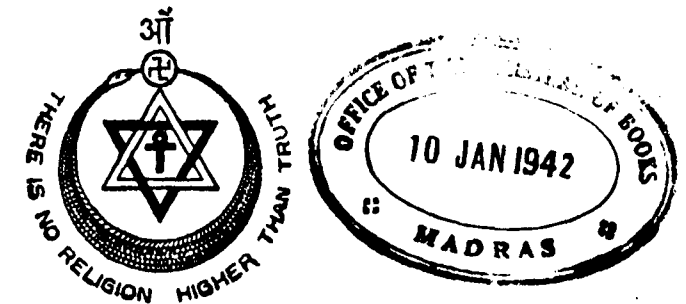


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THE PRESIDENT'S ADDRESS

TO THE 66TH INTERNATIONAL CONVENTION OF
THE THEOSOPHICAL SOCIETY, ADYAR

26 December 1941

BRETHREN THROUGHOUT THE
WORLD :

Once again I give you brotherly greeting as we enter a new cycle of Theosophical activity in the midst of the most terrible cataclysm the world has, perhaps, ever known, excepting disasters involving an actual reshaping of the physical earth itself : a reshaping which may indeed follow upon the present Armageddon.

**PRICELESS OPPORTUNITIES ARE
OURS**

And as I view the world and in it the Theosophical Movement and The Theosophical Society I feel humbly but inexpressibly thankful that a large group of us who call ourselves today members of The

Theosophical Society, but who have been known otherwise in the past, have been chosen to help the world in its death-throes and birth-throes with the elixir of Theosophy and the balm of The Theosophical Society.

Could there be any more stirring opportunity for anyone at any time than to find himself in the midst of a whole world infinitely stricken and with the power to help to heal the world to a new virility, to a new life, to a happiness it has never known before ?

Such opportunity is ours today. It is priceless, and we reject it at peril to ourselves and to the dedication to the world's service to which we have been called.

I say we must be ardent as never before in spreading the mighty Truths of Theosophy both through our lives and our exhortations. We cannot afford to allow a single moment to pass by which can in any way be used to illumine even a single heart with the conviction that Theosophy is Truth and therefore Happiness.

I say we must be ardent as never before in holding up before the eyes of all the splendour and perfect consolation of membership of The Theosophical Society. We must seek to use every suitable moment to show that The Theosophical Society and its members are the advance-guard for the post-war world—the world in which the spirit of Universal Brotherhood shall receive a homage it has never received before.

In the midst of this Armageddon our dedication as trustees of the Truths of Theosophy and knights of the Universal Brotherhood of The Theosophical Society must shine with fiery purpose. Our younger members are called in special measure to our common dedication, for they should be able to show us of the older generation what, in the present darkness, means the trusteeship of the Truths of Theosophy and the chivalry of membership of The Theosophical Society. Our youth is our advance-guard, while one of the greatest privileges of age is both to give to youth of its experience and to follow youth's leadership.

UNDER THE BANNER OF OUR ELDER BRETHREN

But while these two opportunities—duties—are ours, we have also the duty of ranging ourselves under the banner of our Elder Brethren in the terrific clash between Good and evil which once more afflicts the world. There have been many clashes before. There will be many in the future. But we are at one of the great turning-points in the evolution of the world, and every single individual who believes in brotherhood must be at his post guarding the Right against the onslaughts of wrong. Either the world will sink for many a century into a great darkness in which brute force shall rule and ruin, or the world will shake itself loose from envelopment in the soul-destroying fumes of evil. Which shall it be? Upon Theosophists and members of The Theosophical Society the answer in no small measure depends.

NO NEUTRALITY

I have not the slightest hesitation in saying that every Theosophist whose conscience is not in unfortunate opposition is in duty bound to help in all ways possible to him the prosecution of the great war to a triumphant victory, not in any spirit of hatred—hatred is impossible to a Theosophist—but in a spirit of justice and righteousness to free from return to barbarism all the peoples of the earth. No Theosophist, I hold,

can be indifferent to the war, neutral to the war, unaware that this is a Day of Judgment for us all during which we either stand actively for the Right or are against it—there is no middle way for any of us on such a momentous Day. Still less can a member of The Theosophical Society, charged as each is with the spread of Brotherhood and with the dissipation of hatred, be indifferent or neutral. He dare not be.

PLANNING THE NEW WORLD

But not only must we give all possible help to the forces of Light, we must also begin to prepare for the Peace of Victory which shall follow the war. We must begin the planning of the new world. We must have ready for a stricken humanity and for stricken creatures in every kingdom of nature a great worldwide Convalescent Home in which as far as may be to repair all injuries and to restore all health. And out of that Convalescent Home must slowly but surely emerge a worldwide Order of prosperity and peace, a World Order in which shall be recognized, as the *sine qua non* of an enduring Peace, the active and practical recognition of a Brotherhood of Nations, of Faiths, of human and sub-human Life.

Reconstruction for Peace must begin without delay while we are still in the midst of the innumerable experiences of the war. The more strenuously we work for a righteous

Peace even now, the more will be fortified the forces which work for Righteousness against the hordes of evil.

Thus should every Theosophist, howsoever he may be situated, plan and help to plan for a post-war Peace in which all peoples shall freely participate.

KNOW YOUR THEOSOPHY

I have said that every Theosophist must spread the Truths of Theosophy and the dynamism of membership of The Theosophical Society far and wide. Yes; but he must know Theosophy. He must know that Theosophy is true. He must have had experience of the truth of Theosophy. Otherwise, how is he going to make Theosophy and his membership of The Theosophical Society a living reality in his planning and in his helping to plan for Peace? A righteous Peace must needs be built upon experienced Truths of Theosophy and therefore needs the craftsmanship of Theosophists, be they or be they not members of The Society or knowers of Truth as some of us conceive we know it.

We must know our Theosophy in our own individual ways. We must try to know some of it at first hand: being content, of course, to know much of it at second hand.

We must spread it as we deem it can be most eagerly and thankfully received, both in its aspect of pure

science and in its aspect of pure service.

We must use its light to show us our undoubted way in the encircling gloom, so that we may tread the way with courage and with conviction, unfalteringly to its goal. We must know Theosophy as the forth-setting of the Great Plan of unfolding Life, and through such knowledge we must contribute the practical wisdom of Theosophy to Reconstruction for Peace.

MESSENGERS OF THE LIGHT

Some of us may employ our Theosophical craftsmanship in one way, some in another, some to help to reveal the very Plan itself, some to be busy with the foundations, some to be occupied with this, that, or the other

aspect of the superstructure. Some of us may give a very little help. Some of us may be able to give a little more help.

So long as each one of us is a soldier-craftsman and a priest-teacher, and thus a messenger of the Light of our Elder Brethren, he will have justified his selection to serve the Truth and the Brotherhood in these perilous times.

I look forward to my second term of office, to which you have so generously elected me, in this hope, for I am sure that if I can fulfil it I shall have justified your election and Their continued blessing—for myself perhaps in some measure, but infinitely more, with your own whole-hearted co-operation, for Their Society and for you.



Handwritten notes: "JL", "QM m 2, M. George S. Arundale", and "N42.63.4.5".

Behind all Rulers is the One King ;
Behind all Teachers is the One Teacher ;
Encircling our passing loves, the Love Eternal ;
And above our weakness shines the STAR.

ANNIE BESANT, 1920

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(Price: see cover page iii)

THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between Good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his undersanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the cross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding



ON THE WATCH-TOWER

BY SIDNEY A. COOK

General Secretary, The Theosophical Society in America

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

ONE approaches the task of writing the Watch-Tower notes for THE THEOSOPHIST with a very considerable degree of awe, if not of trepidation, since it involves an effort to follow in the venerable foot-steps of the Founders, whose tremendous work truly brought light to the world; of Dr. Annie Besant, under whose Presidency The Theosophical Society rose to world-wide eminence; of Dr. George S. Arundale, under whose ægis and Presidency the principles of Theosophy are preserved within and without The Society in a world where rampant forces would tear down the beauties and benefits that great leaders have established for man's enlightenment.

To follow such as these and those who have temporarily filled their places, is in truth but to follow, for emulation is impossible. But since through humble following, as well as through potent leadership, service may be rendered, I here make an offering of Watch-Tower notes.

Ad Astra per Aspera

"To the Stars through Trial" is an expression of the struggle of mankind toward the discovery of his destined Divinity. It expresses the fact of man's individual struggle, as it also states truly the fact

of the world struggle of the present day, for, knowing or unknowing, the effort to change is the effort to rise. To the Theosophist this is self-evident, since he knows that the struggle is for the release of his Divinity; that deeply planted within himself and intimately a part of his being is that which must presently reach the Stars; and therefore the trials, the hardships, the weariness, he accepts with patience and with fortitude as he lifts himself and takes others with him toward the Firmament of the Stars. He finds many personal encouragements and sees much to encourage him as to the progress of mankind in general, for, knowing the goal and the direction he is able to see the progress.

Not in Vain the Distant Beacons

Among the encouragements and the evidence of progress for all peoples is such a statement as that made by Sumner Welles, Acting Secretary of State of the United States: "I cannot believe that peoples of goodwill will not once more strive to realize the great ideal of an association of nations through which the freedom, the happiness and the security of all peoples may be achieved." Thinking people in the United States are not unaware that they have some measure of responsibility for the failure of the last great international effort toward a League of

Nations, but here is the promise, so far as promise may be made at this stage, that one who failed may try again. Mr. Welles made this statement after establishing two necessary preliminaries:

1. The abolition of offensive armaments and the reduction of defensive armaments and of their tools of construction, through some form of international supervision and control.

2. The natural right of all people to equal economic enjoyment, no one government to possess a monopoly over natural resources or raw materials needed by all peoples.

Such are the distant beacons lit by great men of goodwill, which lesser men may hopefully work to attain.

Obscure Members

Someone has written: "A genuine democracy is known by its concern for its most obscure members." It has often been my joy and satisfaction as General Secretary of The Theosophical Society in America to note the dependability and steadfastness of the so-called obscure member. We cannot value him too highly, for he is the backbone of The Theosophical Society. We are apt to forget him. We who are in office search for up-and-coming individuals to stand actively in the forefront of the movement in their respective spheres. We depend upon the active worker to conduct his Lodge, to lead his class, to

supervise this or the other event—and these are indispensable—but equally indispensable are the less shining, less conspicuous members, who, imbued with the sense of The Society's worth, stand by it with their presence and their membership. If such are obscure, that obscurity is of this world only. They are shining lights beyond.

To Smoke or Not to Smoke

From a source no less authoritative than Dr. Morris Fishbein, the President of the powerful American Medical Association, comes the startling admission that smoking is harmful—but only to vegetarians; that meat-eating in some way provides in the body substances that neutralize, at least in some degree, the deleterious effects of tobacco. Dr. Fishbein makes the announcement merely as a statement of scientific fact, not as a commentary upon the ethics involved. We have always understood that two wrongs do not make a right, nor two evils a good. Dr. Fishbein, of course, is not concerned with, or even cognizant of, the great moral principle involved. Scientist though he may be, the unity of life and Karma's reaction upon a humanity guilty of unending animal destruction are principles unknown to him and undiscoverable by his methods. But Theosophists, at least most of them, avoid both the evils—tobacco and flesh-eating—and whether

or not the effects neutralize each other in the smoker and eater does not concern him. He is concerned not with the scientific, physical fact (if such it be) but with "the lifting of the Karma. . ."

Your Money or Your Life

Under this caption, Dr. Harry Emerson Fosdick, pastor of the Riverside Church of New York City and leader of its valuable work, preached his annual budget sermon. Its purpose was to raise money for the support of the Church and its work, as every leader must. In it he quotes from a recent book by a scholarly Jew to his fellow-Jews:

No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow-Jews.

Dr. Fosdick considers this statement as presenting a challenge to all who have ideals; the challenge to support those ideals with the means by which they can be promulgated and made effective; a challenge to our personal sincerity, for which our use of our money is a test.

A man says he loves and trusts his wife, but few tests of that are more revealing than the way the family finances are budgeted and run. A man says he cares for his children, but if he makes

no financial provision for them, his professed care is shown up as shoddy and unreal. There is something radically wrong with a professed Christian's genuineness if he does not make gifts to a carefully selected list of Christian causes an indispensable part of his regular budget.

It comes as a challenge to every member of The Theosophical Society, not only as to the sincerity of his interest in The Society and its purpose, but at this time particularly as to the sincerity of his commitment to the principle of brotherhood. For these are days when our brethren (and they are all humanity) are suffering in lands torn by war, and whether we do our best through whatever channels are available to us (Theosophical funds or otherwise) is perhaps not so much a matter of our own lives, but, as Dr. Fosdick says, "it may often be a matter of our money or someone else's life."

More Beacons

A member who recently attended a Convention of educators at a city on the Pacific Coast recounted to my great interest the work recently done in Chile to raise the standards of the large illiterate section of the population of that country for whom education had hitherto not been provided. An appropriation of \$5,000 was made, and two lovers of humanity undertook to do the work. It was futile to teach read-

ing, writing and arithmetic to those so destitute that they "had nothing to read, no one to write to, and nothing to figure." So the preliminary work of education took the form of teaching the people how to live, to care for their sick, to preserve their food, simple training in making life more livable. From among the few who could read and who shared their reading with the others, thousands of letters were received, testifying to the value of the service and the eagerness for the reading, writing and arithmetic that it presaged. For these poor folk saw the value of knowledge and desired it for themselves. And so the vision of two idealists, in whose hearts the neglected had a place, has led to larger appropriations and a deeper interest creative of a real educational movement.

A newspaper man who has covered recent wars on many fronts, writing "Why Men Fight," recounts the exploits of the great warrior hordes in the past and admits that men then were probably actuated by love for fighting. Then he adds:

But a taste for fighting for its own sake has been pretty well left behind by civilized man. That is one reason why a civilized country, in the sense of being ethically developed, with its moral scruples and regard for justice, tends to "go soft," and can become the prey of less developed peoples, as has happened so many times in history and

is happening now. Some people consider that this going soft implied decadence, but I wonder if that is true. Is it not rather a shifting of values from primitive animalistic standards to the higher levels? This latter theory would seem to be justified, for civilized—or so-called "decadent men"—have again and again proved and are proving now that they can fight as fiercely as any Hun when the occasion demands . . . Love of his country and what she stands for, consciousness of his duty to play a man's part, a sense of faithfulness to those who have faith in him, obligation to his comrades to bear his full share in the fight, plain pride and that strange imponderable called honour will carry him through.

Such a vision as that which started the Chilean Educational Movement; such a conclusion as that which a fighting reporter comes to, are beacons indicating humanity's progress and man's recognition of that progress.

Impractical (?) but Ideal

A picture shows a very small beaver chiselling away with his beaver teeth at a very large tree, with two other beavers remarking: "He doesn't care if it is impractical; it's a challenge and he is an idealist." The Theosophist will appreciate this. However, the Theosophist is not impractical in his idealism. He knows there is nothing more practical than a vision of the plan of the future. Work now toward even its distant achievement

is pioneer work, but certain of attaining the goal. It is on the bosom of the stream flowing toward the future—a stream that inevitably reaches the sea.

Lesser schemes, that for more immediate gain depart from the deep flowing channel of the stream, are cast after a time on mud flats and sand banks. The sea is never theirs.

Eye-Witnesses

It is a significant fact that practically all of the newspaper reporters who have been in Europe in recent years, covering the war for their papers, have come to the conclusion that whatever the cost, Hitler and Hitlerism must be stopped. Some were not at first of this opinion, but contact with the works of Hitler on the various war fronts, the Nazi treatment of the peoples of the countries overrun, the contempt for all that represented the culture of those nations, the methods of cowering defeated peoples, the disregard of human rights, have led these reporters one and practically all to the realization that Hitler's success would mean the demise of freedom, the lowering of human standards, retrogression towards the darkness. These writers from France, from Russia, from Spain, Finland and Poland, from Holland, from England, from Greece, Norway and Abyssinia, and from the China-Japanese front, are unanimous in

their decision that to save the world Hitler and all that he and his allies represent must be destroyed.

So shall it be.

Quoting Dr. Besant

Among the prominent columnists in American newspapers and one who has recently spent some time in England, is Miss Dorothy Thompson. In a recent column, after telling of the sounder and subtler values that are emerging from the war—the decentralization of industry, the deconcentration of population, the conjoining of the education of children with care and feeding, the improvement in dietary habits, the introduction of fresher and younger views into offices of state, the shattering of the tradition of a long established financial system, the revivification of deeper human culture, the readjustment of the relations between management and labour, the renewal of courtesy and friendliness, the humanizing of associations, the rediscovery of chivalry and heroism—after recounting these, she adds:

In short, this war that has scarred the face of every British city is releasing the British mind and soul and is bringing about the Anglo-Saxon revolution of humanism, socialism and freedom. Or, if you like, of fraternity, equality and liberty—but in this order, and not the other way around.

It is interesting to note the emphasis here upon fraternity,

equality and liberty—in the order in which Dr. Besant stated that they must be established—the recognition that the eternal Theosophical principles of fraternity, brotherhood, must lead.

The Svastika in our Seal

I had occasion recently to write to an inquirer who proposed to reject Theosophy because of the Svastika in our seal. Members may be interested in a quotation from my letter:

Before dealing with the matter of the symbol itself, I can perhaps present to you first a fact and then a conclusion from your suggestion related to that fact. The fact is that The Theosophical Society has used this symbol in its seal for sixty-six years. The conclusion from your suggestion that we discard it is that if Hitler had adopted as his symbol something similar to the American Eagle then the great Seal of the United States would need to be modified. I thus put it to you that there is no reason why we should permit Hitler to disrupt all our well-founded traditions.

But there are other and more important reasons for our continued use of the Svastika. The armed cross, or "fiery cross," is symbol of the whirling energy which creates a universe by creating vortices of power—"digging holes in space," to use the language of very early times, for this symbol is immemorably old and has deep occult meaning. It is the symbol of the evolution of the worlds from the great outbreathing of Divine Life that created action within space.

It is significant that Hitler's svastika does not follow the ancient form, but is a cross revolving in the opposite direction and is therefore symbolic not of evolving, creating and creative life, but of the return to darkness and chaos. To those who can read the occult symbols, Hitler's very adoption of the reverse of the true occult form is significant evidence of his certain defeat.

The United States and India

The United States is making great effort to help England and the Empire win the war. Her immense industrial resources and economy are being marshalled to that purpose. The sympathy of the people of the United States is with India in her effort to achieve her freedom. That sympathy arises from the natural feeling of a country that at one time was itself not free, for one yet to be free. There is much understanding in the United States of the tremendous problem involved in freeing India, though there is recognition that England will in good faith make possible India's freedom within the Empire when ways to achieve this end satisfactorily (principally to Indians) have been determined. The principle of freedom and India's right to self-government is intuitive in American minds. It is, however, merely something that ought to happen. But what vivid interest would be aroused in the United States if India through unity proved her readiness and her capacity

to be free! If India herself would but agree upon the constitutional form of India's freedom, the whole world would respond for India.

The Only Way

An interesting experiment has just been conducted in the United States to determine whether newspaper advertising could be used to arouse the interest of readers in the principles of Theosophy. About two thousand rupees were spent for a series of advertisements in small town newspapers and in one widely distributed weekly (Circulation 5,600,000). The advertising was designed to attract various types of people from the self-seeking to the idealistic. Relatively few responses were received, and although these were followed up with specially prepared letters and high-grade literature nothing whatever in the way of tangible results can be traced to the experiment.

While experiments along other lines (radio, etc.) are being continued, we have at least discovered that so far there is no substitute for the proven method of presenting Theosophy through the lives and works of members. More effective work by which the public may be drawn to our Lodges to make contacts with Theosophists in whom Theosophy is a living experience, is the clearly indicated way of progress.

SIDNEY A. COOK

KARMA AND THE BURNING UP OF KARMA

BY ADELTHA HENRY PETERSON

THE GENESIS OF KARMA

IF one thing more than another has given man back his faith in God, it is an understanding of the Great Law of Compensation—that Law of Balance which insures an exquisite order throughout the whole of the universe.

In the physical world we see its workings in the stars in their courses and in the structure of those tiny universes called "atoms." In the biological world we see this same almost miraculous harmonious adjustment and balance not only in the small lives which make up an organism, but also between the kingdoms of life itself—mineral, plant, animal, human. The plant takes up mineral matter, consumes the carbonic output of animal life, somehow synthesizes it all with sunshine, and produces a vital food that is used not only for itself but to nourish all life. The plant in sunshine gives out oxygen, also a gift needed by the animal kingdom.

Man has found to his sorrow that whenever he has disturbed the law of "biological balance" he has suffered thereby. When a bounty was given

to kill mountain lions in the American rockies, the deer, multiplying apace, not only came down and overran the farmer's gardens but went out in great herds to lonely fastnesses and died of starvation. Examples could be given *ad infinitum*, as, for instance, man's experiment in importing rabbits into Australia where there was nothing that would be to them a biological balance.

This marvellous balance we see in the physical world is only the outermost workings of the Law of Balance, Cause and Effect, Action and Reaction, Equilibrium, Divine Compensation—or, in short, the Law of Manifestation. For our very manifestation has its root in the interplay between the two opposite poles of natural forces, Positive and Negative, the expressions of God the Father, who, desiring to build a universe, poured forth His Life into matter, and so from being One knew Himself as Two, His Out-poured Life, His Negative Aspect, and Himself in His own True Nature, His Positive Aspect, and between these two poles a universe was spun.

So in every particle of matter, physical or superphysical in God's universe, sings this Law of Equilibrium or Balance.

THE KARMA OF MAN

This Law as applied to Man has been termed *Karma*, the Sanskrit word for "Action." Man, as a son of God, has the power to make of his oneness a duality and thereby

To act and react, or act and attract;

To know himself as a Self and to project himself as a not-Self;

Through love to attract to himself, and unite himself with, matter whereby he can build a form through which he can express his Divine Nature.

His power of projecting a shadow of himself and then reacting to that which he has projected is what might be called the not-Self or Negative Aspect. His power of withdrawing into his own true nature, *Ānanda*, or free from form, might be called the Self or Positive Aspect. Between these two poles are spun the triple threads of Karma.

Put differently, whenever a power leaves the Self, it creates behind it a vacuum, so to speak, that acts as an attractive force to draw back this or a similar power from the outside world. We literally pull out of the world around us that which will fill the attractive vacua which we have set up by our past actions. In brief, *we act—we attract*.

PROTECTORS OF HUMANITY

If this is so, what need is there for Great Beings or Lords who administer Karma? If Karma's action is automatic, what need for Lipika or Registrars, as They sometimes have been called, of past action? These Lords of Karma are the beneficent Protectors of Humanity who shield it from the tremendous attractive force for evil within itself that would draw to it such equally tremendous catastrophic evils that, were they to come in one avalanche, humanity would be completely overwhelmed. God's Plan for Man calls for no such thing as revenge, even Divine Vengeance. Man's attractive power for both good and evil must be so administered that it contributes to his next step in evolution. Even his very sins must become wings to lift him. So these Great Beings mercifully veil our powers to attract, leaving unveiled only that which will bring to us what we most need for our immediate growth. As we commence deliberately to co-operate with the forces for Righteousness, more and more do They withdraw Their protecting shields, leaving us to attract more to us of so-called "evil," as we are better able to meet and neutralize it.

PAST KARMA COMES THROUGH THE PRESENT

Where do the attractive karmic nuclei reside?

Dr. Besant raises a very interesting point in her most valuable manual, *Karma*. Sometimes we are apt to think of a terrible piece of Karma as belonging only to the past, but she puts forth the idea of the "Mental Image" or "primary thought-form" or what might be called the Master Thought or attractive nucleus or mould for any given type of Karma. Could we call it an "attitude" within the Self, an "unsolved problem"? Dr. Besant says:

This "Mental Image" forms part of the content of the consciousness of its creator, part of his inalienable property; it cannot be separated from him; he carries it with him during his earthly life, carries it with him through the gateway of death . . . on his return to the grosser region the matter of that plane is again built into the mental matrix . . . Without this Mental Image there can be no individual Karma . . . and on its existence individual Karma depends.

The lack of it in the lower kingdoms causes the lack of individual Karma.

From this Master Thought or Attitude come innumerable thoughts and desire-thoughts about which the Master K.H. has said:

Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an

active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls it his "Skandha"; the Hindu gives it the name of "Karma." The Adept evolves these shapes consciously; other men throw them off unconsciously.

It is these Mental Images, Dr. Besant says, reflected into the "kāsha," which become the Ākāshic Records of the Lipika.

One can readily see that if it is these Master Thoughts, these Mental Images in our very present itself, which are the generating centres of action, and attractive moulds or centres for reaction, then the Karma of the past comes to mankind only through these attitudes, these unsolved problems, which exist *in the present itself*. The lion slays and is slain, but there is no individual Karma, because there is not in the lion a mental attitude or nucleus demanding a solution, yearning to be proved true or false. Man does not slay unconsciously, he has an attitude about it which time and Karma alone must prove.

A man says: "I have a right to what I wish." It is an attitude. It may, and probably will, take lives and lives to bring to an end the Karma that will arise out of such an attitude. Another man has faintly stirring within him the ideal, "I would live to share." Again Karma will test and prove.

These attitudes give rise to innumerable thought and desire creations. These creations go forth and eventually return laden with all the reactions they have received from others. The Law is that man must receive back into himself these creatures of his own begetting, test them and note. As Browning says in that remarkable poem replete with occult truth, "Rabbi Ben Ezra":

So, still within this life
Though lifted o'er its strife,
Let me discern, compare, pronounce
at last,
"This rage was right i' the main,
That acquiescence vain:
The Future I may face now I have
proved the Past."

When attitudes have been transcended by pure knowledge *avidya* or ignorance is burnt up in the fires of Wisdom, and "the Right and Good and Infinite" can "be named here, as thou callest thy hand thine own." From the unconscious generation of thought, as the Master has said, there comes that pinnacle when "the Adept evolves these shapes consciously,"

and thereby is Master of His Destiny.

WE CAN CONTROL OUR DESTINY: *Our Future*

Undoubtedly we who through Theosophy have been taught the Law are all agreed that we can control our future. We are weaving to-day the triple strand of Karma: Our *action* in any type of consciousness literally hammers into being our *environment* on that plane. Our *desires*, however low or high, will hook-like inevitably attract to us our *opportunities*. Our *thought* will form the *character* with which we shall build future environments or set in motion baser or nobler desires, and in fact will enable us to take advantage of the environments and opportunities of the present.

We must pre-try the effect of our creations on ourselves.

(1) We will make only those mental moulds which we desire eventually to come into form. We will not create the moulds that will inevitably destroy us.

(2) We will desire only those energizing materials that we would have as qualities of that form.

