taking tea at Rajghat with the workers there of the Rishi Valley School.

TWO RESOLUTIONS

The following two Resolutions were passed by the General Council of The Theosophical Society at their last meeting held at Benares on 25 December 1940:

"1. Resolved that the General Council of The Theosophical Society is emphatically of opinion that in the present war the very existence of The Theosophical Society and the spreading of the Light of Theosophy are menaced as they have never been menaced before in the history of The Society, and therefore urgently calls upon every member to help by all means at his disposal to guard them from the menace, more especially by himself more eagerly spreading the Light of Theosophy and becoming increasingly virile in his membership of The Theosophical Society.

"2. Resolved that the General Council of The Theosophical Society is of opinion that the fact of Universal Brotherhood, to form a nucleus of which The Theosophical Society was primarily established, inherently involves the concept of Universal Peace; and in declaring, therefore, that Universal Peace is vital to the fulfilment of Universal

Brotherhood, calls upon every member to do all in his power, without delay, to help in planning for such a Peace as shall, when the war is over, restore throughout the world, both to nations and to individuals, their birth-right of Freedom and Justice."

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*

HIGHLIGHTS OF 1940

(From an Address delivered at Benares)

Let me call your attention to some of the outstanding features of our work at the present time.

THE INDIAN SECTION'S JUBILEE

First of all, of course, I must congratulate the Indian Section on having attained its Golden Jubilee, or is it its Diamond Jubilee? In many ways our Indian Section is the heart of our Theosophical work throughout the world, for Theosophy is but the reincarnation of the eternal Brahmagyda which has had its noblest exposition in this ancient land. I feel sure the Indian Section is about to rise to new heights, so finely strengthened as it has been especially at its Headquarters by one of the greatest of its General Secretaries—Mr. G. N. Gokhale. With the vivification he has effected throughout the national Headquarters, and with the most necessary and happy re-establish-

ment of Theosophical education in the very centre itself, I look forward with very great confidence to the renaissance of the soul of Theosophy in India both in its life and in those forms through which it reaches the outer world. But I do most earnestly hope that every member of this premier Section will realize that he must do all that lies in his power to justify the honour of his membership and of his access to the Truths of Theosophy by making Theosophy and the Indian Section and his Lodge a living force in his Motherland. This is a time for action and service. Who shall give service and action if not members of The Theosophical Society? India calls to them to fulfil the honourable obligations of their membership, and so must they do, or lose, perhaps for many lives, a priceless opportunity.

RUKMINI DEVI'S MISSION

Let me now say how happy I am that through the great facet of Theosophy—Beauty—the Light of Theosophy is beginning to shine with such added power and purpose, as Rukmini Devi enters upon her great Mission to the world. We have just completed a tour of Bombay, Ahmedabad, Bikaner and Delhi, during the course of which she has given seven Dance Recitals, each of which has been enthusiastically acclaimed by the public with full houses on each

occasion. These are the beginnings in the North of her great successes in Southern India, and many of you witnessed her exposition of the Indian classical dance on Christmas Day here in Benares. I regard her work as opening a new and vital era of activity in our Theosophical work—an era of stress of culture essential to the right advent of that new world which is slowly beginning to take the place of the old.

Rukmini Devi's International Centre of the Arts, Kalākṣetra, is most appropriately housed at Adyar and she is gradually gathering about her a group of artists and pupils, which will have, as it grows, a deep and a most necessary influence upon Indian life. So far, the growth of India into her freedom has been far too little permeated by cultural influences, with the result that there has come about a most unfortunate hardening of political life. It is high time that there shall be a cultural awakening *pari passu* with the purely political awakening, and such awakening Rukmini Devi is leading today, for it should be clearly understood that her work and interest is by no means confined to the Art of the Dance, but covers the whole field of Culture in all its aspects. Thus does our understanding of Theosophy widen as the years pass, and I confidently predict that in 1975 there will be available to the world a Theosophy such as we cannot

even dream of today. But I no less confidently predict that in all its essence it will be as given to us from the beginning in our great classical literature.

THE BRITISH SECTIONS AND THE WAR

A wonderful highlight of our movement may be watched in the quiet steadfastness of our Sections in Britain, and especially of the English Section, as the people are constantly being subjected to the horrors of the present war, largely through bombing and all its attendant atrocities. These British Sections of ours carry on, and their members perform their duties, often dangerous and always onerous, in a spirit of calm fortitude worthy of the highest admiration. It is not too much to say that the war has spiritualized Britain to an extraordinary degree, and that in the course of such spiritualization Theosophists have become Theosophized as never before. I think this is true of us all. I know that the war has caused me to enter far more deeply than I could have thought possible into the realities of Theosophy and into the power and purpose of The Theosophical Society. And if this can happen to me in comparative ease far away from the ghastly conflict in Europe, how much more must it not happen to our brethren who have been called to bear the brunt of the fight

on the physical plane? All honour to them, and all congratulations, too, for are they not sure that Theosophy and The Theosophical Society in Britain will, when the war is over, enter upon a very splendid period of life and activity?

AMERICA'S MAGNANIMITY

Another fine highlight is the very great generosity shown by our American brethren towards our Society as a whole and to our International Headquarters in particular through the Adyar Day Fund, to which they contribute so largely. If we have been able to place in good financial standing a number of our European Sections which have no means of giving their dues, so that now all their arrears have been discharged, it is because of our American brethren. If the annual deficit of The Society has been substantially diminished, it is because of our American brethren. If The Society is able to contribute largely to funds for the relief of our war-distressed brethren, it is largely because of our American brethren. If our Headquarters work can be carried on without anxiety, it is largely because of our American brethren. And if various charitable activities of our Headquarters, especially connected with the helping of the poor people who live in the vicinity, can be carried on as usual, it is largely because of our American brethren.

I am sure that Mr. Sidney Cook, the great President of the American Section, happily acquiesces in this diversion to the general work from local needs of the monies that have thus come to us. Only gain can come to the American Section from all this sacrifice. It is indeed an investment from which the Section will derive abundant interest in increased spiritual power.

PLANNING THE PEACE

And then I think of the Peace and Reconstruction Department which has been established with its centre at Adyar to help to plan for Peace in the very midst of the war itself. I hold it is urgent that Theosophists throughout the world shall without delay begin to apply the light of Theosophy to the problems which the war has caused and which the Peace must of a surety solve. I hold that Theosophists have a vital contribution to make to the nature of the solution of these problems, and I have addressed my fellow-members everywhere urging them to study in the light of Theosophy the nature of the Peace that shall bring the world nearer to the practice of Universal Brotherhood, and to co-operate with all movements which work to the same end. It may be that as a result of such studies in every land we shall be able to outline the principles of a Charter of World Liberties which shall be the keynote

of the details of the Peace on which the new order of the world's living is to be based.

PUBLICITY

The Society's Publicity Department has been another highlight of activity. The Campaign booklets, *Theosophy Is the Next Step*, have been sold to the extent of over 58,000, not including the issue of over 6,000 free. And the booklets are still selling. The *Theosophy and War* leaflets have circulated to the number of 55,000 during the last nine months, while the new Correspondence Course booklets, *Theosophy at Work*, have been sold to the number of nearly 1,000 sets of ten study courses. Thousands of the President's War Letters have also been issued, as well as the booklet on *The Neutrality-Universality of The Society*, applying the views of the Founders of The Society and of the various Presidents on this important question especially in relation to the present crisis.

The Theosophical Publishing House, under the very able direction of Bhikkhu Arya Asanga, affords yet another highlight.

A DARING EXPERIMENT

I certainly include among the highlights the daring experiment by the Eastern Tamil Federation of the Indian Section to make, for a limited period, free membership

within their area to all sincere applicants, and this without any financial detriment whatever to the Indian Section itself. So far the experiment has worked exceedingly well, and well over 200 new members have been added to The Society's rolls. I am most thankful that the experiment is being made, for I am clear, as my great predecessor was clear, that membership of a spiritual Society such as ours ought to be free, though for the moment the difficulties in the way may be insurmountable. The experiment by our Eastern Tamil brethren is being continued, and maybe it will be the beginning of free membership throughout The Society—a consummation devoutly to be wished.

DR. MONTESSORI

A very obvious highlight is the hospitality The Society is able to offer to that great educationist, Madame Maria Montessori, and to her adopted son, at Adyar. There will hardly be any question that Madame Montessori is the most distinguished scientist in education now living, and I am hoping that after her second training course, now just completed, she will be able to consider the ways and means whereby her system may be most suitably applied to India. As a matter of fact she proposes to do this with the help of some who are very specially

interested in Indian education, and I am sure that her presence in India is proving a great benediction to the cause of the renaissance of Indian education—urgently needed indeed.

* * *

FROM U. S. A. TO HIMALAYA

By the outgoing mail from Chicago, dated October 20th, I have just received from Mr. Sidney Cook, the President of our American Section, some most valuable and splendid material for propaganda and study work.

In the first place, Mr. L. W. Rogers' admirable booklet *Theosophy* has been issued in a new and attractive format and is the very thing to send out to enquirers. Then Miss Henkel's well-constructed study course on Theosophy, entitled "*Theosophy at Work*," prepared at Adyar, is being issued free to every new member. This is a most enterprising piece of work, and I am hoping that many other Sections will get into touch with Mr. Cook for copies of the course, where the language is English, or will translate the course and similarly distribute it. It is, of course, being issued in instalments and should do much to intensify the new member's interest in the exploration of Theosophy

and in finding some special feature of the Science for intensive study. I think that members who are not "new" would do well to take the course, and might find it useful for study circles which they might lead. With the usual American efficiency an attractive cover is supplied with the first instalment "as an incentive to the member to gather them into book form, for which purpose he receives them already punched to fit the cover."

Then there is another course entitled "*The Art of Friendship*" which is furnished free to Lodges and to study groups. This is also an excellent course and has, I understand, been warmly welcomed.

But this is not all. There is yet another course entitled "*The Laws of Manu*" based, of course, largely on the great work of Dr. Bhagavan Das. I have not yet had time to examine it, but Mr. Cook writes that the demand has been "tremendous" as well it might. Furthermore, Mr. Jinarājadāsa's *The War—and After* is being distributed both free to members and at a small cost to the general public, for which it has been somewhat modified.

All this is just the kind of work we are thankful the United States is able to do through our Section to spread the Light amidst the prevailing darkness, and I feel very sure it will do much to help the American people to fulfil the dharma to accomplish which their

nation has been fashioned by the Elder Brethren.

Mr. Cook writes to me of the wonderful weather they are experiencing at Wheaton—the National Headquarters. He says that “one does not ordinarily write about the weather, but in this part of the world we are in the transition stage in which the various greens turn to the multitude of autumn shades. There is no period of our year in which Nature displays her colour glories so magnificently. Our Estate—and indeed the whole countryside—is beautiful in reds and golds and coppers in all of their myriad gradations of hue.” A beautiful description of an estate in a periodical autumn of its life, and the estate is our National Headquarters.

May I also follow Mr. Cook's example and write about our weather here in the Himalayas where we have an unsurpassed and unsurpassable view of a great Himalayan range with Kinchenjunga,¹ the mountain next to glorious but misnamed Everest in height, as its apex surrounded by a court of snow-clad peaks? Not every day—perhaps we are not worthy every day—but now and then the Mother mountain shows herself with her court, sometimes early in the morning when the roseate blessings of the Light of our Lord the Sun descend upon

her and upon all her court as His ray-messengers bring the morning to the mountain, or sometimes about half-past three in the afternoon, when in the winter as now the sun almost begins to set, and she shines resplendent as the ray-messengers of the light of our Lord the Sun cast their evening blessing upon her. Beneath Kinchenjunga and her court, and round about her, are tier upon tier of lesser Himalayan dignitaries, unbemantled in the regalia of snow, and so stretches into all the distances of the compass the mighty northern fortress guarding Mother India from all aggression from the north. For a million years the fortress has been on guard, and India, despite invasion after invasion, has preserved even to this Day of Judgment her fundamental integrity.

Awe-inspiring indeed is this catastrophic conglomeration of gigantic uprisings from the plains and valleys of Hindustan to the greys and purples of the lesser embattlements and so to Everest, Mother of the world as the Tibetans call her, with Kinchenjunga only a fraction less in stature.

And here we are for a few days' re-creation at Kalimpong, a little town situated about four thousand feet up this Himalayan fortress, in the streets of which we meet Bhutanese, Nepalese, Bengalis, and most interesting of all, Tibetans—monks and laymen, who speak of

Lhasa and of Shigatse as we might speak of any towns in our immediate vicinities. It is cold now in the winter—between the forties and the fifties Fahrenheit, a great contrast to Madras where the range is between the seventies and the eighties. But the air is amazingly clear and a tonic to the jaded brain as well as a splendid medium for gazing into those distances whereby the consciousness on all planes is so exhilaratingly stretched.

It is thanks to the Vice-President of our Society, Mr. Hirendra Nath Datta, that we are here, for he had most graciously placed his beautiful house at our disposal, from some of the windows of which there is unrestricted view of Kinchenjunga and her snow-clad satellites.

* * *

FINLAND

In addition to the letters I have received from the General Secretary of The Theosophical Society in Finland, Mr. Jinarājādāsa has also received a letter full of confidence and indeed encouraging to us all. Mr. Rankka writes:

On November 17th, The Theosophical Society in Finland had a public entertainment with a Theosophical lecture, the subject being “The Path to the Masters and Human Spiritual Struggle.”

The Lodges in our country are working as before. A new form of practising brotherhood is the following:

Certain Lodges have agreed to collect a monthly sum of money among their members, and the Lodges have adopted some refugee children, the number being dependent on the amount of money raised. There are very many—some 15,000 or so—children who have lost their fathers or their homes during the war and who are now in need of relief. In order to help these children many associations and private persons have adopted the above method, or have engaged themselves to pay a fixed sum as relief for a special adopted child, who, however, is staying with his or her mother.

We are living in depressed times with restrictions for food and clothes. In our country, however, the idea of brotherhood and causality is growing, bringing people of different classes and social positions near to each other. This, too, is one of the good results of the war during last winter. Every one is trying to understand his fellow people.

I wish you and friends in Adyar a Happy Christmas-time. May Light soon conquer darkness.

* * *

ISLAM

I was very glad, during the course of the Convention, to have some talks with a number of Muslim brethren who are keenly interested in Theosophy and in its spread throughout the Mussalman community in India. While Hinduism, Buddhism and Christianity have

¹ From Kāñcanas'ringa, meaning Golden Peak.

been immensely helped by members of our Society, especially by Dr. Besant, Colonel Olcott and Bishop Leadbeater, Islam has had but little attention, and only a few pamphlets are available dealing with the relation between Theosophy and Islam.

In the course of a letter these Muslim friends write :

In order to bring the message of Theosophy home to Muslims it appears necessary to us to translate the important Theosophical books in Urdu using Islamic terminology as far as possible.

In official Theosophical publications and also in other Theosophical books as far as possible more frequent references to Islamic Teachers and teaching should be made.

The Muslim Association founded twenty years ago by Mr. C. Jinarājādāsa should be fully and earnestly revived and officially recognized by The Theosophical Society, and you as President should kindly request Mr. Jinarājādāsa to organize, with himself as chairman, a committee to produce the right type of literature and doing such works as shall be considered right and expedient.

The signatories to this letter offer themselves for service on that committee or as may be advised by that committee.

It is certainly high time that both Theosophy and The Theosophical Society gave whatever help is possible to Muslims especially in India, and I shall do all I possibly can to further this much needed work. But we shall require the advice and guid-

ance of all Muslims who are well versed in Islam, in Islamic culture and in all that pertains to the Muslim community generally. At our International Headquarters the place of Islam in our movement is fully recognized. In the Great Hall all honour is done to Islam as to the other great faiths, while Mr. Jinarājādāsa was instrumental in the erection of a beautiful little Mosque on the Adyar estate, at which worship is often offered. During the course of the recent Week of Remembrance and Self-Dedication held at Adyar prayers were offered every day by a Muslim priest, and were attended by many of our residents.

There is no lack of will, therefore, on our part. There is only a lack of ability to choose the best way of helping, and to receive the very necessary help from the Muslims themselves. However, it looks as if the difficulties in the way are in process of being removed, and I do most earnestly trust it may soon be possible for the same service to be rendered to Islam as has been so happily and usefully rendered to the other great faiths of the world. And the service consists in strengthening in every possible way not only the attachment of Muslims to their own faith, but also of gaining from members of other faiths a deep appreciation of and reverence for Islam.

* * *

A BIRD SANCTUARY AT ADYAR

I am very happy to reproduce in full a notification of the Government of Madras regarding the Islands on the Adyar River adjoining our Headquarters. I wrote to the Government in the beginning of last year requesting that the Islands be made a bird sanctuary, and the Government has been pleased to accede to my request as will be seen. I am sure Theosophists all over the world will feel very grateful to the Government of Madras for so graciously acceding to the request I made.

GOVERNMENT OF MADRAS

DEVELOPMENT DEPARTMENT

Memorandum No. 1472 C/40-13 dated 22nd November 1940.

The Superintendent, Government Press, is requested to publish the appended notification in the Fort St. George Gazette and to send two copies of the notification to the Chief Conservator of Forests and to this Department after publication.

S. CHAKRAVARTI,

Under Secretary to Government

To the Chief Conservator of Forests.

To the Board of Revenue.

To the Collector of Madras.

To the Chief Engineer, General Buildings and Roads.

To the President, The Theosophical Society, Madras.

To the Superintendent, Government Press, Mint Buildings.

Forwarded/By order/

Y. SIVA RAMAN, ESQ.,

Superintendent.

Appendix

Notification

In exercise of the powers conferred by clause (f) of section 26 of the Madras Forest Act, 1882 (Madras Act V of 1882), His Excellency the Governor of Madras is hereby pleased to make the following rules for the prohibition of shooting, trapping and snaring of birds in the Adyar Islands forming part of R. S. No. 4593/4 of Mylapore "Adyar River" in the city of Madras.