(3) Finally we will send forth only those actions which we would have return to us.

Look: the clay dries into iron,
But the potter moulds the clay;
Destiny today is master;
Man was master yesterday.

Our Present: Through Attitude

But what can we do towards burning up or balancing Karma already made?

An understanding of the surety that none other than ourselves is the source of our weal and woe will immediately take the sting out of the sorrows that come to us. Nothing is more disconcerting than the mistaken belief that another can injure us—be he man or God. The mental adjustment and relief that follows the surety that "What is my own will come to me" will take all the personal element out of the Karma which is so devastating. When one sees not a familiar hand moved to strike, but only a hand thrust through a blue velvet curtain impersonally giving the gift that we need for our very next step in evolution, a totally different attitude is engendered. As for the person who is the agent of Karma, if it is evil Karma, we pray his pardon that he had to meet us who had the power to draw from him by our attractive force for evil that wrong which he might otherwise not have done.

Through Knowledge of Other Laws

But what of the actual Karma already in store for us? Is there nothing that we can do about that which we have already created in the past? Can we not smash our little universes into bits and re-

mould them nearer to the heart's desire? Truly this can be done if we can, as the poet says, "conspire to grasp the sorry state of things entire."

If we look within ourselves we shall see the trends of Karma that are likely to come upon us (not the exact events, for it would take a Lord of Karma to prophesy the identical way that the resultant diagonal of the forces in our being was likely to be discharged). We shall see in ourselves many attitudes, many problems which we have propounded to life. We know that these remain a potential source of karmic trends until satisfied. We may see even that these mental attitudes have come down into the desire-world and are hook-like projecting out towards certain objects. Of a surety these objects will come to us, but will we want them when they come? Shall we know how to deal with them? It is more necessary to have books written on what to do with what we have desired after it comes to us than on how to obtain what we want (a power certain most dangerous cults promise their devotees). If we see the tentacles out towards a certain undesirable acquisition, we can withdraw the life from it, so that it withers away, or if the time is short, perhaps it may even be necessary to perform a surgical operation though the tentacles may bleed in the process.

Every great Teacher has given us formulæ by which we can control not only our future but our present. Lord Buddha's method was designed to evoke an understanding of the Law by which could be neutralized the Master Thought or foci for Karma; the withdrawal of the desire-tentacles that attach one to objects; and the living of a magnificent and noble life of Compassion and Wisdom that would bring in its trend an ennobling environment.

The Lord Christ propounded that most scientific but very often misunderstood Law of Forgiveness:

When came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven (*Matthew* 18, 21-2).

To forgive another for an injury four hundred and ninety times—impractical? Again, an understanding of the Law teaches: "Most practical." If within us is the power to attract so many units, let us say, of cruelty from the world at large, when one unit descends upon us we shall welcome it, knowing that now only nine units are left. Without understanding the Law we should have responded in kind (for as long as we have the power to attract to us cruelty, there still remains in us a potential power to act out in kind, attraction begetting action as surely as action does attraction). So did

Lord Buddha say: "Evil through evil shall never end. Evil alone through Good shall end." Refusing to react, the power that would have gone forth to strike must go somewhere. Will it not sink into our attractive power for further cruelty and neutralize still another unit, leaving now only eight?

But all of this is only on the negative side of the great Balance-Scales—the power to act as the not-Self and attract from others the not-Self within them (a tiny pair of balance-scales attached to the longer arm of our Monadic power of dual manifestation or the projecting of the Self into form while at the same time remaining the Self apart from form). Suppose we transfer our point of operation to the positive side of the greater Balance, and act as the Self in our own true nature. To that arm also is a tiny pair of scales where we can begin our operation: by acting as the Self, we shall attract from others the Self within them. Not only will this be done but the vibrating power aroused of the great Positive Arm or the Power to be the Self will act as one mighty force upon the Negative Arm or the Power to be the not-Self, and who can estimate the incalculable effect that will thereby be released for the neutralizing of the negative power to attract evil, or the not-Self?

Forgive seventy times seven? Surely, for as we pour forth the

powers of the Self in Compassion we are acting as does the Self of Selves. Forgive seventy times seven? Truly, for as we understand, we shall know there is nothing to forgive. Forgive seventy times seven? Certainly, and not only forgive our brother through whom the evil comes but even more ourselves who have drawn that evil from him.

The Past

We are told by occultists that not only can we build as we will for the future, not only can we adjust and even neutralize the Karma of the present, but that we can achieve that even more difficult feat of reweaving that which has already been acted, thought, desired.

In some mysterious way nothing is completed in an Eternal Now. There is no past, present and future. We can invoke the future to annul even the past. Each day in our creative imaginations—the bridge between the future and the past—we can re-live our day as we would live it were we acting always as the Self we are destined to become, and in fact are *now* were we but able to realize it or make it *real*. Our mistakes, our failures, we can re-live as achievements, triumphs. Gradually we shall attain the power to go back and unravel the tangled threads of the warp and woof of our past and reweave it into a glorious tapestry—a rainbow-radiant robe of glory befitting a Shining Self.

ISHVARA

Ishvara was a man of race
Owning estate, and by God's grace
He flourished, and his lands stretched far
Beyond the hills where valleys are
To a swamp land where sour earth
Refused the fruitage of its birth;
Where vapours foul and fevers lay,
Vile waters sapped the soil away
Into the poison of a death
That knew not Spring, or any breath
Of running water; only bog
And mud, and moss, and rotting log—
Such was this land.

Ishvara's eyes
Grew moist, and then in sweet surprise
He smiled and gazed beyond the sea,
Lost in unconscious reverie—
His young son filled his mind, the lad
Whom all admired, such grace he had

And power, muscled like Apollo
Yet as fleet as any swallow,
So slender, graceful and upright.
He was Ishvara's chief delight
For all the hills he knew, he loved
To be where the free spirit moved,
Where running waters sang to touch
The fingers of the sun, for such
Bring zest to life, where the air blew
Pure, unsullied, and where the dew
Was manna to the soul—for there
Ishvara's son knew God was near.
And God within the Father's voice
Left him no other mind, no choice
But that his son should be his gift,
His sacrifice to go and lift
This land to usefulness; and so
He called to him, asked him to go
Into that land which lay beyond,
And then in words which seemed a bond
Of love, he said: "This task shall be
The measure of my love for thee,
Sweeten this valley and redeem
Entire, and let a running stream
Come from the hills to clean the air
That Love may also flourish there."

The young man journeyed far and saw
The sick earth with her wounds all raw
And sweating; and the impure air
Caught in his throat—made him aware
That here a life's work called to him,
And with expression bold yet grim,
"My Father must have loved me much,"
He thought; and then stooped down to touch
With aching tenderness. But dumb
Was his distress—no words would come,
Only the insistent urge to act.

Action became with thought the fact,
And so across the wailing waste
He went, and willing in his haste
Past all foul shapes—the nameless things
That stir the mind with hidden wings.
One-pointed he became, each sense
United was, and difference
Was not. His Will became a force
Like a great tide upon its course
Towards a distant shore, and he
Knew labour and the energy
That makes of task a rhythm. Time

Was music and each hour a chime,
 A promise of a dream to be
 Made manifest that he could see.
 'Twas thus Ishvara's son forgot
 His place of birth and it was not
 Because he loved his Father less
 But that he loved this wilderness
 And gave himself to it complete;
 Became immune to fevers, heat,
 And footless things that creep and pass
 Like evil thoughts through the swamp grass;
 He knew them as they wandered by
 To be but ghosts, illusory,
 Reality to him became
 Only his task, and so his name
 In myth and legend is not known,
 Man can but claim it for his own.

At last Time in her rhythmic way
 Brought nearer the desired day,
 As all that poisoned pool so vast
 Sank slowly, and thus slowly passed
 On through the ditches to the sea
 To be reborn in purity.
 Then came a song down from the hill
 Making Ishvara's son stand still,
 A haunting music in the air
 Seemed spreading, spreading everywhere,
 And running water soon went by
 Singing "ISHVARA" to the sky,
 It echoed to the valley's core
 As if to live for evermore,
 And in a distant new-made rill
 He heard "ISHVARA" softer still;
 And then again like whirl of wings
 It touched his heart, and nearer things—
 Stirred memory itself and gave
 A sense of victory o'er the grave
 That he had known. He kissed the earth—
 O Love, O mystery, O birth
 Of beauty, O Eternal Spring,
 Flowers and grass and birds that sing.
 He kissed the earth and it became
 The symbol of his Father's Name.

HORACE L. HUXTABLE
 Young Theosophist-Poet of Canada

THE SWINGING OF THE ARTIST

BY HUGH SHEARMAN

Young Theosophist of Ireland

"I USED to be subject," says Dr. Besant, in *Talks on the Path of Occultism*, "to moods of great elation, and then of equally great depression when the pendulum swung back . . . It is part of the orator's temperament to know these extremes of feeling."

That is the problem of the artist. He swings. He cannot be an artist if he does not swing. But, if he does swing, he often finds it a very disconcerting experience. The same problem comes to all of us in so far as we are artists, in so far as we are men and women of effective action. The person whom we call an artist in the more restricted sense of the term, an author, musician or painter, is, in this respect, only different from others by reason of his more acute consciousness of the problem. Dr. Besant characteristically blasted her way through to a personal solution of it; but, unfortunately for others, she has not recorded the manner of her solution in terms that are immediately clarifying to all.

Indeed Theosophical literature has, until recently, been inclined to neglect the artist, the temperamental person, the person who

swings. Many writers have pointed out that the proper thing to do is to meditate, and that the right way to meditate is to sit down in an easy and comfortable position, make the mind calm, and so forth. These are distinctly exasperating admonitions to the individual who feels that, mentally and emotionally, he is sitting on a piston-rod or clinging to a huge vibrating pendulum or fighting to keep his head above the water in the ebb and flow of a violent tidal race. The problem of the artist is far too real to be solved by what seems to him to be some formal pose in an armchair, a passing into some sort of mental doldrum or the contemplation of a pious platitude.

The artist swings because swinging is one of the laws of Nature. Rhythm runs through the whole of life. The artist is attempting to express some of the rhythms of human life, to make patterns with them; but, being a specialist in swinging, he is trying to deal with a considerably larger range of these rhythms than most people can cope with in the same space of time. And, since his instrument for dealing with them is his own personality, his task may

have upsetting reactions on his behaviour if he gets into difficulties with these rhythms.

When we speak of this swinging of the artistic temperament, we naturally tend to create in our minds some sort of three-dimensional diagram or symbol to represent it. We think of a pendulum or something of that sort. Such an image is bound to be false, because it over-simplifies.

There are several sorts of swinging that go on in the artist. They are all one; but we can distinguish them intellectually as several.

The first is a great pulsation between a one and a many. On the one hand the artist is the supreme egotist. On the other he has the power of identifying himself with others, with things outside himself, the power of transmutation, a capacity for expressing things in terms of one another and, as he swings back to his Ego, in terms of himself.

These two aspects of the artist can be illustrated by many examples from the history of art, literature, music, politics and the other fields in which the artistic temperament has had play, by cases of egotism on the one hand and cases of many-sided capacity on the other. And in each of these aspects we can distinguish a rhythm, a swinging. There is a swinging within, a swinging of the Ego, the Self, in its Self-consciousness; and there is, secondly, a swinging with-

out, a swinging of the Self in its consciousness of others. Neither can exist without the other; but we may consider them for a moment separately.

We shall first consider the second of the two modes of swinging, the rhythm of the artist in his relation to others. To understand this, it may not be wholly futile to summon up one of those pendulum similes. We may think of a pendulum swinging in curves across a circle, visiting different points on the circumference. In the case of a great, all-round artist, all points on the circumference are recognized if not actually visited. The great artist has it in him to visit them all, even if he does not do so. From visiting them, a man may learn the compatibility of apparent opposites, the unity of life. By taking a sighting, as it were, from each point, he will learn something of the position of his own centre, gain some idea of the height from which he is swinging. If, however, the swinging is restricted or incomplete, on account of fear or ignorance or lack of growth, the artist may be lob-sided in his outlook. He may use his power of identifying himself with others, not to enter upon his heritage of universality, but rather to defend a limited position with jesuitical skill. We could find examples among the more clever apologists of certain ecclesiastical or political creeds.

The condition is due mainly to fear, to a sort of agoraphobia which makes the man afraid to let himself swing away from that which for the moment he holds. We may think of the pendulum in this case being forced into a restricted, epicyclic swinging which does not allow it to visit the whole circumference of the circle. If he has reached a certain stage of Self-consciousness at which he ought to have learned to swing more widely, the result of this restricted swinging in a person's life may be very sinister.

This swinging in relation to external things, to the not-Self, is predominantly quantitative. The rhythm of the artist's own Self-consciousness, to which we shall now turn, is predominantly qualitative. Returning to our image of a pendulum, we may perhaps represent this rhythm by the height from which the pendulum swings. In Theosophical books you will sometimes see diagrams of the planes of matter lying one above the other, like the storeys of a building. Though quite misleading in some respects, we may make use of such a diagram for a moment to point out that the perfect rhythm for the present circumstances of human life on this earth might be represented by a pendulum swinging from the "altitude" of the Monadic plane. But most people, even if the pendulum of their lives

does swing from a considerable height, find that the upper part of the shaft of the pendulum reaches down to them out of an impenetrable fog. They cannot strain up to the highest, and therefore they have to keep their qualitative range extended by a vibration up and down, in some cases a helpless vibration, in others a purposive one. They are not large enough and powerful enough yet to turn their forces both up and down at the same time. It will be recollected that, even in so powerful a person as Dr. Besant, attention to the practical and material details of Indian politics made it necessary for her to restrict herself in her role of visionary and prophet. In a less powerful personality, this limitation is still more evident; and this is one way of understanding the problem of the person who has caused a breakdown in himself by trying to couple Yoga practices with a continuance of physical self-indulgence and so has snapped something by straining in two directions.

That range of Self-consciousness, that qualitative range, that vertical line in each artist and each human being, is the microcosmic equivalent of an archetypal Line, is perhaps indeed part of that Line, or even is that Line Itself, the Line which is the Measure of the Universe. That is the reason of the egotism of the artist. He himself is a potential measure of the universe. O'Shaughnessy expressed

THEOSOPHY AND ITS VALUE TODAY

BY L. J. SUTTON, M.A.

Young Theosophist of New Zealand

[One of the Arundale Youth Lecture entries. Though not the winning essay a critique has found it "Excellent—the best I have read for a long time."]

DEMOCRACY AND DICTATORSHIP

ONE of the outstanding features of the present day in Europe and in countries which derive their civilization therefrom, is the lack of a predominating system of thought capable of holding them in a unity. The closest approach to unity is to be found in the social outlook of these countries, which can at least be summed up as a duality, a diametrically opposed duality, however, the duality of democracy and dictatorship. The distinction is as nearly absolute as possible. One of these ideologies hinges upon the view that the important element in social life is the individual human being, and that the test of the efficiency of a social system is the degree to which it gives happiness to the individuals composing it. Organization exists to serve the individual (not certain individuals). The other ideology stresses the reality of a superindividual entity, the State, which is composed of all its individual units and at the same time is greater and more real than their sum-total. The happiness or

otherwise of the individual unit is a matter of no import; what matters is the super-entity, the State. Allegiance to the State must be total; all peoples not included in any state must be either absorbed or annihilated.

The aims of a democracy are necessarily less easily defined than those of a dictatorship. Democracy which insists upon the importance of individual freedom, would defeat its own ends and become its opposite by laying down well-defined aims for its members. A dictatorship, on the other hand, having no consideration for individual freedom, coerces its members into the furthering of certain well-defined aims. When it is carried to an extreme, nothing can come outside its jurisdiction. Take Germany for an example. Coercion in political outlook can be readily understood—there can be only one political outlook—that of the Dictator. The same holds for the economic and commercial outlooks. But religion, art and music also are enlisted and shown what path they

must follow. In religion we have the revival of the Teutonic pantheon of Thor and Woden, thus isolating Germany from the common European Christian tradition and placing its religious aims within the boundaries of the German people. Art has lapsed into propaganda; for example, groups of statuary depicting a father, mother and their progeny, thus pointing the duty of all Germans to multiply and replenish the earth. German music is now a common possession of European civilization, but as anyone who possesses a short-wave receiving set can readily ascertain, Wagner predominates. Wagner's music was composed to portray the outstanding events of Germany's primitive mythology. Beyond Wagner, one usually hears stirring military music.

Germany has achieved a national unity, then, in politics, economics, commerce, religion, art and music, but in doing so has severed herself completely from all other countries. The stronger the internal unity, the greater the disjunction from everything that lies outside. Furthermore, religion, art and music are no longer pursued for their own sakes, but serve the interests of the super-entity.

Aggregate results are more easily appreciated when they tend in a common direction than when they tend in a multiplicity of directions. Hence arises the appearance that

the dictatorships are achieving more than the democracies. Massed co-ordination of education mental and physical, massed co-ordination of production, complete subordination of all other interests to the desire for conquest, all these give the appearance of a degree of achievement to which democracies seem incapable of holding a candle.

The lack of a predominating system of thought capable of holding European civilization together has been noted, and the fact stressed that Germany has the completest local system, which, however, is based on tyranny and is hostile to all growths which do not proceed from itself.

State unity, then, is a fact in certain parts of the world, but these parts are themselves hostile one to another. Their aims being irreconcilable, the relationship of exploitation is the only connection even remotely resembling co-operation which is possible among them. Germany certainly tolerates Italy only because the latter is less powerful and yet is capable of helping Germany by keeping a section of the enemy democracies engaged while she attacks the rest. Thus the world is divided into a number of irreconcilable camps.

RELIGION

In matters of religion chaos reigns: which is hardly to be wondered at, since one is at liberty to

hold almost any opinion on things that are not parts of one's experience and are not capable of verification. A religion may have its intellectual side, does usually have it in the form of a theology combined in Christian training with a course in logic, but its foundation is not in the mind. It lies in a certain type of experience called the "religious experience," which is more akin to emotional experience and intuitive insight than to the exercise of our intellectual processes. Few of us have the intuitive faculty developed to an outstanding degree, so religion, if we are inclined to it, must be satisfying to the emotions. The reasoning employed in its teaching will have as its aim the emotional side of our nature.

Being emotional in nature, religion must be judged as a means to satisfying the emotions. The reasoning side of religion will play its part in justifying a religion to the minds of its adherents, that they may believe in the reality of that to which their emotions are drawn. The alleged inspirational source of most religions being outside the field of most people's experience, religion has flourished most in uncritical ages when the will to believe was strong.

IN THE MIDDLE AGES

To the men of the Middle Ages the universe was a stage upon which

man thought, felt and acted his choice between everlasting woe and eternal bliss, God and Satan were immediately responsible for any events which affected human life and consequently human emotions. There was an almost complete lack of curiosity towards events and things which did not bear upon man. The natural classification of animals and plants, for example, was not even thought of. Animals were man's servants by reason of the first chapter of Genesis. Plants existed to feed us. Interest in anything for its own sake was almost nil.

Now a religion being, as stated before, fundamentally emotional in nature, the intellectual truth of a religion matters far less than its emotional truth, its ability to include, account for and give expression to all sides of man's emotional nature. As such, medieval religion was truer than any type of religion which has since existed. It was intellectually satisfying because curiosity was not sufficiently developed to inquire into the nature of things in themselves, and religion was accepted as a basis to argue from, not to argue about. It was emotionally satisfying to a point—few doubts from the intellectual side of life ever intruded to divide an individual within himself and torture him with the conflict between doubt and the will to believe. The Church acted for its members

in the sphere of belief and conscience. Faith in the Church and what it taught held the individual's emotions together in some sort of unity.

This unity was a superficial one, however, which had a tendency to introduce tremendous strain, if not into the intellectual life of the individual, into his emotional life. One-half of man's nature was banned and would lead him to destruction, the other led to Paradise. Those accepting the teaching of the Church had the feeling that they were being dragged almost irresistibly down to the direst fate conceivable to the human mind. Since the offending principle lay within themselves the contest was ceaseless. The confessional served a useful purpose in obliging the faithful to share this contest with the priesthood, without which it could very well have wrecked their lives. A trouble shared is a trouble halved.

Medieval religion was, then, a self-contained whole which, if it did not give expression to all sides of human nature, at least gave them significance. Many of the conditions which enabled it to exist have perished and with them it also has perished.

THE RENAISSANCE

The first thrust at its integrity was the awakening of interest in the rediscovered classical literature of Greece and Rome which helped

to give rise to the Renaissance, the rebirth. Written by men who lived before Christianity, it bore the stamp of human beings similar to the new readers. Pagans, then, cannot have been as bad as painted. In addition, the most deadly sins were committed by the figures in this literature without qualms and without dire results. The long-suppressed hankerings burst forth, in the intellectual section of the upper classes, into a period of extravagant and riotous living. More important than all else, the idea took birth that man was not fundamentally evil and to be suppressed. The dread and despair of the Middle Ages began to lift and disperse like a fog on a summer morning. The judgment of the individual assumed a prominence it had not enjoyed since the days of Greece. In relieving man of his devilry the new trend of thought dealt the first effective blow to the pretensions of the ecclesiastical hierarchy by rendering meaningless man's recourse to it for a salvation from those evils which many had come to regard as imaginary.

Simultaneously there set in that disintegration of outlook which has gone on increasing ever since, though checked to a minor degree by mechanical standardization and to a major degree in certain localities by the rise of dictatorships.

I do not mean to infer that the masses of the people rejected the

religious outlook with the Renaissance. This movement was confined to the upper and middle classes and then only to a certain part of these. Religion continued a vigorous life, but it began to divide into numerous dissentient sects. At the same time, however, the re-discovery of the ancients stimulated, even if it did not initiate, the movement of free thinkers which from Villon through Rabelais and Montaigne has grown in spite of religious persecution.

THE EMERGENCE OF SCIENCE

Only a daring mind could make the revolutionary claims of a Copernicus, who declared that the earth was not the centre of the universe, but revolved round its master the sun. This theory struck at the very roots of the medieval religious tradition of the supreme importance of man in the universe.

Science was thus gradually brought into an organized existence, and, beyond the occasional persecution of men like Galileo, whose discoveries contradicted the theological view of the universe, continued to develop without much opposition from religion, which did not see in science its future destroyer. Even the great Newton, who formulated the law of gravity and explored the solar system with his telescope, had in his mind a water-tight compartment which believed firmly in the Holy Trinity and redemption from sin.

Even if the theological view of the material universe had crumbled, man, the chief feature of the theological universe, was so far immune. Religion could still offer him salvation and damnation. But when Darwin in *The Origin of Species* invaded this last sanctuary in declaring man to be neither more nor less than an animal, material in nature and perishable as the beasts, having a history moulded by the purely physical factor of adaptation to environment, Religion sat bolt upright and took notice, but too late. The controversy which ensued was as violent as it was bitter, and, sad to relate, religion had to cede territory.

Some, like the rationalist Huxley, took the middle point of view, seeking to reconcile religion and science on the subject of man. Man, with all his animal ancestry, had more than that in him, according to the conciliatory view which rapidly gained popularity among those who wanted the advantages both of religion and of science. Man, according to them, was climbing to God up the evolutionary ladder. His mind and nobler instincts were divinely implanted. Their quarrel with science was apparently over. Let science explain the body, and religion explain the mind and soul.

Arose Freud, still an object of horror to many, and punctured this last religious balloon by showing

that our mind and instincts differ in degree only from those of the animals. Human standards of behaviour, according to Freud, are not divinely enjoined systems, but conventional ways of expressing one's desires, and conventions differ not only from time to time, but from place to place and from individual to individual. The divine foundation of morality was thus cut away. Furthermore, much of our behaviour had as its motive power suppressed tendencies of a kind which many of us would be ashamed to own.

There was a violent conflict, of course, between psychology and the outraged Grundy, but Freud gained only a partial victory. Morality is still to most something upon which the light of inquiry must never be brought to bear.

Meanwhile materialism had been carried to its limits and consciousness declared non-existent by the more extreme. Only matter existed, mind and consciousness were particular ways in which matter acted, so they had no existence in themselves and perished with the material organism.

HOW RELIGION PERSISTS

The desire for immortality can survive even the destruction of the religion which nourished it, and we find in the last few decades a number of minor cults springing up, from New Thought to Spiritualism,

each asserting man's immortality in some fashion or another. A host of religions have indeed lately sprung up to take the place of the old—occultism, astrology, numerology which are revivals of ancient lore, and many new inventions, the health craze, diet, spiritualism, anti-vivisection, temperance and others—most of them preached as if they were the panacea for all ills. Alongside these we find the still living outlooks of the whole history of European civilization—Catholicism still vigorously alive, but careful nowadays to keep clear of science by insisting on the distinction between the natural order and the supernatural order, Protestantism in its numerous varieties and varying degrees of compromise with science and analytical psychology, atheism in all its types from the tolerant to the intolerant, Huxley's compromise, agnosticism, and many others. Add to these the modern development of the religion of sport, of film-acting, of state-worship, and we have as complete an olla podrida as one could well wish for.

Unity seems banished completely from the scene. Such degree of unity as has been achieved is due to coercion by the State.

In spite of this confusing variety, each of us feels that the universe is one in principle. I am not trying here to read my prejudices into other people's outlooks. The very fact that we are aware of the existence

of outlooks other than our own is due to the fact that we are in some way connected with them, and what is connected must be ultimately of the same nature for there can be no relation at all between radically dissimilar things.

THE CHOICE BEFORE US

Two courses lie open to our choice at the present day if we intend to orientate our lives by some system of thought. We may accept one of the numerous available beliefs and hold it to be truer than all the others; the belief will of course be open to variation according to our ideas of possible ways of improving it. The result will be an increasing separation from points of view dissimilar to it, and an increasing blindness to every type of outlook except our own. We are all familiar with the person of a one-track mind. Allied with genius this type of mind justifies itself by results; allied with mediocrity it can do little else than engender intolerance and an inability to adapt itself to external change. It is a short step from narrow-mindedness to conflict, as an insistence is placed upon points of difference rather than points of similarity. This is the danger which besets a democracy. Individual variation may become so marked that the bond of union weakens. Greece fell to Rome because of her inability to sink differences.

Our other choice is to accept the common basis of all points of view :

the nature of man. Since points of view depend on human beings for their existence, they must be less real than man. A system of thought which showed how all the divergent outlooks of today come about would free us from the bondage of every particular point of view and at the same time make us tolerant to all by enabling us to understand their outlook.

Theosophy is able to do this, and the unity created by a Theosophical outlook is no forced one which holds some views correct, others wrong, and ignores the existence of others altogether.

It may be held that other systems of thought are capable of explaining man's diversity of outlook, for example, modern psychology. Such a system, however, would reduce religion and philosophy to varieties of psychological behaviour. This they undoubtedly are, but they are something more besides, and it is in this field that psychology has nothing to say for the reason that, by its very choice of a field, it ignores *a priori* the evidence of anything else in these forms of behaviour.