Rules

1. No person shall, at any time of the year, shoot at any bird, in the Adyar Islands forming part of R. S. No. 4593/4 of Mylapore "Adyar River" in the city of Madras, provided that the prohibition shall not apply to genuine natural history collectors authorized in this behalf by the Collector of Madras.

2. The trapping and snaring of all birds in the said Islands is prohibited.

3. The removal of the eggs of all birds in the said Islands is prohibited.

4. Any infringement of these rules will render the offender liable to imprisonment of either description as defined in the Indian Penal Code which may extend to one month or to a fine which may extend to two hundred rupees or to both.

* * *

MR. REDFERN

I have been reading with great interest the bulletin of the President of the North-Western Federation of The Theosophical Society in England, dated October 1940, which has just come to me. A number of points have been set forth by Mr. Redfern as follows:

Following a careful review of the desirability or otherwise of continuing to be a member of The Theosophical Society, and if so, what work I should seek to do in or through it, I have come to certain decisions which will in all probability govern my T.S. work for some years to come at least; and as I shall pursue this policy in any official positions to which I am appointed, I do not want to be elected to office except by voters who clearly understand what I seek to do and approve it. Hence this summarized explanation:

1. The Theosophical Society as it is today is an unsatisfactory institution.

2. As originally conceived according to the early literature of The Society it was admirable in its purpose, which is still worth attempting to achieve.

3. There is no other more suitable institution available for this purpose.

4. The true character of The Society combines an unlimited range of brotherhood with complete freedom for honest thought, questing, and questioning enquiry.

5. It is a Society for those who know and those who are ignorant and want to know.

6. Any limitation of prejudice upon the universal range of brotherhood brings a distortion of vision which precludes the possibility of true insight.

7. Any fixity of doctrine imposed or assumed for acceptance destroys the possibility of true brotherhood, for it brings an artificial differentiation between the "orthodox" and "heretical."

8. Those in The Society who have knowledge are entitled to expound their knowledge as amongst brothers who seek to learn.

9. Those who do not know should not be expected to accept what is taught by others; and indeed they would be wise not to do so, except as a working hypothesis if they are convinced in their Reason.

10. A working hypothesis is proved true or false by its fruits in action; such demonstration is knowledge. ("What he knows, he knows is so because it works; and he proceeds to put it to work.")

11. The acceptance of something as true without knowledge is presumptuous and leads to fanaticism; equally the adoption of a belief not based on reason is a hindrance, clogging the mind.

12. Therefore no speaker's pronouncements should be considered unquestionably authoritative; for otherwise how shall we find out who speaks from knowledge and who from speculation or imagination?

13. This applies irrespective of any exalted position the speaker may hold. As Joan Grant aptly says in one of her novels:

"That is what authority is for. To be questioned and questioned, and

always to be able to give the true answer. If it can't, it is no longer an authority. . . ."

14. If we do not exercise our own best judgment on every issue presented to us we are in danger of the unfortunate state described by a writer in the August *Canadian Theosophist*:

"Aside from the loss of intuitional guidance, we seem to have lost the guidance of our reason too, because very often we consent to worship people of lesser intelligence than ourselves."

15. This basing of Theosophical work upon Reason and deprecation of irrational hero-worship is equally in accord with the advice of The Buddha, the Founders of The Society and H. P. Blavatsky.

16. It involves frank facing up to the difficulty ably posited in THE THEOSOPHIST by Mr. Ernest Kirk in September 1939 and September 1940:

"If . . . the overwhelming majority of the members of The Society have approximately . . . the same ideological background . . . is it not inconsistent to go on doing what is virtually propaganda of these views while at the same time stoutly maintaining . . . that The Society has no creeds of any kind? . . . I am very much concerned about . . . the professed broad catholicity of the T.S. platform . . . and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs . . . this is demoralizingly inconsistent."

17. In a remarkable address to the Adyar Convention in 1931, which was her last message to The Society, Dr. Besant gave a solemn warning against crystallization of thought into a creed.

I agree with Mr. Kirk that this process has been and is going on, is harmful to The Society and inhibits its usefulness: and I am willing to co-operate with other members throughout the world who seek to introduce into T. S. work, a new or revived current of intelligent and humble enquiry and to discard propaganda of doctrines.

18. With Mr. Kirk and others I ask:

"Will The Theosophical Society rise to the occasion and insist on the preservation of this liberty of research and study and examination and honest expression of views and opinions? Will it preserve its avowedly creedless and doctrineless platform to that end? If it will, it seems to me that nothing can prevent its expansion and growth and usefulness."

19. Should The Society then cease from public work? Certainly not, but a new kind of publicity is needed—not proclaiming the supposed truth of certain ideas, but the importance of them if they are true, and therefore the advisability of investigating them.

20. Lodge study work can likewise advisably be based on careful investigation of ideas which members deem important, and the conclusions reached could well be submitted to each new member for his consideration and amplificatory or corrective contribution.

If you want a President who, whilst affording full opportunity for those pursuing a different policy to work in their way, will be active in co-operation with those who seek to develop Lodges on the above lines, I shall be willing to serve again in this capacity. In any case I shall be working in this

way, and whether I hold any office or none is completely unimportant; but if I *do* hold office let it be with a clear mandate to carry on this work whilst in office.

With regard to No. 1 I am afraid I can only agree insofar as our Society is necessarily far from being able to achieve the purposes for which it was given to the world by the Elder Brethren, but I do honestly feel that there is on the whole reason to call The Theosophical Society as it is today a satisfactory institution rather than the reverse.

I entirely agree with Nos. 2, 3, 4, 5, 6, 7, 8, and also 9 except that I would regard conviction as not only a matter of reason but also as a matter of the emotions and the intuition too.

I agree with No. 10, but I wonder who is to judge as to whether the fruits of a working hypothesis are true or false. I think our own judgment in these matters is exceedingly limited and that we have every reason not to trust our own judgments too far.

As regards No. 11 I would demur to the conception that reason is the final arbiter. I think that the intuition may sometimes be a truer arbiter than the mind and that there may well often be occasion for the working acceptance of something as true even without knowledge. Of course, I recognize the danger of fanaticism.

I heartily agree with Nos. 12 and 13. As regards No. 14, the word "judgment" seems to rule out the intuition or any other inner faculty. My criticism is the same with regard to No. 15. Man does not live by "reason" alone.

As regards No. 16, it seems to me that every member is entitled to express his own individual views provided that at the same time he stoutly maintains that The Society has no creeds of any kind. It is, of course, true that The Society may come to be associated with some particular view held by a particular member or group of members. I do not think this can be helped. But whenever a member speaks, be he who he may, I think he should assert the broad catholicity of The Society and declare that the views he expresses are his own individual views, for The Society has none save those contained within its Three Objects.

I agree with No. 17. As regards No. 18 I sincerely trust that The Theosophical Society does rise to the occasion, or if it does not will make every effort so to do.

I also agree with Nos. 19 and 20.

Thus, on the whole, if I were a member of the North-Western Federation of The Theosophical Society in England I should be prepared to vote for Mr. Redfern.

* * *

NEWS FROM FRANCE

The splendid news of the resurrection of the French Section has come in the following cable from our General Secretary, Professor Marcault:

Travail repris, zone libre . . .
Amitiés.

I have immediately replied:

Overjoyed to receive your splendid cable. What can we do to help?

This is the best news I have received for a very long time and it emphasizes the conviction our great Leaders have had, quite recently reiterated by one of Them, that a great man or possibly a woman,

will come to lead France to a great revival in the mighty spirit of Jeanne d'Arc. It was necessary for France to pass through terrible crucifixion in order that she might be purged and purified for her new birth. General de Gaulle's stand for a free France has, of course, very greatly helped, and the time will soon come when France will be free and strong with her youth renewed. Already a sign of the awakening is this splendid revival of Theosophical work at least in unoccupied France. There can probably be no hope for such revival at present in the occupied part of the country. Vive la France!

Georges S. Arundale

SONNET ON FIRST SEEING ONE'S POEMS PUBLISHED AS A BOOK

(*Non sum qualis eram*)

Beyond the form, beyond the frailty
Of pen and parchment, in my hands I hold—
More filled with awe than Midas at his gold—
The consequential evidence of Me.
Though revelation but illusion be,
And vain the hope that truth alone is told,
(Whose breast but must its traitor-twin enfold?)
I clutched at wisdom here, ere It could flee.
These are the sum and substance of my worth;
Proof and reproof, with a lost world between.
Recalling those bright hours that gave them birth,
Ah! what dark shadow falls athwart the scene!
From brave, high goals whereto the siege was laid,
How desolately far my steps have strayed!

—MARY CORRINGHAM

THE PEACE AND RECONSTRUCTION DEPARTMENT

QUESTIONNAIRE

sent to all affiliated Societies of the N. Z. National Council of Women.

WHAT do you and your organization consider should be included in the settlement after the war?

In the political area (possibly boundaries, colonies, armaments).

In the financial area (probably debts, regulation of credits).

In the social area (protection and freedom of religion, etc.).

In the economic area (migration, tariffs, access to raw material).

(In the United States these are being considered by the Commission to Study the Organization of Peace. The discussion is broadcast every Saturday evening at 6.30 E.S.T. over the Columbia Broadcasting System.)

More important to us is your opinion and that of your organization on problems connected with and growing out of the dislocation occasioned by war in every country in the fields of our/your immediate interests and objectives. We do want your answer, in whatever form you choose to give it, to these questions.

What inviolable opportunity should a just peace provide for the protection of children, their health, their nutrition, their housing, their education, their nurture in homes?

What assurance must the coming peace give to women of their rights of

citizenship, of the franchise, or moral protection, of freedom to enter all trades and professions?

What protection to arts and letters and the accumulated culture of past and present, what safeguarding of the freedom, justice and decency in the new implements of transmitting culture—cinema, radio, television and the press?

What guarantee of the use of the peace-loving instruments of arbitration, conciliation?

We urge you to answer these questions in a way easiest and most sympathetic to you and your organization—by direct answers, by general exposition of your point of view, or by a discussion of varying intellectual positions in respect to any, or all of them.

Add to the queries, if you wish, or omit some of them if it seems best, only let us hear from you soon.

THEOSOPHICAL WOMEN'S ASSOCIATION'S REPLY

to Questionnaire sent out by the International Council of Women throughout the World, and distributed in New Zealand by the N. Z. National Council of Women.

The Questionnaire is divided into two parts, each of which is subdivided into four sections. Part One asks what should be included in the settlement after the war in the fields of (1) Politics, (2) Finance, (3) Sociology, and (4) Economics.

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Part Two asks what women think should be secured, in the coming era of Peace and Reconstruction, to provide (a) welfare of children, (b) rights of women, (c) safeguarding of culture, and (4) maintenance of peace.

* * *

The Theosophical Women's Association wishes to draw attention to the fact that students of Theosophy—"the Science of the Divine Wisdom"—may be found to hold a concept of the powers and importance of the individual which is very different from any materialist or mechanistic concept.

One of the greatest boons conferred by the study of Theosophy is a deep and broad outlook, and a comprehensive viewpoint of the constitution of the Individual, of the function and purpose of the individual life, and of the evolutionary field. Theosophy affirms that man is inherently a spiritual being who has a physical body, which is at the opposite pole to the commonly held view that man is a physical creature possessing a soul. The Theosophical viewpoint, therefore, will always stress the necessity for a spiritual outlook in arts, science, politics, and other manifestations of the community life.

The Divine Wisdom affirms the Fatherhood of God and therefore the Brotherhood of Man; that man, being in essence divine and eternal, evolves in space and time, developing of his own free will and self-consciously the attributes which best reflect the ultimates of Truth, Beauty and Goodness, Wisdom and Power. For this spiritual evolution not one but many lives are required, each life being to the Ego what a day in school is to the human child.

The Divine Wisdom further affirms that a Law of Absolute Justice rules the world, and that man is in truth his own judge, and the decreer of his own reward or punishment. It follows, then, that at the heart of any schemes or plans for the solution of the world's problems, must be the law that "As a man sows, so shall he reap." Spirit, which is Life, is everywhere in the universe, a Unity manifesting in countless diverse forms, and who injures one portion of Life, injures all including himself. This Law of Consequence is immutable and automatic, and is impersonal because cosmic in its scope and purpose.

It follows, therefore, that the ideal social system for the majority of mankind is one which will give the maximum scope for the working of Natural Laws such as this one of Consequence—that is, a loosely knit, liberalistic framework in which any individual can rise through his own endeavours, or fail to rise if he be apathetic or is content not to. Any form of Collectivism under which individual responsibility is denied or may be evaded, is a denial of the Truth that a nation is a living organism which lives healthily only as all its parts are actively in co-operation with its progress and with each other. It is a living body and not a machine.

Now with regard to the answering of the sections of this Questionnaire. The success of any plan, panacea or agreement will ultimately depend upon the fidelity with which it mirrors the Divine Wisdom operating through Natural Laws. Under these Eternal Laws, Life precedes conditions, and survives material forms. Peace plans therefore, which are based on materialism, such

as the various arbitrary or mechanistic social schemes deifying the state at the expense of the individual, or so-called "peace" plans involving class division, hatred or greed—we hold these must be strongly opposed. Instead, a World Consciousness of Brotherhood must be cultivated, and present and future problems viewed in the light of that World Consciousness.

The President of The Theosophical Society, Dr. George S. Arundale, M.A., LL.B. (Cantab.), D. Litt., famous international lecturer, author and educationist, has recently put forward a formula of Ultimate Principles based on the Unity of Life manifesting through Individuality. These he calls the points of a Five-pointed Star of Peace, its points comprising actually :

UNITY	UNIVERSALITY	PURPOSE
BROTHERHOOD	INDIVIDUALITY	

While in the world of action it manifests as a Triangle of Conduct :

	REVERENCE	
FELLOWSHIP		COMPASSION

These form imperishable, because spiritual, foundations for a Temple of Peace, and the Points may be used as a standard of comparison as applied to human plans, events and institutions. Where these Ultimate Principles are applied, Freedom and Justice will follow. All treaties, sanctions or agreements must be based upon these Ultimates, or they will fail as have their predecessors.

If the world is to survive as an evolutionary field for the individual, nations and peoples must freely and voluntarily accept the creation of some world

machinery that will give expression to the increasing World Consciousness of Humanity. This may take the form of a World Economic Council, to secure the equitable distribution of the wealth of the earth and the products of civilization, a World Parliament for social reconstruction and discussion of mutual interests, and a World Court of Justice and Conciliation.

We hope and believe that the end of the war will see the British Commonwealth of Nations and the Pan-American Alliance in a position to call peoples to a settlement of the past disputes and a plan for the future which will be based on the Ultimate and Fundamental Laws.

Answer to (1)

Boundaries, Sovereignty, and the individual rights of Nations will cease to be so important, and therefore potential causes of conflict, when the World Machinery is created to give adjustment from time to time, impersonally applied, and in accordance with universally recognized principles. In the meantime, the principle of Sovereignty is to a nation what enlightened free will is to a person, that is, the right and ability to make up his own mind and do what seems wisest and best.

World Machinery would be all the more effective if a World Language were adopted by agreement. The language now used most widely in literature, commerce, the telegraph, and most widely accepted as a necessary second language for people who use another tongue, is ENGLISH. *Basic English*, consisting of about 500 words which are easy to spell, to say, and

which will express all the fundamentals of verbal intercourse, is already recognized as the world's best Universal Language. It seems the ideal language for this present Aryan Race as many of its roots come from the mother-tongue of the Aryan peoples, the Sanskrit.

Answer to (2)

We believe that the adoption of a Standard World Currency and Standard of Credit Value should follow a freely negotiated and accepted settlement of all indebtedness now existing as between nations and incurred under the present chaotic financial system. This would give a fresh start to all, whether apparently in the right or the wrong, and it would then be up to each nation to strive to keep intact from corruption this machinery for World Co-operative Life and Trade relations. Surely this present war will teach that "honesty is the best policy."

Answer to (3)

We believe that the growing World Consciousness will, in course of time, demand and evolve a World Religion based on the teachings, methods and ethics of all the great historical religions. Indeed, there is already a well-defined movement usually referred to as the *World Fellowship of Faiths*. At the World Congress of Faiths, held in London in 1936, Professor Emile Marcault, prominent Theosophist, referring to the object for which the Congress was called, namely, the Problem of Human Peace, said :

Peace can never be a *modus vivendi* between particular rights. Fellowship will

never result from a mutual promise of conflicting interests not to come to a conflict. Fellowship must be incarnated in a common aim, in a positive universal object, whose right supersedes in the minds of the contracting parties their own particular rights. Our time is struggling towards that common aim for all nations, in whose universality their fellowship can be based and a new jurisprudence sanctioned.

It was realized that the only sound basis was self-determination allowing every member of a racial or ethnographic group freedom of religion, expression, to earn a livelihood where and when he wishes—always respecting the similar rights of other men.

The individual must be left free to choose his own religious path. In most cases it will be realized that the religion into which a person is born is the one most suited to his needs and present stage of development. Religion reminds man of his divine parentage, points a path by which the physical man may contact his Higher Self, and unfolds the teachings of Laws other than human, and of an ideal greater and more lofty than the thoughts and desires of the mind and physical body. *A person who rejects or is deliberately deprived of contact with a religion is unable to share in the group-thought of the great Democracies whose history contains a large measure of religious tradition and whose culture systems embrace the discoveries of religious experience.*

We believe that the development of faculties at present dormant in the majority of mankind will enable people increasingly to obtain direct perception of the super-physical worlds and their laws. "When Faith is lost in Sight, and patient Hope is crowned."

Answer to (4)

The development of space-destroying forces such as the Radio, and Aerial Travel, is already leading to a diffusion of cultures such as has never before been experienced. This certainly results in much confusion at present, because of the struggle for domination of certain Ideologies, but it also results in a levelling up of living standards which affects even the most primitive peoples, and creates a demand on a world scale for necessities and luxuries alike. While we believe that the principle of sovereignty should obtain in the meantime within the boundaries of a nation, yet problems of migration and the like will increasingly become less matters for arbitrary enactments than voluntary agreements supported by courtesy and common sense. There seems every reason to believe that the principle of World Free Trade would accompany a system of World Currency and Credits.