Nowadays our curiosity extends beyond humanity to inquire concerning the nature and origin of the universe. We have scientific theories which go a certain way to throwing light on these problems, but they are mathematical in nature and have little to say on man,

who is relegated to the domain of psychological research, which by many exact scientists is looked upon as more of a superstition than a science. If orthodox science has anything to say on the problem of how life came to trespass on its mathematical domains, it explains it in terms of the behaviour of certain types of matter.

Now our experience belies this, just as our experience belies the claims of psychology that our religious impulses and philosophizing are purely psychological phenomena. The mathematical scientist's theory, if any, on the nature of life, is clearly an explanation of the more familiar in terms of the less familiar, an unsatisfactory solution if it may even be graced with the name of solution. Direct experience of life is not felt to be an affair of the behaviour of certain types of matter, and yet this bugbear of materialistic thought has cowed the minds of people who should have detected the fallacy immediately, but alas! have not, so great is the traditional respect for logical thinking without any glance at the validity of bases of thought.

We have here two schools—the psychological which teaches us a certain amount about man, and the orthodoxly scientific which teaches us a certain amount about the universe. Man and his universe are still divorced, the gap unbridged,

for how can a gap between two totally dissimilar things, mathematical theories and unmathematical life, be bridged?

Why bridge them at all? The attempt to bridge a canon implies the reality of each side of the canon; it will not make the two sides one. In a satisfactory system of thought there will be no bridges, for all will be seen as an organic whole.

IF WE CHOOSE THEOSOPHY

Now Theosophy can weld things into this organic whole. The common element which is so obvious that Theosophy has had to point it out, the common element to the psychological view of man and the scientific view of the universe is the human being who holds these two views. There is no such thing as truth in itself. The human mind claims its inalienable right to be supreme judge in matters pertaining to truth. The very disagreement which will be felt towards it by some to whom this idea is presented for the first time, is a proof and example that the human mind is the supreme judge. There is then in the human being something which he cannot help assuming to be the very basis of reality. This reality is the Self in man, which is the starting-point of Theosophical teaching. Truths exist only to selves which can entertain them. Indeed, the experience of heat, cold, colour, sound, form

and all the other attributes of existence including even the experience of our bodies, emotions and minds has meaning only in so far as it is the experience of a self. The word "experience" implies a self. The scientist in his theorizing concerning the ultimate destruction of life on this planet, or in his view that life is a rare phenomenon occurring fortuitously in certain parts of the universe, gives these scenes meaning only by assuming a self, in this case himself, to witness them. Try as we will, we cannot exclude the self from any part of space or time, however remote, for space and time are neither more nor less than experiences, and as we have discovered, experience is impossible without a self. The self, motionless, outstrips all space and time. This is a fundamental Theosophical teaching.

Space and time being the receptacle of all matter, of all objective experiences and of their changes, the self must contain them all and be necessary to their existence.

The existence of anything means no more nor less than its being perceived by a self. Existence apart from a self is meaningless. Now since we know by communication with other selves, other human beings, that the universe around us is a shared experience, there must be only One Self to perceive it. The idea of two separate selves perceiving the same thing and each

knowing that the other perceives it, cannot be entertained if one supposes the difference between the selves to be absolute.

If all men share the same universe, they must be the same Self looking at it from as many viewpoints as there are human beings. Each human being is one particular way in which the One Self looks at the universe. This is the Theosophical explanation of the innumerable beliefs held by man, for not only is the universe looked at from many viewpoints by physical eyes, but at as many viewpoints by mental eyes.

The fundamental unity of all selves held as a philosophical idea is of little value in the relationship of man to man. But the unity of all selves held as the reallest fact there is, would have an enormous influence on human behaviour. Men, instead of living in a world where they fear one another and pile up elaborate defences which ultimately propel them to war against one another, would realize that since there is One Self, its interests, if it has any, cannot conceivably be at variance. What is cannot be not Itself. Men would realize that in hurting others they hurt themselves. War would be destroyed at its root—fear of others. Thus is it seen that the Theosophical doctrine of the essential brotherhood of man is not in the least affected by strife, and

merely waits to be recognized. It is not a sentimental fancy, but an inescapable fact which has always existed. What has been built must ultimately be destroyed. The One Self is basic, and knows no destruction.

THE GREATEST OF ALL FACTS

The purpose of this essay is not to go into every ramification of Theosophy, but to stress the value which Theosophy can be to the present war-torn world. The knowledge and experience of the unity of the Self is the pearl of great price which all life, at first unconsciously, later consciously, is striving to attain. All are looking for something though the paths of approach are varied. Some try to unite themselves to the whole by conquering it; such are the dicta-

tors; others seek endlessly in the pleasures of the senses, in systems of thought, in religious exercises. All these are attempts to attain a unity which already exists. The error lies in the attempt to attain unity. An attempt to bring about a condition is based on the assumption that the condition does not exist. The unity of all selves in the One Self has always been a fact, and awaits not creation, but recognition. Upon recognition will follow the clearing away of hindering conditions: war, prejudice, intolerance, all selfish impulses. In a world possessing this knowledge, there could be no clash of one individual's freedom with that of another.

The Theosophical Society, more than any other organization today, is capable of spreading the knowledge of this greatest of all facts.

THE LORD MUHAMMAD, WARRIOR¹

To me it is of peculiar interest to realize that the Prophet may well be called the Father of Modern Nationalism, in that he was not only a Teacher and a very great religious Reformer, but he was also a great Leader in battle. His whole life, beautifully lived as it was in all detail, was the life of a warrior, for he took part personally in

no less than twenty-six battles to establish Islam as the Faith of a Nation as well as the fervent belief of individuals. His life in this respect may be contrasted with the life of his Predecessor, the Lord Christ, who declared his kingdom not to be of this world, to the almost unbearable disappointment of some of his more militant followers who hoped he would become the King of Israel and overthrow the power of Rome.

¹ Written at Adyar on Prophet's Day, 10 April 1941.

I seem to see these two mighty lives as complementary the one to the other—the life of the Christ bringing to the world, or I should rather say reiterating to the world, the age-old message of individual righteousness, while the life of the Lord Muhammad splendidly emphasized this message too, but also practically demonstrated how the life of the individual should merge in the life of the Nation through right realization of Brotherhood, even through the waging of war where war is itself righteous.

As in the case of all other Saviours of the world, it was the personal life of the Lord Muhammad that won for him the passionate devotion of the many followers who were to help to gain for him undisputed sway over Arabia and many lands beyond. Like many other Saviours he had his due meed of persecution, and his defeats. But he was rightly called a Messenger of God, and in the strength of God his life ended on a note of triumph not only in the inner world but even in the outer world itself, whereas in the same strength of God the life of the Christ ended in seeming disaster in the outer world, though veritably in real triumph in the inner. How appropriate that these two superhuman lives should have been lived within a few hundred years of each other! How appropriate that the one should have laid almost exclusive stress on individuality, while the other should have so wonderfully related individuality to nationality!

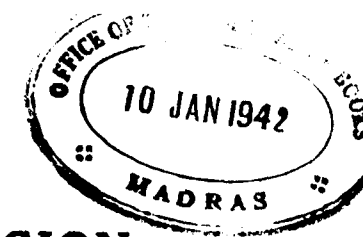
No wonder that the Islam of today should be so nationalistic, be its follow-

ers where they may, owning allegiance as they may to different sovereignties. No wonder, perhaps, that the old and very beautiful spirit of nationalistic Islam should find a reincarnation in what is known today as Pakistan. Yet, as it seems to me, the Prophet himself was concerned with the establishment of a world religion, for which belief there is not a little evidence. And I think also that he was concerned with the establishment of a World State, for the foundations of which he went to the tribes of Arabia, and converted and welded them into so marvellous a unity.

But, as he himself has said: "There was not any messenger sent before me by Allah to mankind but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do."

How true that is of all faiths today and of all followers of the Holy Ones! Can we not imagine in our hearts how these Holy Ones would Themselves face the situations of today, unite us out of all our pettinesses and disunities, and carry us forward not to a Pakistan, nor to the supremacy of any individual faith, but to a Universal Brotherhood and to the uniting of all the many glorious hues of Truth into the one White Light of the Godhead? May the Lord Muhammad continue to bless the world that it may the sooner take final refuge in His Light, which is the one White Light of all Faiths and Truths.

GEORGE S. ARUNDALE



Reconstruction

THE PROBLEM OF RELIGION IN THE NEW WORLD¹

BY F. J. W. HALSEY

FIRST, what do we mean by a New World Order? Not, I take it, necessarily a world of new scientific achievement or of more material luxury, but, above all, a world where fundamental abstract values—values such as freedom, compassion, reverence, friendliness, comradeship and justice—are acknowledged, found valid and potent; a world where spiritual values will have greater influence than material ones; where man's highest ideals will at least stand a chance of being tried out in various ways; where it is acknowledged that man does not live by bread alone but by every word that proceedeth out of the mouth of God.

Since that WORD went forth so courageously and adventurously it has many times been desecrated in its long journey of involution and evolution, and even *now* it is but written in small cramped letters so that it is but a mockery and an obscuration of its glorious original.

So we come to the second half of the title: the problem of religion;

for Religion is the only science that will put the disfigured WORD into contact again with its original archetype, and bridge the gap that seems to lie between.

TWO ASPECTS: LAW AND LIFE

But when we come to religion we find that there are at least two aspects to take note of: Religion and religions—the many exoteric religions and the *one* Religion.

The exoteric aspect includes the frozen, crystallized outer garment of a faith, its dogmas and doctrines, its symbolisms and conventions, its outer ceremonies and its priestcraft.

The esoteric aspect is its Life-side, the inner Life-experience of its Founder, the mystic aspect, which supplies that personal, irrefutable knowledge of the Truths of a religion which constitutes its Theosophy, or its Divine Wisdom—without which the other side becomes but an empty shell, withered and dead, mere theology.

For the "Church" of any religion, as such, represents authority in any religious system, and though

¹ A transaction of the Adyar Lodge.

there must probably continue to be a standard book for reference and instruction, yet must the interpretation become more liberal and less stifling, subservient to inner experience—as even exoteric religion has the task to supply principles which the individual must then apply in daily life. For Humanity has not yet outgrown the necessity for a religious form. Without form Life has a tendency to dissipate, form acts as a focussing point, and from time immemorial the Elder Brethren of our race, with Their direct knowledge of that Divinity which They attempted to impart and to draw out of their fellows, have given to mankind ceremonies and sacraments, using nature's unseen laws to sustain and develop nature's masterpiece—Man.

THE BRIDGE OF SACRAMENTS

Dr. Besant tells us that "every religion is an answer from the Infinite Spirit to the seeking spirits which came from Him." In these sacraments, rites, ordinations, are the glories of God stepped down to man's ignorance. They help to bridge the gap between the personality and the Ego, and ceremonies such as the Sacred Thread of Hinduism, of Baptism and Confirmation of the Christian faith, of the ordination of priests, help to sweep away complexes, and give enhanced powers to hark back to the reality of Self and Godhood.

The recitation of a daily mantram, such as the Gayatri, or the invocation "O Hidden Life," the performance of a daily ritual, are like the pause before action, the *reculer pour mieux sauter* of the French proverb.

The form of each particular religion concentrates that peculiar facet of Life which it came to reveal, and has its own Life-giving message for the type of individual it especially came to serve.

All forms have gradually lost their first resplendent purity and have become overgrown with the mosses and lichens of superstition, convention and dogma. Yet until they *are* outgrown, until the individual has got past the school stage which they represent, and has become spiritually adult, these *forms* present a paradox—useful in so far as they fulfil a need, obsolete in so far as the capacity for appreciating something deeper outstrips the imprisoning form. But every digging down from the exoteric into the esoteric will be answered by a proportionate unveiling of a deeper truth commensurate to the capacity of the digger.

THE PROBLEM AND ITS SOLVING

In this fashion we approach the third and last keyword of the title of this paper—the problem presented by a new world, which therefore requires a new approach, a new emphasis, a new presentation

of religion in order to meet its changing and evolving needs.

It seems to me that this problem can only be solved by a deepening realization of the inner Life of all religions, by a turning to the mystic content of each, by the recognition that Spirit is the basis of ALL, material as well as immaterial; that the immanent Life of God is the one foundation of all, and that its Transcendence is the common goal of all.

Looked at thus, we shall find that the *problem* of religion exists only in its exoteric presentation; where knowledge reigns and esotericism wells up, the problem vanishes and is resolved in the potent waters of love, wisdom and will, flowing from the highest and the deepest sources of Godhead and of Manhood.

All the great religions have laid special emphasis on some one particular principle which, at the time of its promulgation, was that most needed for the enlightenment and growth of the race, nation and man it came to help. All these spiritual jewels are needed to create the perfected, balanced spirit. All these keynotes that have been sounded—of Immanence, Purity, Science, Beauty, Law, Righteousness and Self-sacrifice—are needed *now*, as ever, for the production of the perfect harmonious chord.

In the future, other keynotes will yet be struck to help mankind, as

the sub-races and Root Races develop, for no race or nation is left without its spiritual guidance and religious design, providing that ever-expanding harmony and balance which will build up the ultimate richness and universal content of the growing Logos-to-be.

THE ILLUMINATION OF THEOSOPHY

Here it is that Theosophy steps in with its age-old illumination and guides us to see that *all* religions are built up from the same unchanging truths and values, and that in fact there is but One Religion, expressed as it may be in many religions, but *one* science of strains and tensions, though expressed in many styles of architecture.

This true Theosophy has flourished in the mystic life of all religions, and has always distinguished itself by its peculiar friendliness to every expression of the religious spirit.

Being the oldest synthetic philosophy existing, acknowledging the One Source of all Life, the One Inspiration of every religion, the One Life of all creation—human, superhuman and subhuman—Theosophy asserts once more that *all Truths are capable of proof*, and that by patient work in the unfolding of new faculties the fundamental spiritual assertions of all religions can be personally proved, just as scientists by patient work prove obscure scientific truths.

In a world of doubt, rocked by the onslaught of evil and despair, Theosophy once more brings the frozen, man-made temples to life, and brings the message of personal experience and knowledge, of mystic immanence and transcendence, which compels the assent and obedience of mind and heart and action. No longer need a far-away Scripture, a handed-down tradition, be the corner-stone of belief. The "So-we-were-told" is replaced by the ringing "I know," releasing a new intuition, a new self-reliance and a new capacity for self-development, which offer the only possible escape from the tyranny of things, conditions and dogmas into a new world of Life, Brotherhood and Action.

The many churches and sects of the old world separate man from man and make a gap between God and the world man lives in. The new world of Theosophical religion, by its interpolation and interpretation of a ladder of graduated lives between the junior and the senior in evolution, bridges the gap between God and man with an intelligible relationship of inextinguishable inspiration and hope, which leads to a greater Unity and Identity.

As true Theosophy in innumerable guises has been the pioneer of wisdom and reform during many millenniums, so today it still points the way both to the immediate

future, and that more distant one, of which Bishop Leadbeater and Dr. Besant wrote in *Man: Whence, How and Whither*.

It seems to me that we now have reached the stage when, from the common features of *all* styles of spiritual architecture, we may design a *new* Temple to be the Temple of the New Age.

THE EMERGING GOOD

In this New World which we hope will emerge from the present shambles—which, indeed, it is our God-given opportunity to *make* emerge from the floods which are seeking to engulf it—a pulsating air of a new Brotherhood is making itself felt. Queen Elizabeth of England mentioned it the other day, as becoming patent to all observers: "I do believe that people are at last beginning to learn the truth that it is more blessed to give than to receive"; and there is the testimony of a Salvation Army officer: "There seems no limit to the kindness of the people eager to help us; neither is there any limit to the kinds of people who have joined hands to help." In *that* new environment the old sectarian narrownesses can be transformed from excluding separateness into welcoming, synthesising helpfulness to all who may stand in need of any part of their support for their spiritual growth. The best of all that, which long contemplation throughout the centuries

on some one outstanding point above all others has been brought out in the various religions, must be placed at the disposal of *all* human beings alike and not reserved in water-tight, love-excluding compartments for a few "elect" only.

The inspiration of great vision, of great aspiration, is needed for the flame of man's Godhead to be drawn straight up to the lodestar which is God, unaffected by the buffeting winds which are sweeping the world and carrying away its dust and dead leaves. It is religion which, in a desert of disorder and disharmony, must bring back the waters of life to the soul. In the religion of the future all the mighty and wondrous truths of the past great religions, so far still from their full apotheosis, are needed in synthesis rather than in comparison, to bridge that gap between man and God which man alone has thought and brought about, but which does not exist with the Logos.

THEOSOPHY: THE CORNER-STONE

Theosophy, whether recognized as such or not, will inevitably be the corner-stone of the religion of the New World, expressed as it may be in many diverse forms. Indeed, Dr. Besant has told us that a Master once said that it would be so, and that to make it that corner-stone was part of the work assigned to The Theosophical Society in the near future. It is for *us* to bring

to practical realization all those intellectual beliefs which Theosophy has popularized in the world. Already we have been shown signposts along the way.

Does not the Ritual of the Mystic Star bring back evolution into the teaching of religion, and perform thereby that synthesis demanded by the evolving spirit with its increasing culture and understanding?

The Liberal Catholic Church also was nurtured and fostered by Theosophy, and while acknowledging no ecclesiastical or credal barriers, has replaced the keystone of the arch of Christianity, and has once more uncovered the illumination which Reincarnation has to give.

Co-Freemasonry is another daughter of Theosophy repudiating distinctions of sex, creed, caste, colour and emancipating these all by the elevation of the human principle into a Brotherhood of all creation, which acknowledges the invisible kingdoms as well.

RING OUT THE OLD!

Much that is associated with religion at present ought to be discarded everywhere, such as priesthood, endowments, untouchability, to name only some glaring examples.

Who can deny the untold harm done by a hypocritical and unscrupulous priestly caste; by the

accumulation of vast riches, either by the ecclesiastical institution or by some individual cathedral, temple or mosque? For, if riches and properties are available only for those who will support and subscribe to any given established institution, then it will inevitably warp man's mind in his unfettered appraisal of the merits of that institution—especially if social standing and petty power are all associated with it. Not many men have the moral stature necessary to retain perfect intellectual honesty when power, position and income all depend on the acceptance of a creed. Not all have the clear insight of Ethelwold, Bishop of Winchester, quoted by Francis Bacon, who, in a famine, sold all the rich vessels and ornaments of the Church to relieve the poor with bread, saying: "There is no need that the dead temples of God should be sumptuously furnished, and the living temples suffer penury."

It is here that the Churches of the future may do well to copy the example of the Society of Friends or of the Liberal Catholic Church and other sects, (among which, I hear, is also the Mormon Church), which are carried on by men who follow other occupations for a livelihood and who do the work of the Church without payment, out of enthusiasm, because the spirit impels,—a priesthood without priestcraft.

Untouchability, too, is rampant all the world over in one form or another, and is by no means only the vice of the Hindu religion as it is practised today. It is inherent in all those sects and religions which assert their own infallibility while regarding all others as *outcasts* from the love and grace of God.

THE BROTHERHOOD OF ACTION

These wider, kinder, more reverent views must inevitably lead to commensurate action—another great bridge envisioned by all Founders of the great religions. For Brotherhood in Action, in labour, is one of the most fundamental kinds of brotherhood in the physical sphere, binding with an indissoluble bond, as is recognized by the Masonic Orders.

Shri Krishna has said: "With thought intent upon the welfare of the world, *thou shouldst perform action*." And the Lord Buddha: "If anyone, O monks, desires to help me, *let him help* one that is sick," while Zoroastrianism teaches: "Good thoughts, good words, *good deeds*." The Christ enjoined most plainly: "Inasmuch as ye have done it unto one of the least of these my brethren, *ye have done it* unto me"; and Muhammad taught: "*What actions* are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow

of the sorrowful and to remove the wrongs of the injured."

It is the performance of selfless, compassionate, beautiful action which will become the hallmark of the man of religion of the future, and which will make the dreams of man's good at last become a reality. A new criterion of right conduct—old as Theosophy—will hold sway: Whatever brings man closer to his brother-man in love, wisdom or action will be the essence of all true religion bringing a greater Brotherhood of all Life into being.

OPEN OUR "CLAY-SHUTTERED DOORS"

This universal interchange of action must therefore be given the widest possible scope and must not be restricted to the visible worlds only. As the sixth sub-race emerges and with it a greater growth of intuition, there will be a return to greater co-operation with other streams of evolution developing along with our own on this our planet Earth, especially the sister stream of the Deva and Fairy kingdoms. The poet has written:

The drift of pinions, would we
harken,
Beats at our own clay-shuttered
doors;

but for the most part we are deaf and blind and dumb where this other world is concerned, so near our own.

The religion of the future must bring in co-operation with the Angel

kingdom for the better fulfilment of its mission and must bring the recognition of their presence into the everyday acts of life. As some of the chief characteristics of this Angelic kingdom are its impersonality, its directness and its instinctive co-operation, those who will hope to work with them must cultivate at least the rudiments of that same impersonality, directness, purity and simplicity, possessing practical, controlled minds with a definite capacity for idealism and positive imagination, devoted to the service of God and of his fellows in *all* kingdoms.

Again, therefore, who are better equipped than true Theosophists to be the pioneers in this next step in religion? Already are these new activities reflected in the daughter movements of Theosophy—the Ritual of the Mystic Star, Co-Freemasonry, the Liberal Catholic Church—which all definitely invoke the aid of the Great Angels and of the Elemental Kingdoms for the more effective performance of their Mysteries.

The poet, the man who can see rather farther than can the average man of his age, has long sensed this, as Francis Thomson's poem "The Kingdom of God" testifies:

The Angels keep their ancient
places;
Turn but a stone and start a wing;
'Tis ye, 'tis your estranged faces
That miss the many-splendoured
thing.

But, (when so sad thou canst not sadder),
Cry ;—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched between Heaven and Charing Cross.

And who shall say that at the end of this world-upheaval there will not be millions of hearts "so sad thou canst not sadder"—whose agony can only be soothed by the butterfly touch of Angels' wings?

HAND IN HAND WITH EDUCATION

In the New World, religion will also go hand in hand with education; no longer must education be religionless as so often it is today. "The traffic of Jacob's ladder" will be invoked to help the Ego to re-orientate himself in his new incarnation at a time when the little child's Heaven-world is still very near round about him. Aided by true Theosophical religion true Theosophical education will become the perfect bridge between the invisible world and that objective world in which we all must live on earth, and to which, *without* true Religion, it is impossible for the Ego to adjust himself either happily or efficiently.

The storm out of hell's very depths, that is now devastating so large a part of the world, is brewing a terrible potion of hate and revenge. Only true Religion will be able to neutralize it—a religion of Brotherhood in all kingdoms, of Justice and Righteousness, of Rev-

erence, Goodwill and Compassion, which will use *every* device of *every* religion to heal the desperate wounds of war; to penetrate with understanding love into the pain-deadened hearts of the suffering; to operate with skill and compassion on the crippled and distorted souls of those who are inflicting cruelty and torture on such a hitherto unimaginable scale; to transmute with light the darkness of selfishness that envelops all mankind, and to fix for ever in the human consciousness that "incredible generosity and largeness of heart" that is being displayed in so large a measure in the Allied countries now.

That is the immediate task in the coming New World, if it is to be a New World at all, and that is a task that *only* Religion is great enough to perform—all religions by themselves falling short.

"THE NOBLER TASK"

Once more Theosophists must be the pioneers, must clear away the debris and the ashes left by the great purifying flame that has burnt Humanity; and Theosophical religion must infuse with new life and sacrificial liberty the scorched and nearly suffocating soul of man, crying out from its bed of pain for strength, courage and peace.

There will be many bodies and minds to feed and soothe and heal, but to religion falls the "nobler and more useful task" of

feeding the souls. For religion *only* goes beyond the senses and beyond the reason, to that region where differences cease and where God and man are ONE—the only relationship which can make man's life more reasonable, more stable, more useful and more happy.

Mystical, Theosophical religion is the only science, the science of the soul and the spirit of man, which will make it possible for the mass of mankind eventually to assert with the poet:

O World Invisible, we view thee,
O World Intangible, we touch thee,
O World Unknowable, we know thee.

THE THREE FUNDAMENTAL PRINCIPLES

Therefore the three vital fundamental principles of Theosophical religion must be brought back into the religions of the world, as without them exoteric religion must inevitably prove inadequate for the task which confronts it. "These principles," it has been said, "cannot be lost, but yet may remain silent for lack of speech"—as is so lamentably the case now in many instances. They are: 1. "The soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit." Therefore man's vision must be drawn up into the heights, directed to the everlasting hills, whence cometh our help.

2. "The principle which gives life dwells in us, and without us, is

undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception"—as so many now are hungering and thirsting for perception. And note the definite and confident assertion that this principle "*is* perceived" (not *may* be or *will* be, but "*is* perceived") by those *who desire perception*.

3. "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment"—the *only* teaching which can neutralize the terrible mead of hate, revenge and blind anger generated by this war.

"These Truths," it was said, "are as great as is life itself, and as simple as the simplest mind of man. *Feed the hungry with them*"—and never perhaps in all this sorrowful globe's history have men been so hungry for spiritual truths as they are today. These three Truths were given out many ages ago but have not yet become popular knowledge. It is the duty of that true Theosophical religion *which knows*, "to help others to know."

Such a religion will solve all problems and cause all to be "saved"; *i. e.*, "safe" from the many temptations of the little self, as Mr. Jinarājadāsa puts it, safe from cowardice, from unbrotherliness, and, above all, will make safe from the hate and revenge which will be so virulently rampant for many

years after the war. It will "make safe" for instant response to every call for self-sacrifice.

TEN POINTS

To sum up, there are ten points which I have stressed and scantily sketched in this paper on the Problem of Religion in the New World. Briefly, these points are:

1. A return to Mysticism—the Life-side of every religion and creed.
2. A synthesis, rather than a comparison, of *all* the great truths of *all* the great religions.
3. The restoration of a true Priesthood, as distinguished from a priestly caste or priestcraft.
4. The distribution of the larger part of the wealth of all ecclesiastical institutions for the good of the poor, and disendowment to any extent which will leave a just sufficiency for the upkeep of ancient ecclesiastical treasures.
5. The complete abolition of untouchability, exclusiveness, in every form.
6. The reintroduction of Evolution and Reincarnation into such religions from which these teachings have been dropped.
7. Brotherly action as the final criterion of religion; a true brotherly friendliness, releasing itself in deeds rather than in words.
8. The inclusion of the invisible Deva kingdoms and of the sub-human kingdoms into a generally acknowledged Brotherhood of all Life.