All this presupposes that humanity is definitely out of the "law of the jungle" stage, for if one or more sections of the world community cheat or fail to keep their agreements, the whole scheme is imperilled.

It presupposes on the other hand that having glimpsed ideals we should at once try to put them into action. Without waiting for the end of the war or looking to any other country to give a lead, each nation should try to set its own house in order as far as its domestic affairs are concerned. While we may not be able to effect changes involving co-operation with other nations, such as in trade or currency, we

can try to right social wrongs, to banish ugliness, dirt, overcrowding, disease, cruelty, and moral and intellectual ignorance.

The simple application of the Golden Rule is really all that is required to make a start, beginning with the individual. And the direction in which the Golden Rule must be used is to build up to a high level and not to tear down to a low one. Remember our aim is spiritual quality and a high degree of material culture: If persons really KNEW with an utter certainty of knowledge that destructive interference with the equilibrium of the lives of others, or failure to live up to the responsibilities of their position, would recoil on themselves eventually, they would soon have a changed outlook and motive: Similarly with good and constructive actions which might bear fruit in ways undreamed of, now or in the far future.

**PART TWO OF QUESTIONNAIRE:
THE DISTINCTIVE VIEWPOINT
OF WOMANHOOD**

Answer to (a)

The last century has seen a vast and idealistic structure organized to secure the protection and nurture of the Child. The standards tolerated as average for the environment of the child are in all civilized countries now in advance of that tolerated for the adult. The core of organized national life must be the child, the citizen of the future. Signatories to any scheme of World Peace and Reconstruction must also be signatories to a universally-operating CHILDREN'S CHARTER. We advocate

the extension of the Plunket system to all countries not at present enjoying it.

Answer to (b)

"No nation can be greater than its Womanhood." Women should exercise equal suffrage and citizenship rights throughout the world, have the right to enter trades and professions, as they wish. The status and work of woman must be the result of her own choice and discrimination based on trial-and-error methods, and not on imposed and artificial restrictions whether on religious or sociological grounds.

Nonetheless, the highest calling of woman is MOTHERHOOD, and it is in exercising that sacred creative function that woman will rise to her most lofty stature of spiritual development.

Prostitution and degradation of the spirit of Womanhood, effronts offered to the spirit of Motherhood by physical lust and the cruel slaughter of her children in war—these constitute a barrier which keeps all humanity back in evolution. No nation can be great that does not protect and reverence Motherhood.

We firmly believe that a study of the *occult aspects and effects* of Motherhood and the importance of pre-natal influences before Motherhood would lead to far-reaching reforms.

Status

The remarkable differences in the status of women in the chief countries of the world, disclosed by the enquiries of the League of Nations special commission during 1936-37 and published in the form of a sectionalized summary,

should be studied anew by thinking women in view of approaching social reconstruction. Certainly any world organization then set up should make fullest provision for the wishes and ideals of women, whether in the home or working outside of it.

Answer to (c)

The personal equation will be the deciding factor here. Surely if women were fairly agreed upon what constituted beauty, artistry, liberality of spirit, graciousness, decency and idealism, they would by combined moral persuasion and as members of the buying public be able to reject the mediocre, ugly and degrading, or frankly indecent. In the meantime, women of taste and discernment must assert and keep on asserting the highest standards they can envisage, in their own homes and through their organizations and societies, which should radiate culture and refinement.

Much instinctive good taste and appreciation of beauty is lost when a nation becomes mechanized. To restore the balance to some degree a Renaissance in Artistry and Individual Craftsmanship must be demanded and planned for, as a factor in national culture and in education. Incidentally, the good craftsman or craftswoman is practically always a Good Citizen. The consciousness, in exercise of an art or craft, touching the creative levels of Beauty, is refined and moulded by that experience, and the character permanently enriched.

Answer to (d)

Arbitration and Conciliation are forms of justice which should not be

minimized because they are often misused now. We feel that the whole development of the individual will be in the direction of obtaining social cohesion through recognition of the Universal Brotherhood of Humanity. The adjustment between individual and social rights needs some form of machinery to settle difficulties, and arbitration must be its keystone.

Law

We think that women should study legal codes and systems very searchingly, and that no new legal code, national or international, should be ratified until organized women's approval has been given.

Organization of Women's Opinions

It is our opinion that the National Councils of Women, and their synthesis, *The International Council of Women*, is the best universal expression of the highest ideals of womanhood. We advocate the speedy extension of the present World Standing Committee into a permanent Women's World Council, to receive and circulate recommendations and opinions between all countries supporting it. The utmost care should be taken to see that the machinery is not "captured" by materialist or totalitarian forces, but is kept on a high spiritual basis. We should like to know whether it would be possible to have the services of many expert women linguists, jurists and sociologists formerly working on the League of Nations staffs, but now disbanded with the virtual break-up of the League mach-

inery at Geneva. We think the centre of such a World Council should be in London or in the United States of America—we believe the International Labour Organization of Geneva is already transferred to McGill University—and that the freest use should be made of such a Council and staff for expert study and co-relation of women's problems.

RESOLUTION

AT THE MEETING OF THE THEOSOPHICAL WOMEN'S ASSOCIATION at which this present Reply to the Questionnaire was compiled, a resolution was unanimously passed as follows:

"New Zealand women, who were among the first to obtain the vote, should now demand that a percentage of one-fifth of the seats in Parliament be allocated to women, so that they may take a practical and honourable part in the reconstruction of their country after the war; such allocation not to debar any woman from contesting any general seat. This system operative in India has resulted in much benefit to the communities."

We heartily approve of the spirit which prompted the sending out of the Questionnaire, and while the circumstances under which its answers might be translated into action are in the future and therefore uncertain in detail, we trust and believe that the thought force evoked by it will play a vital part in the shaping of *The New World Order*.

BRITAIN AND INDIA IN PERSPECTIVE

BY JEFFREY WILLIAMS

FATE, in the days of Queen Elizabeth, drew British merchants to India. Two years after the Queen had very reluctantly chartered the East India Company, the Dutch East India Company made its appearance, and, since the latter was powerful enough to dictate to the State the terms on which it was to be aided, was able to compete successfully with its London rival for the control of the Spice Islands. It is said that the failure of James I to provide adequate protection for, or to avenge the massacre of English traders at Amboyna in 1623, resulted in the restriction of the London Company to the Indian Peninsula, "with decisive results for the future of British rule."¹

For nearly 350 years, Britain and India have been linked together. The history of that association has inevitably been chequered. In the long history of India, however, that is a comparatively brief period.

India, at the end of the sixteenth century, had fallen upon less glor-

ious, and less happy, days. The expanding, powerful, selfish nations of the West came to the East, and gradually conquered and plundered. India became in time a subject nation—a Dependency. It may well be that if Britain had not assumed overlordship of India, some other contemporary western nation would have done so. Britain remained in India, and still remains. In many respects it is not the same Britain, and in many respects it is not the same India.

Britain today is the centre of a Commonwealth of free and self-governing nations. It is the birthplace of parliamentary and representative institutions. "The Mother of Parliaments" is not a meaningless phrase. Britain is also the head of a vast Dependent and Colonial Empire, towards the various peoples of which she is pledged to undertake a sacred trust of civilization, which means in effect not only the progressive improvement of native economic and educational standards, but also helping them gradually to attain self-government. Today Britain has a special relationship to India. India

¹ *A Constitutional History of India*, by A. A. Berriedale Keith, page 3.

is virtually a Dominion in status, but unfortunately has not the powers and functions of an unfettered Dominion.

India has also a considerable history behind her where modern democratic and representative institutions are concerned. Under the Fiscal Convention she has the right to decide her fiscal policy entirely as she wishes, free from British control; a decision of 1921 entitles her to buy stores without regard to British interests. India is represented in London by a High Commissioner, as in the case of other Dominions, and has separate and distinct representation at the Conventions of the International Labour Office. India is a separate member of the League of Nations, and the Indian delegation to the League Assembly in 1929 was headed by an Indian. India was fully represented at the Imperial War Conferences during the Great War, and is again represented in the Imperial War Conferences of the present day. She was represented with the Dominions on the Imperial Conference to discuss legislation to secure the status of the Dominions after the Great War. The Labour Government of 1929 sanctioned the announcement by Lord Irwin (now Viscount Halifax) of their view that it was implicit in the Declaration of 1917 that the natural goal of India's constitutional progress was the attain-

ment of Dominion Status. Soon afterwards there followed the Round Table Conference and the Government of India Act, 1935.

In very rough outline, such appear to be the present political relations between Britain and India. I would, of course, accept the Indian view that such relations are not yet satisfactory.

The Britain that is concerned with immediate political issues and relations necessarily looms large and is supremely important. That, however, is not the whole of Britain. That is a snapshot of the present moment. There is the Britain which abolished slavery over one hundred years ago; the Britain which has been in the vanguard of European freedom, which has established individual freedom throughout the Commonwealth in spite of all that may be said in criticism in other directions. There is the Britain of representative institutions, and also of true, if imperfect democracy. I mean by democracy that which Professor A. J. Toynbee describes as the "political expression of humanitarianism." It was the democracy which put an end to slavery, that has built up the vast educational, health and other social services in the Britain of the present day, that cares for the young and provides pensions for the aged, and spends, in times of peace, nearly one-half of its annual revenue on these vital services.

Partly as a result of bitter internal conflicts Britain has learned that tolerance, and even appreciation, of religious differences are things well worth while. Within the British Commonwealth and Dependent Empire religious tolerance is extended to all, even to those who may sometimes forget the rule of "live and let live." In our Britain of today, India and China, as the outstanding representatives of great eastern cultures, are making their influence felt in many directions. Britain, taken for a moment as representing western countries, would be incalculably poorer if the profound thought and spiritual apprehensions of India, and the art and poetry of China, had not so intricately and powerfully permeated its cultural life. This influence is—as is natural—apparently imperceptible, but is a potent force that must always be taken into account. Evidence in support of this need not even be adduced. It is something that is now taken for granted.

There is, too, the Britain that stands for justice and the "rule of law" in international affairs. It may be that excessive caution and myopic circumspection have characterized British foreign and imperial policy since 1931, at the time when Britain "went off the gold standard." It seems to have deviated from other, and more important, standards (for a while at least) at that time. It "went off" the League of Nations

standard, and there followed the sorry chapter of her excuse of the Japanese invasion of Manchuria, the half-hearted attempt to thwart Italy's aggression in Abyssinia, the condonation of the annexation of Austria, the sacrifice of Czechoslovakia, and the ignoring of the conquest of Albania. We seem to have returned to the League "standard" in the case of Finland and her fight against Russian aggression. Be all that as it may, Britain and her Allies are now fighting a tremendous war against mighty forces of evil as at present organized in Germany's vast military power in Europe. Here is a Britain that has regained her soul, that has regained the world's respect by taking up the challenge against ruthless might and organized unrighteousness.

At the same time, truth compels the statement that from 1931 onwards the nobler ideals which inspired Britain in the Great War, and in the building of the League of Nations, were, in the main, supported tenaciously and consistently by the working classes of Britain. That is a fact of some importance and significance. Mr. J. L. Hammond, one of our enlightened and human historians and writers, in *The Political Quarterly*, October-December 1939, said:

Nothing is more striking in recent history than the contrast between the ruling classes and the working classes

in their view of European questions. One might have supposed that the most bitter differences at a time of widespread unemployment would be over domestic issues, but the question of our obligations in Europe has divided rich and poor more bitterly than any question of wages or houses or taxes, or even questions that affect dignity and pride as well as comfort.

Mr. Hammond goes further and says that "throughout the nineteenth century a European sense has been much more active in the working classes than in the ruling classes" of Britain. He reminds us that the American Civil War impoverished the Lancashire working classes, "but they only remembered that it was a war of liberation" of the slaves.

I venture to put forward these considerations to friends in India who may be anxious to understand our Britain of today. I am not necessarily drawing attention to any political party or section, but

I do point to where ready sympathy and real understanding of India's cause will be found.

By way of conclusion, I return once more to a pressing political consideration in a quotation taken from a leading article in *The Manchester Guardian* of 20 December 1939, entitled "Our Indian Problem":

Our vested interests no doubt give us ground for anxiety. But that is perhaps a reason for choosing this moment to come to an agreement with India, when India is unusually friendly disposed to us and when she feels that in these dangerous days she may need our support no less than we need hers. The present danger may teach her, too, to approach the problem of defence with caution, but surely it must remind us also that India can never be a trustworthy and efficient Ally till the people of India can feel a pride in their own Army, their own Government, and their own policy. That will be "Independence" or "Dominion Status," call it which you please.

India is more like a continent in space, though a country in atmosphere. . . .

The needs of India are, among others, the development of a national spirit, and an education founded on Indian ideals and enriched, not dominated, by the thought and culture of the West.

—ANNIE BESANT

DEMOCRACY IN FINLAND

BY ARMAS RANKKA

General Secretary of The Theosophical Society in Finland

Written as a greeting to The Theosophical Societies in Europe, on the 13th March 1940, the day on which the peace treaty was signed after Russia's war on Finland.

PEACE is a wonderful and liberating word after the fierce war and after perpetual danger of air bombardment. Nevertheless at this moment the word means agony and disappointment to the Finnish people. We have been humiliated. We feel that we obtained an unjust peace. But we have to accept the action of Karma in the recent war as well as in regard to the severe terms of peace. If we have strength enough to be unanimous and to bear without a word of complaint and with united forces the great losses and abasements, we shall benefit from this lesson. This will become a blessing to us, and then we shall have conquered in spirit. The pendulum of fate has cut off the past behind us. This was necessary before we could achieve further development. How much positive credit may be noted in the books of the Rulers of Karma after this, depends upon how we are able to pass our great test. We are grateful that the most precious gifts of our nation—independence

and freedom—were preserved at this conclusion of the war. If we think of the hard fate of the Polish people, we understand what our fate might have been.

Our fight has shown that real democracy, to be enduring, must be based on the freedom and prosperity of a nation. Democracy allowed us economic satisfaction and free possibilities to earn our living. Good circumstances gave our nation the feeling of satisfaction, and because of that a desire to defend our social order and our country. The defence of our common cause developed unanimity and the feeling of common responsibility. The war showed distinctly that unanimity is power. From the depths of the nation's soul came the persistent will to defence, that burst forth as a mutual will to sacrifice and an unutterable bravery at the front.

At present the Finnish nation has a chance to build a State still more prosperous than ever, the essential of which will be a unanimous people—a State that attends

to every one's benefit, a real democracy of the future, where the common brotherhood of the nation is made real. To a certain extent this characteristic has been already perceptible during the last war in Finland, and there exists an attempt further to support it with all our strength.

Then universality is true in regard to our nation. The universality on which the form of social life of the future is based provides for every nation an equal opportunity of earning a living with all the agreements and the keeping of them that are the result of it.

Consequently the recently-ended war of Finland was not only a war of defence of an independent and free Nation for her most sacred possessions against the ambitious and insolent aggressor, but it was also a fight between two different views of life, the imperialistic tendency of conquest representing force, and the democratic tendency representing the principle of righteousness, that holds the thought: "What is good to everybody is only a real benefit to me."

The Theosophical Society in Finland represents in miniature the common mentality of our Nation. It is characteristic of our Section more to attend to the practical realization of Brotherhood than to the researching and cherishing of religious and scientific study.

On behalf of The Theosophical Society in Finland I beg to send our affection to all the brother Societies in Europe, and sincerely to thank them for the sympathy and the signs of fraternity that were shown us because of the disaster that came upon us.

May the Theosophical Light bring more understanding and goodwill among the nations of Europe! Peace to all beings!

* * *

[Mr. Rankka adds a note that during the year 1940 the work of The Theosophical Society in Finland was largely limited to charitable work, but at present the meetings and the study work of the Lodges are in full swing. See also his letter to Mr. Jinarājadāsa quoted in the Watch-Tower, page 451.]

FAILURE

BY GEORGE W. DEHOFF

If you can meet with triumph and disaster
And treat those two impostors just the same.

—"If," KIPLING

THERE comes a time in the life of most men when, because of age or illness, they are no longer able to continue their labours. Forced into retirement they have ample time to review their past and to wonder whether this or that has been worth the while; whether life has been as successful and satisfactory as it had seemed to be while they were actively engaged in its adventure. At such a time the average man is eager to talk about his past. At first he reminisces about more or less pleasant events but, when talking with his God, or his Priest, or an understanding friend, his talk becomes a sort of confession.

It has been my fortune to be the recipient of many of these "confessions," and curiously enough, I have never found one man who was at all satisfied with the results of life as he had lived it. There may be exceptions whom I have never met but I am rather inclined to believe that they would be classed among those who have never risen very high in the service of

the world or those who have lived a negative and colourless sort of life. "If I could only do it over again," is a cry so often heard that it is surely a proof of the infinite wisdom of Providence that there is opportunity to "do it over."

Failure to realize the pet dream of a lifetime is common. Frustration seems to be the customary reward for a lifetime of effort. Few men have lived up to the standards they had set for themselves. They have failed in their efforts to reach their chosen goal.

Is there one goal for all? There certainly is, but few there are who have been able to see it in all its purity; few there are who have found their way to it. These have not only found the way but have also taken time to mark that way and to leave full directions for the strong and courageous to follow in their footsteps. Their experience and instructions make up the life side of Theosophy. This Goal of Perfection is the Unity of all life, known to us in The Theosophical Society as "Brotherhood."

Our business in this world is not to succeed, but to continue to fail in good spirits.

—R. L. STEVENSON

But there are many, many goals, a series of them, just like the steps of a great stairway leading to the heavens. Each step is the ultimate goal for someone, even the lowest. The way to the Perfect Goal is up this stairway, and the traveller soon learns that each step as he climbs is the most important of all, for he is unable to progress to the next step until both feet have been firmly planted upon this one. He cannot leap to a higher level without a firm base from which to spring. Each step represents a stage in the evolution of the individual. Each may involve a lifetime or, perhaps, just an important event. Surely, by putting forth great effort, more than one step can be negotiated in the space of a lifetime.