9. A firm co-operation of religion with education.

10. And lastly, that which really underlies all the foregoing points,—the Theosophizing of all religions.

FROM SEPARATIVENESS TO UNITY

The problem of religion is therefore only solved by lifting its conception from "lower case into capitals"—to apply an illustration the President used the other day—from an agency for individual salvation into a new mantram of the Brotherhood of all Life, of all kingdoms of nature, visible and invisible; the expression, as Dr. Besant put it, of the "Unity of the Spirit in a world of differentiation."

Let me finish with a few lines of poetry, by X, which I found in an old issue of THE THEOSOPHIST:

Live but as lamps to spread the Light
of Heaven,
As harps whereon God's Harmonies
may sound;
Give utterly, and God Himself is
given:
Behold the Lord within His Temple
found.

It will only be when there is a ringing response to that agonized question of the Christ: "Know ye not that ye are *the Sons of God?*," and when we reverence the growing Son of God in all creation, that the true Religion will have established itself on earth, and solved not only its own problem but all other problems as well.

LANGUAGE, MIND AND REALITY

PART I

BY B. L. WHORF

[Here is a superb article by an established scholar in this field in his own right, an article which represents authority, humour and pace. Mr. Whorf recently joined The Theosophical Society.—F. KUNZ]

IT needs but half an eye to see in these latter days that science, the Grand Revelator of modern western culture, has reached, without having intended to, a frontier. Either it must bury its dead, close its ranks, and go forward into a landscape of increasing strangeness, replete with things shocking to a culture-trammelled understanding, or it must become, in Claude Houghton's expressive phrase, the plagiarist of its own past. The frontier was foreseen in principle very long ago, and given a name that has descended to our day clouded with myth. That name is Babel. For science's long and heroic effort to be strictly factual has at last brought it into entanglement with the unsuspected facts of the linguistic order. These facts the older classical science had never admitted, confronted or understood as facts. Instead they had entered its house by the back door and had been taken for the substance of Reason itself.

What we call "scientific thought" is a specialization of the western Aryan type of language, which

has developed not only a set of different dialectics, but actually a set of different dialects. *These dialects are now becoming mutually unintelligible.* The term "space," for instance, does not and *cannot* mean the same thing to a psychologist as to a physicist. Even if psychologists should firmly resolve, come hell or high water, to use "space" only with the physicist's meaning, they could not do so, any more than Englishmen could use in English the word "sentiment" in the meanings which the similarly-spelled but functionally different French utterance *le sentiment* has in its native French.

Now this does not simply breed confusions of mere detail that an expert translator could perhaps resolve. It does something much more perplexing. Every language and every well-knit technical sub-language incorporates certain points of view and certain patterned resistances to widely divergent points of view. This is especially so if language is not surveyed as a planetary phenomenon, but is as usual taken for granted, and the

local, parochial species of it used by the individual thinker taken to be its full sum. These resistances not only isolate artificially the particular sciences from each other; they restrain the scientific spirit as a whole from taking the next great step in development—a step which entails viewpoints unprecedented in science and a complete severance from traditions. For certain linguistic patterns rigidified in the dialectics of the sciences—often also embedded in the matrix of European culture from which those sciences have sprung, and long worshipped as pure Reason *per se*—have been worked to death. Even science senses that they are somehow out of focus for observing what may be very significant aspects of reality, upon the due observation of which all further progress in understanding the universe may hinge.

Thus one of the important coming steps for western knowledge is a re-examination of the linguistic backgrounds of its thinking, and for that matter of all thinking. My purpose in developing this subject before a Theosophical audience—at the urgency of that accomplished scholar and keen student of science, Mr. Fritz Kunz—is not to confirm or affirm any Theosophical doctrines. It is because of all groups of people with whom I have come in contact, Theosophical people seem the most capable of

becoming excited about ideas—new ideas. And my task is to explain an idea to all those who, if western culture survives the present welter of barbarism, may be pushed by events to leadership in reorganizing the whole human future.

This idea is one too drastic to be penned up in a catch phrase. I would rather leave it unnamed. It is the view that a noumenal world—a world of hyperspace, of higher dimensions—awaits discovery by all the sciences, which it will unite and unify, awaits discovery under its first aspect of a realm of *pattered relations*, inconceivably manifold and yet bearing a recognizable affinity to the rich and systematic organization of *language*, including *au fond* mathematics and music, which are ultimately of the same kindred as language. The idea is older than Plato, and at the same time as new as our most revolutionary thinkers. It is implied in Whitehead's world of prehensive aspects, and in relativity physics with its four-dimensional continuum and its Riemann-Christoffel tensor that sums up the *properties of the world* at any point-moment; while one of the most thought-provoking of all modern presentations, and I think the most original, is the *Tertium Organum* of Ouspensky. All that I have to say on the subject that may be new is of the *premonition in language* of the unknown, vaster

world—that world of which the physical is but a surface or skin, and yet which we *are in*, and *belong to*. For the approach to reality through mathematics, which modern knowledge is beginning to make, is merely the approach through one special case of this relation to language.

This view implies that what I have called patterns are basic in a really cosmic sense, and that patterns form wholes, akin to the *gestalten* of psychology, which are embraced in larger wholes in continual progression. Thus the cosmic picture has a serial or hierarchical character, that of a progression of planes or levels. Lacking recognition of such serial order, different sciences chop segments, as it were, out of the world, segments which perhaps cut across the direction of the natural levels, or stop short when, upon reaching a major change of level, the phenomena become of quite different type, or pass out of the ken of the older observational methods.

But in the science of linguistics, the facts of the linguistic domain compel recognition of serial planes, each explicitly given by an order of patterning observed. It is as if, looking at a wall covered with fine tracery of lacelike design, we found that this tracery served as the ground for a bolder pattern, yet still delicate, of tiny flowers, and that upon becoming aware of

this floral expanse we saw that multitudes of gaps in it made another pattern like scrollwork, and that groups of scrolls made letters, the letters if followed in a proper sequence made words, the words were aligned in columns which listed and classified entities, and so on in continual cross-patterning until we found this wall to be—a great book of wisdom!

First, the plane “below” the strictly linguistic phenomena is a physical, acoustic one, phenomena wrought of sound-waves; then comes a level of patterning in rippling muscles and speech organs, the physiological-phonetic plane; then the phonemic plane, patterning that makes a systematic set of consonants, vowels, accents, tones, etc. for each language; then the morphophonemic plane in which the “phonemes” of the previous level appear combined into “morphemes” (words and sub-words like suffixes, etc.); then the plane of morphology; then that of the intricate, largely unconscious patterning that goes by the meaningless name of syntax; then on to further planes still, the full import of which may some day strike and stagger us.

Speech is the best show man puts on. It is his own “act” on the stage of evolution, in which he comes before the cosmic backdrop and really “does his stuff.” But we suspect the watching Gods perceive that

the order in which his amazing set of tricks builds up to a great climax has been stolen—from the Universe!

The idea, entirely unfamiliar to the modern world, that nature and language are inwardly akin, was for ages well known to various high cultures whose historical continuity on the earth has been enormously longer than that of western European culture. In India, one aspect of it has been the idea of the *mantram* and of a *mantric art*. On the simplest cultural level a mantram is merely an incantation of primitive magic, such as the crudest cultures have. In the high culture it may have a different, a very intellectual meaning, dealing with the inner affinity of language and the cosmic order. At a still higher level it becomes "Mantra Yoga." Therein the mantram becomes a manifold of conscious patterns, contrived to assist the consciousness into the noumenal pattern-world—whereupon it is "in the driver's seat." It can then *set* the human organism to transmit, control and amplify a thousandfold forces which that organism normally transmits only at unobservably low intensities.

Somewhat analogously, the mathematical formula that enables a physicist to adjust some coils of wire, tinfoil plates, diaphragms, and other quite inert and innocent gadgets into a configuration in

which they can project music to a far country, puts the physicist's consciousness on to a level strange to the untrained man, and makes feasible an adjustment of matter to a very strategic configuration, one which makes possible an unusual manifestation of force. Other formulæ make possible the strategic arrangement of magnets and wires in the power-house so that when the magnets (or rather the field of subtle forces, in and around the magnets) are set in motion, force is manifested in the way we call an electric current. We do not think of the designing of a radio station or a power plant as a linguistic process, but it is one nonetheless. The necessary mathematics is a linguistic apparatus, and without its correct specification of essential patterning the assembled gadgets would be out of proportion and adjustment, and would remain inert. But the mathematics used in such a case is a *specialized* formula-language, contrived for making available a specialized type of force manifestation through metallic bodies only, namely, *electricity* as we today define what we call by that name. The mantric formula-language is specialized in a different way in order to make available a different type of force manifestation, by repatterning states in the nervous system and glands—or again rather in the subtle "electronic" or "etheric"

forces in and around those physical bodies. Those parts of the organism, until such strategic patterning has been effected, are merely "innocent gadgets," as incapable of dynamic power as loose magnets and loose wires, but *in the proper pattern* they are something else again—not to be understood from the properties of the unpatterned parts, and able to amplify and activate latent forces.

In this way I would link the subtle eastern ideas of the mantric and yogic use of language with the configurative or pattern aspect which is so basic in language. But this brings me to the most important part of my discussion. We must find out more about language! Already we know enough about it to know it is not what the great majority of men, lay or scientific, think it is. The fact that we talk almost effortlessly, unaware of the exceedingly complex mechanism we are using, creates an illusion. We think we know how it is done, that there is no mystery; we have all the answers. Alas, what wrong answers! It is like the way a man's uncorrected sense-impressions give him a picture of the universe that is simple, sensible and satisfying, but very wide of the truth.

Consider how the world appears to any man, however wise and experienced in human life, who has never heard one word of what science

has discovered about the Cosmos. To him the earth is flat; the sun and moon are shining objects of small size that pop up daily above an eastern rim, move through the upper air, and sink below a western edge; obviously they spend the night somewhere underground. The sky is an inverted bowl made of some blue material. The stars, tiny and rather near objects, seem as if they might be alive, for they "come out" from the sky at evening like rabbits or rattle-snakes from their burrows, and slip back again at dawn. "Solar system" has no meaning to him, and the concept of a "law of gravitation" is quite unintelligible—nay, even nonsensical. For him bodies do not fall because of a law of gravitation, but rather "because there is nothing to hold them up"—*i.e.*, because he cannot imagine their doing anything else. He cannot conceive space without an "up" and "down" or even without an "east" and "west" in it. For him the blood does not circulate; nor does the heart pump blood; he thinks it is a place where love, kindness and thoughts are kept. Cooling is not a removal of heat but an addition of "cold"; leaves are green not from the chemical substance chlorophyll in them, but from the "greenness" in them. It will be impossible to reason him out of these beliefs. He will assert them as plain, hard-headed common

sense; which means that they satisfy him because they are completely adequate as a *system of communication* between him and his fellow-men. That is, they are adequate *linguistically* to his social needs, and will remain so until an additional group of needs is felt and is worked out in language.

But as this man is in conception of the physical universe, of whose scope and order he has not the faintest inkling, so all of us, from rude savage to learned scholar, are in conception of language. Only the science of linguistics has begun to penetrate a little into this realm, its findings still largely unknown to the other disciplines. Natural man, whether simpleton or scientist, knows no more of the linguistic forces that bear upon him than the savage knows of gravitational forces. He supposes that talking is an activity in which he is free and untrammelled. He finds it a simple, transparent activity, for which he has the necessary explanations. But these explanations turn out to be nothing but statements of the *needs that impel him to communicate*. They are not germane to the process by which he communicates. Thus he will say that he thinks something, and supplies words for the thoughts "as they come." But his explanation of why he should have such and such thoughts before he came to utter them, again turns out to be merely

the story of his social needs at that moment. It is a dusty answer that throws no light. But then he supposes that there need be no light thrown on this talking process, since he can manipulate it anyhow quite well enough for his social needs. Thus he implies, wrongly, that thinking is an *obvious*, straightforward activity, the same for all rational beings, of which language is the straightforward expression.

Actually, thinking is most mysterious, and by far the greatest light upon it that we have is thrown by the study of language. This study shows that the forms of a person's thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language—shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family. His thinking itself is in a language—in English, in Sanskrit, in Chinese.¹ And every language is a vast pattern-system, different from others, in which is culturally ordained the forms and categories by which the personality not only communicates,

¹ To anticipate the text, "thinking in a language" does not necessarily have to use words. An uncultivated Choctaw can as easily as the most skilled *litterateur* contrast the tenses or the genders of two experiences, though he has never heard of any words like "tense" or "gender" for such contrasts. Much thinking never brings in words at all, but manipulates whole paradigms, word-classes, and such grammatical orders "behind" or "above" the focus of personal consciousness.

but analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness.

This doctrine is new to western science, but it stands on unimpeachable evidence. Moreover, it is known, or something like it is known, to the philosophies of India and to modern Theosophy. This is masked by the fact that the philosophical Sanskrit terms do not supply the exact equivalent of my term "language" in the broad sense of the linguistic order. The linguistic order embraces all symbolism, all symbolic processes, all processes of reference and of logic. Terms like *Nāma* refer rather to sub-grades of this order—the lexical level, the phonetic level. The nearest equivalent is probably *Manas*, to which our vague word "mind" hardly does justice. *Manas* in a broad sense is a major hierarchical grade in the world-structure—a "manasic plane" as it is indeed explicitly called. Here again "mental plane" is apt to be misleading to an English-speaking person. English "mental" is an unfortunate word, a word whose function in our culture is often only to stand in lieu of an intelligent explanation, and which connotes rather a foggy limbo than a cosmic structural order characterized by patterning. Sometimes *Manas* is used to mean, however, simply the

personal psyche; this according to Mr. Kunz is the case in the famous saying of *The Voice of the Silence*: "The mind is the great slayer of the real."

It is said that in the plane of *Manas* there are two great levels, called the "Rūpa" and "Arūpa" levels. The lower is the realm of "name and form," *Nāma* and *Rūpa*. Here "form" means organization in space ("our" three-dimensional space). This is far from being co-extensive with pattern in a universal sense. And *Nāma*, "name," is not language or the linguistic order, but only one level in it, the level of the process of "lexation" or of giving words (names) to parts of the whole manifold of experience, parts which are thereby made to stand out in a semi-fictitious isolation. Thus a word like "sky," which in English can be treated like "board" (the sky, a sky, skies, some skies, piece of sky, etc.), leads us to think of a mere optical apparition in ways appropriate only to relatively isolated solid bodies. "Hill" and "swamp" persuade us to regard local variations in altitude or soil-composition of the ground as distinct *things* almost like tables and chairs. Each language performs this artificial chopping up of the continuous spread and flow of existence in a different way. Words and speech are not the same thing. As we shall see, the patterns of sentence structure

that guide words are more important than the words.

Thus the level of Rūpa and Nāma—shape-segmentation and vocabulary—is part of the linguistic order, but a somewhat rudimentary and not self-sufficient part. It depends upon a higher level of organization, the level at which its *combinatory scheme* appears. This is the Arūpa level—the pattern world *par excellence*. Arūpa, “formless,” does not mean without linguistic form or organization, but without reference to spatial, visual shape, marking out in space, which as we saw with “hill” and “swamp” is an important feature of reference on the lexical level. Arūpa is a realm of patterns that can be “actualized” in space and time in the materials of lower planes, but are themselves indifferent to space and time. Such patterns are not like the meanings of words, but they are somewhat like the way meaning appears in sentences. They are not like individual sentences but like *schemes* of sentences and designs of sentence structure. Our personal conscious “minds” can understand such patterns in a limited way by using mathematical or grammatical *formulae* into which words, values, quantities, etc. can be substituted. A rather simple instance will be given presently.

It is within the possibilities of the “culture of consciousness” that the Arūpa level of the “mental”

plane may be contacted directly in an expansion of consciousness. In Ouspensky's book, *A New Model of the Universe*, there are arresting glimpses of extraordinary mental states which that philosopher attained—adumbrations only, for these completely “non-lexical” vistas cannot be well put into words. He speaks of realms of “moving hieroglyphs” composed entirely of “mathematical relations,” and of the expansion and ramification of such a “hieroglyph” till it covered a whole aspect of the universe. Ouspensky's mathematical predictions and his study of such things as non-Euclidean geometries, hyperspace, and the relation between time and consciousness, may have led him to stress mathematical analogies. Mathematics is a special kind of language, expanded out of special sentences containing the numeral words, 1, 2, 3, 4, . . . x, y, z, etc. But every other type of sentence of every language is also the potential nucleus of a far-reaching system. To very few is it granted to attain such consciousness as a durable state, yet many mathematicians and scientific linguists must have had the experience of “seeing” in one fugitive flash a whole system of relationships never before suspected of forming a unity. The harmony and scientific beauty in the whole vast system momentarily overwhelms one in a flood of æsthetic delight. To “see,” for instance,

how all the English elementary sounds (“phonemes”) and their groupings are co-ordinated by an intricate yet systematic law into all possible forms of English monosyllabic words, meaningful or nonsensical, existent or still unthought of, excluding all other forms as inevitably as the chemical formula of a solution precludes all but certain shapes of crystals from emerging—this might be a distinct experience.

To show the full formula for this law or pattern—a so-called “morphophonemic structural formula”—I should need a large piece of paper. I can however set up a condensed form of it as:

O, C-ng, C₁C₂, C₃C₄, etc. . . .
 $s \pm C_m C_n + V + (V_1)O, \pm (r, w, y);$
 C-h, C'₁C'₂, C'₃C'₄, etc. . . .
 $C'_m C'_n \pm (t/d, s/z, st/zd).$ ¹

This formula requires that the English words be symbolized or “spelt” according to standard phonetic spelling of the type described by Leonard Bloomfield in his book *Language*—an authoritative work, by the way. In this system the diphthongal vowels must be represented by a pure vowel (V) followed by *w* or *y* from the term (r, w, y), so that “note” is symbolized *nowt* (or *newt*, depending on the dialect), “date” is *deyt*, “ice” is *ays*. That

¹ The full formula from which this is abbreviated is printed and explained in my paper “Linguistics as an Exact Science” in *Technology Review*, December 1940, Massachusetts Institute of Technology, Cambridge, Mass.

this is correct analysis on the physical or acoustic level is shown by the fact that if we reverse a phonographic recording of “ice” we get a sound like *sya*, and if we say “*sya*” properly into the phonograph and reverse it the machine will say “ice.” For *English* this analysis happens to be exact also on the structural level two stages above the acoustic one, for the *ys* of *ays* (ice) is seen to be on the same line of pattern as the *ls* of *els* (else), the *ns* of *sins* (since) the *ts* of *hats*, etc.—it is part of a general architectonic scheme of having two consonants together.

Now, by reading the commas in the formula as “or” we see that the formula is equivalent to a large series of subsidiary formulæ. One of the simplest of these is O+V+C-h (see how it is contained in the big formula) which means that the word can begin without a consonant and with any one vowel followed by any one consonant except *h*—giving us words like *at*, *or*, *if*. Changing the first term to the next symbol in the big formula, we get C-ng+V+C-h, which means that the word, ending as before, can begin with any single English consonant except the *ng* sound as in “sing” (this sound ought to be written with *one* symbol, but in deference to the printer I shall employ the usual digraph). This pattern gives us the long array of words like *hat*, *bed*, *dog*, *man*, and permits us to

coin new ones like *tig, nem, zib*—but not, be it noted, *ngib* or *zih*.

So far the patterns are simple. From now on they become intricate! The formula in this abbreviated form needs along with it a series of lists of assorted consonants, like so many laundry lists, each list being represented by one of the symbols C_1, C_2 , etc. The formula C_1C_2 means that you can begin the word with any consonant out of list C_1 and follow it with any from list C_2 , which happens to contain only *r* and *l*. Since C_1 contains *p, b, f*, for instance, we can have words like *pray, play, brew, blew, free, flee*, and the nonsensical *frig, blosh*, etc. But suppose we want a word beginning with *sr, zr, tl*, or *dl*. We go to our list C_1 , but to our surprise there is no *s, z, t*, or *d*, on it. We appear to be stumped! We pick up our other lists, but are no better off. There is no way of combining our lists according to the formula to get these initial combinations. Evidently there just aren't any such English words; and what is more, any budding Lewis Carrolls or Edward Lears will somehow mysteriously refuse to coin such words. This shows that word-coining is no act of unfettered imagination, even in the wildest flights of nonsense, but a strict use of already patterned materials. If asked to invent forms not already prefigured in the patternment of his language, the speaker is negative in

the same manner as if asked to make fried eggs without the eggs!

Thus the formula sums up every combination that English one-syllable words or word-like forms have, and bars out every one they do not and cannot have. Contained in it is the *mpst* of glimpsed, the *ksths* of sixths, the *ftht* of "he fifted it, "the *nchst* of the queer but possible" thou *munchst* it greedily," and multitudes of other "rugged sounds which to our mouths grow sleek," but which would have "made Quintilian stare and gasp." At the same time the formula *bars out* numerous smooth but to us difficult (because unpatterned) combinations, like *lith, fpat, nwelng, dzogb*, and a myriad more, all possible and easy to some languages, but not to English.

It will be evident that implicit in our one-syllable words is an undreamed-of complexity of organization, and that the old gag, "say it in words of one syllable," as a metaphor of simplicity, is from the standpoint of a more penetrative insight the most arrant nonsense! Yet to such insight this old cliché bears unconscious witness to the truth that those who easily and fluently use the intricate systems of language are utterly blind and deaf to the very existence of those systems, until the latter have been, not without some difficulty, pointed out.

And the adage "as above, so below" applies strongly here. As below, on the phonological plane of language, significant behaviour is ruled by pattern from outside the focus of personal consciousness, so is it on the higher planes of language that we call expression of the thought. As we shall see in Part II, thinking also follows a network of tracks laid down in the

given language, an organization which may concentrate systematically upon certain phases of reality, certain aspects of intelligence, and systematically discard others featured by other languages. The individual is utterly unaware of this organization and is constrained completely within its unbreakable bonds.

(To be concluded)

[Mr. Fritz Kunz, teosofista prominente, extensamente conocido en los países de habla inglesa y la India, filósofo, conferencista y escritor, versado en ciencias sociales, físicas y metafísicas, ofrece a la Prensa Hispanoamericana la Sección TENDENCIAS PREDOMINANTES EN LA IDEOLOGIA MODERNA, la que aparecerá mensualmente como parte de este Servicio Periodístico.]

LA DIRECCION

TENDENCIAS PREDOMINANTES EN LA IDEOLOGIA MODERNA¹

POR FRITZ KUNZ

EXISTE en lamentalidad contemporánea un asombro creciente ante el desconcertador abismo y las perspectivas que la ciencia abre y crea en nuestros días. Existe, asimismo, una impresión creciente de que esos abismos y esas perspectivas, en una forma o en otra, convergen hacia una elevada y comprensible textura dotada de más dimensiones que la sola dimensión tiempo-espacio; una textura que el hombre está perpetuamente empeñado en reconstruir, sirviéndose de las insuficientes secciones

¹ Del Servicio Periodístico Interamericano, Nueva York.

que le dan el análisis entre la realidad y la comprensión. Entre otros, los siguientes son problemas que continua y crecientemente atraen el interés de las mentes pensantes y de las gentes observadoras:

Una unidad cósmica en la cual el hombre participa, mantiene la supremacía del orden debajo del velo de los eventos exteriores. . . . La belleza latente, la verdad y excelencia que existen en el campo cósmico del tiempo-espacio deben interesarnos no menos que nos interesan las cosas tangibles y los hechos inmediatos. . . . La vida es tan prístina como lo es la energía.

Sobre la estable frontera física, en donde los gases ceden el paso a estados radiantes de materia, existe una serie de niveles de energía de realidad creciente que se aproxima a la Fuente. El hombre se halla organizado dentro de ella, y su situación en la Naturaleza sólo puede ser revaluada correctamente por medio del estudio de esos mundos y esa organización. . . . Los problemas sociales y económicos, no menos que los grandes conceptos, como el de la evolución, sólo pueden afrontarse efectivamente en correlación con aquellos postulados.

La tendencia contemporánea es aproximarse hacia las religiones y a apartarse de las religiones. . . . Hay entre los artistas hondo descontento con la preocupación del día por aquello que sólo constituye lo abstractamente personal o sólo abarca la corriente del inconsciente inferior, en oposición a lo que hay de abstracto en la Naturaleza y el inconsciente superior del mundo, considerado éste en su totalidad. . . . No se escapa a la penetración de una mayoría pensante que el control social del progreso o ganancias científicas se halla en un período crítico.

Los anhelos por la paz permanente y los deseos de que las naciones aprendan a vivir como miembros de una familia, deben convertirse en realidad por medio del conocimiento, la única y verdadera mejora de los últimos años. . . . Un orden y cultura verdaderos espera a la unión del Este y el Oeste sobre una base de verdadera igualdad y calidez fraternidad. . . . La integración del conocimiento a un nivel universitario, es hoy imperativa y posible. . . . Una verdadera exposición de los

objetivos y procesos educacionales en términos de almas reencarnadas, es de importancia especial para los pueblos de las Américas.

Todo lo que antecede y mucho más y de urgente importancia, desde mucho tiempo ha, ha sido dejado (de una parte) como si fuese del interés exclusivo de grupos pseudo-ocultistas, carentes de realismo; o como si atañase solamente (de otra parte) a unos pocos y conocidos personajes que forman un grupo pequeño en número, esparcido extensamente y débil en fuerza orgánica. Aquellos para quienes las leyes de lo interno e ideal son de importancia suprema, deben asumir sus deberes de adalides, a fin de hacer al mundo consciente de la vida, de la ley, del orden, de lo interno, en un sentido nuevo e integrante.

Como todas las criaturas vivientes despliegan actividad psíquica, se sigue que toda la biología (con la posible excepción de la anatomía en el más estricto sentido) requiere constante atención en sus relaciones con la psicología. Es difícil separar información explícita acerca del aspecto psíquico, pues cada nuevo hecho biológico trae especiales y nuevos problemas en este campo. Se ha discutido recientemente la psicología desde aspectos que dicen relación entre la vida y la luz, la vida y el tiempo. La mente contemporánea acepta la noción de que el mundo psíquico debe estar asociado en alguna forma definida con el estado de radiación: La clorofila basta para aclarar este punto. Otro: el tiempo es una dimensión y todos los fenómenos electro-magnéticos que explotan esa dimensión muestran al tiempo y al estado de radiación como aspectos

de un nuevo nivel de energía, en el cual el proceso biológico tiene lugar. En breves palabras, el gran espectro del éter de sesenta octavas aproximadamente, desde donde la auto-frecuencia se aparta hacia el punto en donde comienzan los tipos de energía galáctica, se halla en estrecha relación con la vitalidad. La radiación solar que llega a la tierra, ocurre exactamente en el centro de este gran espectro. Podemos provisionalmente considerar el proceso vital como pesado o somático, por una parte, y vital y etéreo, por otra. El primero ocurre en el campo estable y familiar de los sólidos, los líquidos y los gases. El segundo continúa en el espectro del éter, de acuerdo con leyes apenas conocidas. A partir del espectro visible de la luz, a lo largo y hasta el fin, pero especialmente en forma práctica en los Rayos-X, hay radiaciones que alteran el proceso de mutación en las semillas dormidas y en los bulbos y ejercen actividad en dividir el polen en las células ováricas, a fin de que nazcan nuevas y variadas generaciones. La Lila Real desarrollada por el Dr. C. P. Haslins en los Laboratorios de la General Electric, las Gladiolas Lord Selkirk de Jerry Twoney y otros ejemplos más, sirven a mostrar que lo que quiera que la energía radiante sea en sí misma, constituye una prueba de la esfera de actividad en cuyo centro

se halla el proceso vital, el *prana* de los pensadores Indos.

Pero, ¿qué debemos pensar de las emociones como causas excitadoras en el cambio de los tejidos? Hay dos aspectos a considerarse. Uno es el cambio en el potencial corriente-acción en los circuitos eléctricos. Lo que esta corriente nerviosa excitadora sea, no es sabido. Pero aun si se probase que es una longitud de onda y frecuencia conmensurables, todavía tendríamos que explicar las perturbaciones funcionales y glandulares. Los Dres. Bela Mittleman y Harold C. Wolff, éste de la Universidad de Cornell, acaban de añadir más peso a la evidencia de que las emociones son benéficas y destructivas. El examen de diez y nueve pacientes atacados de úlceras estomacales, probó que el desorden estaba asociado con tales causas como amenazas, éxito, estima. La cólera, la ansiedad, el resentimiento y el remordimiento producen (de cualquier modo que sea) aumento de las secreciones intestinales. Las emociones producen corrientes nerviosas que a su vez actúan sobre los órganos. ¿Qué son las emociones *en sí mismas*? La Ley de la Economía de la Naturaleza y del pensamiento prescribe que tengamos en mente el concepto de los niveles de energía, posiblemente de nuevos órdenes, más allá de la energía nerviosa, los cuales son su fuente de control.

A formula for the stretching of Consciousness: Cultivate emotion and reason to the point of imagination; (then in Blake's phrase) cultivate imagination to the point of vision; (finally) cultivate vision to the point of identity.

G. S. A.,
Adventures in Theosophy

THE COSMOGONY OF THE ALPHABET

BY GORDON CHAPMAN

AS a child I learnt the alphabet without any enthusiasm that I can remember. Later, however, when I read Kipling's story of the alphabet in his "Just So Stories" the letters began to have a fascination for me. I woke up to the fact that Runes had been regarded by the Nordic people as things of mystery, magic and power. "Runes were upon his tongue as on the warrior's sword." The letters of the Hebrew alphabet were looked upon as sacred during the Middle Ages.

The Hebrew alphabet has a common origin with the Roman and Greek alphabets. The signs used by the Phœnicians and Egyptians were the basis of these alphabets. Originally magical and religious symbols, they became indispensable for business transactions with those trading people the Phœnicians. The Semitic peoples are the link between Atlantis and the Aryan Race according to various writers. Is not then the alphabet derived from Atlantis? Did it not have some deep meaning for the early Semites, Egyptians and Aryans?

The first nine signs are, A, B, C, D, E, F, H, I, K. G is the same sign as C, and J the same as I.

U, V, W, Y are variants of F. Among the Semites A was the sign for a bull's head; Apis, the sacred bull. Among the Egyptians it stood for the eagle. It was probably the sign for the bull with eagle's wings or cherub of Chaldea. B is the Abode; C the Camel, a symbol of clouds; D the Door; E the Window. F is Horns, a symbol of beams of light—"He had horns coming out of his hand," says the Hebrew prophet Habakkuk of the God of Glory. H is the Fence; I the creative Hand; K is the Bowl, a symbol of the human body, the container of Spirit. According to *The Encyclopædia Britannica* the sounds of these letters have always been substantially the same.

Students of mythology know the close connection between the creation myths of Chaldea and Egypt with the first chapter of Genesis in the Hebrew Bible. The account of creation is most important in all mythologies, religions and philosophies, because it is the scheme for the continuous creativeness of the human mind. It is not surprising then to find that the first nine letters of the alphabet tell symbolically the story of creation as given in the book of Genesis.

Before outlining this story it would be as well for me to give a little more fully the symbolical meaning of the above signs, especially in connection with the Hebrew Scriptures. Ezekiel describes the Cherubim as having on their left sides the heads of an ox and an eagle. The temples of Chaldea had as guardians of their portals bulls with eagle's wings. Merejowsky offers conclusive evidence that the bull was the symbol of Divinity in Atlantis. A, the Bull-Eagle, is a glyph for the creative mind; also for headship, beginning. The camel on account of its being the animal able to survive in the terrible deserts, and because of its capacity for storing water in itself, is used by Arabian poets to symbolize both clouds and chaos. D, the Door, means division. It is hardly necessary to draw attention to the numerous times that the expression "windows of heaven" is used throughout the Hebrew Scriptures. E then is the glyph for the "windows of heaven," that is to say, planets. Likewise the "hand of the Lord" is a familiar phrase in those Scriptures. I then is the glyph for the creative mind manifest in cosmic beings. K in Hebrew means the hollow of the hand, in Chaldean and Egyptian records it represents a bowl. In the Hebrew Scriptures the Lord frequently is made to refer to the "hollow of His hand" as the place where man's spirit is pro-

tected and cherished. The bowl in Egypt and Greece was the symbol for the God-made body of man.

The names of the above signs and their meanings as contained in the Hebrew alphabet are as follows. Aleph, Ox. Beth, Abode. Gimel, Camel. Daleth, Door. He, Window. Waw, Hook. Heth, Fence. Yodh, Hand. Kaph, Bent Hand.

With these facts before us we may read the myth of these first nine signs of our alphabet. It is the same as that given in the first verses of Genesis. (A) In the beginning the Elohim, that is, God as manifested in the Cherubim, created (B) an abode, the solar system, in (C) chaos. (D) God divided the elements of the solar system—"light" from "darkness," "waters under the firmament" from "waters above the firmament," "water" from "earth." (E) God made windows or openings in the firmament, that is, planets. (F) God made the rays or "horns of light" both spiritual of the sun, which is his body, to permeate the solar system. (H) He appointed a fence or limit to which and within which all beings, powers and laws should evolve and act for the solar age. He limited the creative force, "Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed," as He says in the Book of Job. (I) Yahwe Elohim shaped man in the substance of matter. (K) Man's

body became a chalice for the Spirit of God.

In conclusion it is interesting to note how the ideas contained in these letters correspond with the meanings of the root-words of the Aryan languages. Before I submit a few examples it will be necessary to give the remainder of the essential signs of the alphabet and their meanings. They also in their arrangement tell a story. They traverse the same ground as the first nine signs but relate creation to regeneration or the evolution of the soul of man. The signs are, L, M, N, O, P, Q, R, S, T. It will be noted that these again are nine in number. L in Chaldea and Egypt stood for Lioness, in Palestine for Good; M in Egypt for Owl, in Palestine for Waters; N in Egypt for Waters, in Palestine for Fish, possibly Oannes the Fish-God. O everywhere meant chiefly Eye. P in Palestine stood for Mouth, in Chaldea and Egypt for Portal. Q is the Talisman, in Hebrew its meaning is not clear. R stood for Mouth in Egypt, also for Head there and in Palestine. S in Egypt was the sign for a Watered Garden, in Hebrew it means Tooth.

T both in Egypt and Palestine was the sacred sign, in Egypt it stood for the cross of life.

One must bear in mind that with only eighteen symbols it is not to be expected that hundreds of words will closely correspond in meaning to the ideas of their signs. The correspondences however are remarkable. The following are a few Aryan root-words.

PRT, portal. The master sign here is P the Portal. Both R and T are significant if the root is taken to mean the portal of a temple.

QETVER, four. The master sign here is Q, the Talisman, probably referring to the Svastika with its four arms.

DRN, DERA, divide.

DUR, door. D is the Door.

DIDOMI, I give. Here the idea is dividing, sharing.

DEIEU, day. Day like the creative hand of God divides the darkness with rays of light.

VEID, to wit, wise. V = F, the rays of intellect which divide things in their order.

VEROS, true.

REQT, speech; R the Mouth.

ENEB, sky.

TATA, father.

Every letter of every alphabet, and every word, every syllable of every word, every exclamation, is a mantram, that is to say, a nucleus, a centre, from which force radiates.

G. S. A., *Adventures in Theosophy*

KARMIC ASTROLOGY AS AN AID IN PSYCHO-ANALYSIS

BY L. FURZE-MORRISH

[In this article the author attempts to show how Astrology measures the latent tendencies of individual lives and how this knowledge might be applied in psycho-analysis.]

THE contribution which the pioneers of analytical psychology have made to the evolution of western thought is exceedingly valuable. Psycho-analysis is, as many know, not only in keeping with the principles of Yoga, but even a preparation for Yoga in western terms. Yoga continues logically where psycho-analysis leaves off, it has been said. What the orthodox analysts lack (and analysis is sufficiently well-established to have developed a kind of "orthodoxy") is knowledge of the laws of Karma and of the astrological cycles which determine the periods of karmic release upon individuals and groups. Before outlining some general ideas on this important subject, it might be well to summarize the position of analytical psychology for those who may not be familiar with it.

PSYCHO-ANALYSIS

Briefly, there are three personalities associated with the early formulation of analytical concepts, Freud, Adler and Jung. Dr. Freud

established the original basis of psycho-analysis and, though astray in some of his ideas, deserves all the credit he has received for pioneering this important branch of scientific practice. He postulated five primary concepts: the Unconscious Mind, Libido, Repression, the Œdipus Complex (which we will not need to consider in this article), and Transference. Later he introduced the terms Ego (the conscious mind), the Super-Ego (or moral compulsions of society and convention), and the Id (or the volume of instinctual desire developed in the past).

The Unconscious Mind is the whole receptacle of our past experience from birth. Freud did not know that it is almost certainly the receptacle of all past subconscious experience from previous lives. Jung gets near this idea in his suggestion that the Unconscious includes "race-memories." That is doubtless as far as the conventional western scientist would dare to go in the direction of Reincarnation.

Some of the experience in the Unconscious Mind may be brought into consciousness by an effort of will, but most of it cannot be recalled owing to an original refusal to bring it into consciousness in the first place. This is "Repression"—an unconscious rejection of the item of experience by external agencies, such as conventional morality, and not by individual conscious choice. Repression is distinct from Suppression, which is a conscious, deliberate act of individual will. Repression, the refusal to bring an experience into conscious examination, is usually the result of some conventional fear of punishment or damage to self-esteem. It represents the outcome of fears built into the Subconscious Mind during childhood, or, as we should now realize, in past lives. This moral compulsion is the Super-Ego in Freudian terminology. Astrology is particularly useful in a study of these fears, because the examination of an individual's birth-chart by a skilled practitioner will give some indication of the nature of the fear and how it may be released.

Libido, according to Freud, is the universal urge to all activity and was claimed to be based on Sex. Adler, however, differed from Freud and claimed that Libido is the impulse to grow and express oneself according to certain patterns. Here Astrology is helpful, because it shows what that pattern

is likely to be in any given case and also indicates the nature of activity in past lives which has brought the individual to birth in the present environment with certain pre-developed tendencies.

Jung differed still further. He seems to be nearer the actual truth shown by Theosophy and the Ancient Wisdom. He bases Libido on a kind of Universal Psychic Reservoir on which all creatures draw for their special expression. Here again Astrology shows the way in which an individual will express himself—the line of least resistance along which his share of Libido will naturally flow. Adler has shown that an individual unconsciously develops a certain "style of life" to compensate for inferiority in some direction. That style may be useful or futile. For instance, it may be the development of oratorical powers to compensate for a former habit of stammering, or it may be a style of unconscious invalidism to compensate for being a family drudge. Whatever the style is, a glance at the birth-chart will show how a useful style may be suggested to the patient in keeping with the natural tendencies brought over from past lives.

KARMIC ASTROLOGY

The fifth division of the birth chart has been found to show the general accumulated subconscious tendencies or instincts brought over

from the past. The "fifth House," as it is called, shows, among other things, the emotional nature, and that is the result of past desires. For instance, Capricorn on the fifth cusp suggests one who has developed the saturnine qualities, especially ambition of some sort, material or spiritual. If Saturn is strong and well-aspected, and if the chart has other corroboratory indications, then the ambition was probably spiritual, and the individual has most likely spent time in past lives meditating steadily and perseveringly on spiritual things with a strong determination to reach certain standards of spirituality. But Capricorn on the fifth cusp with its ruler Saturn badly aspected, say, by the Moon, would suggest one in whom the ruthless ambitious ego-instinct was rampant. Such a one might even be a sadist, other things being equal. A glance at the face might give some indication. The ruler of the sign on the fifth cusp, well-aspected or afflicted, and by whatever planets, shows the kind of instinct brought over and whether it will take dangerous and futile, or safe and useful form. Libra on the fifth with Venus, the ruler, well-aspected, would indicate one who would find a natural channel for sublimation through Art or Music. Such conditions of the fifth House provide a study of what one might term "Astro-psychological complexes." Most important, they also

suggest ways by which the analyst may assist the patient in transferring liberated emotion to himself, and today very few analysts deny the right of the doctor to offer suggestions to the patient.

There are many objections to Astrology, and the strange feature of them is that they mostly come from persons who have obviously made no special study of the subject at all, and may even know nothing about it, but make up in indignant vituperation what they lack in information. Such criticism is an impertinence, but unfortunately, under present conditions of mass-ignorance, those who so criticize Astrology obtain the ear of the general public, which is probably not able to appreciate the spiritual basis of this wonderful science, being bound by conventional religious beliefs. A mass of ignorant prejudice exists against Astrology, and it may be superficially justified by the unfortunate amount of charlatanry and fortune-telling that has marred this spiritual science and given it a bad name.

One might expect destructive criticism from those who are not informed, but it is strange how many occultists and Theosophists there are who repudiate Astrology for various proclaimed reasons. One suspects that this is an Adlerian Style of Life, unconsciously designed to compensate for the fact that the critic either cannot

understand Astrology, or is disinclined to spend the necessary time and effort in studying it. This is a typical Adlerian Compensation, on the classic principle of the Fox and the Grapes. Much valuable knowledge is therefore rendered unavailable. It awaits a proper investigation by qualified persons, and the sooner Astrology is placed on the same basis as medicine with legal qualifications for practice, the better.

Astrology, though empirical, can be tested and proved by those willing to make the effort. Certain planetary movements and correspondences in the charts of individuals can be found by experiment to produce certain effects again and again, quite apart from anything the individual can do to prevent them. There are, it is true, a lot of astrological influences which may be modified by an individual possessing the necessary will-power, but there is much that is brought over from the past, and which cannot be altered. Under these circumstances to continue to repudiate or refuse to examine Astrology is not only unscientific but mentally dishonest.

SOME EXAMPLES OF ASTRO-PSYCHOLOGICAL COMPLEXES

Humanity, being predominantly emotional, alternates between fear and excitement. These two are related respectively to Saturn and

Mars. Saturn is the main agent of retributive or restrictive Karma, and its bad aspects show the type of restriction to be worked through in that life. The good aspects of Saturn indicate the sober, patient, inhibitive virtues developed in the past, or in process of development. Broadly speaking, Saturn indicates the inhibitions; and its transits over certain places in the birth chart inevitably produce some sort of "hardening," conserving or restricting effect. This may be proved at any time. Saturn's positions and aspects show how the inhibition will work out. A badly-aspected Saturn should point out to the analyst a patient who is either unduly inhibited or subject to certain fears. The presence of Neptune, especially if the Moon is afflicted, will indicate subconscious anxieties and nebulous terrors due to unregulated desires in the past, whereas Jupiter will suggest a more conventional or religious type of Super-Ego-compulsion. A well-aspected Jupiter is an indication that the patient will probably find religion a good channel for sublimation.

The Moon's positions and aspects show the general condition of the instinctual mind, its contents and tendencies. An afflicted Moon suggests that the subconscious mind has some unrealized or unregulated instinct in it that needs bringing into consciousness. In some cases

the Moon afflicting Neptune may indicate perverted desires.

Planets in watery signs show the three main instinct-groups.

Mercury's status in a chart will show the patient's ability or inability to judge situations on a basis of reality. Venus indicates the prevailing attachments and loyalties, and the analyst will know what kind of conventional loyalties and rationalizations to look for, by examining Venus and its status in the chart. Venus, especially if afflicted, shows the attachments which the patient will unconsciously cling to and justify at all costs.

USEFUL MODES OF SUBLIMATION AS SHOWN BY THE PLANETS

There are three watery signs, Cancer, Scorpio and Pisces.

Cancer indicates the Ego or acquisitive group of instincts;

Scorpio indicates the Power instincts (including Sex);

Pisces indicates the Herd-instinct and submissive tendencies.

Those with either of these three signs prominent, through planets or by position, will exhibit the appropri-

ate instinct. Each has its own special type of sublimation *indicated by the following fiery sign*, namely, Cancer-LEO; Scorpio-SAGITTARIUS; Pisces-ARIES.

Cancer-folk need to temper their selfish and acquisitive instincts by the development of "faith," "heart-affections" etc., shown by Leo. If Cancer is rising at birth, Leo will sooner or later come to the Progressed Ascendant, if the individual lives the normal span.

Scorpio-folk should sublimate their sex and other forces in aspiration and idealism (Sagittarius). They are usually very forceful characters and may, if uncontrolled, do much harm through unregulated sex-force and in vindictively pursuing those who injure them.

Pisces-folk need to counteract their herd-instinct and natural timidity by developing the forceful, aggressive qualities of Aries.

A knowledge of this will prevent the analyst giving wrong suggestion for sublimation.

The following table suggests suitable ways of sublimation as shown by Astrology:

PREDOMINANT PLANETS

MODE OF SUBLIMATION

Saturn	painstaking effort, concentrated thought, self-control by will-power, patient effort unsuited to travelling—preferable to stay in one place.
Jupiter	religion, altruism, philosophy, idealism.
Mars	physical exercise, athletics, vigorous mental work of some kind, overcoming obstacles, etc.

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Venus	service to family, nation, group or organization, also artistic work. Venus lends itself to industry, in which co-operation and loyalty exist.
Mercury	mental effort, lecturing, writing, business, and preferably much travelling about. A mercurial patient needs movement and quick action.
Neptune	music, mass-movements, spiritualism.
Uranus	reform-work, occultism, astrology, aeronautics, and all so-called "advanced" movements.

Combinations of planets show how to specialize in useful work. For instance, Mars and Mercury suggest debating, promoting or "selling" ideas, breaking down opposition by vigorous speech or writing. Venus and Neptune suggest inspirational music, etc.

THE NINTH HOUSE

In addition the state of the ninth division of the chart indicates probable future tendencies, to be worked through in the present life or future lives. These are always self-sown, so to speak, and the rationale is as follows. The ninth House determines the philosophical, higher mental and religious tendencies, and it is true that as an individual develops ideas now, so he will later objectify those ideas by feeling and action. It is truly said that thought is the Father, feeling the Mother, and action the Child born of these two. Therefore the state of the ninth House shows the kind of general ideas which will commend themselves to anyone needing to sublimate or use up his natural creative energies usefully. For instance, it would be absurd to suggest taking up aeronautics to a man with an earthy or watery sign on the ninth cusp, because the idea would not be according to his life-pattern.

The study of Astrology as a spiritual science is therefore most valuable to the analyst. It will save him a great deal of time in not having to work in the dark, as he will have a fair indication of the type of person he is dealing with, and the best way of approach. This indication will not be in his intuition, but scientifically tabulated in his chart of astrological categories. In this way he will not only save the patient much expense and therefore enable more persons to avail themselves of opportunities of undergoing analysis, but he will be able to deal with a greater number of patients in a given time and thus save himself much labour. Moreover his knowledge of the inner nature of the patient or analysand will be increased; in fact to a qualified astrologer a patient's character and tendencies are almost an open book. He will receive added respect and confidence from his patients, and will become not only a scientific analyst but a guide, friend, philosopher

and Father Confessor as well; and one suspects that the early psycho-analysts of the Freudian school declined to advise patients, not because they really thought it undesirable but because they did not know enough to do so with certainty. Astrology remedies this position.

The advantage of studying this subject will far outweigh the pain of having to jettison any fond prejudices against Astrology which may still exist unrationalized in the analyst's own mind. There is a tremendous field of research waiting for those analysts with vision to enter it.

THE CRY FOR PEACE

(Translated from the German poem by Soka Josif-Farhy)

Hate's poisonous brew hisses amongst the rage-enflamed peoples ;
revenge's infectious breath condenses above the lands, threatening
disaster.

Leadently lies the night over darkened cities, where starvation
stalks the streets, and Fear, Terror and pale Death lurk in the thick
black canopy of heaven.

On a bed of pain and dread Humanity lies convulsed with fear ;
on pale tired brows shines forth the martyr's mark.

The Child alone rests peacefully—sweet and pure and God-
ensouled. Saw you his questioning gaze : What then was my offence ?

Foreboding of death and fear and horror lie on Humanity's
quaking heart ; crippled by pain and terror, the Spirit is tormented by
hallucinations of brutal sorrows.

War's suffocating poison draws ever closer to the hunted soul of
Man, on whom descends, in his heavy sleep of stupor, a mountainous
load of grief and sorrow.

Devastated and distorted is Man's life, exhausted his power to
pray ; lacerating tension throttless and bores ; is Hell's storm coming
tearing along ?

The pain-deadened heart empties itself, feeling no longer either
hate or love ; but against its dark background of pain brood futile
resistances and sickly impulses.

One cry only was wrung from it in all its fate's upheavals ;
convulsed by wounds it escaped into the Cosmic Space—the Cry for
Peace.

THOUGHTS ON THE POETRY OF JAMES H. COUSINS

BY E. E. SPEIGHT

A GREAT deal of contemporary criticism, that part which finds matter for rejoicing in the latest abnormalities of English verse, has meagre bearing on the poetry of Dr. Cousins, which, retaining the conventions, has little interest for the advance-guard—as little interest as most contemporary verse has for him. He has witnessed the transition from bullock-wagon to aeroplane during his stay in India, and, not being an athlete, finds that the speed of the planet suffices his utmost need.

I offer no apology for a personal statement of the kind he revels in. We have, by a succession of coincidences, run on parallel lines through our lives. He remembers in his latter days that he was once private secretary to a Lord Mayor of Dublin. That has reminded me how I was once private secretary to one who became Lord Mayor of London shortly after I left him. I am free to wonder what he would have become had I not left him.

The schooling of our early days was little to boast of, but we have both been sedulously at school ever since, and our teachers have largely been young minds of the East, his

in India, mine half in Japan, in a strongly Chinese atmosphere, half in this country.

He has enjoyed much travel in other parts of the world, as interludes in the kind of travail which for me has been unbroken for half a lifetime, the oversight of the English studies of never less than an average of 250 young orientals.

His wanderings in America go into the balance with mine in the old Russian Empire, from Tornea in N. Finland to Vladivostok in the Ussuri, and in the old Turkish Empire, from Basra to the Black Sea.

We have both found relief in the writing of verse, which has been widely published in journals of Europe, Asia and America. I am by twenty moons his senior, and have certainly written more verse and had more published in periodicals than he. But in quality, which embraces all the greatness of poetry, he leaves me hobbling behind, dim-eyed and inarticulate. Our orbits, never as satellites, concurred in the mountains of Japan, where the stirrings of the earth, volcanic and seismic, acted as a diapason to the declaiming to each other of our verses, and it may be our poems,

till late in the vast tree-scented nights. Sometimes he dozed, sometimes I. But every now and then we came back to consciousness and cheered each other on.

After our brief forest sojourn under the mighty bear-haunted Nantai San we returned to the great city where were the half-dozen barrack-like buildings called Universities, each with a myriad students. At one of these we found ourselves colleagues for a brief while, till I received a call to Lafcadio Hearn's old post at the Imperial University of Tokyo, and he to Mrs. Besant's right hand at Adyar.

Before he left I gave him the idea for a thesis which I was slowly working out, but was too busy to follow up, and in course of time his treatment of it gained him a doctorate. In return I have enjoyed his friendship all the twenty-one years since then, and much real help and encouragement. Am I then, I sometimes wonder, the right person to attempt an impartial estimate of his life-work as a writer, teacher and torch-bearer?

I feel no diffidence when it comes to the application of critical principles, for after half a century of laborious study I know that few men and few banded groups of scholars, even in American Universities, have wider acquaintance with, I do not say command of, the critical apparatus of poetry,

verbal or semantic. But the appraisal of a friend's poetry needs more than critical apparatus. In a word, it needs confession. The confession of an Amiel, an Alice Meynell, and sometimes, let us hope, of a Mark Twain.

The vapid, fugitive and insincere verbiage which all too often passes for criticism is utterly out of place here. We both of us know how little of a modern poet's work is likely to survive in view of the meagre proportion of still memorable verse from the century of romantic self-revelation which was the spring of our proclivities.

And we know, too, that much of what we poets prize of our own work makes no appeal to the final judge. The most we can hope for, in these vociferous days, is that our whisperings may be heard in some lull of the years to be.

So, in all honesty, we are constrained, each of us, to doff the magisterial robes we have sported so long in our protracted exile, and write of each other as humble human beings, always trying to do a little more than is expected of us, always hoping that something of what we do from day to day may not be done in vain.

Every one of the books of prose and verse which he has had published is in my library, honourably mingling with the writings of many spirits of the Celtic enclave, from Clarence Mangan to John Synge

and Liam O'Flaherty, from George Meredith to Æ and Fiona Macleod, from Stopford Brooke to Padraic Colum and Donn Byrne, even from Maria Edgeworth to Douglas Hyde, Barrie, Yeats, Rutherford Mayne, James Stephens and Sean O'Casey.

These writers represent the sea and wind and mountains which have nourished the nature and moods of men and women living in an atmospheric aureole contrasting utterly with the smoke-laden aura of our suburbanity.

In the words of one of them, their blood remembers an ancient glory. They have given moments of intense beauty to our harassed century, and it is right that we should venerate their gifts.

One of the most interesting things about the poets of the Irish movement is their readiness to remove the impersonal mask for a moment however serious, in some cases to the sacrifice of the assumed character, in others to the heightening of the poignance. Behind their avowed principles and professions and their most earnestly assumed severity or sauvity there may be a deeper tragedy than finds normal expression, a poverty or rusticity of experience the hiding of which may not be hypocrisy, but a conviction of the justice of their proud aims, their resistance to the undermining nature of the circumstance of life they are resolved to defy and trans-

mute. This transmutation is the secret of creation, known as well to the clown as to the saint.