The sense of failure that comes at the end of a busy life is probably due to a glimpse of the step just ahead, making the one just trod upon seem small and useless in comparison. It may be because deep down within the heart of each man there is engraved an image of the Goal of Perfection, out of his reach at this time but to be desired and worked for above everything else. But there can be no goal for him higher than the step upon which he now stands. Each step is a necessary one and has been trodden by those who have gone before and will be stepped upon by those coming after. A

life well lived, a task well done, gives him the privilege of moving on to another step.

Unfortunately, the great majority of children are taught to compete with one another in the various fields of life. They are given prizes for leading in their studies, prizes for winning in sports; and even in society there is competition. A man's success in life is judged entirely according to arbitrary standards of the day and little inquiry is made into the methods used. Why should success of this kind be necessary to the fulfilment of life? Our beloved Dr. Besant told us she achieved her greatest success through an apparent failure. Man sees little that is good in his failures but, unless he succumbs entirely to defeat, he builds into his soul qualities that could hardly have been put there in any other way—courage, self-reliance, endurance and the spirit to carry on to accomplishment, no matter how rough the going, qualities that are of the soul eternal, and firmly implanted in the man that is and the man that is to be. His sense of failure is in reality a mark of success for it stimulates him to greater effort in the problems to come.

Success as the world sees it is often but a shadow, unstable, impermanent and carrying with it a somewhat soporific atmosphere. One has to be strong indeed to overcome the deadening effects of

such success, while on the other hand, one is compelled to gather the good from failure or go down in utter defeat.

Do not fear failure! After all, failure is an illusion and one should not fear that which does not exist. "The greatest trouble I ever had never happened." The *fear* of failure is a greater calamity than failure itself could ever be. Face life here and to come, give it all you have and the outcome must be successful. It is impossible to truly fail. *All* experience leads to ultimate success—success that is real and permanent. Experience in good and evil, disaster and triumph, failure and success, is necessary for the fullness of life. Any experience that brings unhappiness and discontent is a success, for, after all, dissatisfaction with life as you are living it is a powerful factor in the building of greater capacity for a better one.

This dissatisfaction is the blessing of failure.

So, be fearless in grasping opportunity without too much thought as to the outcome. Know that true effort must be rewarded with nothing but good. You have the power to transform even your greatest failure into a glorious success. There is no failure. Your misfortunes and frustrations, your depressions and financial reverses, serve but to round out your character, making it strong and closer to perfection for greater things to come. Seek out your work, put all you have into it, recklessly disregarding results—for :

Life is an arrow—therefore you must know
What mark to aim at, how to use the bow;
Then draw it to the head, and let it go.

—VAN DYKE

The way a man faces failure is the best proof of him. What he has done before matters little, or only in a minor degree, if as the outcome of all, in the grip of final and irretrievable ruin, he retains the stature of a man. That places him far more truly than the verdicts of juries, or the judgment of contemporary society. Sometimes he may prove his worth more surely by failure than by success, sometimes may just manage to hold his ground; but if he is able to do that without complaint or greedy self-justification, and without speaking bitterly of those who have compassed his downfall, even so something stands to his credit and there is a balance on the right side.

—LAWRENCE HOUSMAN

Every failure rightly seen is the seed of a coming success, and only by the failures that we make in our ignorance may the plant of wisdom be sown.

—ANNIE BESANT

EVER NEW THEOSOPHY

BY C. JINARAJADASA

IT is a very large claim which the Theosophist makes when he states that within Theosophy are to be found the explanations of all possible mysteries concerning: (1) the nature and the ways of God; (2) the structure of the universe and the processes of evolution in it; (3) and the complex constitution of man as body, soul and spirit. Incredibly great as is such a claim, nevertheless those of us who are old Theosophists have proved to ourselves that, after we became students of Theosophy, all the three factors of the problem of life, Man, Nature and God, have become to us not only more fascinating, but also more intimate to our thoughts, feelings and aspirations.

Those who were attracted to Theosophy joined our Society for one of several reasons. Some were attracted by our ideal of Universal Brotherhood and desired to join the small band of Theosophists working for Brotherhood; some found the idea of Reincarnation worthy of deeper study; some heartily approved the Theosophical attitude of religious tolerance and reverence to all religions; some were fascinated by the statements

regarding the hidden powers latent in man.

Now, Theosophy is not a system of thought that is *concluded*. There is no textbook of Theosophy which can say: "All Theosophy is here." Because Theosophy is, by its very name, the "Wisdom of God," a declaration of the laws of the universe. But mankind so far has not discovered everything about the universe. The universe is still developing, and with its future transformations new truths will come into being. Some of those new truths may modify our old knowledge; if in the future any new truth is discovered which contradicts an old truth, it merely means that the old truth was not a real and final truth, but only a temporary though useful hypothesis.

You will therefore note that our Theosophy of today is not final. Even the great Adepts will have to discover new truths about the universe, in the course of the millions and billions of years during which our universe will be in activity, before beginning its Pralaya, or periodic rest from action.

We, who are old students, must not imagine, because we have read

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many books, attended many study classes, or even are Theosophical lecturers and authors, that we know everything about Theosophy. If we have studied well, we realize that there are innumerable new aspects of Theosophy awaiting discovery by us. It is just that fact of new discoveries in Theosophy which makes Theosophy so intensely fascinating. Because the more that one studies, the vaster becomes the problem of Truth; a thousand new mysteries concerning God, Man and Nature reveal themselves before our eyes, beckoning us to come and examine them.

Consider, for instance, the way our Theosophical knowledge has grown. The first study of the early Theosophists was to examine the reality behind Spiritualism; then followed the study of the truths which India revealed in her Vedas and Upanishads. From this followed the need to understand the truths of Buddhism and Zoroastrianism also. Followed then the activities of Hindu, Buddhist and Zoroastrian Theosophists to remove the dust of ages from the old truths of their religions, in other words, to restore certain ancient teachings which had been forgotten as the religions grew from century to century.

An important step in this line of work was the lectures given by Dr. Annie Besant on "Esoteric Christianity"; for the first time she ex-

plained to Christian Theosophists the occult basis of many Christian truths, especially regarding the Sacraments, which they had revered but had not understood, because there was no Christian teacher to explain them.

Then came an important body of truths discovered by direct observation concerning the states after death. This knowledge is one of the very especial contributions which modern Theosophy offers to the world.

Another group of truths deals with the growth of the various civilizations characteristic of the nations of the world. The story of the past and present races of mankind, their migrations, their religions and cultures, the story of the new races and religions which will appear later, all this unveils a wonderful panorama of history from a new standpoint. Political history as seen from the Theosophical angle becomes a study of God's Plan for men. Economics and politics, in the light of Theosophy, become deeply interesting aspects of human culture.

I will mention, only in passing, the researches of a few Theosophists into the inner structure of matter. The laws of the building of the chemical elements and of their combinations reveal fascinating truths concerning the operations of the Divine Mind which "geometrizes," as was taught by Pythagoras.

In addition to all these aspects of Theosophy, we have during the last few years discovered a new field for Theosophical research. It is the domain of Art. We are beginning to realize that, without an understanding of the inner meaning which underlies the creations of art, it is not possible for a student of Theosophy to survey accurately all the creations of the Divine Mind.

How many new and inspiring aspects of Theosophy, which succeeding generations of Theosophists will discover, who shall say? We are only at the beginning of the discovery of Theosophy.

In all these remarks of mine, I want to make clear my thought that Theosophy is not a philosophy which is *static or fixed*, but one that *grows*. And that therefore we who are old Theosophists must recollect that Theosophy is for us ever new. Though we have read Madame Blavatsky's *Secret Doctrine* a dozen times, we are only at the beginning of our Theosophical discoveries. For, there is another *Secret Doctrine* which many of us Theosophists have not so far learned to read. It is the book of Nature. The sea, the hill, the great mountain range, the cloud, the lake, the tree, the flower, the pebble, each one of these is one page of a new *Secret Doctrine*; we must learn to read those pages also one by one, by identifying ourselves

with them by our imagination and sympathy.

Those of us who are old in Theosophy have realized that true and lasting knowledge comes not solely by study, but also by action. It is only when knowledge is applied to human service, that our intellectual knowledge becomes an inseparable part of our inmost self. It is this truth which has been made the chief declaration about all Theosophical study, that all knowledge is transformed into true wisdom only after the student has given himself in service to his fellow-man.

There are two facts about the study of truth that many of us still need to understand. The first is that study is a dual process of studying alone by oneself, and of studying in company with others who are aspirants like ourselves. A fundamental truth—perhaps the most fundamental truth—of Theosophy is that the nature of God resides in the nature of man. If God is the Divine Wisdom in perfection, then, in some mysterious manner, each man is an embodiment of that Wisdom of God. It follows therefore that the complete *Secret Doctrine* which reveals all the secrets of the universe is composed not only of those truths which the Adepts of past and present ages have discovered by their researches, and are given to us in the Mystery teachings, but

is also composed of truths deposited in some secret recess in the heart and brain of every man. To study in fellowship with others means to seek to understand the *Secret Doctrine* which is everyman. That knowledge of man is essential, in order to understand the *Secret Doctrine* of the Sages.

Of course, knowledge finally becomes our own only when we ponder over it in seclusion, and apply it to explain our joys and griefs, and try to understand the Law of Justice which we call Karma. Knowledge finally must be transmuted into Wisdom by each, and for himself. But study in company with others is a preliminary step. That is why each of us must treasure the privilege of membership in his Lodge, and try to make the Lodge a part of that inner structure of his mind, where he dwells as a seeker and as a server.

The last thought which I want to leave with you all, whether old Theosophists or young, is this: that you must not only accept truth from others, who are the Wise, but must also *create* truth for yourselves. We must create, in order to understand. We must transmute our thoughts and feelings, our joys and griefs, into essays, poems, statues, dramas, paintings, songs, dances; we must transmute and sublimate our experiences into offerings of acts of renunciation or

creation (and creation is renunciation, as renunciation is a form of creation), offerings which we lay on an altar dedicated either to God or to Man.

No, Theosophy can never grow old. On the other hand, life offers each day to the wise Theosophist new and fascinating mysteries. Each day the Theosophist renews his youth; and, though his body grows old, he remains young in heart and mind.

Especially privileged and happy is the young Theosophist, young in body, who discovers Theosophy. Because his conception of what life should be—days full of joy and love and enthusiasm—becomes more intense as he realizes the nature of the Masters of the Wisdom, who are the Leaders of humanity, as he discovers that human love is one road to the Divine Love, that the beautiful in life is only a reflection on lower planes of the Eternal Beauty of the Divine Mind, and there is no joy in life so intense as that which comes from helping those who are in need of help. The enthusiasm of youth for all noble dreams and deeds is increased a hundredfold when once Theosophy is discovered and understood.

It is these truths about the Theosophy we love which we must pass on to the young Theosophists who are by our side, and who will take our places. We study for the sake of

God and man, but not for the sake of ourselves. And yet because we do try to serve our Brother Man, by planning and working to reorganize and beautify the world for him, we find a new joy in life. The exhilaration which Theosophy brings to all our faculties of heart and mind is something which we can hardly describe in words. But it is for us now inseparable from the wonder which all life reveals.

Though we live in mortal bodies, yet to feel as the eternal, undying

Gods; to know that though our bodies grow weak and our brains less active with age, yet we are eternally young; to look at all men's faces, even those of evil men, and yet to get a glimpse of a Divine Face behind each human face—it is these joys and wonders which Theosophy gives. What greater gift could life ever give to us? So, because we have received that gift from life, we are Theosophists now, and shall so remain in all our lives to come.

BROTHER LEADBEATER AS I UNDERSTOOD HIM

BY A. K. SITARAMA SHASTRI

A FRIEND suggested to me that I should write an article for THE THEOSOPHIST, on my remembrances of the great person, Bishop C. W. Leadbeater. I brooded over the suggestion, and suddenly an uncontrollable impulse arose in me, overwhelmed all considerations as to my inadequacy, and impelled me to accept the suggestion.

Bro. C. W. L. cast off his body on the 1st March 1934. He was

born a few months before Dr. Besant came into this world and died a few months after her death. To me, this means as though an agreement was made, between them, on the higher planes that they should live together in this world and work together in the movement known as The Theosophical Society.

Since March 1934, when Bro. C. W. L. died, many friends have written and spoken their ideas of

this great occultist, so that whatever I write here about him will perhaps appear as an unconscious plagiarism. Still I venture to write about him, very briefly and only touching one of the aspects I had the honour to contact.

Only his Gurudeva can understand him well; next to that Gurudeva his compeers may understand him. One such peer was Dr. Besant and she is reported to have said that Bro. C. W. L. was standing "on the threshold to Divinity." Recognizing therefore my littleness of understanding, I make bold to write hereunder something of him that I could understand though it may be very little.

As for me, I joined The Theosophical Society in 1892. Then there were very few small books. So I had breathing time to read pamphlet after pamphlet and several articles that appeared in the magazines, various essays by C. W. L. among them. Before I met the author it had become with me a passion to read and study his lucid articles and pamphlets. These pamphlets and booklets cast a flood of light on obscure subjects, especially "death" and the superphysical worlds, and taught about hidden powers in man. He exercised powers of clairvoyance and psychometry freely and with scientific accuracy. These superphysical powers he is said to have acquired by hard patient work; rewards came

to him and he was able to perfect each faculty on plane after plane, gaining nothing without hard work, as he would often say; but he came surely and steadily to be trustworthy when examined by his superiors in these powers. His lucid writings show that he was a born teacher. He was unwearied in his efforts to enlighten the earnest learner and the world does not have another such teacher who would rather use more words to express his ideas than be terse, yet was free from superfluity.

To be brief, I came into direct relations with Bro. C. W. L. in 1909 when he came to Adyar for residence. My impression at the time was that he was not at all affected by any evil aspersions; for just then against him were members of The Theosophical Society, but he did not mind them, and was as cheerful as a true Yogi.

Soon after he arrived at Adyar daily classes began and questions by students were regularly answered. These answers became the bases of *Adyar Talks*, Volumes I and II, and several other books. They were printed at the Vasanta Press and I was at that time supervising the work in the Press. Later on he temporarily settled in Australia. From there he used to send manuscripts of his books. One such occasion was when he sent "the copy" for the book known as *The Hidden Life in Freemasonry*.

I put the MS. in type and sent him at Australia the proofs quite expeditiously. The following letter was received from him wherein he acknowledged receipt of the proofs in very gracious terms:

THE MANOR, MOSMAN,
Sydney, Australia,
October 11th, 1927

DEAR BROTHER SITARAM,

I have just received your letter of September 15th and the really magnificent proofs of the second Edition of *The Hidden Life in Freemasonry*. I wish we could get such beautifully clear and neat proofs from these . . . Australian printers. . . .

I preserve this letter as a valuable blessing.

Once I finished a book in record time and received the following appreciation written on the fly-leaf of a copy of the book:

With cordial thanks
from the author
to the Master Printer:
May his Press run on unceasingly!
+ C. W. LEADBEATER

This shows that he was loving and courteous, full of appreciation for prompt and good work.

There have been more such occasions.

His last letter was from the sea near Fremantle. It was as follows:

S. S. MOOLTAN
Approaching Fremantle,
February 12th, 1934

MY DEAR SITARAM,

You will remember. . . . It is safer to manage the thing in this way, because of course at my advanced age I really cannot be sure of returning at all. . . .

With heartiest good wishes,
I am ever your most cordially,

+ C. W. LEADBEATER

Of course the above are examples only of appreciations of the work of the Vasanta Press where the present Manager, Mr. C. Subbarayudu, was my chief helper and the staff co-operated with me.

There are several other avenues where I served him and received very valuable help and appreciation.

I close this brief sketch of my items of understanding him. I only wish to quote what one of his students wrote about him.:

Ever kindly, a rigid task-master, training us to perform each task efficiently, inspiring us with lofty ideal of truth and honour, unsparing of himself in the Master's work, giving us an unforgettable vision of righteousness—these he taught me. . . .

These sentiments may be the experience of almost every one whom Bro. C. W. L. helped. My heartfelt Namaskars to him!

OUR PROGRAMME FOR THE YEAR

*The President's Closing Address to the International Convention,
Benares, 31 December 1940*

NOW I should like first to put to you what seems to me to be the programme for the Indian Section of our Society during the coming year, and then I should like to put before you what seems to me to be the programme for the whole of the International Society. I am only giving my own personal views and they are to be taken or left as may seem best.

STRENGTHEN THEOSOPHY

First, the strengthening of Theosophy everywhere, and of the membership of our Society. The slogan, I think, for our work along those two lines during the coming year is:

Theosophy simplifies!

Membership of The Theosophical Society fortifies!

I have been feeling very much impressed by the fact that Theosophy wonderfully simplifies all the problems of life, and causes us to perceive how tremendously life is worth living. In fact I have printed a little card which some may find cryptic:

Is life worth living? Yes!

Is life worth leaving? Yes!

And Theosophy tells you why.

That is perfectly true. Theosophy is simple, and gives what is a

much simpler teaching than perhaps we sometimes think it to be.

I should like to emphasize the insistence I feel we ought to lay on spreading Theosophy as widely as possible, and increasing our membership during the coming year.

As is the virility of the Indian Section, so is India's unity.

I think it ought to be very clearly understood that we, as a Section, collectively and individually, can definitely affect India, as India is in what we call the "outer world." We can do tremendously fine work to help India to achieve her solidarity and her freedom. We must do it. I do not think there should be a single member of The Society who is not hard at work trying to help India in every way he possibly can. India is *in extremis*, she is in great distress, and Theosophy, the Indian Section, and every member must come to her rescue. I think every individual member of the Indian Section must realize his responsibility in regard to his great Motherland.

THEOSOPHY AND ISLAM

Arising out of that is the work we have to do in connection with the relation between Theosophy

and Islam, and specifically Hindu-Muslim solidarity. What we need is publishable material, and I look especially to our Muslim brethren and all students of Islam to provide such material, material that we can send far and wide throughout the land. We have not enough literature dealing with Theosophy and Islam and that literature must become available during the coming year.