James Cousins' essays are not, as his poems are, a part of the Bible of humanity, but reflections as he rests on his way, if such interludes can be regarded as rest. It is a gathering together of the evidence of people of other breeds than his own, whose words echo in the language he employs. That language is scarcely a siren voice, but a ground-bass to his poetry, even as Coleridge said:

Whatever specific import we attach to the word *poetry*, there will be found involved in it, as a necessary consequence, that a poem of any length neither can be, nor ought to be, all poetry.

And this truism as well fits the poem of a man's life as the poems of his inspired moments.

He once tried to found an Indian Academy of Arts. That would have been one way of getting into it. Academies invite the prosaic. He was, or were, better out.

He is a bright spirit, dropping no tragic hints, and it is, to use his own words, rapt thought, exalted mood, taken as simply as our breath, in which his personal charm is ever present. No, as Coleridge believed, the purest poetry is the purest philosophy. And, as we are told in ancient Indian lore, the best poetry is where there is a deeper significance than that of the literal sense.

There is today, in small coteries of poet-critics, much unjust impatience with poetry that is reminiscent of some of the immortal legacies of the past. Surely one of the main traditions of all poetry is fidelity to tradition. Nay, more than this, is it not that very tradition, in one or other of its nobilities, which gives to a modern poem any deep undertones it may echo? The forms of verse that link the poetry of today with that of the past can be a token of poetic value, just as the individual melody and modulation which may remind us of *Adonais* or *The Eve of St. Agnes* may be regarded as a continuation of the ancestral beauty which suffuses those living forms of the Eternal Spirit.

When a poet is, as James Cousins from the beginning has been, all aglow with spiritual certainties, with intuitions of things he feels to be as yet unspoken, with sympathies and allegiances which are his own fruitful reactions to experience, all we can ask of his technique is that it shall be convincing. Like all exuberant poets he is bound to have his flaccid hours, when silence or a less aspiring medium is desirable. There are intermediate modalities also, which are so familiar in the work of those who go rhyming their way through life, and which may bring delight while not presuming to be more than, say, a daily offering of way-side flowers.

There is much to be grateful for throughout the handsome Kalā-kshetra Edition of his collected poems, but nothing more heart-easing than the verses of his youth, written under the blended influence of our English poets of the romantic Renaissance and the immortal legends of his own far-wandered people held at last from their wandering in that magic island of a thousand streams and slumbering lakes the Atlantic fills.

Can we wonder at his success as an interpreter of the poetry of Indian life and tradition, nay, even at his finding his way to final toil and rest here, when we read such lines as these in his verse of forty to thirty years ago?

I am the lonely one amid the throng.
I am the royal beggar at the door
Of hushed and listening hearts.

And this lovely stanza from a lovely poem, *Etain the Beloved*, the confirmation of the truest poetry the world has ever known:

Now at life's wheel Etain the day-long sings;
Not loud, but low as one who musing waits
An hour, whose promise in her deep eye springs
In keen transfiguring light that contemplates
The mystery of small, familiar things
Made great with gleams from hidden beacons lit
And strange with rumours of the infinite.

This earlier poetry, whose ancestry runs from Sappho to Keats

and Shelley, radiates the worship of beauty. It has the sensuous appeal of song from far-gone days and a world of elemental purity, that gave men's hearts the power of uttering words as if for the first time, of naming things with sounds that have thrilling echoes.

There is a youthful leaping of the heart in *The Marriage of Lir and Niav* that we hardly find in the poetry of William Morris or the almost contemporary *Saga of King Lir* by George Sigerson.

Hence! hence! Fling out the oars!
spread wide the sails!
The noise of billows buffetting dipping
prows
Sings in my ears and cries: The
sea! the sea!

The cosmic transcendence of his imagination runs through both song and story. A tender dream to him comes

Like the sweet echo of a chant of
love
Heard once, before the gates of birth
had closed
Upon the music that has built the
worlds.

So today
Our hearts have mingled. Yet within
my own
There moves the first faint stirring
of delight
Past speech, the first low murmurs
of a song
Whose end is in the stars.

There are moments in the primeval exultation when he seems to be speaking to us in this hour of disaster—speaking with the strange power of briefest words:

What joy is in the chant
Of what is done save when it nerves
the arm
Of those who do? for doing is all in
all.

And everywhere there is the command of gnomic wisdom mingling with the interplay of sudden revelations of the enchantment of the ancient springs of life.

There is an astonishing wealth of symbol and metaphor enriching the unresting flow of his verse, a gracious dower evoking what constantly becomes a turn of surprise in the reader. This is enhanced by verbal ingenuity which rarely runs to the extremes of two of his favourite poets, George Meredith and Francis Thompson.

He is master of the full gamut of diction, from the simple talk of Irish peasantry and pleasantries to the full resonance of the classical and Provençal inheritance of English poetry since Spenser and Sidney. And his nimble and adroit mind enables him not only to seize upon suggestions but to invent many a new and intriguing turn of expression.

To the end he wields the same wizardry, but the full sail of the earliest verse, in the breeze of the sunfire of youth, has given place to a serene mastery of terse and tense utterance suffused by a mellow fragrance, in which he at times excels all but the rare best of the two Irish poets with whose

names his own is linked by golden bonds.

He has made his home in a nook of the Nilgiris—a delectable sojourn in a poet's progress—and that, too, is a gift to India. His poem on that garden with the heavenly outlook over broiling plains far beneath is a corner of Eden itself. He tells of the gardener Eve, whom God sent to give that neglected paradise what most it lacked:

Essence of crumbled stone
And rotted rose;
The richness death alone
On life bestows.

So that bud, leaf and flower,

Touched by a power benign,
Gave without stint
Wonders of shape, design,
Perfume and tint,
So richly interfused
That, eyes aslant,
Adam, observing, mused
And made a chant.

This chant of Adam is the crowning one of many he has written in praise of Eve, under whose quickening touch, calling from their sleep

The lovely things the great musicians
spake,

so many hearts in India have been
reawakened to joyous endeavour.

POEM

On the peak-shadowed shoulder of a hill
A silent pool of peat-brown water lies,
Born of a brook, cloud fed, whose lively rill
Falls from the austere heights in shattered stream.
Light in the amber depths now lives, now dies,
As fin and speckled back flash and are still.
In cool recesses, pebbles lie a gleam.

From long communion with the mountains old,
The call of birds, the soft caress of snow,
The silent frost, the sun's enlivening gold,
The gentle fall of earth-renewing rain,
The purifying winds, the tempest's blow,
The deeps of its pellucid glow enfold,
Serene and far, long years' mysterious gain.

When ardent eve adorns the purple steeps
And the high clouds are burnished and alight,
O'er folkless moors and barren, rocky keeps,
The little wind from out the burning pure
Of sky-lost Monadhliath¹ brings the night:
Awakes the pool, aflame its amber deeps;
Fire answers to Fire.

D. M. W.

¹ A range of mountains in Invernesshire. Pronounced like "Mona Lisa" without the "s."

NOTES ON THE INTUITION

I. A LESSON FROM THE CHILD

BY D. D. KANGA

DR. MARIA MONTESSORI was the first to discover the sensitive periods of infancy and to make use of them from the point of view of education. This may be considered an epoch-making discovery and will bring about a revolution in our methods of teaching.

Dr. Montessori speaks of two periods in the child's education :

The first period between 0 and $2\frac{1}{2}$ or 3 years is called by her the spiritual embryonic period when the child learns naturally, involuntarily, without tiring ; for example, the language of the people amongst whom he grows and is brought up. This is indeed a marvel when we consider how difficult an adult finds it to learn a new language.

The second period between 3 and 6 years is called the conscious, voluntary acquisition period, when the child consciously makes use of his creative powers if a suitable environment is given to him ; in this period his mind is just beginning to function ; if a suitable environment is not given to the child then he becomes imprisoned in his body and does not grow intellectually and spiritually as he did between 0 and $2\frac{1}{2}$ or 3 years.

Dr. Montessori, in referring to the first spiritual embryonic period of the child, has more than once expressed a wish as to how wonderful it would be if we adults could learn naturally, without tiring, the different sciences and sub-

jects of study which we learn so laboriously at present, as the child learns easily in his embryonic period, by simply living and moving about.

I see in this teaching of Dr. Montessori some resemblance to that given in the Theosophical literature in connection with acquiring knowledge by intuition.

There are two avenues for acquiring knowledge. One is by *tuition*, which is the ordinary method followed at the present day in schools and colleges. Here the senses are made use of, the mind is most active, and help is taken of external apparatus. The other method is by *intuition*, where external apparatus is not used but the person transforms himself into a suitable apparatus by certain training and discipline, so that he is able to respond to subtler vibrations coming from his environment, the outer world, and to acquire knowledge by a flash of light as it were, without going through the laborious mental, ratiocinative processes.

Two conditions are necessary if this method is to be successful—one is purification, the other is poise, balance.

By purification is meant the purity of the person, *i.e.*, his vehicles, namely, his physical body, his desire body and his mental body ; in other words, the person should have a clean physical body, pure and open mind, and pure and unselfish desires. Poise or balance

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means that his mind must be controlled, open, pure and passive ; it should not be active, nor should it be disturbed by any emotions, neither elated by success nor depressed by failure, etc.

When these two conditions become fulfilled in a person then he begins to become intuitive and acquire knowledge consciously and voluntarily and with a deliberate effort of the will.

The child does the same thing in his spiritual embryonic period, but unconsciously. How is the manifestation of this marvellous power in the child between 0 and $2\frac{1}{2}$ years explained ? My humble submission is that the child fulfils the same two conditions, namely, he is pure and his mind is passive and still. The child shows us what we adults should do if we wish to perform the same feats which he does in the earliest period of his infancy. This phase of the child's life I may call the unconscious but the most intuitive period of his life. If the adult wants to be consciously intuitive let him become as pure as the child and let his mind be as passive and still as that of the child's.

Dr. Montessori calls the child a Messiah, and so verily he is from this standpoint, for he shows us how to liberate ourselves from the shell of the

lower mind in which we are imprisoned and burst through it. It should be noted here that in the order of evolution the intuitive faculty comes after the mental faculty. "Intuition," says Radhakrishnan, "takes intellectual conclusions to a deeper synthesis. Intuition is beyond reason, though not against reason. . . Any sound rationalism will recognize the need for intuition."

The tendency of the intellect is separatist and discursive. The characteristics of the mind, particularly the lower, analytical mind, are knowledge (not wisdom), intolerance, competition, domination, exploitation. The characteristics of intuition are wisdom (knowledge wedded to love), union, co-operation.

The child shows us that we should not stop at the mind stage but go beyond it to the stage of intuition. The goal the child places before us is that *the present method of acquiring knowledge by tuition should be supplemented by the method of intuition*. If we wish to bring about a change of heart and consequently a new world order, then we must see that both intellect and intuition should work together and that we should try to learn the technique of doing so from the child.

II. THE MONTESSORI SYSTEM

BY H. L. S. WILKINSON

"It is a characteristic of the intuition that it comes to truth not through any process of mind, but by some development within the soul's nature. This wonderful door to knowledge concerning all life is opened by the child" ; so said Mr. Jinarājādāsa at the closing of the Second Montessori Teachers' Train-

ing Course at Adyar. He added : "It is this significant conception concerning the child that Dr. Montessori has introduced into our thought."

But what is the Montessori System ? Undoubtedly the quickest way to answer that question is to turn to that best of all Encyclopædias, *The Encyclopædia*

Britannica, and look up what it has to say on the matter. From this we learn that the Montessori System is a method of education that allows the child freedom to educate himself by experiments which, while they train and co-ordinate the powers of touch, sight and movement, turn the process of learning into a sort of play or adventure and keep the child perennially interested. All this in contrast to the old method of forcing upon the child's attention knowledge quite unrelated to his understanding of life and which he has no means of examining and testing for himself. To quote the *Britannica*, under the old system Dr. Montessori "found the children reduced to immobility in the class-room like rows of butterflies transfixed with a pin! Such children, she declared, were not disciplined but annihilated."

Most educationists have eyes which see not, but Madame Montessori was that strange exception, a teacher with eyes that saw not only as a teacher *should* but as a child *does*. Hence the marvellous success of her method, which allows Nature to teach in its own way, with a little help from the understanding grown-up. She discovered that her method had the strange result of making the learning reciprocal, so that the child taught the teacher even while the teacher taught the child. That is to say, intuition developed as a result of the interplay between them.

So enthusiastic was Dr. Montessori at the result of her method, that she called the child *un piccolo Messia*—"a little Messiah," said Mr. Jinarājadāsa, and added: "As the child is observed

with the Montessori technique, with that sense of dispassion such as one uses when one observes a rose-bud blossoming into a flower, that attitude brings about a change in the mind of the teacher. This change can best be described by saying that the teacher becomes intuitive. The teacher thenceforth begins to understand life, not in the light of teachings received from others, but because of a marvellous change in himself or herself."

What an illuminating discovery! *O, si sic omnia!* one feels inclined to say. Would that all teachers were Montessoris from now onward! How different was the lot of ourselves! And clearly one remembers how, when one had, after much struggling and many tears, managed to master a certain amount concerning past and present aspects of life, one said to oneself: "Well, why was I not taught in this way at first?" This criticism seemed especially to arise on mastering the problems and theorems of Euclid, for there one is not forced to accept any statement on trust, or on authority, but is given a key which opens all locks, so enabling one to satisfy oneself as to the correctness of the information, and slowly, step by step, to build up for oneself strange and beautiful discoveries concerning space. *Then*, one really began to take an interest in learning, and to see it as the unfolding of a most wonderful and engrossing romance.

No wonder Mr. Jinarājadāsa said that Dr. Montessori "has contributed to the whole subject of education an idea which is utterly revolutionary, not only of education but of every possible conception concerning life."

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Happy New Year to you, sons and daughters of Israel.

Five thousand years and two have passed since you began to count the years and build your great tradition.

Christendom is young. Less than two thousand years have passed since Hebrew genius flowered by the shore of Galilee in one who taught the wisdom of the Synagogue to all the poor and dispossessed.

The roots of Christendom are deeply planted in the Jewish faith. The pagan world was old and tired; the gods were dead and all philosophies were in decay.

You gave through Him a nobler way of living. You were the inspiration and the builders of a faith that shall endure forever.

You cannot now accept Him in the way a Christian does—with reason; since the sins committed in His Name have made your history one of bitter persecution.

You cannot understand the rigid crucifixes with the tortured form of Christ hung in the aisles of the churches, nor can you comprehend how one long dead can still in spirit be the inspiration of the living.

We all have sinned, so who are we to make your lives a form of hell? . . .

Forgive us for our blind refusal to appreciate the contributions you have made throughout the world in all the arts and sciences.

Perhaps it is because you shed so many tears that you can understand the art of song and laughter.

How poor that land becomes which prisons you within a ghetto—or stifles all the rare gifts you possess.

How mean and petty they who dare to point a finger at the Star of David, reviling falsely all the ones who hold it sacred!

Your enemies are ours. First they persecute you, then any man who dares oppose their vicious doctrines.

Let each man live in peace, according to his folkways; in tolerance, with understanding for his neighbour's point of view.

Let each man share from his abundance; to help all needy everywhere. From each according to ability, to each according to his need.

A world thus built on faith and justice will have no place for crime and war. So shall you find peace.

A Happy New Year to you all, and may the coming year bring happiness and blessings in abundance.

DOROTHY HORLACHER

Wife of the Methodist Minister of Sheepshead Bay, Brooklyn, N.Y., U.S.A.

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between Good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



ON THE WATCH-TOWER

BY THE EDITOR

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

THE ORIFLAMME OF VICTORY

THE great news, the heartening news, has come that Japan is hurling herself down into destruction. Her impious attack on China and her abandonment, under western influence, of her own traditional mightiness have brought upon her her nemesis. She may survive this war, but she will cease to be of account; and thus a great nation will follow in the wake of many other great nations which, untrue to themselves, have been inveigled on to the path of ruin, to be acclaimed no more, to crumble into ruins and disappear in the dark

mists of oblivion. Somewhat of Japan's culture may survive, for there is much that is beautiful in it, and the beautiful never dies. But the Japan of physical power will be no more, broken upon the wheel of cruelty and greed.

There may be hard times in store for Britain and the United States until the evil forces which have gained dominance over Japan are crushed as they are being crushed elsewhere. There may be suffering and devastation. But Victory is sure, as sure over Japan as it is sure over Germany and Italy and their unhappy dupes.

But what of India?

THE CALL TO INDIA

Shall the action of Japan have no effect upon India's present lethargy?

Shall the ears of India continue to be deaf, and the eyes of India continue to be blind, to the Glory of the Call that comes to her from her Rishis and her Saints, from her Saviours and her Heroes, to awaken to the immediate splendours that lie before her for her own refashioning and for the rebuilding of the world?

If only the spirit of Britain could be the spirit of India!

If only Britain could call India to stand side by side on equal terms with her! If only India's leaders were endowed with vision!

Britain is today face to face with the supreme moment of her life.

How does she meet it?

With the eager sacrifice of her all—with her men, her women, and even with the hope of her Future, her Youth.

All are called. All eagerly respond, for they love their Motherland, not because of her splendours in days gone by, but just because she *is* their Motherland and without her their lives would not be worth living.

Would that this were the spirit of India!

It would be were Britain to extend the hand of equal comradeship to India, and if India's leaders could

lead their land into unity and singleness of purpose.

Some there may be in Britain who ardently feel that she must not be less splendid today than heretofore, and therefore happily give their all.

Some there may be in Britain who know that if Britain and all she stands for dies, there will be death for all the world, and therefore happily give their all.

But those who make the sacrifice cannot bear to think of their loved land being devastated by the unholy feet of ruthless barbarians, nor can they bear to think of the evil ferocity which will surely overtake them and those they love if there be no perfect sacrifice to guard the sanctuaries of their homes, their peace, the beauty of the country-side, the living memorials to honest industry which are their towns and cities, the ever-present force of their traditions, and above all their hardly won but honourably exercised freedom.

Would that this were the spirit of India!

It would be, were Britain to know her duty to India and fulfil it, and were India's leaders alive to theirs.

The whole world sees Britain today girt about with sacrifice. The Call went forth to all without exception, and all without exception have answered it as it had to be

answered if Good is to live and evil is to die.

What of India, then?

A SUPREME MOMENT

Is not India today face to face with a supreme moment in her life?

Is she not face to face with a tremendous parting of the ways—either to travel on the way which shall cause her to become a Nation united in holy purpose and in dedicated power, or to continue on that way on which she remains a servant people, unable to rise up from slavery because each hapless child of the Motherland has perforce been constrained to love her far less than himself?

The spirit of India is being deadened by the many factions in her midst and by their leaders, so many of whom think less of India and more of their personal predilections.

Above all is the spirit of India being deadened by the lethargy, the inevitable lethargy, of the masses of the people who live in their village homes in destitution, far, far away from those unrealities which men aloof in high places erect into fetishes, worshipping them and requiring them to be worshipped.

Wonderful it is that the spirit of India is not dead! It would be dead, but that the spirit of India can never die.

What do these masses of unfortunates care about Satyagraha, or about Dravidistan, or about Pak-

istan, or about any other panacea for India's woeful ills?

Helpless as these masses already are, hopelessness alone is left to them, and they sink back into it because there are none to lead them upwards and onwards into hope, and into courage to make their hope bear fruit.

And the Youth of India, in whom there should be, especially in such times as these, the most intense practical patriotism, in whom there should be sparkling enthusiasm and burning devotion: this Youth, *through no fault of their own*, have failed to strengthen their country in the moment of her great distress, making noisy clamour a substitute for service and goodwill, and irreverence with all its ugly progeny a substitute for nobility and great-heartedness.

Patriotism has become degraded into purposeless noise, and thereby is India becoming poisoned by the frustration that must needs follow.

INDIA MUST AWAKEN

Yet all the time India remains face to face with a supreme moment in her magnificent and eventful history, no less than Britain. India, too, must either live and grow, or she must die indefinitely.

Britain is in the very grips of fate, terribly but finely awake to the crisis in her destiny, while India—in large measure because of Britain's misgovernment—hardly knows she

is alive, hardly knows that she stands at the edge of a world precipice, and is thus asleep while Britain surely guards her against the awful devastation which would ensue were Britain's protection to cease?

Is Britain compulsorily virile because so little, yet so much, stands immediately between her and her soul's annihilation, and because to great leadership is brought great sacrifice?

Is India impotent because she is led to worship man-made idols and not God-made Truth, because she has been misgoverned for a century and more, and because to distracting and essentially selfish leadership there is, and can be, no other response than deafness of ears and blindness of eyes?

Let there be truth about these things, not camouflage, not fear, not self-deception, not cringing, not pandering to crowds, nor any calculated following of person or cause.

For out of the truth about these things may come an awakening of the spirit of India, as the spirit of Britain has become awakened as her people are more and more face to face with the grim starkness of Truth.

The spirit of India in her own home might still be, shall be, we pray, as the spirit of Britain in hers.

India has all that Britain has, and many will say—more.

India's past is no less than that of Britain. Is it not infinitely more?

THE WORLD NEEDS INDIA

India's future may be no less splendid than that of Britain. May it not be even more?

India's power to sacrifice is no less mighty than that of Britain.

And if only she could know it, the urgency of her crisis is itself no less than that of Britain. In sacrifice Britain is becoming a truer Brotherhood than ever she has been before.

So might it be with India, and all the more with Britain's active understanding.

In sacrifice Britain is conquering the evil that assails the world, and by her side stand her noble Allies, now blessed by the adherence of the United States of America, and with a measure of support from India herself.

India should without reserve, with all her strength and all her whole-heartedness, be shoulder to shoulder with these implacable foes of evil. And to this end Britain must place an unreserved and active trust in her comrade-nation.

In sacrifice Britain and her fellow-nations are assuring to themselves destinies of greatness.

So should it be with India.

But India is being led astray, for many of her leaders have failed her. On this Day of Judgment they have

been found wanting, and have caused India to be desolate.

Britain, too, has failed her. But Britain can still redeem her failure, and so can these leaders of India.

For so urgent is the need of the world for a great and united India that I see the Lords of Destiny staying their omnipotence from hurling down upon the world the lawful thunderbolts of the Eternal Law from which there is no appeal.

INDIA NEEDS A LEADER

There is still time for India's awakening.

There is still hope for India's awakening.

There is still time and hope for the world to become safe.

Britain and her Allies conjure up the time and the hope from out their stupendous sacrifices.

Let India seize both time and hope and complete in equal comradeship with Britain and her brethren the redemption of the world.

Let India help to seal the doom of Germany and Italy and Japan, thereby helping to free the world to take another upward step on the ladder of evolution.

But India must awaken into solidarity, and Britain must do her duty to India.

India must throw off all lesser allegiances—to Satyagraha, to Pakistan, and to all else that divides her from her unity and makes her

impotent as she is today. A house divided against itself cannot stand.

Britain must throw off all false and destructive allegiance to prestige and precedent and false sense of superiority.

India must cry aloud and with no uncertain voice for a leader, for leaders, who shall lead her to unity and to an abandonment of the fatal policy of non-participation in that World War which is indeed her war, but which might be a war on some other planet altogether so far as many in India are concerned.

ALERT! THEOSOPHISTS

For my own part, I look first of all—naturally so, since I am President of The Theosophical Society—to Theosophists to be among those who answer India's cry.

They must have the courage, as they have the wisdom, to draw India's divergent elements into an unbreakable solidarity.

They must draw together Hindus and Muslims into an unbreakable comradeship, as some of my fellow-members are doing so finely in Behar.

They must have the courage constantly to urge the people of India to range their Motherland unequivocally side by side with all other forces which seek the triumph of Good over evil.

They must draw India and Britain into close unity and common purpose.

Theosophists, with all the wisdom of Theosophy at their disposal, with the magnificent example of their own great leaders in every field of human activity, and with that knowledge of the great Plan of Evolution which has been vouchsafed to them because they stand for Brotherhood, for Understanding and for Truth, have no excuse for identifying themselves with the prevailing lethargy and disunion, nor for allowing themselves to be led down blind-alleys of death.

Theosophists are endowed with leadership—not perhaps with the greater leadership of a Besant, but surely with a measure of leadership because they are Theosophists and members of The Theosophical Society.

Now is the time for them to use the Theosophy which they have been studying to lesser ends for so many years. Now is the time for them to use the membership of The Theosophical Society which for so long may have been fortifying them.

Today is a Day of Judgment, and therefore *a Day of Action!* I call upon every Indian member throughout the country to come to the Alert and to give of his Theosophy and of his membership of The Theosophical Society in terms of leadership of his fellow-citizens to become a united nation in free and equal alliance with Britain, and to hasten the war to the Victory of Righteousness.

THE CALL IS URGENT

In addition to my general Presidential Address I am thus moved to address my Indian fellow-members regarding the urgent duties which have been theirs for many years, but which are very specially theirs today, in the service of India and of the world as a whole. Our Indian members, in their Lodges, in their Federations, in their Sections, in their Groups, and in themselves individually, must help their nation to solve her problems. They are urgently called upon to apply their Theosophy to the needs of India, to lead their Motherland out of her present disunity into a splendid solidarity, and to help to build a mighty Commonwealth of the East and of the West.

Dr. Besant has heroically and with the wisest possible statesmanship shown them what they can do in every department of India's life. She has left for us all the mighty example of her noble life, the stirring call of her innumerable activities, and a great array of most inspiring addresses. The magic word "Besant" should conjure out of us our most valiant, patriotic and wisely conceived efforts, or our protestations of reverence and devotion are hollow and unreal.

I repeat that this is a Day of Judgment, and any Indian member who does not work his hardest to help India out of her present static stagnation and to draw her near

to Britain, using his Theosophy to this end, is but a Theosophist in name, and is neither a true student of Theosophy nor a true member of The Theosophical Society.

EVERY ONE MUST RESPOND

The Masters have not lavished the wealth of Their Wisdom for his own personal use alone. They have not sent into the world Their great messengers—H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and many others—for his personal edification alone. They have thus honoured him that he may also be a messenger of Their fortifying grace. Blessed himself, his gratitude to the Masters demands that he shall, even though but in a small way, bless others.

What are the members of the Indian Section doing to be worthy of their membership?

In most parts of India there is the grave problem of the relation between Hindus and Muslims. Upon the solution of this grave problem Indian Theosophists must bring to bear all the strength of Theosophy and of the three Objects of The Theosophical Society. Every member must be busy. Every Lodge must be busy. Every Group of Lodges must be busy. Every Federation must be busy. The whole Indian Section must be busy. There is no excuse for any Theosophical force in this country not in

a measure to be expended upon this problem of problems. Even if the situation between the two great communities be here and there harmonious, more can always be done to make it more harmonious still. There is no future for India without a solution of this problem.