THE YOUNG THEOSOPHIST

Third, we want to stress the importance of the Young Theosophist. There should be Young Theosophists in and around about every Lodge exploring their own Theosophy and their own note of Brotherhood. The slogan here for every Lodge is:

Make way for Youth.

Wherever we can wisely put a Young Theosophist in authority, there we shall very definitely help the Lodge, the Section and The Society. We older people must gradually retire into the background. Speaking on behalf of many older people, I must insist that we are only too thankful to retire into the background. I am delighted to do so more and more as the time passes. We should like to see Young Theosophists coming forward to take our places with all their virile enthusiasm and fiery life. I put it to every single Lodge in our Society, that if there is a Lodge that

has no Young Theosophists round about it, there is something the matter with that Lodge. It is said that man cannot live by bread alone. The Theosophical Society cannot live by age alone. It needs youth and youth must be forthcoming. The acid test for the real worth of every Lodge is the extent to which there are round about it Young Theosophists interested in Theosophy and the practical and active work of Theosophy and The Theosophical Society.

OUR BESANT SCHOOLS

Another most important work to be done by members of the Indian Section is the support of the Besant Schools, one at Adyar and the other at Benares, and we have had evidence of keen interest in this work during the last three or four days. These Schools must in every possible way be made strong and lasting. As an astrologer of sorts I entirely disagree with the prediction that the Benares School's horoscope ends in 1943. I think the one who cast the horoscope made an error in one figure—it should have been 2943.

THE KALAKSHETRA SPIRIT

Then I have noted down what I have called the "Kalākṣetra spirit," a convenient expression. Though all of us cannot dance or sing or achieve some other form of artistic expression, we can all manifest the Kalākṣetra spirit, a spirit of culture,

of refinement, of grace, of dignity, of spiritual life, as Rukmini Devi told us yesterday. We can all be a little more busy about that than we are. We can try to bring that spirit not only into our individual lives, but also into our Lodges where very often the Kalākṣetra spirit is conspicuous by its absence, into our Lodges where there is so often dust and dirt and pictures askew, where there is more often the Kuruṣetra rather than the Kalākṣetra spirit. [*Mr. Jinarājadāsa*: It is the "crooked-ṣetra spirit."] We must substitute the one for the other.

The Kalākṣetra spirit represents, first, Culture—the truly spiritual life, Reverence; and second, Brotherhood—Goodwill and Compassion.

A DREAM

I have a dream which concerns the Indian Section, and in one way it is a dream which probably will not be realized in my lifetime, though it was realized by Dr. Besant in her lifetime. It is a dream of a daily newspaper in which we can give to India at least and perhaps to the world our great ideas and ideals. We would not only give our great ideals and the great spirit of our Theosophical conceptions, but would lead the way as very often a daily newspaper alone can lead the way.

THE BESANT TRADITION

I should like to say a word or two about my own political work.

Sometimes my friends feel that if I would place a little less stress on my political activities and a little more stress on what is called pure and unadulterated Theosophy, we could attract more members and so strengthen our movement. My presence is sometimes not desired in certain parts of the country, for there is the feeling that if I give a lecture on "India and the War," that type of lecture may not be appreciated by the general public, and I am sometimes recommended to confine myself to purely so-called Theosophical work. I regard my political activities as very purely Theosophical work. I consider them to be of vital importance to The Society. I do not think we shall have very much Theosophy, or much of a Theosophical Society or an Indian Section, or much membership of The Theosophical Society, unless India becomes free not only in herself but from all the terrible menaces which afflict her like every other country, on account of the spread of the Hitler spirit.

My position is clear. I am eager that India shall enter the war, shall make this gesture freely without any consideration of *quid pro quo*. I am anxious that Britain shall make her gesture of recognizing her duty to India, of not waiting until the war is over, but of declaring without delay India's freedom. I hope that when Britain's war aims are declared

they will include the Freedom of India. Those two gestures are vital and I try to lay stress on them.

I feel it is my duty particularly to carry on Dr. Besant's work. I must stand for truth in politics as I see it, at all costs, as I must stand for truth in every other department of life. I quite recognize the difficulty that to a certain extent in the view of our outer brethren The Society may be coloured by the views expressed by the President of The Society, and that these may be thought to be the views of The Society. I try at every lecture and in every article to make it clear that though I happen to be President of The Theosophical Society, these are my own personal views and that they are views that may not be held by a majority of my fellow-members. But every single member of The Theosophical Society has the duty to proclaim his truth, whether or not it is held by any other member. We can only strengthen The Society by each of us giving his own truth as freely, as impersonally, as courteously, as we can give it. I do not think as I try to follow truth in any department of life that I can thereby injure by any means The Theosophical Society.

Our motto says: "There is no religion higher than Truth." Our Society was founded on Brotherhood, and on what we are able to apprehend as Truth. Of course

we want members, good Lodges, study classes, good organization. But Truth is more vital than anything else—not any formal or orthodox truth but the Truth which wells up from the heart of every single member as he seeks Truth ardently.

That is my apologia for continuing what seems to me to be Dr. Besant's work in the political field which we must not allow to die down. We must try to carry on the Besant tradition.

A WORD OF ENCOURAGEMENT

Then I should like to say a word of encouragement to those members who think much of our work is futile, that we are making no impression, that nothing particularly is happening however hard we may work.

Dr. Besant has told us that it is far better that we should fail, as the world views failure, in the Masters' work, than succeed in our own particular work, whatever it may be. Quoting from an Elder Brother:

"There are those whom We appoint to fail, as the world judges success and failure. There are those whom We appoint to succeed, as the world appraises success. The world needs those who will be acclaimed by it. But it needs even more those who will be ignored, persecuted, crucified by it. There is no failure in Our work on the

part of those who strive their utmost for Us. In their very rejection by the world do they enter into Our freedom."

In the very rejection of such workers by the world as have been appointed by Them to fail, do they enter into the Masters' freedom and are admitted as humble members of the Masters' Brotherhood.

II

GUARDING THEOSOPHY AND THE SOCIETY

We have especially to do the work of guarding the brilliance of Theosophy against all the obscuratization with which the forces of evil would surround it. And we must guard carefully the very existence of The Theosophical Society against its extinction by the foes of Brotherhood. If the forces of evil prevail, there may be no Theosophical Society in any part of the world. Theosophy can only be dimmed, not extinguished, but The Theosophical Society as an outer world organism might even be extinguished. We are in the midst of a Kurukṣetra such as the world has probably so far not experienced. We must guard both Theosophy and The Theosophical Society triumphantly. That is what we are appointed to do. That is the reason we have been born at this particular time in the history of the world—to join The Theosoph-

ical Society, to be students of Theosophy, so that with our help both of them may become strong and impervious to all these outer attacks.

How can we guard them triumphantly? By living the spirit of both, as best we can, and then by spreading the spirit of both. That is the dharma to which every single member without exception is called at the present time.

We must be afire with the Truths of Theosophy, as we understand them, and with Brotherhood as we understand it.

There must be in us the recognition of the existence of one of the rare world catastrophes, the terrible clash between Truth and falsehood, between Good and evil, between Wisdom and ignorance.

There must be in us the resolve to range ourselves on the side of Truth and Good and Wisdom.

What right have we to know Theosophy or to be members of The Theosophical Society if we do not dedicate our knowledge and our membership to the service of our fellow-man? No one can know Theosophy save as he tries to express it. Sometimes I am asked by young people to write a little message in their autograph books. I often write: "If you want to be happy, give happiness to others." If you want to know Theosophy, spread it among others. If you want to be a fine member of The

Theosophical Society, try to show by your lives what membership of The Society means to you. The work of Theosophy and The Theosophical Society is vital throughout the world.

THE BRAHMAVIDYA ASHRAMA

Then I am anxious that before very long we shall revive the Brahma-vidya Āsrama of which Dr. Cousins was the Principal many years ago, and which did very splendid work at least for a time. We must send out throughout the world trained messengers of Truth and Brotherhood. But they must be trained. They must know something of Theosophy. They must know something of The Theosophical Society and what it means, what its purpose and power are. They must know how to speak and present Theosophy as Theosophy may best be presented. In a word, again, they must be trained. We need a Brahma-vidya Āsrama at Adyar for this purpose. Our lecturers are few and far between. There is far too much work given to the lecturers who are available in the field at the present time. We want younger people coming forward to move among the Lodges and to give them that which some of us older members are quite unable to give, not only because of advancing age but because of lack of time. We have a tremendous amount of other work that we alone can do.

So I hope soon we shall have a Brahma-vidya Āsrama.

PEACE AND RECONSTRUCTION

Then there is the Peace and Reconstruction activity already existing in Adyar. It is said that "In the midst of life we are in death." In the midst of death, we can equally say, we must be vibrant with life. We must prepare from now on for peace and reconstruction for the new world-to-be.

How very much we can do in the light of Theosophy and in the power of the Brotherhood of our Society to see clearly to a certain extent at least what should be the fundamental principles of peace and reconstruction! I have already circulated our members on this matter, so that not only may they themselves work, but that they may work with other individuals thinking along the same line.

OUR WAR-STRICKEN BRETHREN

We have the duty of helping our brethren in the war-stricken Sections: Poland, Finland, Holland, Belgium, France, Norway, Denmark. We must prepare now for the rehabilitation of our Society wherever it has been crucified, so that when Peace comes, all the stricken Sections may arise in strength to do their work.

YOUTH

We have the duty of helping Young Theosophists everywhere.

I can conceive of no happier duty for any member of any Section throughout the world than to encourage youth to come forward and gradually to take the place of the older generation.

ADYAR CIVIC CENTRE

So far as Adyar is concerned, the ambition of some of us is that Adyar should become a veritable Civic Centre. Much of Adyar's reconstruction must be delayed until the war is over. Some day the cement roads must be completed. We must have a new Adyar Library building. The plans are ready but not the money. We were hoping to collect the money, but unfortunately the war intervened and we had to put the idea on the shelf. We want a new Dispensary and Baby Welcome. We want to equip the Besant Scout Camping Centre with many improvements. Thousands of Scouts come there and we need to encourage more and more to come by providing them with more facilities. We need land and buildings for the Besant School and College. We need land and buildings to establish as soon as we can the beginnings of a Besant University. We shall some day have that University, but when? Then there is the Adyar Theatre which should be coming up. About ten thousand rupees have already been left for this theatre but it will have to wait,

for that is not enough. Then there is the work of Kalākṣetra which I regard as part and parcel of our Theosophical Movement.

Then I am particularly anxious that in the not too distant future there shall be a number of Adyar Fellowships to enable representatives from all Sections in the world to come and stay at Adyar for a period of time to represent their Sections and to enter into the spirit of the Headquarters' work. I should like each Section, without exception, to be able to appoint whom it chooses as member of the Adyar Fellowship to come and reside at Adyar to be a kind of ambassador at the court of the International President. It would do the Sections, the President, and the whole Society a great deal of good. I hope this particular consummation will come even sooner than some of the others.

One particular actual achievement we are all very proud of at Adyar. In January last we approached the Government of Madras asking if the Islands on the Adyar River could become in general an animal and in particular a bird sanctuary. There has been a good deal of shooting on these Islands. We have been informed that our request has been granted, and though we have to pay a watchman in order to help in the enforcement of the order, we are very thankful that these Islands are now sanctuary.

THANKS

We cannot close this International Convention without telling our General Secretary Mr. Gokhale how grateful we are to him and his helpers for all the care he has taken of us during these Convention days. Mr. Gokhale is a very efficient man, and were he free I should like to have him for Adyar. But he has again been drafted for work at Benares, so I see less chance than ever of Adyar's appropriating him.

I have been particularly happy to see the Bhārata Samāj Temple and especially appreciated the *warm* water that Mr. Gokhale has contrived to flow over our feet as we go up the steps to the Temple.

Then we must thank the volunteers who do so much for us and whose work perhaps is so much in the background, though so exceedingly necessary.

How much we also think of the kitchen staff and all those lady helpers whom I should like to take down to Adyar for the next Convention, especially Mrs. Gokhale and Mrs. Phansalkar, who sacrificed themselves wholly for our comforts. They and their helpers have made the food perhaps even more palatable by their gracious service.

We are very grateful to Mr. Davidge for the Convention Bulletin that he produces by sitting up to all hours of the night. We are also grateful to our reporters who do very hard work indeed to

take down and transcribe what is so easy for us to talk.

Then I think of those who have entertained us on the stage to our very great satisfaction. We thank them all very heartily.

I also thank the Devas who kept the weather what it should be during all the time of the Convention.

COME TO ADYAR IN 1941

You must come to Adyar, as many as possible, in 1941. You will then have to greet your new President who will be by that time elected and possibly installed in the month of June. If you have any curiosity, come to Adyar in 1941 and you will know who has been elected. You will greet your President for the next seven years. You must rally round the new President with all your power, your force, your energy, and your enthusiasm, to speed him or her on his or her way. I can assure you that I will be there doing all that I possibly can to help, whether or not I am re-elected.

Finally, every one of us without exception in 1941 must be more than ever that which we are essentially dedicated and consecrated to be, namely, a bridge between all yawning chasms of misunderstanding. We must be a bridge, all of us together collectively, and each of us individually.

The particular bridges which it seems to me we have to fashion

are: first, the bridge between the Hindus and the Muslims, two splendid peoples that must come together for the unification of India; second, a bridge between the various political parties. There are too many political parties with too many divergencies of aim. Today we want solidarity, a common platform for all political parties, so that they may join together and give united service to the Indian people, so that the Indian people may be one people behind their leadership.

Then there should also be a bridge between India and Britain. Both countries are splendid countries. Both countries are needed together for the Masters' work in the future. Each country has great traditions. India, of course, in many ways is the older and the greater country, but Britain is also splendid and her splendour is intensified wonderfully by the war. She stands alone with some of her fellow-nations against the forces of evil which otherwise might engulf the whole of the world. That is wonderful karma for her. She must add to that karma the other karma of understanding India and of giving all she can to the helping of this great Motherland of ours.

India also must realize that this war is not only a world war, but is her war. If we can make a bridge between India and Britain our Society will have deserved very well of the Elder Brethren.

Such is part of our work as it seems to me, at least for the coming year. We are entering the year together. I look forward to it. It is in many ways a new year. It gives us new inspiration, new hope, new eagerness, new energy to do our duty to Theosophy and to The Theosophical Society, to do our duty to our Motherland, to do our duty to the world. We have to seek in performing those duties to fulfil the expectations of those Elder Brethren whose gifts of Theosophy and The Theosophical Society we are so fortunate to enjoy at the present time.

So through this period of turmoil and strife we shall issue triumphantly into Peace and Light, and the older amongst us will then be so happy to hand on our duty to the younger generation which shall come after us. And so The Theosophical Society will go from strength to strength until 1975 when there will be the great Centenary at which we all of us will be present in one body or another. Some of us may have quick reincarnations and get to the Centenary old enough, I hope, to appreciate its value. Others of us will be present otherwise. There will be a tremendous throng present at the Centenary in 1975. There will then be a very great President with great officers and a tremendous increase in membership. It will be the beginning of a new era, a new

hundred years of life of The Theosophical Society.

We are just at the beginning doing the best we can under difficulties. We have not yet achieved the triumph that will come. We are very happy to do all we can to assure that the Centenary Convention will be marvellous and from that Convention The Society will wonderfully go forward.

A LIVING ORGANISM

This morning we are supposed to close the remarkably successful International Convention of our Society which we have been enjoying at Benares. But I would tell you that we can no more close a Convention than we can abolish an individual. He can go out of incarnation, out of a particular incarnation, but his individuality remains indestructible. So can a particular Convention go out of incarnation, so does our Convention of 1940. But that which ensouls it and gives it life is indestructible, so that we have the Convention spirit with us throughout the year, though not the Convention body. Let us remember this throughout the year, so that we may be continually inspired by that which has been giving us so much life and energy and purpose during these last few days.

Let us remember, too, that The Theosophical Society itself is a

mighty, living organism in which each one of us is a cell. Wherever there is a member of The Theosophical Society he is within the pulsating life of The Theosophical Society to which he has the honour to belong. Let him take courage from this fact. Let him thus realize that the Brotherhood of our Society is very much more real, and affects him much more intimately, than may appear; and let him be at peace and strong in his membership, be he among fellow-workers or be he a lonely outpost holding a fort which the Masters need for the consolidation of Their great Kingdom of Love.

We have been very very happy together. We have had very brotherly times together. We have enjoyed each other's company. We have lived in Holy Kashi, and I am sure that those of us who come from other parts of India and other parts of the world will realize how wonderful is this Society with its International and National Conventions and will feel inspired to render more and more service, and so to give more and more happiness as the time goes on.

I therefore either suspend or in some way transform this International Convention so that it goes out of its present material Convention but remains spiritually with us until it reincarnates again in Adyar at the end of 1941.

SPIRITUALITY AND RELIGIOSITY

BY PIETER K. ROEST

RELIGIONS are cultural forms, patterns of group-behaviour on the three planes of thought, feeling and action. They meet a deep-seated need of Man. Human consciousness as we experience it is the consciousness of separated, isolated souls, of souls imprisoned in minds and bodies. Each soul in its loneliness cries out for contact with Life outside of its prison; hence the longing for union or *re-ligio*, not only with the life in his fellow-men, but also with the larger Life in which each soul is rooted. Religious ideas and attitudes and activities provide means for both, and are therefore means of supreme comfort to the soul on its bewildering pilgrimage through matter. Religious thought, however crude, points to a significance of events beyond themselves; it reveals to the intelligence, obscured by its animal dwelling, glimpses of a nobler, greater order of things than the physical eye can see; it assails the illusion of death; it provides common ideals and a common hope to members of the same group. Religious attitudes and practices, by arousing common feelings and providing for the sharing

of emotional experience, are an even stronger bond. Nothing, not even blood-kinship, ties men more strongly together than does a common faith, with a common practice. But by the same token nothing divides more deeply human groups with different religious systems than the incompatible elements in their religious thought and conduct. Hence every well-wisher of mankind has sought to unify the world by the elimination of religious controversy and conflict. Usually this was attempted by developing a new religion, destined to replace all rival creeds and to embrace eventually all men in one vast brotherhood. Invariably, this hope was dashed to pieces against the fierce tenacity with which men cling to their old gods, are caught in their own forms of thought and action. Hence, one more rival faith was ever the result!

The Theosophical Society attempted to establish the Universal Brotherhood of Man by a different approach: the study by men, drawn from all faiths, of those teachings which were common to all great religions. This sympathetic effort to understand another's "way to

God" is most effective in eliminating credal bigotry and rivalry. Undoubtedly an immense amount of good was thus accomplished; the lessening of "Christian" intolerance for other creeds, quite noticeable in the western world during the past half-century, may safely be attributed to the impulse given by The Theosophical Society to the study of comparative religion. But the tendency of comfort-loving minds to cling to an "authoritative" system of religious notions is not easily eradicated—witness the willingness with which nations now cut each other's throats under "divine" leadership or for the world-supremacy of their particular nationalistic cults! Could any organization dealing with not one, but many theological systems, escape from this very human tendency? That question was undoubtedly in the minds of those who founded this Society. They did not want to merely add another sect, distinguished from the great majority only by its eclectic character. H. P. Blavatsky clearly warned her readers that if this Society were to develop sectarian traits, it would then cease to navigate the world-currents of living thought to become stranded on some sand-bar of belief, a "carcass" left to moulder away while Life passed by.

In a noble effort to avoid such a fate for this new attempt at Universal Brotherhood, H. P. B., her-

self an initiate in the secret lore of Asia, was permitted by her Teachers to lift "a tip of the veil" that hid the occult Wisdom of the East from uninitiated eyes. By pointing to the deeper laws of nature, known to H. P. B. and to the "adepts" of the occult Fraternity of which she was a member, the eternal truths of which most religious teachings are distorted shadows would become perceptible to all whose minds had not been fossilized in some exoteric faith. This was a reasonable expectation. Nothing can separate minds utterly dedicated to the search for truth, once the universality of truth is seen. Not only would the students of the occult, the hidden side of nature, be beyond religious fanaticism, but the truths they found would link up with those discovered by the scientists of the West, thus filling many a gap, illuminating many darkened fields of thought, and last not least bridge the wide chasm between science and religion in which western civilization was about to plunge to death.

With these high hopes The Theosophical Society was launched; its platform being Brotherhood, supported by the study of comparative religion, philosophy and science, *and* by the study of hitherto unexplained laws of nature and of those latent powers of the human soul by which the eastern adepts had gained their knowledge of these

laws. No doubt the latter study presented a problem not inherent in the comparative study of the different ideologies of East and West. Occultism as understood by H. P. B.'s adepts was a vast Science, to which only the most elaborate and arduous preparation could give access. Only those who already had developed the soul's latent powers could gain first-hand, experimental knowledge of this hidden side of nature for themselves. All others could gain only a theoretical acquaintance with such teachings as initiates, pledged to secrecy, were allowed to give. For if the adepts' knowledge were fully given out—supposing for a moment it *could* be done—it would be quickly seized upon by the unscrupulous for their selfish ends, *and* it would stop much useful inquiry indispensable to the further unfolding of our intellect and intuition.

However, the advantages of a wider spread of even a purely theoretical acquaintance with some occult truths seemed to outweigh the disadvantages, inherent in this flow of information from those who *knew* to those who *wanted* knowledge but did not yet possess the means of getting it themselves. At least it could be tried; so several of the adepts' pupils were given the task of providing The Theosophical Society with a literature replete with occult information, simplified to meet the need of the

untrained. Besides, these pupils were assigned to give preliminary training to those among the members who were willing to live the life required for setting foot upon the road that leads to direct knowledge, and ends in adeptship. It was a noble experiment indeed, and none who had the privilege of contacting, directly or through their writings, the few great occultists of The Society, and had their minds enriched beyond their fondest hopes, would say that the experiment was a failure. Yet its effect on The Society as a whole can scarcely be considered a success, if we will only look facts squarely in the face. For in their zeal to give to *all* the illumination of their hard-gained knowledge The Society's occultists did two things which had unfortunate—and probably unforeseen and quite unwanted—results. One was the publishing of their individual systematizations of occult experiences and psychic observations; the other was their assumption that the attitudes and methods used in the preparatory stages of training for discipleship would be beneficial to every member of The Theosophical Society and every reader of their books. In this they did not count on the inherent weaknesses of "human nature," it would seem.

Almost universally members of The Society identified this systematized occult information with

"Theosophy," the ever-individual realization of Divine Wisdom. Few realized that psychic knowledge is, even more than physical knowledge, subject to unconscious influences of a personal nature; and in spite of many warnings by the occultists themselves they looked on everything said or written in "Theosophical" meetings or literature as gospel-truth which it was sacrilege to challenge or to doubt. But what is worse: even *if* this occult literature were flawless (which the authors would be the last persons to believe or to assert!), it would convey no more than a mere fraction of that Knowledge which is guarded so carefully by its custodians, the adepts; and even the whole of occult Science is but an *aspect* of that Divine Vision and Wisdom to which the name "Theosophy" properly belongs!

It is easy to see what would result from this attitude of the members of The Theosophical Society. The authors of occult literature became idolized authorities, monopolist-purveyors of truth, God-given "leaders." While honestly disclaiming such authority, the pupils in their eagerness to help all who possessed even a mere spark of aspiration towards the life of selfless service to which they were themselves dedicated, accepted the leadership so gladly offered to them. This might have worked with aspirants for discipleship who had

reached intellectual maturity, and could receive instruction open-mindedly yet critically, without losing their intellectual honesty and independence. But with the rank and file of readers it led to blind belief, fanatical personal devotion to the favourite "leader," and dogmatic repetition of things read as the gospel of "Theosophy" which must be preached to all the world because it was the ultimate of truth!

Thus The Society gradually became an army of devoted followers of religious leaders who—it must be said again and again—did not claim finality for their statements nor desire blind following in their fellow-workers, but who simply lacked the genius of H.P.B. for teaching occult truth by *challenging* rather than by *moulding* the thought of those she taught. So more and more The Society which H.P.B. had started lost its intellectual tone, and became an organization of believers in the creed that later pupils had promulgated, and that generally was referred to as "Theosophy." A noble creed it is indeed, and nobly lived by many who accept it! A creed, too, which demands a brotherly attitude towards all that lives, and so contributes to The Theosophical Society's great objective: to form a nucleus of Universal Brotherhood. But nevertheless a creed, distinct, methodical, detailed as any of the

hundreds that divide mankind. A creed unparalleled perhaps in intellectual breadth and moral beauty; but like all others a creed which offers ready-made answers to life's problems, answers different and better, probably, than those of any popular religion; but answers so completely systematized that the mind that *will* accept them is likely to accept them *all*, hook, line and sinker, and find . . . rest. Then comes the task of regulating conduct according to the new-found faith—a task of several years but by no means impossible, and the individual is "all set" for the rest of his incarnation! All "set" indeed; that's just the trouble! That is exactly what is making of The Theosophical Society a religious sect, which, however "good" its members may be, fails to do what it was meant to do: to lead and to spiritualize the world's thought.

This brings us to our title-theme, Spirituality and Religiosity. There is no question but The Theosophical Society fosters religiosity, in a very definite way and of a very definite kind. Regardless of the merits of religiosity—which are debatable but certainly not negligible—the point here is that religiosity is *not* the same as spirituality. The former implies belief in beings superior to ourselves, and a code of conduct which supposedly is pleasing to these beings; thus establishing a happy and beneficial

relationship with these wielders of superior powers. Whether those beings are called angels, gods or God, or Saints, or Masters, that is immaterial. The cardinal point is the establishing of favourable relationships with other, superior Persons. It is quite possible to develop a scheme of thought and conduct which guarantees the happiest and pleasanter results along these lines; in fact all genuinely religious people experience these results—almost regardless of the intellectual quality of their beliefs. The world of thought in which this religiosity abides is very actual, concrete, and very human. It does not really require the faculty of *thinking*; to be able to assimilate concrete ideas and to grasp a well-knit scheme of mental pictures, is all that is needed, intellectually. Once definitely embedded in the mind, conduct will gradually follow the pattern of these borrowed ideas, and one lives "the life" prescribed, as well as nature will permit. What is *spiritual* in all this? Unquestionably, nothing; unless the hunger for truth and righteousness which was experienced by some at the start of this process, has not abated, and the search *goes on*. But for the satisfied, religiosity is the very opposite of spirituality.

Spirituality is the stirring of the divine spirit in man. It is decidedly *not* static; on the contrary, its dynamic quality defies all efforts

to final definition. In the intellect, it manifests itself as restless search for deeper, ever deeper truth. In the heart, it brings a flame of ever-widening love and understanding. In the will, it is revealed as an increasing power to resist external pressures and live "from within." These are beginnings. Once the personality is disciplined and amenable to the inner light, that light begins to shine with growing power outwards. Into the brain-mind come intuitions of the vast and glorious truths to which even the cleverest factual intellect is blind; gradually the darkness in which men live is realized in contrast to the light that the soul can see; until the consciousness of the spirit itself is able to make itself felt, sporadically at first, at will after a while. In that consciousness the Maya, the illusory nature of the concrete world of time and space, is realized; *all* personalities are seen as forms of fragments of One Life, which is divine. That means it *radiates*, it is spontaneous, self-active, creative. It drives away all fear, it laughs at death, it finds bliss even at the heart of sorrow, it knows all pleasures as but feeble echoes of the Great Joy. Whoever has had a glimpse of this Reality, can no more abide in a neat scheme of thought than can the wind-swept ocean be put into a pond. He sees the absurdity of asking others for spiritual guidance; the self-

deception of working for one's pleasant future whether on earth or in some heaven. He sees that *all* forms are but efforts to express ideas in matter; that all beings are striving to express the Idea which lies at the heart of their existence; that Man himself is Life in search of self-realization by complete expression of a divine Idea, checked by Karma—the consequences of all inharmonious efforts in his quest.

The spiritual man fears no destruction, and himself is a destroyer of forms that have become a prison to the life within them, instead of revealing it. He may ruthlessly destroy thought-prisons which have become so dear to men that they believe their lives annihilated with that thought-cage gone. For the spiritual man is vividly aware of the deathlessness, the indestructibility, of the spirit of which each man is an unconscious manifestation, striving to be conscious. He knows that men need help; he also knows that they must learn to do without. Therefore he gives no final answers, but challenges such answers as men *think* they have; knowing that in their effort to find the deeper truth their own intelligence unfolds. For this is the essential work: to help all Life to *function* in its own inimitable way through every form. Comfort may be needed by the sick, the weary, for a while to recuperate

from their weariness. But the soul within requires not comfort, but *awakening*. In incarnation almost all men are asleep, spiritually. A mind filled full with someone else's thoughts is useless to the soul; the soul can find expression only in a mind that functions with its own energy. Not that another man's ideas are worthless; indeed they may be treasures of vast value, if the soul can seize them, use them as materials, work them over and transform them into creatures of its own life, love and understanding. But self-activity is the mark of spirituality; as conformity is frequently the mark of religiosity.

To the spiritual man life cannot be divided into good and evil; although he sees what leads to happiness, what to pain, he knows that both are servants of Life's purpose, to be dismissed when their

particular work—the awakening of the soul—is done. Thus spirituality makes the comfortable uncomfortable; to those who cry "Peace, peace!" on Kurukṣetra's battlefield it presents a sword; to those who follow leaders and worship gods it smashes the very idols of the heart. Such spirituality we see in Jesus, in S'ri Kṛṣṇa, in Krishnaji. Such spirituality we see in H.P.B., too; and in the virile "Brothers" whom she served so well. Read *The Mahatma Letters*, catch their spirit; study *The Secret Doctrine* by yourself; and be orthodox, if you can! But if you want to learn the joy of self-reliance, of intellectual straining into the unknown until it becomes known, of fearless, creative living—then seek these as your comrades and instructors. Then, maybe, The Theosophical Society will come to life again, and stir the world once more!

THE MARS-MERCURY PROBLEM

A New Approach to It

BY ERNEST KIRK

MAY I suggest the following as a more satisfactory approach to a solution of the Mars-Mercury problem (see August 1940 issue of THE THEOSOPHIST) than that of trying to reconcile the ap-

parently irreconcilable statements on the matter by the Master K. H. and Madame Blavatsky?

First of all to grasp clearly the fairly well established fact that our planetary system of physical planets

hangs together as one whole with the sun as the centre, round which they all revolve, and from which they all get their heat, light and life. Their respective distances from the sun is also scientifically established beyond dispute, Mercury being the nearest, Venus the next, our earth the next, and so on, to Pluto, the recently discovered planet, which is the most distant of all. Their approximate sizes and periods of revolution, both on their own axis and around the sun, are also fairly well established. On these points there is, roughly, a common agreement among scientists. I mean there is a common agreement (1) that they are all physical planets, in the generally accepted sense of that term, (2) that they are all parts of one solar or planetary system, and (3) that the sun is the centre round which they all revolve and by which they are sustained.

Second, there is also plenty of evidence to show that our earth was *not* inhabited by human beings until it was solid and ready. Indeed, all available evidence, offered for instance by geologists, goes to show that first came the minerals, then the vegetables, then the animals, and last of all, human beings. There is not a scrap of evidence to show that human beings pass or ever have passed, in the normal course of their evolution, from Mars to the earth, or from the earth to

Mercury, or vice versa. In fact all the available evidence points to an evolution of quite a different kind.

From an ordinary physical-science standpoint, we have, of course, no evidence to show where man came from before he arrived on this physical earth. Nor have we any evidence to show what becomes of him after he leaves it at death. For that kind of evidence we have to depend on revelation from some inner or occult source.

This is where the trouble begins. A mere statement from someone claiming to *know* is not sufficient of itself, unless it is supported by a weight of other collateral evidence that is found to be in harmony with the known laws and facts of life. And as it does not seem to be in harmony with the known facts of life, to speak of any of the physical planets of our planetary system as being on an etheric, astral or lower mental plane while being inhabited by human beings, I suggest the solution of the problem must lie in some other direction.

Much is made in Theosophical literature of "chains" and "rounds," the central idea being that the evolution of human entities goes on steadily through a "ring" or "round" of so many planets, only one of which is on the plane of dense materiality, such as we associate with the physical planets of our solar system.

But why should not each planet have a ring, not of globes, but of states and conditions, starting from the sun, the home and source of all life in our system, and passing downward from the zenith to the nadir, which, in our case, is our physical earth, and then progressing onwards and upwards with ever-increasing consciousness, back to the source or zenith? And why should not this apply to each of the planets of our system—a separate ring for each physical planet? In that case each planet would have its own seven states or stages at different levels of consciousness through which the human beings belonging to that particular chain or ring would have to pass, from the zenith (the sun) down to the nadir (the physical earth) and then back to the zenith (the sun). A completion of the round would of course mean a completion of the evolutionary course mapped out for all human beings making that round. Incidentally, it would also mean that no human being could be said to be perfect, as a human being, until he or she had gone the whole round and had reached that sun world stage where the consciousness would include "the whole of memory" for that round, the consciousness, in fact, of the whole planet and solar system, past, present and future.

That at least would be in harmony with evolution and the known facts or laws of life. It would also avoid the muddle and confusion that arises from the suggestion that in order to complete human evolution it is necessary for the *same* human beings to pass vast periods of their existence on several *physical* planets of our system, when those planets were invisible or less physical than they are now.

There are of course other solar systems or universes besides our own, and it is at least reasonable to conclude that what works in our own universe and on our own planet in the matter of universal laws, works also in all the other teeming myriads of universes in infinity. Evolution is one of these universal laws. And as this is applied to human beings on this physical planet we have good evidence from scientists like Darwin to show that our physical beginnings on this planet were very primitive indeed, going back to something very near akin to animals.

It is, I suggest, along these and similar lines, supported by science and in harmony with the known facts or laws of life, that a more satisfactory solution of the problem under consideration will be found than that of trying to reconcile two occult statements that appear to contradict each other.

STRAY LEAVES FROM THE ARCHIVES

XV. How the Founders and Damodar became Buddhists, and how a Buddhist King became a Theosophist.

BY ARYA ASANGA

EVERY now and then I have been asked for the correct data about the President-Founder's becoming a Buddhist, lastly by my colleague, Bhikkhu (or rather, to give him his full title) N. Somananda, Thero, Representative of the Mahabodhi Society at Perambur, Madras.

For there is some uncertainty and contradiction in the information supplied by the Colonel himself. Elsewhere I have already casually noted the discrepancy,¹ but my friend the Thero is not satisfied with those short remarks. He wants full particulars and an ample explanation. And it is perhaps well to conform to his wish, for the discrepancy is rather striking. The facts then are the following.

On 17 May 1880, H. S. Olcott, H. P. Blavatsky, Damodar Mavalankar and others arrived by steamer at Galle. Immediately on arrival they were conducted to the bungalow of Mrs. Wijeratne, where "3 chief priests welcome us at door," writes the Colonel in his MS. Diary.

¹ THE THEOSOPHIST, March 1940, p. 538; *The Voice of the Silence* (1939), p. 98.

One of these three Monks, to give them their more appropriate appellation, was "the aged High Priest Bulatgama Sumanatissa,"² about whom the President-Founder two days later wrote in his Diary, May 19: "Paid a dozen visits to Europeans and 'Burghers' at request of Sumanatissa, and sent 20 notes inviting persons to call and help organize the Branch [at Galle]. People coming in from all the country round about to pay their respects to us. Evening: H.P.B. rang bells, made raps, shook table, etc., to the astonishment of the old priest and everybody else."

The embarrassing results of the invitations sent out are thus recorded in the Diary, May 21: "A dozen notes received today from irate Burghers (Christians) in reply to my invitation to call and confer about organization of the Branch. Old Sumanatissa let me in for this rebuff. What a tomfoolery to ask

² ODL, II, 160. With Sumanatissa was another "High priest Piyaratana, and a dozen or more subordinate priests," wrote the Colonel in a letter of the 23rd May to *The Pioneer* (16th June), a cutting of which is found pasted in H.P.B.'s *Scrapbook*, vol. X, p. 381.