What is every Indian Theosophist doing to help India to become a united nation and to fulfil her joint destiny with Britain? This is not a question of party politics. It is a problem well within the power of Theosophy and membership of The Theosophical Society to solve, if only our Indian members will apply their Theosophy and their membership to its solution. Theosophists must be ready with their Charter of India's political and all other Freedom in free alliance with Britain, or with more than one Charter if they be so minded. In truth, Theosophy and the spirit of membership of The Theosophical Society contain the Charter as Dr. Besant has over and over again disclosed to us through many a long year if only we had the eyes to see and the wisdom to understand. So far, we have been blind and without understanding. But the opportunity to see and to understand is once more ours. Shall we seize it, or shall we miss it and be regarded with sad pity by the Theosophist generations which shall come after us?

EVERY ONE MUST FIGHT

Germany, Italy and Japan, together with their dupes, are now arrayed against The Theosophical Society and against Theosophy. Where these three powers for evil hold sway there can be no Theosophy and no Theosophical Society. There can be no reverence for the Masters. There can be no free search for Truth. There can be no Brotherhood. There can only be irreligion, hatred for all that is sacred, tyranny and oppression of the most evil kind—bestiality in all its many awful forms.

Is the world to become subject to these? Is India to become subject to these? Not if Theosophists can help to prevent it. And Theosophists are helping to prevent it all over the world.

But nowhere must they be more active than in the sacred land of the Motherhood of the world, of the Repository of all Truth.

Upon the answer by India to the Call of the world so very much depends, and upon the answer by Indian Theosophists so much must therefore depend no less.

With whatever arms they may choose to equip themselves Indian Theosophists must be ardent in their leadership, fighting for that Righteousness whose call for succour rings loudly, and I pray irresistibly, in their ears.

They may fight with all the intentness of their wills.

They may fight with all the keenness of their minds.

They may fight with all the sweep of their emotions.

They may fight with physical weapons.

But they must fight.

They must fight, in the noblest sense of this word, in its Shri Krishna sense, for India's organized and wisely constituted freedom.

They must fight for India's complete participation in her war.

They must fight for an India side by side in equal partnership with Britain.

They must fight for the renaissance of India's immemorial culture and of her great system of education—India needs a Magna Charta for this as well as for her political renaissance.

But they must fight.

CERTAIN OF VICTORY

And that they may fight in the certainty of Victory they must be inspired by noble character, for there can be no Victory without a renewal of character. Theosophists well know what are the ingredients of a noble character. They have but to read *At the Feet of the Master*. Let them anoint themselves with the holy oils of dedicated and resolute character, and they shall go forth to meet all obstacles under the Oriflamme of the Masters, and Victory shall be theirs be it failure or success.

It may be defeat for them and for today. But for the Theosophist there is always a tomorrow for Victory, and the sooner will tomorrow come if they have served faithfully today.

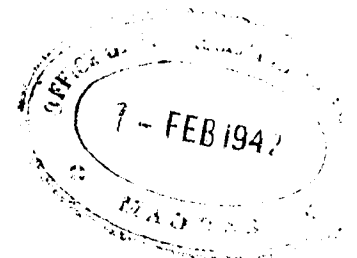
Let them pay less heed to the duties of others, whether they perform them or neglect them.

Let them do their duty, unhesitatingly and ceaselessly.

So shall they show their gratitude to the Masters for all the peace and happiness wherewith Theosophy and membership of The Theosophical Society have blessed them.

They can do no less.

Georges Arundale

**THAT MYSTERIOUS THING, "CULTURE"**

BY C. JINARAJADASA

A great deal is said and written about a mysterious something called "Culture." Many people have tried to define it, but the word apparently covers so many aspects of life that no one definition is satisfactory. But we all do mean something which is to be admired and imitated when we speak of a "cultured" man or woman.

I think we all take for granted that such a man or woman speaks correctly, that is, the language follows the rules of grammar. Of course, there are in ordinary speech many phrases which everybody uses, which do not seem exactly polished, in fact are of the nature of slang. But grammatically those phrases, often crisp or contracted, are correct. A cultured man is not bound to avoid common phrases. But he is bound to avoid ugly phrases—ugly in imagery and ugly in sound. It is interesting to note that one finds here and there peasants and other simple-minded folk who are cultured to some extent, even if their phrases are not strictly grammatical. Why is a simple farmer often really cultured and a college graduate is not?

Is it because Culture is not the result of a mental process alone, but requires elements of the heart as well? It seems to me that when

we examine cultured people of many lands, who have different race traditions, the root of Culture consists in an attitude of the heart, which then gives a direction to the mind.

One characteristic which predominates in this attitude of the heart, and so of the mind, of a cultured man or woman, is the readiness to admire, rather than the readiness to condemn. A cultured man does not condone evil or shut his eyes to whatever is defective. But somehow, as if by instinct, his attention is held first by what is to be admired, and only afterwards his condemnation, his criticism, finds a place.

However, such is our competitive civilization today that our natural instinct is to present an attitude of depreciation towards things which are different from those to which we are accustomed. When something new—a new idea, a new object, or even a new person—is presented to us, our first remark to ourselves is: "How *curious*!" We may be outwardly polite to the new person, but inwardly the reaction is somewhat: "Who on earth are you?" There are very few of us who spring forward with cordiality to anything new or unknown.

The beginning of Culture, both in a college graduate and an unlettered peasant, is when the heart says in the presence of anything new: "How *beautiful*!" In just that recognition of a quality of beauty, however slight the beauty and however faint its recognition, lies the root of Culture. When "How beautiful!" and not "How curious!" becomes a man's attitude towards all objects and events in life, then the sense of culture steadily grows from day to day. The mind can then attend the heart as an excellent aide-de-camp, that is, an "assistant-in-the-field of battle," to take orders and see that they are carried out.

The Greeks did not talk of "Culture." Their civilization was such that every boy and girl was so surrounded with beautiful phrases from the old poets (like English home life in the old days was with phrases from the Bible and Shakespeare), and with beautiful figures everywhere, specially statues (which was never the case anywhere else except in Greece), that Greek youth had an instinct for culture. So youth there sought in all things what they termed *Arété*—virtue, noble self-expression, honour, all these are implied in that one word; they did not plan to be "religious," but to be *just*. For Justice to the Greek was the expression in daily life of his realization of the Divine as the Good, the True and the Beautiful. And the Greeks succeeded in their search, and the Hindus and Chinese in theirs, and the best men and women of every land in their search, because the first impression about a thing or person was: "How beautiful, how noble, how lovable."

TOWARDS A STABLE POLITICAL SYSTEM

BY RADHAKUMUD MOOKERJI, M.A., Ph.D., M.L.C.

[First Convention Lecture, Adyar, 26 December 1941]

DR. ARUNDALE

as Chairman, introduced the lecturer:

Friends: it gives me the greatest pleasure to introduce to you, if any introduction is at all necessary, Professor Radhakumud Mookerji, a very eminent historian and economist who has very kindly come to Madras to speak to us on a subject he has made all his own. We who are members of The Theosophical Society are always happy to hear authoritative pronouncements on any subject of importance. We want to profit, we want to understand. It is, therefore, of particular value to us that we should have an authority such as Professor Mookerji to speak to us...

THE NEED OF A MOTHERLAND

THE STABILITY of a political system or a State depends upon the degree of loyalty it can command in its citizens or nationals to its integrity, individuality and independence. The moral or spiritual factor counts more for its stability than any other factor, military or economic. Patriotism or nationalism cannot grow in the air but must have its roots in Mother Earth.

It can only grow round a country as its centre. Just as the soul of an individual unfolds and expresses itself in and through a physical vehicle, *vāhana*, or the body, the soul of a people also must embody itself in a country which it can claim as its own and exclusive possession, and the means of its self-expression. A Nation, like the Individual, rests on a physical basis by means of which it manifests and asserts itself as a real existence and factor in the political world. The primary requisite for the birth and growth of a Nation is the certainty, fixity and permanence of its place in the Sun, and when *that* is secured, the other formative forces of nationality will emerge and come into play in due course. A common Fatherland is preliminary to all national development; round that living nucleus will naturally gather all those feelings, associations, traditions and other elements which go to make up a people's language and literature, culture and religion, and thereby establish its separate existence and

individuality, demanding its preservation and independent development as a cultural unit of value to humanity. The unifying influence of a common country, of common natural surroundings, of common economic conditions, is irresistible and will prevail against all disintegrating and dividing factors such as differences in manners and customs, language and religion.

History does not testify to nomadic peoples making much progress in civilization until they rid themselves of their migratory habits and become a settled people bound to a fixed habitation.

MOTHER INDIA

The people of India, to whom the westerns first applied the designation of Hindus, were possessed of sound political insight and instincts, and made the correct start in history by first acquiring for themselves a country which they could call their own and build up freely as their Motherland by their service and sacrifice. At first, India meant only the land of the Sindhu which Darius I, the powerful Achæmenian Emperor, spelt as *Hindu* in his Bahistan inscription of 516 B.C., and which the Ionian Greeks (*Yavanas*) took as *Indos*. Thus arose the terms *India* and *Hindu* in history to indicate a country and its people without any reference to its religion. In course of time, the India of the Indus or Sindhu began

to extend and to expand in the freedom of its geographical boundaries right up to the seas, in different stages and ever-widening circles, designated by their different names in the Sanskrit works of different ages. In the *Rigveda*, in its *Nadī-stuti* (X 75) Mother India is worshipped and visualized no longer as the land of the Sindhu as it appeared to the Persians, but as a much larger expanse watered by several rivers enumerated from east to west, such as Gangā, Yamunā, Sarasvatī, Shutudri (Sutlej), Parushni (Irāvatī, Ravi), Marutvridhā Asikni (Chenab), Vitastā (Jhelum), Ārjikiyā and Sushomā. The nucleus of the holy land called *Brahmāvarta*, which lay between the Sarasvatī and the Drishadvatī and was the home of Rigvedic learning and culture at its best, expands in the course of history into *Brahmarshidesha*, comprising Kurukshetra and the country of the Matsyas, Pāñchālas and Shūrasenakas (*Manu*, II 19); and this again into Madhyadesha, between the Himalayas in the north, the Vindhyas in the south, Prayāga in the east, and Vinashana in the west; and further into Āryāvarta, lying between these two mountains, and extending as far as the eastern and western oceans (*Manu*, XXI 22), "that land where the black antelope naturally roams!" At the same time, the Vedic political ideal as expressed in the *Aitareya Brāhmaṇa* (VIII 20) was the

extension of the country up to its limits in the ocean under the dominion of a sole, single sovereign aptly called *Ekarat*. Thus ultimately the whole of the Indian continent from the Himalayas to the sea came to be assimilated by the Hindus as their indivisible mother country to which was applied the new appellation, *Bhāratavarsha*. The Purāṇas understand by the term *Bhāratavarsha*, "the country that lies north of the ocean and south of the snowy mountains." The leaders of thought in ancient India now addressed themselves assiduously to the supreme and sacred task of spreading among the masses and millions of India a living sense and conception of what constituted their mother country as the object of their national worship. The founders of her religious systems were busy formulating national prayers by which Mother India was to be visualized and contemplated in worship.

SACRED RIVERS, MOUNTAINS, CITIES

The contribution of the Hindu to political thought is the deification of the Motherland. The mother country is adored as the great Mother of all mothers. The national Sanskrit utterance is *Jananī Janmabhūmishcha Svargādapi garīyasi*, "the Mother and the Motherland are greater than Heaven itself!" The worship of the country is made a part of religion.

Hindu sacred texts define the physical and visible form in which this new deity of Mother India is to be envisaged in meditation. They present the *Viratadeha* of Mother India as comprehending the entire continent stretching from Kashmir to the Cape. This will be evident from certain significant prayers which are to be uttered in common by all Hindus, irrespective of their different sects or creeds. They give expression to a common national sentiment centring round the mother country. In one prayer, the country is called and invoked as the land of seven sacred rivers, Gangā, Yamunā, Godāverī, Sarasvatī, Narmadā, Sindhu and Kaverī, "the commingling of whose holy waters is contemplated to impart its collective purity to the purificatory bath prescribed before worship." But the immediate effect of the prayer is that the Madras who utters it at Sri Ranga on the banks of the Kaveri feels a bond of union with the Indian of the north-west who bathes in the sacred waters of the distant Sindhu, with the same prayer on his lips as worshipper of the same national deity. Another prayer represents a different angle of vision, from which the country is to be contemplated. The country is described as the land of seven sacred mountains forming, as it were, the ribs and backbone of the great mother. These are Mahendra, Malaya,

Sahya, Riksha (mountains of Gondwana), Vindhya and Pāripātra (western Vindhya up to the Aravallis). There is a third prayer offered to the country known for its seven sacred cities: Ayodhyā, Mathurā, Māyā (Hardwar), Kāshī, Kāñchi (Conjeevaram), Avanti and Dvārāvati (Dwarka), the givers of salvation (*Mokshadāyikāh*). The Hindus are enjoined by this prayer to visit these holy places, for which they have practically to go over the whole of India and think of it as their common sacred Motherland. Shankarāchārya, the great philosopher, an unbending idealist, purposely planted his four principal *Mathas* at the four cardinal points of the Indian continent: Joshi Matha in Badri-kedara up in the north, Govardhana Matha at Puri at the easternmost point, Shāradā Matha at Dvārakā in the extreme west, and the Shringeri Matha in the far south, so that by visiting these the pilgrim will know every inch of the sacred soil of his vast mother country. In fact, Hindu sacred literature has covered the whole of India with a net-work of holy places connected with one or other of the three principal Hindu deities, Vishnu, Shiva and Shakti. The worship of Shakti is located at fifty-two *Pīthasthānas* or centres of pilgrimage distributed throughout the country. Innumerable are the sacred places dedicated to the worship of Shiva and Vishnu.

RELIGION AND CULTURE UNIFY INDIA

It would appear that this religious conception of the mother country as a sacred entity has no place for its secular divisions into the so-called Provinces and States. Religion has no place for such divisions, which only operate on the material plane. Spirit conquers Matter. That is why Dwarka in the State of Baroda is as dear and sacred to the Hindus of all parts of India as is Puri in the British India province of Orissa, or Benares in U.P. The continental sacredness of Amarnath in Kashmir vies with that of Rameshwaram at the southernmost point of the Madras Presidency. Every Hindu will flock from all parts of India to Gaya as the place marked out for the worship of Ancestors. Religion makes short work of all barriers, geographical, social, political or economic. Loyalty to India as a whole transcends all local or sectional loyalties as the supreme religion. Thus the Hindu has given to citizenship a most stable basis in religion and spirituality. The federation of the whole of India which is politically divided into so many States and Provinces has been an accomplished fact of Indian thought through the ages. The indisputable geographical unity of India, which is isolated from the rest of the world by its unmistakable boundaries and undisputed

frontiers, has been moulded by its history into a distinct cultural unity. The country becomes a spiritual entity because the spiritual enters more into its conception than the material. The country is adored because it is the embodied type of a living culture.

Indeed, one may say that the culture is one's country and the country one's culture! The soul moulds the body as the body expresses the soul, but the genius of the nation is a vast presence which transcends the actual physical or geographical embodiment, and in its ideal possibilities can indeed embrace the whole world of man. Thus the evolution of India as the mother country of the Indians has but followed the lines of the cosmic process revealing the Universal in the Particular and the Particular in the Universal. Here is no insular culture lacking in universality, nor a disembodied one which is homeless, and therefore infructuous and sterile [*Nationalism in Hindu Culture*, by R. Mookerji].

The idea is very well expressed by the late British premier, J. Ramsay Macdonald, in his introduction to my work, *The Fundamental Unity of India*, which was published as far back as 1914:

The Hindu, from his traditions and his religion, regards India not only as a political unit, naturally the subject of one sovereignty—whoever holds that sovereignty, whether British, Muhammadan or Hindu—but as the outward embodiment, as the temple—nay, even as the Goddess Mother—of his spiritual

culture. India and Hinduism are organically related as body and soul.

This initial Hindu conception of the country has inevitably had its own effects on its history. Where the country counts more for its culture than for material possession, it appeals less to the instinct of appropriation. There is more of disinterested sharing, more of community of life and enjoyment. There is a difference in political values. Stress is laid on an extra-territorial nationalism, on the ideal of a larger citizenship in the kingdom of the Spirit, on a catholic and cosmopolitan outlook. India thus early became the happy home of many races, cults and cultures flourishing in concord, without seeking supremacy or mutual strife and extermination. India thus became the land of composite systems in respect of race, language, civil and personal law, social structure and religious cult.

Indeed, there cannot but be differences of thought and belief, of manners and customs, among a people forming a sixth of mankind. But Hinduism through the ages has stood for a principle of comprehension and synthesis by which all such differences may be reconciled as parts of a common complex. It does not believe in a uniformity of thought and faith. The result is that Hinduism today, by a process of assimilation of different elements through the ages, is the

most composite complex, and comprehensive culture-system of the world, giving accommodation within its fold to peoples in all stages of social evolution from the lowest to the highest. Hinduism has solved the problem of colour more satisfactorily than the U.S.A. its Negro problem, or the South African Union its Indian problem. For these countries solve their problems by ignoring them and by a simple policy of separation and segregation, while Hinduism solves its problems by its principle of assimilation. It has treated the vast aboriginal peoples of India, numbering more than 30 millions, not by a negative policy of letting them alone, of segregating them, and avoiding contact with them. On the contrary, as a consequence of intimate and fruitful contacts, these primitive peoples have been dragged out of their isolation, their haunts in hills and the fastnesses of forests, to tread the paths of civilization opened up to them, and have been subjected to a process of assimilation into Hindu society. Most of these peoples have now become Hinduized, adopting for their worship Hindu Gods and Goddesses, a priesthood for their social life, and Hindu rituals, ceremonies and festivals, like *Holi* and *Divali*. Some of these, like the Hos, follow abstract Hinduism by calling their religion *Satya* or *Punya Dharma*, taught by Gurus,

by worshipping one God by *dhyana*, *japa*, or regulated meditation, wearing the sacred thread, bathing daily, abjuring dancing and drinking, and even giving up worship of idols or minor deities.

Hinduism by its comprehension and synthesis is one of the most potent forces for building up a Nation out of the most divergent elements.

A SYNTHETIC UNITY

India is thus very well prepared by her history and traditions for a reconciliation of the different elements entering into the social composition of the State on the basis of a comprehensive scheme of citizenship. Her own social composition favours the evolution of a synthetic unity. Out of her vast population of 380 millions, as many as 300 millions belong to one religion. This fundamental factor imparts to India a degree of social homogeneity which is rarely seen in any other country or State in the world.

The process of history has not made possible the evolution or construction of any State as a homogeneous composition or a social entity. There is no State in the world today which is made up of only one community. It has not been historically possible that political frontiers should coincide with social, racial and religious frontiers. It is far less possible in these days

of easy and free intercourse and communication between different nations and peoples and of facilities for emigration, colonization and settlement. Of late, the free movement of peoples has been subjected to restrictions by different countries and States exercising their sovereign power to control and determine their social composition. But this policy affects the future. For the present, every State in the world has been bound to accommodate different elements and communities in its composition. At the same time, every such State finds within itself one community which forms the major part of its population. It will naturally be called after it. That is why we have countries called Poland, Turkey, Germany or Ireland. That is why in Asia among the neighbours of India we have numerous countries designated after their respective majority communities: Afghanistan, Baluchistan, Turkestan, Turkmanistan; Arabistan, Luristan, Khuzistan, Kohistan, Kurdistan, Kafiristan, Seistan (*Shakas-thana*), Shahfistan, Faristan, Ardistan; or Usbegistan, Tadjikistan, Baltistan, Waziristan and Dardistan. That is why India also has been known as Hindustan. All these neighbours of India pay a compliment to her culture by attaching the suffix *stan* to their names. The term *stan* is derived from the Sanskrit *sthana*. The naming adopted

by so many countries after the Sanskrit manner shows how they have been India's good neighbours and have been influenced by her culture and civilization.

THE MINORITY PROBLEM

At the end of the last Great War, an attempt was made at a reshaping of Europe on the basis of the much abused principle of self-determination. This policy produced States like the Republic of Poland or that of Czechoslovakia. But even these new States could not be constructed out of one community. As a matter of fact, there is hardly any country in the world which is as large as India and yet is so homogeneous in its composition, being peopled so largely by only one community.

Thus the main problem of politics is the reconciliation of different elements and communities to a common citizenship as nationals of the same State. The ideal may be to create a State as a completely homogeneous unit, linguistic, racial or religious. But the ideal has not been a reality in history, Nature has ordained otherwise. It is also not physically possible to create a State after it. A State may be dismembered into fragments in pursuit of this ideal, but every such fragment will still be accommodating a number of Minority communities, along with the community in the majority, in the new State.

There is also an economic limit to the indefinite fragmentation and size of a State in obedience to a theory or ideal.

A saner approach to a stable political order lies another way. It is to own the unavoidable existence of Minorities in every State and boldly face the problems arising from them. These problems have been the eternal problems of politics and have been tackled in different ways in the different periods of history.

It may be recalled that in the eighteenth and nineteenth centuries, the governing principle of politics was the Balance of Power upon which rested the political equilibrium of Europe and the world. With the development of democracy and the quickening of political consciousness and sense of nationalism, it was soon found that the sources of conflict lay in less and less degree in the external relations of the States, but were growing up in their own internal conditions in which they were inherent. They did not lie on the surface, but lay deeper in the very composition and constitution of a State, and appeared more and more to lie beyond the scope and purview of any superficial international diplomacy.

A stable political order must depend upon the stability of its component and constituent parts. It cannot afford to keep a sore point in any State. The funda-

mental problem of every State is to unite its different elements in a common loyalty to its integrity and independence. Quislings cannot find a lodgment in a wholesome body-politic.

STEPS TO A SOLUTION

The first step towards a solution of the problem is to understand it fully. All conceivable differences between communities living under a common State may be brought under one or other of the three following categories: (1) Language, (2) Race and (3) Religion.

But, firstly, there is a limit to the recognition of a Minority. It should not be open to any group of citizens to declare one fine morning that it feels that it has vital differences with the rest of its fellow-citizens and then to set itself up as a Minority to claim special treatment and protection. At the end of the last Great War, this point was considered and it was agreed that a Minority to claim special treatment must be numerically large enough to form, as is stated in the Turkish Constitution, "a considerable proportion of the population." It was also agreed that this "considerable proportion" should ordinarily be not less than 20% of the total population of the State. This numerical definition of a Minority was due to the fact that, for a Minority of a smaller size, special treatment was not economically and

administratively possible. It is impossible for an administration to take cognizance of microscopic Minorities. It is not economically possible, for instance, to concede to a Minority its own school where its children may have their primary education in their mother-tongue, where the number of such children is too small to make the formation of a school possible.

The problems of Minorities forming a fertile source of political trouble were naturally considered in all their aspects, bearings, variety and complications at the end of the last Great War by the Peace Conference, which met in Paris under the leadership of President Wilson, and solutions of these problems were settled by the collective wisdom and statesmanship which that Conference had represented. The aim of the Conference was to establish a stable World Order on its only possible basis in the principle of self-determination. It was not, however, found easy to apply this ideal in the actual conditions that had established themselves in Europe in the course of history. It was not feasible to write on a clean slate. Political evolution had inevitably proceeded on other lines. The stability of a State, as already stated, must depend upon the degree of loyalty felt by its different communities to its integrity and sovereignty. The only scheme by which this spirit of loyalty may be produced in its

different communities so as to make them feel citizens and nationals of the same State, will be to give protection to the Minorities in regard to those interests which they consider to be vital and fundamental to their separate existence as Minorities, and, beyond this field of protection, to treat them as equals of the majority community so as to lead them to be merged in a common citizenship upon which the State is based.

Granting that no State can be a homogeneous composition and must accommodate within its borders different peoples and communities, there is no other way towards a stable system of peace and World Order but to produce in them the sense of a common loyalty by means of a comprehensive scheme of reconciliation.

The scheme has to be framed in a strictly scientific spirit of truth, justice and detachment. The differences between the several communities making up a State must be thoroughly analysed, and deeply probed and traced to their ultimate causes.

It has been already stated that no group or community in a State should be encouraged to make political capital out of the recognized principle of Minority protection. This tendency has to be checked by a definition of what constitutes a Minority as a political group

calling for special treatment and protection.

A MINORITY DEFINED

The numerical test of a Minority has been already explained. A Minority "must be sufficiently numerous to constitute an appreciable percentage of a considerable proportion of the country's population." This imposes upon a Minority certain fundamental obligations. It must not be at liberty to distribute itself through a country in any manner it likes, if it is to claim recognition as a Minority. Any special treatment which it requires for the protection of its particular interests, must be shown to be economically and administratively feasible. It must so distribute itself through the different parts of a country that it can register everywhere the minimum degree of density indicated above. Nowhere should it dwindle into thinness that is not recognizable.

Another feature of a Minority is that it must belong to the country permanently. This rules out immigrants. Immigrants as a Minority cannot claim protection because, as was pointed out at a meeting of the League Assembly, "they entered the country of their own free will, and by assuming the nationality of the country, undertook to conform to its internal legislation. Distinction should therefore be drawn between immi-

grants and original inhabitants who, having been transferred by treaty from one nationality to another, might constitute what was known as a Minority." As a matter of fact, the Minorities problem became more pronounced and acute in Europe after the last Great War ended by the Treaty of Versailles. That treaty undertook European reconstruction along three main lines, *viz.*, (1) by the creation of new States, to be peopled by communities of the largest majority, in obedience to the principles of self-determination, as comparatively homogeneous States; (2) by modifying the frontiers of certain States to give scope to self-determination, and (3) by transferring to certain countries populations previously belonging to other States. The difficulty of the situation has since received most forceful illustration.

MINORITY PROTECTION

The central feature of a scheme of Minority protection is to establish its differences from the rest of the citizens of the country on the basis of unmistakable and admitted grounds. The grounds of such differences can be only of three kinds, (1) racial, (2) religious and (3) linguistic.

The situation was well put at a meeting of the League Council of 9 June 1928:

The health of an organism requires organic balance, *i.e.*, harmony between

its various organs. Nature seems to have taken the most minute precaution for safeguarding all these small organs in order that the organism as a whole may not suffer. In the same way, sociology proves the utility and the necessity of the existence of small peoples. There can be no doubt that in this world variety is indispensable to the symmetry and harmony of all fine things.

Every stable political order must be based on the bedrock of justice in recognizing that the racial, religious and linguistic differences of communities, their cultural characteristics, must be preserved and promoted instead of being obliterated in the interests not merely of the communities concerned but in the very interests of universal culture and civilization.