Christian Eurasians to help form an anti-Christian Society!" The anti-Christian character of The Society is of course only "anti" (against) orthodox, bigoted, boastful Christianity, not against the humble, tolerant, all-embracing love and wisdom of the Christ.

Notwithstanding the embarrassment for which the aged Monk in his childlike innocence had let him in, the Colonel has only good words for him: "Old Bulatgama was a particularly persistent disputant," H.S.O. writes, "very voluble and very kind," and H.P.B. also "thoroughly liked him."¹

In the evening of the 22nd, H.S.O. spoke in the Fort Barracks, and Sumanatissa among others was on the platform.

The next day a signal event in the history of The Theosophical Society took place of which I am not aware that mention has been made in public ever before. Discretion, because of the high personage involved, probably imposed the silence. But now that sixty years have passed since that day, I do not think that there is any harm in publishing that a Crowned Head was enrolled in the full glory of all his royal titles as a member of The Theosophical Society, namely His Majesty the then King of Siam. Though without direct connection with our immediate subject, I am sure my readers will

¹ ODL, II, 161.

think the following quotation from the Diary, 21 May 1880, fully justified for its essential interest:

"Received visit from the Siamese Ambassador whose steamer touches here *en route* for England. He had with him a Cochinchinese interpreter—a very bright fellow and a Roman Catholic—and several young noblemen of his suite. The whole matter of our making his Majesty of Siam a Fellow [of The Society] was satisfactorily settled. The King's name is

"His Majesty Prabat Somdetch Phra Paramitr Maha Chula L. gkorn Phra Chula Chom Klaw, King of Siam; [and his Minister's] Chow Phya Bhanu Wongse Maha Kosa Thibodi, H.S.M.'s Ambassador Extraordinary and Plenipotentiary."

In the evening of the same day, to be accurate "at 3 p.m.," the Colonel writes in his MS. Diary: "I spoke to a native audience of 3,000 from a high balcony of a private residence. People in the compound and on hill-slopes adjacent. Priests recited the 5 Precepts. Most impressive ceremony. The responses were simultaneous. Megittuwatte was present and spoke. Sumanatissa presided."

In the printed book the more elaborate description runs as follows: "At 3 p.m. we were driven to a *wallawa*, or country-seat of a Sinhalese noble, where I addressed an audience of 3,000 from a high

balcony overlooking a sort of natural amphitheatre. The multitude filled the plain and the hill-slopes adjacent to it. The considerable body of monks present 'gave *Pānsil*, i.e., intoned the Five Precepts and with one mighty wave of sound, repeated them after them. It made a great impression upon us, for, after all, nothing in the way of sound is more impressive than the vibration of thousands of human voices combining into one rhythmic diapason."

This passage is of the greatest importance in our endeavour to fix the date, place and circumstances of H.P.B.'s and H.S.O.'s first taking Panchasila, and publicly professing the Buddhist faith. From the wording of the above text it is evident that they were still onlookers, who did not themselves join in the public act of worship. Otherwise the Colonel would certainly not have omitted to say so in as many words, as he did two days later.

The intervening two days are thus mentioned in the MS. Diary.

May 24: "Went to the coffee and cinnamon estate of Mr. Simon Perera in the country and ate such a meal that we were almost killed outright."

May 25: "The whole day occupied in visits. Took chota hazri early. Latchkey³ bought finger-

rings to the value of Rs. 200. Went to a country place of Mr. Edmund Gooneratne, Mudeliar, to breakfast; returning stopped at a temple of Sumanatissa's where a collation was spread and a great crowd assembled. An arch bearing the words 'Welcome to the members of the Theosophical Society' was erected. H.P.B. and I formally and publicly worshipped in the temple, offering flowers and repeating the 5 Precepts of Buddha. People shouted applause. At request of priest [Sumanatissa] made a short address."

In the printed book this is again more elaborated. I give it here in full as a fitting sequel and complement to the description of the meeting two days before: "On the 25th May, H.P.B. and I 'took *Pānsil*' from the venerable Bulatgama, at a temple of the Rāmanya Nikāya, whose [*read* of which the] name at the moment escapes me, and were formally acknowledged as

name for Damodar, because of his extreme leanness. At the conclusion of the Ceylon-tour he only weighed 90, against H.P.B.'s 237 lbs. (ODL, II, 205). But Mr. Jinarajadasa informs me that H. P. Blavatsky is meant, and the Rs. 200 of finger-rings bought at one sitting is indeed more in harmony with her whimsical nature.

⁴The Diary continues: "Then to another gentleman's to tiffin. Then home and held meeting of T.S. Initiated first eleven Fellows, organized *Galle Theosophical Society*, and elected as Secretary P. C. Wijeratne, and as Treasurer Mr. S.P.D.B. De Silva. Received first Rs. 100 towards Publication Fund of the Buddhist Branch T.S., and handed it over to Treasurer. At 9 sat down to dinner with Mr. Wijeratne and his mother, and at 1 went to bed." From this moment then dates the birth of the Sinhalese Section of The Theosophical Society, whose Diamond Jubilee last year passed alas unnoticed.

Buddhists. A great arch of greenery, bearing the words, 'Welcome to the members of the Theosophical Society,' had been erected within the compound of the Vihara . . . H. P. B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pāli words that we were to repeat after the old monk, and I don't know how we should have got on if a friend had not taken his place just behind us and whispered them *seriatim*. A great crowd ["several thousand persons, including many *Bhikkhus*"] was present and made the responses just after us, a dead silence being preserved while we were struggling through the unfamiliar sentences. When we had finished the last of the Silas, and offered flowers in the customary way, there came a mighty shout to make one's nerves tingle, and the people could not settle themselves down to silence for some minutes, to hear the brief discourse which, at the Chief Priest's [Bulatgama's] request, I delivered."

At the time of writing the above, the Colonel did not remember the name of the Vihara. He had not noted it down in his Diary at the time. But two years later, on his second great tour through Ceylon in 1882, he revisited the place, and this is what he wrote in his MS. Diary:

¹ ODL, II, 167-8.

Aug. 6. "Back to Galle by coach. By invitation breakfasted at Gooneratne's house and tiffined there. Dined at home."

Aug. 7. "Lectured at Bulatgama's Pansala. Subscription Rs. 123. The old man made out a list of Rs. 77 more to collect and I got from Mrs. Wijeratne a subscription of Rs. 100; the whole making Rs. 300. बुलागमो वृद्धवच्चकः"

Aug. 8. . . .

Aug. 9. "Lectured at Wijayananda Vihara—the temple where H. P. B. and I first took Pānsil and professed Buddhism. Had a good audience and got Rs. 178 for the Fund."

We see here the old characters and the old names reappear—Gooneratne, Wijeratne, Bulatgama—to prove that we are indeed on the same spot. In the printed book this second visit is noted only shortly: "On the 9th August, I lectured at Wijananda [*read* Wijayananda] Vihara, where H. P. B. and I first publicly took Pānsil and thus proclaimed ourselves Buddhists, in the year 1880."

This was written, say in August 1896 and published in THE THEOSOPHIST of the next month (p. 109). Up to now all is plain sailing, because evidently it was all written in close adherence to the MS. Diary notes. The confusion starts only when more than three years later,

² इदं तु नूनं ज्ञेयं न त्वन्यथा ॥

¹ ODL, II, 166.

² Not by over-eating, but by the hotness of the food, which is indeed extraordinary in Ceylon.

³ I have thought (see THE THEOSOPHIST of March 1940, p. 538) that "Latchkey" was a nick-

that is, nearly 20 years after the actual event, the President-Founder, in the third volume of his *Old Diary Leaves* casually, and apparently from memory, mentions Dhammarama Terunnanse as the Monk from whom the party at Galle took Panchasila in 1880.¹ But it is clear that the accuracy of such a casual remark cannot be maintained against the sustained records of the older days. Evidently the Colonel's memory has here played him a trick. The event is here mentioned only incidentally, undoubtedly without consultation of his old MS. Diary notes, whereas in the previous volume the whole of the first and second visit to Galle are described day after day with great detail of circumstances and persons. Among the latter the Head-Monk, Bulatgama Sumanatissa, is one of the prominent, active figures, living and having his temple, where the admission ceremony took place, at or near Galle. Of the Monk, Dhammarama Terunnanse by name, not a word, neither here nor elsewhere, insofar as I have been able to ascertain. There is then, in my opinion, no room for doubt as to which is the accurate record.

But there is worse to face than only this casual remark of October 1899. There is in existence in the Colonel's own handwriting a curious document of the following contents:

"This is to certify that on the 19th May 1880 the Founders of the

Theosophical Society

Madame H. P. Blavatsky and myself took the Panchasila for the first time at Vijayananda Vihara from Akhmemana Dhammarama Thera.

Henry S. Olcott, P.T.S."²

Unfortunately the "certificate" (*sic*) is not dated. When was it written? And what called it forth?

To answer the latter question first—probably in response to the reiteration of those doubts, already answered by the Colonel in the second volume of his *Old Diary Leaves*: "I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident [of their publicly taking Panchasila] as much as possible, and cover up the fact that H.P.B. was as completely accepted a Buddhist as any Sinhalese in the Island. This mystification is both dishonest and useless, for, not only did several thousand persons, including many *Bhikkhus*, see and hear her taking the *Pansil*, but she herself boldly proclaimed it in all quarters."³

As regards the first question, I venture to say that the certificate

¹ A facsimile reproduction of this document is found in *The Golden Book of The Theosophical Society*, p. 50.

² ODL, II, 168.

must have been written some time, and probably a fairly long time after the casual remark in the third volume, cited before, that is, when the Dhammarama-delusion—for as such I cannot but qualify it—had already become a fixture in the Colonel's mind. Significant also is the wrong date given for the event, 19th May, instead of 25th May 1880. We have quoted before the full Diary note of the first date, made on the spot, at the time itself. Yet no mention whatever there of the event, so much made of in later days!

Indeed, I think that by the above I have abundantly proved the fallacy of both—the so-called "certificate" and the casual "remark" in the third volume. We should not be led astray by them, they cannot shake the older "documentary" proof, made at the time of the happening itself, twenty long years before.

To complete the picture of these excursions into Sinhalese Theosophical history, here are a few more pen-strokes of the amiable old Head-Monk Bulatgama Sumanatissa.

When the party left Galle for Colombo on 26th May 1880, he soon followed them there, for on June 16 we read in the Colonel's Diary: "Had a long conference with Sumangala, Megittuwatte, Bulatgama and other priests in my

bedroom [Colombo]."¹ June 17: "At 1.30 to the Widyodaya College where I initiated Sumangala [the Principal of the College], Bulatgama and other priests. . . . Sumangala, Megittuwatte, Bulatgama and 2 other priests and I were photographed in a group."

In 1896 the Colonel records, in his published Diaries, that among others on this photograph, Bulatgama also was already deceased, "so that the picture is historical and interesting to the Sinhalese people."²

May 18: "Left Colombo by the 9 a. m. train for Moritu station. Many friends came to see us off. Mrs. Andrew Perera sent H.P.B. a gold and enamel locket. Sumangala, Bulatgama and other priests came and recited Pirit as a blessing, and laid their hands on my breast and Damodar's but not H.P.B.'s—she being a she-male."

In *Old Diary Leaves* the picture is drawn in fuller lines: "We left Colombo by train the next morning for Morotuwa, many friends seeing us off. H.P.B. received from a Buddhist lady, Mrs. Andrew Perera, an enamelled gold locket, and Damodar and I something better, in the form of a blessing from the High Priest [Sumangala] and several other monks [among whom Bulatgama]; they reciting *Pirit*—

¹ Loc. cit., III, 430; THE THEOSOPHIST, October 1899, p. 3.

² ODL, II, 188.

¹ ODL, III, 430.

benedictory verses—and laying their hands on our breasts. H.P.B. being (ostensibly) a woman, the celibates could not touch her. She was very jolly about this all throughout the trip; at Galle, after her admission into Buddhism, she used to tease the venerable Bulatgama—whom she nicknamed her Father in God—to smoke, and, rolling a cigarette, would pass it to him *on a fan*, so that he need not be contaminated by touching her, laughing all the while, and making the old monk share in her merriment!"¹

Finally, back at Galle again, on July 13, the last day of their stay on the island: "At 2 p. m. went on board in company with the Pereras and a lot of others. The old priest Bulatgama, though he had bidden us farewell at the house, came aboard and wept copiously at parting with us. He seems to have a sincere affection for us."

One point remains. Several times I have said that Damodar took Pānsil together with H.S.O. and H.P.B., though neither the MS. Diary nor the printed book make direct mention of it at the time itself. Yet there is in my opinion no doubt that Damodar joined in the performance. That he became a Buddhist during this first Theosophical propaganda tour through Ceylon, is a well-established fact, it is only the exact place and time of it which remains somewhat un-

certain. Wrote the Colonel in 1899 of The Society's "two Founders and Damodar having taken the Five Precepts . . . at Galle, in 1880, in presence of a great multitude of excited Buddhists."²

Why, then, was his name not mentioned in the other, earlier records? Probably because they wanted his conversion to be kept secret for family reasons. We have seen before that in the MS. Diary of May 25 the Colonel wrote: "H.P.B. and I formally and publicly worshipped in the temple," with the stress on "publicly." Yet there is no need for such stress. It is the ordinary and "customary way."³ The stress therefore points beyond itself, to some "private" ceremony having been performed at the same time. And this was probably Damodar's taking Pānsil, perhaps in a room at Sumanatissa's house.

But the secrecy was of no avail naturally, insofar as Damodar's family was concerned. By his act he had entirely lost caste, and that fact could not well be concealed from his parents and relatives.

But let the President-Founder himself explain Damodar's case. No better qualified to do so than he. "When this dear young man joined the Society and put his heart into the work, he got from his father permission to live with

¹ ODL, III, 430.

² ODL, II, 168.

us, irrespective of caste restrictions and as though he had taken the vows of the Sannyasi. The father and an uncle were also active members at that time. According to the custom of Guzerati Brahmins, Damodar had been betrothed in childhood, of course without his consent, and the time arrived when he would have to take up the married life. But his sole ambition in life was now to lead the existence of the spiritual recluse, and he viewed marriage with the greatest repugnance. He felt himself the victim of custom, and was passionately eager to be freed from the abhorrent contract, so that he might become a true *chela* of Mahatma K.H., whom he had seen in his youth, and again after coming to us. His father, a wise and high-minded man, at last consented, and Damodar assigned over to him his share of the ancestral estate, amounting, if I rightly recollect, to some 50,000 rs., on condition that his child-wife should be taken to his father's house and comfortably maintained. This arrangement went on all right for a time; but when Damodar had become completely identified with us, and had even gone so far as to become a Buddhist with us in Ceylon, the family revolted and began a persecution to compel the poor boy to come back into caste. This he would not do, and the result was

the withdrawal of his relatives from the Society, and their waging a not very reputable war against us, innocent objects of their anger."¹

Significant in this connection is the Adept Morya's commendation of Damodar's act of conversion. As dictated by that "Brother" to H.P.B. for A. P. Sinnett's information: People "join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us [the Adepts] and have our help in all and everything. I will be pleased if Mr. Sinnett says to every one of those who may address him with similar pretensions the following: 'The "Brothers" desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough Theosophist, *i.e.*, to do as D [amodar] Mavalankar did—give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child-marriage)—he will remain simply a member of the Society with no hope whatever of ever hearing from us'."² I stop here for lack of space, but recommend the rest of the Master's letter as certainly not less instructive.

¹ ODL, II, 292.

² ML, 461-2.

¹ ODL, II, 188-9.

INDIAN PHILOSOPHICAL CONGRESS

A Review of the 16th Session held at Adyar and Madras 20—22 December 1940.

THE sixteenth session of the Indian Philosophical Congress was held in Madras on three days, Friday the 20th to Sunday the 22nd December 1940. The Congress was founded in Calcutta in 1925 with Dr. Rabindranath Tagore as President; and Lord Lytton, then Governor of Bengal, opened the first session. From that time onwards the Congress has held its sessions regularly every year. Sir S. Radhakrishnan, Prof. S. N. Das Gupta, Mahamahopadhyaya Ganganath Jha, Prof. A. R. Wadia, Prof. A. B. Dhruva and many other distinguished students of philosophy have presided over the various sessions of the Congress in these years. This year Dr. N. N. Sen Gupta was the President.

When the University of Madras invited the Congress to hold its sixteenth session in Madras, the Secretaries approached the President of The Theosophical Society for co-operation by affording facilities at the Headquarters of The Theosophical Society at Adyar for the residence of the delegates and for conducting the meetings. Dr. G. S. Arundale, the President, readily extended an invitation to the Congress offering free accommodation to the delegates on the estate of The Society.

A very influential Reception Committee was formed and the President of The Theosophical Society was one

of the earliest to join the Committee. Dr. G. Srinivasa Murti, Honorary Director, Adyar Library, and Prof. D. D. Kanga also joined the Committee from Adyar. Sir Mahomed Usman, K.C.I.E., Vice-Chancellor of the Madras University, was the Chairman of the Reception Committee. Dr. Kunhan Raja (Curator of the Adyar Library), and Prof. P. N. Srinivasachar (Retd. Principal, Pachappa's College), were joint local Secretaries.

Sir Mahomed Usman welcomed the delegates and opened the session of the Congress at the University Examination Hall on Friday the 20th December 1940 at 11 a.m. There was a distinguished gathering on the occasion. Messages were read from H.H. the Maharaja of Bikaner, H.H. the Maharaja of Sangli, Dr. G. S. Arundale, Sir S. Radhakrishnan, Sir Akbar Hydari, Sir S. M. Bapna, Sir Manubhai Mehta and Sir Mirza Ismail. Dr. N. N. Sen Gupta then delivered his Presidential Address. He was followed by Dr. B. L. Atreya of the Benares Hindu University and Mr. M. M. Zuhuruddin of Junagadh, who delivered their addresses as Presidents of the Indian Philosophy and the Islamic Philosophy Sections of the Congress, respectively.

In the afternoon there was a symposium on "Nationalism," in which Prof. A. R. Wadia of Mysore University, Prof. Rev. J. F. Butler of the

Madras Christian College, and Mr. J. C. Banerjee of Calcutta took the leading part.

Prof. Butler began his comments thus: "From one point of view, this symposium is most disappointing: there is so much agreement! It would have given spice to the discussion had our condemnations of unbridled nationalism been varied by someone who feels the ties of blood or of land so exclusively that he finds in his nation a higher self with a greatness above all restraints. Then we should have witnessed that clash of mind with mind which thrills the philosopher as war thrills the nationalist!"

However, there were noticeable differences of views even in fundamentals. To give an example, Prof. Wadia concluded his speech as follows: "We must not forget that behind and beyond all nations lies *Humanity*. Prophets of all ages and all climes have struggled to paint in bright colours the claims of man as man, of the brotherhood of men in the highest sense of the term. Narrower loyalties have always defied the hopes of the prophets. But in the course of our human evolution our narrower loyalties have been slowly but steadily overcome. The next step lies in the large federations I have been speaking about. Perhaps through such a step humanity will come nearer the ideal of the oneness of humanity. The international character of religion has come to nothing through the devilries of narrow politics. Through federations the human soul may come nearer the goal of humanity as just one."

Prof. Banerjee commented on this statement thus: "Prof. Wadia's re-

ference to 'Humanity' is, we are afraid, of little value to human beings at large. Mahatma Gandhi has asked Great Britain to ground her arms and fall out; and the world knows what fruitful effect this piece of advice has produced in the fighting world. It might move the heart of a particular soldier but it failed to reach the heart of the race—and why? It is on this earth that Buddha, Jesus and Chaitanya were born, but it remains the same old, old earth moving on in the same direction. Is there any way out of it?"

On Saturday the 21st December, there was the second symposium, at 8 a.m., the subject being "Causality." Rao Bahadur Prof. B. Venkatesachar opened the symposium and many delegates participated. The present position from the standpoint of Modern Physics was admirably summed up by Prof. Venkatesachar:

"(i) In microscopic phenomena, (atomic and subatomic physics), the law of causality as understood in classical physics becomes meaningless. The physicist is compelled to apply to these cases the calculus of probability.

"(ii) In macroscopic or large scale phenomena, for example, the motion of celestial bodies, what appear to us as the reign of the strict law of causality can be shown to be extreme cases of statistical laws: the accurate predictions are cases where the probability of occurrence differs from one, *i.e.*, certainty by a quantity which is vanishingly small.

"In classical physics statistical methods were also used, but in such cases it was presumed that the statistical methods had a causal background,

that is, the statistical methods of calculation could be replaced by deterministic dynamical methods provided our knowledge of the elements of the material system under consideration were adequate. But now, according to a school of physicists, the position is reversed: the law of causality has to be abandoned and all calculation predicting physical events is ultimately founded on statistical laws. This school may be called the indeterministic school.

"There is, however, another school of physicists who refuse to give up the principle of causality and hold that the aim of the physicist should now be so to modify the statement of the principle of causality as to meet the present situation; i.e., the law of causality must be restated so as to meet the present situation. Prominent among physicists of this way of thinking are Planck and Einstein. In passing it may be noted that it is Planck's quantum theory that led Heisenberg to postulate his principle of indeterminacy, the sheet-anchor of the indeterminists. The position of Planck may be summarized thus:

"(i) It has been remarked that as a result of the quantum theory the apparatus used in the measurement introduces an error into the measurement, an error which no refinement in the instrument can avoid. Planck suggests that the law of causality and the consequent strict determinism can be maintained provided the experimenter and the apparatus employed are included in and taken account of as part of the physical system which is under observation and on which the measurement is made.

"(ii) In the above suggestion the measured description of an event in the objective world is not independent of the observer and his measuring instrument. Of this defect Planck is deeply conscious. To remedy this defect Planck introduces the concept of an all-knowing ideal mind whose knowledge is *independent* of measuring instruments. Let us quote his words. 'The most perfect harmony and consequently the strictest causality in any case culminates in the assumption that there is an ideal spirit having a full knowledge of the action of the natural forces as well as the intellectual life of men; a knowledge extending to every detail embracing present, past and future.'

"The present attitude of Einstein can best be stated in his own words: 'Some physicists, among them myself, cannot believe that we must abandon, actually and for ever, the idea of direct representation of physical reality in space and time; or that we must accept the view that events in Nature are analogous to a game of chance. It is open to every man to choose the direction of his striving; and also every man may draw comfort from Lessing's fine saying that the search for truth is more precious than its possession.'

"To appreciate the significance of the above passage we must remember that quantum physics 'makes no attempt to give a mathematical representation of what is actually present or goes on in space and time' and 'for the time being we have to admit that we do not possess any general basis for physics which can be regarded as its logical foundation.' "

Such are the views of the most distinguished and thoughtful among our Professors. How humble the statements read! Knowledge may be proud that it knows so much; but Wisdom is humble that it knows so little. Truly the most wise are the most humble, as a wise old saying has it.

In the absence of Prof. G. Hanumanta Rao of Mysore, who was the President of the Section on Logic and Metaphysics, his address was read by Mr. J. N. Chubb of Ahmedabad, who took the chair at the meetings of this Section.

The various Sections met separately in the afternoon and discussed the Papers submitted by the members. The number of papers totalled 65, distributed among the following Sections:

- Indian Philosophy (23)
- Psychology (10)
- Logic and Metaphysics (17)
- Islamic Philosophy (1)
- Religion, Ethics, etc. (14)

On Sunday the 22nd December at 8 a.m. Sri Kumara Swamiji of Navakalyana Mutt, Dharwar, delivered a very interesting and scholarly address on "Virasaiva Weltanschauung" with Prof. P. N. Srinivasachariar in the chair. Then Prof. M. Aslam of Lahore delivered his address as President of the Psychology Section.

The sectional meetings continued and closed their deliberations in the afternoon.

There were about seventy delegates from various parts of India. Nearly all the Universities in India and various educational Institutions had sent their representatives to the Congress. From

Madras there were about sixteen members. Thus altogether there were about 85 delegates present at the session. This is a record number for the Congress. The delegates were accommodated at Adyar in groups—some in the New Quadrangle and others in Leadbeater Chambers. Nearly sixty delegates stayed on The Theosophical Society's estate, and others had made their own arrangements in Madras.

The meetings were arranged in the various rooms on the ground-floor of Blavatsky Bungalow. The Congress split up into groups during the sectional meetings where Papers submitted by members were discussed. For the symposium, public addresses and entertainments, the Hall in the Bungalow—the Pavlova Theatre—was used.

The delegates were able to go to the Library and also to visit the various places of interest on the estate. The Scouts of the Olcott School acted as volunteers and rendered valuable and much appreciated service to the delegates. The vast extent of the estate, the shady trees and green vegetation, the serene and quiet atmosphere, the general spirit of the place which is so much suited for discussions of religious and philosophical subjects, the courtesy shown by the residents, and the personal interest which the heads of the departments, especially Leadbeater Chambers and Bhojanasala, took in the affair,—all this contributed to give the delegates a very happy time, and all of them uniformly testified to this session being the best success till now, and even may not be superseded in any future year!

CORRESPONDENCE

A SECURE PEACE?

DEAR DR. ARUNDALE,

In the September 1940 issue (page 464) you say: "No Peace can last . . . which does not conform to the Plan." In an excellent little brochure, called *Kurukshetra*, recently issued from Adyar, Dr. Besant is quoted as saying: "War is a recurring fact in evolution, in a world God-planned, and guided by the Great Teachers."

Both war and peace apparently "conform to" the Plan. But we seem to know so little that we cannot see the "issues" involved in the bringing about of the one or the other in the world! It is true that we have to work for peace rather than for war, and so much do we seem to take that for granted that we might be inclined to suppose that a long and secure peace will inevitably follow the present war. We also think, mistakenly in my view, that peace is the mere absence of war. You have often pointed out that war in many forms is always with us. The war on animals, on the birds, fishes, and even upon plants and trees, is always with us. We war upon the poor by keeping them poor, upon the exploited, backward peoples of the earth by keeping them in subjection and ignorance, and we war upon the spirit of man when we stifle freedom anywhere.

If we start the present discussion on Peace high up among the eternal principles (or abstract ideals) and mention

the Unity of Life, Universality, Purpose, and the rest, should we not bear in mind the opposites of all these things, and have regard also to Selfishness, Separateness, Hate, Chaos, Irreverence, Injustice, Cruelty, Oppression, and the rest, that are rampant forces in the world, and will be rampant forces for many, many long years to come? This darker aspect of the Plan should not be forgotten, surely, in our efforts to attempt to build a peace. And should we not talk about a peace, not the peace?

Will the forces of wrong and evil be completely overthrown when Hitler's Germany and Fascist Italy are defeated? Can we guarantee that these strong evil forces will never raise their heads again in Europe, in Germany, in Italy, or some other country? Are we quite sure that the countries now fighting for right and liberty in such a glorious fashion will not once again need to be opposed by wrong—as in this present war—because they so dismally fail to follow and do the right that the *Zeitgeist* demands? When a nation's idealists are ignored that nation is always in some peril! It then gives hostages to Fate and, in effect, takes risks where war and its lessons are concerned. It dams up the streams of progress—and one day the dam bursts.

If some of us are more inclined to take into account the "dark" principles and "dark" possibilities where our world and our present nations are

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concerned, are we not also taking the Plan into account?

One must agree with you when you say in your article on "Hatred of Hitler" (September 1940 issue): "In the past, as now, there have been other such incarnations; some of them have been the descent of wondrous Beings to make the Supreme Sacrifice of embodying the evil forces that from time to time accumulate, so that they may be the more quickly destroyed and the more perfectly destroyed. Hitler cannot be classed among such, but he can be classed among those whose accumulated karma has caused them to become inevitable instruments for such embodiment, not because of their sacrifice, but because of their wrong-doing" (page 468).

Would you not agree that Hitler may be more than an "instrument" of *his own* accumulated karma and wrong-doing? Is he not something of an instrument—a magnet—for the karma of evil outside himself? Is not Germany's karma also to be seen in a similar light? If Hitler is such an instrument for the destruction of the accumulated forces of evil, we must also admit that he unconsciously does the world a service! Is the world so far advanced towards good, towards freedom, and right, that we shall never need such or a similar "service" in the future?

There is no royal road to peace! It may be that we shall have to police the world for peace for some years yet. The British Navy is obviously a police force for peace! The British Navy, plus the Navies of Free Nations, cannot fully guarantee peace. The combined

Air Forces of the Free and Democratic Nations, in conjunction with their Navies, plus strong and vigorous economic measures in support, may serve world peace in the near future—the while the world can learn to lisp the supernal verities of the as yet inaccessible Spiritual Heights.

D. JEFFREY WILLIAMS

8 November 1940

DR. ARUNDALE AND THE WAR

DEAR MR. PRESIDENT:

Your letter of July 8th in response to mine of May 29th was, of course, received "opened by the censor," as, doubtless, mine was. I had not really expected a reply, for my letter was really an expression of the joint ideas of Boulder Lodge, and we at that time fully realized that we were not with the majority opinion in The Theosophical Society, although, I assure you, we meant you no disrespect. We merely thought that we were entitled to our opinions, as we think you are entitled, even though you are International President.

It is not easy to switch over from an attitude of goodwill and universal love to one of warlike attack, great though the provocation has been. In addition, we were like the great majority of Americans—we felt that a series of supreme blunders on the part of Britain and France had led to the present war, and that Britain and France both had made it crystal clear that American opinion was despised and ignored ever since the ending of the last World War.

It took the downfall of France to change American opinion in general—and ours has changed with it. We always hated Nazi doctrines—being, as they are, expressions of separatism and the very antithesis of all Theosophical teachings—but it was hard to believe that Britain and France could so radically change as to be true exponents of the principles they now profess. We now know that France did not uphold them in reality—or the country would not have fallen—but were certainly mistaken in doubting Britain. We feel that too much praise and assistance cannot be given our mother country, splendid and sturdy and courageous as her people have shown themselves to be.

Let me say again that our position in May, my own position as well, does not agree with our position today. We feel that America should help Britain in every possible way and that, hateful as it is, we must fight as England is doing—to the finish, bitterly, powerfully, conclusively. May I also say that the plight of London and Britain in general has caused me such anguish and concern as I had not believed possible? Britain must be aided, soon, efficiently, and to the utmost of our power.

Furthermore, I do realize the burden you are carrying, and as a member of The Theosophical Society I thank you for bearing it. If you are willing to continue for another seven years, I thank you for that too, and will of course support you. May the love, gratitude and support of every member of The Society sustain and ease you.

MILDRED O. SMITH

3 October 1940

[Our correspondent's first letter appeared in THE THEOSOPHIST, September 1940.]

REWARDS AND PUNISHMENTS IN THE SOCIETY?

I crave your indulgence for encroaching upon your precious time so unwarrantably, but as I am a member of The Theosophical Society in India I am sure you would be good enough to pardon my intrusion and enlighten me upon a subject which has long been engaging my mind and to which, unfortunately, I could not find a satisfactory answer in spite of the fact that I went through all the literature on Theosophy that was given to me by the Secretary of my Lodge.

It is needless to say that every Association, Society and Club has its own rules and regulations, some written and some unwritten, and all the members are bound to abide by them, but if any member happens to infringe any of these he is made to make up for it in a way that is in keeping with the seriousness of his diversion from the established code and custom of the Society to which he belongs.

I often wonder whether Theosophy and our Lodges have any system of rewards and punishments (reformatory not retributive) for their good and bad members and sympathizers; for instance, awarding badges and titles of honour to those who are doing and giving their best for the moral and spiritual amelioration of mankind and for establishing Universal Brotherhood throughout the world by breaking down racial and religious prejudices; or administering rebukes, votes of censure and even

Dr. Arundale's Reply

DEAR FRIEND,

Your letter dated 9th inst.

I cannot think there should be any system of rewards and punishments for members of The Theosophical Society. I feel that this would be entirely demoralizing and degrading both to the members and the dignity of The Society, and in any case are we to set up an inquisition to pass judgment? Is there to be an appeal? How are complaints to be made? What is to be the procedure? Oh no! I am well aware that from time to time the fair name of The Society is brought into disrepute but it cannot be helped. On the whole I am sure that the honour of The Society is safe in the keeping of the members, and I could no more be in favour of your suggestion than I am in favour of rewards and punishments in an educational system.

—F.T.S. 24 December 1940

BOOK REVIEWS

Europe Must Unite, by Count R. N. Coudenhove-Kalergi, translated by Sir Andrew McFadyen. Paneuropa Editions Ltd., Glarus, Switzerland. Price 5s. 6d.

Count Coudenhove-Kalergi is the founder of the Pan-European Movement and is therefore very well qualified to write on the subject of the reorganization of Europe which will be necessary at the end of the present devastating war.

The author points out the absurdity of the European anarchy and "shows

that the true cause of this is the incapacity of Europeans to think of themselves as Europeans." He shows that a union of the states of Europe is possible, for all that is needed to bring it about is "a change of structure within certain states of Europe and a common desire for unification." He suggests that the Swiss Federal Constitution furnishes the model for the constitution of Paneuropa, and writes that "it is no exaggeration to say that the Swiss Federation has solved nine-tenths of all the problems which

Paneuropa must face today or tomorrow."

He touches the question of the construction of a European league and its relationship to the British Commonwealth of Nations and arrives at the conclusion that Europe must reconcile itself to the fact that Britain and Eire are European, but that the Commonwealth has an inter-continental character, and can therefore never form a constituent part of a European league.

This point of view has been shared by outstanding British statesmen such as Amery and Churchill, who have been in favour of a continental Pan-europa, allied but not united with a British Commonwealth.

The author thinks that a world-wide league of nations is at least a century in advance of its time, but that a European league (Paneuropa) is the greatest hope of our generation.

The book has an excellent "Annex" in which the fundamental objects of the proposed Federation are clearly stated.

—I.M.P.

Rose-Colored Glasses, by Ruby Lorraine Radford. Price 65 cents.

A series of stories about a little girl and boy to whom the fairies gave glasses which made them able to see the nature-spirits and talk with them about their work and play. The underlying lesson of kindness, even to insects and plants, is obvious, but not unduly stressed, and the children are very happy in their dream-world and bring back memories that they find useful in their everyday life.

The book was published in the autumn of 1940, and since then the Eugene Field Society, an American

national organization of authors and journalists, has conferred on Miss Radford an honorary membership of the Eugene Field Society for her book *Rose-Colored Glasses*.

Mary Ellen through the Ages, by Rona Morris Workman. Price 65 cents.

A little girl is shown by her grandfather pictures of seven of her previous lives, ranging from the Stone Age to America before the Civil War. The idea of reincarnation is familiar to her at the beginning, and the ideas of conscience and karma and kindness are taught by the incidents of the successive lives. One story—the Egyptian one—is spoilt by the horrible misuse of the pronoun *thee* for *thou* and *art* for *are*, a curious defect quite absent from the other stories where the second person singular is used.

These are the first two of the series of books for children being published by the Theosophical Press, Wheaton, Ill., U. S. A.

—E.M.A.

Vital Vegetables—How to use them, by Leslie Powel. The C. W. Daniel Co., Ltd., London. Price 2/- net.

An excellent, instructive and entertaining booklet on the subject of Vegetables—their dietetic value, and how to prepare them in the most attractive and nutritious manner. The book is well worth reading and keeping for reference.

—A.H.P.

A Map of Asia.

We have received from John Bartholomew and Son, Ltd., Edinburgh, a copy of Bartholomew's General Map of Asia, up-to-date (*Siam* is Thailand), good size, well printed and conveniently folded. The price is paper 1s. 6d; cloth 3/-.

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Sweden: Miss Eva Franzen—39 Torsgatan, Stockholm; *Teosofisk Tidskrift*.

Switzerland: Monsieur Georges Tripet—Rue de Beaumont 14, Geneva; *Bulletin Théosophique de Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Sra. Julia de La Gamma—Casilla Correo 595, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

Yugoslavia: Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb; *Teosofija*.

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