It may be noted that where a community claims the protection of its cultural integrity and interests, linguistic, racial or religious, it must *ipso facto* be numerically a large community and conform naturally to the quantitative or numerical standard as indicated above. A community must be large enough to be able to develop a language of its own and a social system which is different from that of other communities in the country.

The religious protection of a community has been long established in every civilized State. The problem of religious protection is not, however, confined to the com-

munities. It is as much needed within a community by its different sects. The larger a community the greater will be its internal differences in regard to religious views giving rise to different schools of doctrine, and sects based on different religious practices, calling for their protection. Even in the days of the great King Harsha, the controversies between *Hinayana* and *Mahayana* acutely divided the Buddhist world, so that the Emperor himself at times became a partisan. The Emperor Asoka, however, was a pioneer of religious toleration, as he was the pioneer of Universal Peace based on Non-violence. In one of his famous Edicts, Asoka lays down as the basis of religious toleration the preliminary recognition of the fundamental fact that there is an essence, *sāra*, in every religion, as the central truth, round which accumulate its external features, its forms and ceremonies, which are no part of its essence, and that all religions have in common this essence upon which must be built up the common religion of mankind. An attitude of religious toleration starting from this fundamental fact of the unity of all religions in their essential doctrines is to be cultivated on the basis of the following virtues, *viz.*, (1) restraint of speech or thoughtless criticism (*Vacha-gupti*); (2) a comparative study of different religions by which one may

become a *Bahushruta*; (3) meetings of the exponents of different religions at Parliaments of Religions, in which they should participate in a spirit of concord (*samavāya*). These principles which Asoka laid down about 2,000 years back hold good even for today. Asoka's system was the precursor of Akbar's *Din-i-Ilahi*.

There is, however, a positive aspect of the scheme of Minority protection. Besides removing the disabilities of the Minorities so as to make them the equals of the majority on the basis of a common citizenship, the scheme offers positive protection to the Minorities in certain matters and interests which they consider to be vital to their self-expression. In the treatment of such matters and interests, the Minorities are given complete autonomy and independence. These matters and interests constitute the foundation of their separation from the majority as communities which stand by themselves. It should be agreed that, in regard to these, the Minority should not be placed under the rule of the Majority, who should have no say in matters so vital to the former. These are the supreme cultural interests of the community which it must be allowed to preserve and to promote and to administer, if needed, out of the general funds of the State of which its members are nationals. These interests, as explained above,

concern its Language, its Religion and its Race or the social system expressive of its racial individuality, which it cannot be called upon to sacrifice at the altar of democracy or the rule of the majority. The cultural autonomy of communities must be the necessary and agreed limitation upon democracy. Democracy must provide for freedom of thought. Political freedom must yield to spiritual freedom.

UNIVERSAL PEACE THE GOAL

The appointed mission of Mankind is its construction of a World Order based upon Universal Peace to be achieved and sustained by a living sense of its unity as an integral part of the political consciousness of every people. It must outgrow the system by which it splits up into any number of warring nations. Peace cannot be produced by Violence. Man must evolve the International Mind. Western thought has so far culminated in power-politics, in the unabashed rule of Might against Right. Human evolution has been a part of general biological evolution shaped by "Nature red in tooth and claw with ravin." Nature has ordained that the world must pass through a painful historical development from the brute to the man. But should the Ascent of Man be inevitably a bloody process? The path of violence leads but to violence and more of

violence. There seems to be now a retrogression in human evolution. The world is overwhelmed by forces of rebarbarization turning whole continents into armed hostile and warring camps. The salvation of humanity can result only from a completely contrary ideology. That ideology is more eastern than western. The turning-point in human evolution can be given only by Indian thought based on Non-violence, *Ahimsā*, as *parama-dharma*, the supreme religion of mankind. The starting-point of Indian thought is that God is in every creature and particle of the Universe, breathes life into it, and pervades it at every point, so that, as the Upanishads state, nothing is beside Him, the Brahman. Thus violence to God's creature is violence towards God, a denial of God. Therefore, Non-violence in this view becomes the only possible religion of mankind. India has sought to stand for this religion, and for once even applied it in the sphere of politics. It was done by one of her Kings, Asoka, (c. 274-235 B.C.) whom H. G. Wells counts as the greatest king in history. Asoka is never tired of preaching in his many sermons in stone, in his proclamations inscribed on pillars, and the rocks of ages, the doctrine of peace which he extended to mean not merely peace between man and man but between man and every sentient creature,

while in politics he bravely based his large empire of a Greater India, extending from Persia to Southern India, upon the principle of Non-violence and declared for a policy of what is termed in the Sanskrit political treatises, *Dharma-Vijaya*, spiritual conquest, a conquest achieved by love (*priti*) and not by violence. As a result of this policy, the conquest of only one province, that of Kalinga, came to be his only annexation. The colossal carnage of that conquest won by force against a brave people who had hitherto remained "unconquered" (*avijita*) produced in Asoka's mind a complete reaction from the Cult of Violence to that of Non-violence. Henceforth, Asoka stood out as the pioneer of Peace in the world of his days, and sent out from India his Peace Missions, instead of expeditionary military forces to extend an aggressive imperialism. These Peace Missions were dispatched by him to the then leading States of the West, such as Syria under Antiochus II, Egypt under Ptolemy Philadelphos, Cyrene under Magas, Epirus under Alexander, and Macedonia under Antigonus, and were equipped with measures for relief of suffering, in pursuit of Asoka's policy of Universal Brotherhood based on Non-violence. But Asoka was too far ahead of his age, and humanity is still too far from the realization of his ideals which he so effectively

translated into action. The world is in need of India's Message which one of her greatest sons, Mahatma Gandhi, has done so much to revive and enforce. India should now have full and unfettered freedom to effectively present before the world the message she has carried through history, the message of Ahimsa, as the only basis upon which a stable World Order can be built up. The next step in human evolution must inevitably be inspired by an abiding sense of the fundamental unity of mankind, and of all life.

ONWARD TO THE HEIGHTS

Beyond the clouds that hide from man's dim vision
The radiant land whereon the orb of day
Shines evermore, in glory never-fading,
A temple stands where One beheld the Way.

Thence came he forth, yet seeks he not that haven
While martyred worlds roll on in fiery doom—
Thither returns at last, when death's dark curtain
Withdraws, to show the light within the gloom.

Only the way he treads, nor backward gazes
To where his heart its melody prepared;
Nor forward where that song forever rises:
The self-same song that rose when forth he fared. . .

These he forsakes, yet not by these forsaken
While yet his eyes on sorrow, pitying, turn:
For still his spirit knows the wondrous vision;
Still in the hush the flames celestial burn

Upon the Mount, the land of love's awakening;
The goal of journeying, by love impressed;
The end of life and death, the end of striving—
The realm within, where dwells eternal rest.

HAROLD HENRY

RECONSTRUCTION IN THE LIGHT OF THEOSOPHY

BY HIRENDRA NATH DATTA

[Second Convention Lecture delivered by the Vice-President of
The Theosophical Society at Adyar, 27 December 1941]

INTRODUCTORY

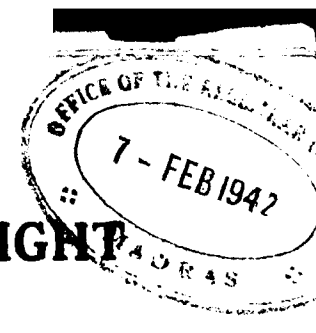
FRIENDS: In my own Province of Bengal, I have the reputation, which I do not think is at all well deserved, of being a philosopher. So you will not mind if I begin my discourse with a few words of philosophy: We have it on very high authority that what is called "time" is an illusion, that the past, the present and the future are all subsumed in the focal point of the "Eternal Now"—the Absolute *Brahman*, who is *Parah tri Kalāt*, is beyond time, as He is beyond space as well as causality, that is, beyond the three ultimate categories of *Desha*, *Kāla* and *Nimitta*. Thus what, from our relative point of view, is to happen in the remote future, from the absolute standpoint, is here and now, in full and fadeless bloom, in the "Archetypal World." What is this Archetypal World? It is that supreme Reality, wherein dwell in eternal splendour (I am borrowing certain phrases of Brother Rāja), those divine "Ideas" which are the

essential soul of the *derivative* Beauty, Truth and Goodness which we discover in the "World-as-it-is"—derived from that perennial Being who is *Satyam-Shivam-Sundaram*—the True, the Good and the Beautiful of the Platonist; True to the sage, Good to the saint, and Beautiful to the artist.

It is this Archetypal World which is the true home, the *Asta*, of each of us—*Hitva Avadyam Punar Astam ehi (Rigveda)*—for,

Trailing clouds of glory do we come.

From God, who is our home; and this world, shall we say "up-above," is ever tugging at our world, so that the whole creation is inevitably moving towards it, as its final goal. Thus the Universe down below is being shaped, is being evolved, if you prefer that term, to reflect the ultimate perfection of the Archetypal World; for it is God's sovereign will that one day the world of the "Is" is to become the world "to be," that is, the immutable, the imperishable "Archetypal World."



But the impatient idealist will ask: "Ah! But when, oh when?" I say unto him: Rest, rest, perturbed brother; remember that from the divine standpoint time is an illusion and the "Is-to-be" is already realized in the "Is." But I allow that, from the human point of view, *you* may well be impatient. If so, let us put our heads and hands together and pool our resources and work at "Reconstruction," taking full advantage of the war now going on to bring down as early as possible the Archetypal World to our physical plane, so that God's will may be done on earth as it is in heaven.

Friends! Be sure the post-war world will be radically different from the world as it is now. As Sir Bertram Stevens of Australia, speaking at the Convocation of the Mysore University, recently said:

There can be no return to the *old* order or to the chaos, either in Britain, in Europe, in the Western Hemisphere, or in Asia or the Eastern Group (comprising India, Australia, New Zealand, South Africa and all British Territories east of the Suez).

Moreover, the new World Order is *inevitable*, and as Colonel Knox, Secretary of the Navy, U. S. A., speaking on 1st October last pointed out, "a new World Order is at its beginnings and we shall come to this, I am convinced, by the sheer logic of events."

That will assuredly be a better world, established on the foundations of peace, freedom and social justice—based, in the words of the Polish President, Raczkiewicz, "politically and economically [and may I add socially] on mutual understanding and collaboration of nations, and on the principles of true democracy and respect for the rights of Man," and of spiritual and material progress and the attainment of wider freedom for mankind. The reconstructed world will, we may be sure, be a world "without greed, without cruelty, with fair justice to all, with full opportunity for all, with a full recognition of the needs of every people, no matter on what side each may have been fighting and with a pure eagerness to promote the happiness of all." But, as Dr. Arundale points out, there can never be true peace or happiness until there is forthcoming an understanding recognition of the Universal Brotherhood of humanity—a brotherhood, as we say in Theosophy, without distinction of race, creed, sex, caste or colour. As says *The Bhagavad Gita*: "The true cosmopolitan sees the Ātman in all beings and all beings in the Ātman, and thus regards all with an equal eye." It is encouraging that the Rt. Hon'ble Arthur Greenwood has called upon the British Commonwealth of Nations to endeavour to show within their

boundaries that brotherhood which they seek to see established in the wider world.

Friends, for one thing, let us see to it that by short-sighted folly, we, after we have won the war as we undoubtedly shall—probably by the end of 1943—do not lose the peace, as we did last time. Let us see that there be a lasting peace, "piping times of high common endeavour" (Rt. Hon. Arthur Greenwood), not merely an uneasy interlude between wars, an interval during which the world will be compelled to remain armed to the teeth. It will all depend on our wisdom and our will. But it is very necessary that we should think out the post-war problems beforehand, so that the end of the war may not take us unawares. That is why Dr. Arundale has been thinking aloud for so many months and has, as a thought-exchange, wisely set up a Peace and Reconstruction Department.

In connection with this Reconstruction there are already many ideas in the air, most of them vague and rather nebulous, and we have also been listening to a deal of loose talk. In this Babel of tongues, has Theosophy any message to deliver? Truly, the world is enveloped in darkness. But did not Madame Blavatsky say that Theosophy is like a lamp in a dark place—*ghanāndhakaresu iva deepa-darshanam*—whose arc-light

illumines all life's dark and dismal problems? Thus the world in its present dire crisis has a right to turn to Theosophy, and in response our President has set us, at this Convention, the task of discussing "Reconstruction in the Light of Theosophy."

I spoke, maybe a bit slightly, of the impatient idealist, but we Theosophists ourselves are invincible idealists. What is more, we are incurable optimists. We believe and declare that God is in His Heaven and the Masters in Their Himalayan homes, so all is well with the world. Thus if there is *muskil*, there is also *ashan*. In the words of Sir Oliver Lodge, F.R.S.:

The universe is a more spiritual entity than we had thought. The real fact is that we are in the midst of a spiritual world which dominates the material . . . They might indeed be terrifying, had we not been assured for our consolation that these tremendous energies are all controlled by a beneficent Fatherly Power, whose name is Love. In that faith, we can face any destiny that may befall us in the infinite future.

There speaks the true Theosophist!

Progress is undoubtedly the law of manifested life, but as Browning has said, "Man is not Man yet." No doubt, we are all sparks of the Divine Flame, wavelets of the boundless Ocean of Immortality. But we are, many of us, yet

immature, ugly like an embryo, unfinished, incomplete, imperfect, like a building covered by a scaffolding. That is why there is still so much evil in the world, so much sin and misery; that is why there are all these wars and oppressions and devastations and abominations. In the fullness of time, however, a day will come, as H. G. Wells assures us—

when beings, who are now latent in our thoughts and hidden in our loins, shall stand upon this earth as one stands upon a footstool and shall laugh and reach out their hands amidst the stars.

Therefore do not expect that the Millennium will arrive by one stride. There is what Mrs. Webb has finely called the "inevitability of gradualness," so that the new World Order will have to be gradually built up, brick by brick, stone by stone.

Let us hasten that glorious day of fulfilment as far as we can, but remember all the time that though what we call the future is, as I have said, already contained in the present, yet in the process of unfoldment, which we speak of as Evolution, time is an important factor and is throughout in operation. In the meantime let us clarify our ideas, as best as we may, by the inspiration of Theosophy.

THE POLITICAL PROBLEM

In the post-war world, the most important problem will naturally

be the political problem, the problem of the State. What is the political ideal to be kept in view? Isolation or integration? Separate sovereignty (which has proved the bane of the League of Nations) or co-operative collectivism? Narrow nationalism or a world-wide internationalism or rather cosmopolitanism? A meretricious League of whitemanity, or a true and real League of Humanity—a World State—not limited by national, geographical, racial or political frontiers, but cemented by a living consciousness of human brotherhood and formed by organization of the whole world as a single Federation of States, a world-wide United States, wherein all peoples are a single nation, and in which the constituent States, each keeping its individuality intact and developing along its own lines for the attainment of full self-realization, are united in an all-embracing unity, to serve as units in a gigantic world-organism as true *vyashtis* in an all-inclusive *Samashti*?

At the International Convention of our Society in 1939, I had occasion to deal with this topic at some length, and quoting Mr. Clarence K. Streit (an experienced American journalist who was a soldier in the last world-war and whose book *Union Now* attracted wide attention three years ago), I pointed out that having regard to the wide divisions caused by race,

language, religion, civilization and system of government, it would be impossible to unite the whole world into a single organic unity *straightway*. So between the present "national" period of humanity and the World-State-to-be, there must inevitably intervene what has been called a "Continental period," when parochial patriotism shall be enlarged into patriotism for larger areas of the world. The forecast was that during such "Continental period," there would emerge in due course a United States of Europe and a Federation of the Republics of North and South America, in addition to the British Commonwealth of Nations which was already fairly well organized, and which was (as Mr. Amery, the Secretary of State for India rightly pointed out the other day) not of the nature of a Solar System with a central Sun and satellite planets revolving round it, but was a partnership of free and equal nations, *viz.*, the United Kingdom of Great Britain, the Free State of Ireland, and the great Dominions of Canada, Australia, New Zealand and South Africa, coalesced into a gigantic commonwealth girdling the globe. The one weak point of this Commonwealth was and is the exclusion of India and her treatment as a dependency rather than as a Dominion, and I expressed my conviction that on termination of the war, England was bound to

recognize India as a fully equal partner with herself and the Dominions, and make free and liberated India an integral part of what our President-Mother loved to call the "Indo-British Commonwealth"; and I opined that those three "Continental" States being established on stable and secure foundations, would serve as sure preludes to the World State destined to be—which I call the *Jagat-vyapi Mahārāstra*—and thus Nature's "predestined plan" would be accomplished.

Under the stress however of the world-war now going on, a new contingency has emerged and the likelihood (it is *more* than that) has arisen—in view especially of America's Lease-and-Lend measure (which the British Prime Minister in his recent Mansion House speech rightly characterized as the most *unsordid* act in history) and her entry into the war—of a closer union between the United States and the British Commonwealth of Nations. On both sides of the Atlantic, powerful voices have been heard advocating such closer union. Mr. Attlee in the House of Commons spoke on 6 August 1941 of the sense of *spiritual* unity (mark the phrase) between the English-speaking peoples, which he said was even more important than *material* assistance. He was followed by the ex-War Minister, Mr. Hore Belisha, who, at the National Liberal Conference on the 17th

September last, expressed the hope that the Atlantic Charter would be the prelude to the adoption of common citizenship between Britain and America and added:

If we can replace the declaration of independence by a declaration of inter-dependence, we shall have laid the firmest foundation for permanent peace in the whole world.

This hope was endorsed a few days later by Colonel Knox who, reverting to the question of post-war conditions, said: "We must join our forces and our power to that of Britain"; and only yesterday (26 December 1941) the British Prime Minister in moving words avowed his hope and faith, sure and inviolate, that in the days to come the British and American peoples would, for their own safety and the good of all, walk together in majesty, in justice and in peace.

Opportunely Mr. Clarence Streit of *Union Now* fame has followed it up by another powerful book, *Union Now with Britain*, in which, by a wealth of argument, he has advocated the *federation immediately* of the seven English-speaking democracies as independent States on the basis of interdependence and union. (Note that by "independence" here Mr. Streit does not mean separate sovereignty for each State, which, according to his scheme, while it will be fully in-

dependent in its home-government, will at the same time transfer to the Central Union Government its control of foreign policy and defence and the effective guarantee of the fundamental rights of men, and he points out truly that such Union is the safest, the surest, the best way of defending the democracies' free principles not only against foreign enemies but also against domestic dangers. So I say that all the auguries are propitious and point to the establishment of the predestined World State in the not very remote future.

Let us do all we can to establish on a firm foundation that World State, so that the war-drums may throb no longer and the battle-flags be furled—in the Parliament of Man, in the Federation of the World. But in order that that devoutly-wished-for consummation may be achieved, we must always keep in mind Ruskin's admonition to English workmen in 1867, which remains as true today as when uttered:

No political Constitution can enoble knaves, no privileges can assist them, no possessions enrich them . . . Look to it, therefore, *first* that you get some wholesome honesty for the foundation of all things.

Thomas Carlyle repeated this in his own rough way:

Vulpine knowingness sits yet at its hopeless problem—given a world of

knaves—to educe an honesty from their united action.

Carlyle goes on:

The valet world has to be governed by the sham hero . . . Not a hero only is needed, but a world fit for him, a world not of valets—the hero comes almost in vain to it otherwise.

THE EDUCATIONAL PROBLEM

That points—does it not?—to the supreme importance of the *right* type of education, for, as Prof. Kilpatrick, Head of the Department of Education in Columbia University, New York, U.S.A., rightly says: "Tell me what sort of civilization you want and I will tell you what sort of education to give." To start with, remember that education is not the same as instruction, and that one may be well-instructed but indifferently educated. What is education? Let me define it in the words of Dr. Bhagavan Das, on which definition I am unable to improve:

Education is the educating, developing and training to good uses, the natural powers of the head, heart and limbs, *i.e.*, the cognitive, emotional and actional faculties of the educable, in such a way that they may become able to take care of themselves and their families and dependents and serve their society, spiritually and materially, so as to secure for themselves and help others to secure, as far as possible, the greatest happiness here and hereafter, by achieving the four specific ends of life, *viz.*, *Dharma, Artha, Kāma and Moksha*.

May I in this connection draw your pointed attention to the wise words of an English writer:

For so long have we received merely instruction under the pseudonym of education that the very definite dividing line is lost. Instruction can be of a very high order, but is circumscribed in its ultimate objective, while education is a process of broadening the mental and spiritual faculties of the human mind, resulting in a wide confluence and dissemination of ideas that again evolve and shape with each illuminating factor. The enriching of the intellect comprises the long process of education, while instruction is merely a stimulation that causes a one-sided development, modelled upon the reflection of the instructor's ego. In the development of the child-mind, this very important differentiation must be taken into account and a foundation laid for the real education to take shape.

So the current system of education must be thoroughly overhauled and ultimately scrapped. It is at present a procrustean bed of steel, to which every "child-Messiah," no matter what his temperamental aptitude or his inner development, has to conform, often to his great detriment. I feel convinced that the post-war system of education, taking note of the four natural vocational types to be met with in all times and climes, whom in this country we speak of as Brahmanas, Kshatriyas, Vaishyas and Shudras, *i.e.*, the Teacher-type, the Warrior-type, the Merchant-type and the

unskilled Labourer-type, will order their respective education differently, because as Dr. Bhagavan Das has well pointed out in his *Science of Social Organization*, Vol. I, p. 292:

It is only after the future vocation of the child (vocation, that is, in the broadest sense) at least be broadly decided beforehand with approximately scientific accuracy of fitness, that the educationist can succeed in solving his difficulties.

So Dr. C. S. Myer in his book, *A Psychologist's Point of View*, says:

In education as in all departments of life, it is not enough to juggle with figures or the "intelligence quotient," but it is necessary to ascertain the temperament and character, the interests and ambitions, the special mental and physical abilities of each person concerned.

This is precisely what is *not* done in the present system of education, which is in marked contrast to the principles of the old Varnashrama Dharma system which was practised with such conspicuous success in ancient times in India, and was and is the Indian national system of education. So I fully endorse Dr. Arundale's conviction to which he gave utterance in these pregnant words:

I am very clear after nearly forty years' experience of educational work

in India that we shall never have national education in this country, until we have an educational system which brings out the fundamental principles of living as set forth by the Manu.

We may be sure that in the post-war world there will be a terrific demand for creation out of chaos. So let us begin with the children of today and teach them (I am using the words of another English writer) "the lesson of universality, the crass stupidity of hatreds and prejudices and the litany of tolerance and humility. Let them know how to appreciate the aristocracy of the mind which is not confined to race or birth . . . Let us bring up our children that they may be able to rise steadily to meet all exigencies in a calm and sure manner."

I need not dilate here on the details of adult education either male or female, because the subject has been so thoroughly dealt with by our President-Mother when she was among us and our present President, and in their speeches and writings are broadcast ample materials for the framing of a complete "Educational Charter" for the post-war World Order.

THE ECONOMIC PROBLEM

But the economic problem in the post-war world will be no less important. As President Roosevelt, in his address to the International

Labour Conference at New York on 6 November 1941, said:

This war like the last war will produce nothing but destruction unless we prepare for the future now and plan now for the better world we aim to build. If that world is to be one in which peace is to prevail, there must be more abundant life for the masses of the people of *all* countries.

There are so many millions of people in this world who have never been adequately fed, clothed and housed. By undertaking to provide a decent standard of living for these millions, we would furnish employment to every man and woman who seeks a job. We are already engaged in surveying the immediate post-war requirements of the world, whose economics have been disrupted by the war. We are planning to achieve permanent cures—to help to establish a sounder life.

Earlier, Dr. Hugh Dalton, British Minister of Economic Welfare, speaking in London on 21 November 1941 on Britain's peace-aims, had said:

The main lines of the new World Order were laid down in that great weapon of British propaganda—the Atlantic Charter. On the economic side our peace aim is organized plenty throughout the nation and throughout the world, with access for all on equal terms to necessary raw materials. All must have social security in our New Order. There must be no more mass unemployment, no more mass poverty. Science and planning must support improved labour standards in all lands.

To make the position quite clear, may I cite here the relevant clause of the Atlantic Charter?

Fourth. They will endeavour, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access on equal terms to trade and to the raw materials of the world, which are needed for their economic prosperity.

In this connection may I refer to the heartening words of the Rt. Hon'ble Arthur Greenwood:

We must somehow after the war knit willing nations together in that constructive work which leads to co-operation and friendship, better communications, the proper use of the world's material resources, a prosperity in which all share, and a world attack on disease and social evils.

Speaking of Britain in particular he went on:

Britain after the war will not tolerate in her midst the tragic spectacle of abject poverty, nor the existence of that problem of industry which in the past has not been solved—the scourge of unemployment. It will be the pride of the nation to succour its citizens who during the war or afterwards fall on evil days, through bereavement, disability, disease or old age. We shall look forward to developing our educational system and social services. We are planning to get rid of ugliness in our towns and to build a fairer Britain to replace the hovels that remain by worthy homes. These things we can do if we harness the material resources

at our hand to the brain and brawn and the practical sagacity of our people.

"Organized plenty for all, with the abolition of mass unemployment and of mass poverty"—*that* strikes the key-note. In this connection, it is well to bear in mind that science has been able to fashion machines which multiply production up to fifty times and more, so that the problem of production *has been* solved and there is *abundant* for all; yet there is dire *poverty* in the midst of huge *plenty*! So Upton Sinclair, the American writer, says ironically:

We are told that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many houses.

That is so because, though there is a plethora of production, there is maldistribution. Our trouble, if we will ponder over it, is not over-production but under-consumption, and because our economic system (one is almost tempted to characterize it as the political economy of Bedlam) is such that production is organized for sale rather than service, we have starvation, unemployment, slump, etc., and to crown all ruthless destruction of valuable foodstuffs and essential raw materials, to keep up prices.

Therefore, in the words of an expert, what we are up against now is the amazing phenomenon of restricting and destroying plenty, rather than getting to work for a sensible and equitable distribution of that plenty to the starving millions . . . Artificial shortages of supply are being created and millions of tons of foodstuffs and essential raw materials are being destroyed.

Let me give a few illustrations: 31½ million bags of coffee have been destroyed in Brazil; 12 million pigs and cattle have been destroyed in the United States; half a million cattle have been destroyed and incinerated in Argentina. One of the decisions embodied in the Ottawa Agreement was that, in North America, wheat should not be sown on 14,000,000 fertile acres which had been bearing wheat in the past. In America they have paid farmers at least 20,000,000 dollars for not raising pigs.

That is so because what we have produced up till now does *not* belong to the common people. They are treated as parasites and interlopers and their standard of living is suffered to continue "indescribably, unbelievably, pitifully low," while industrial magnates indulge in hurtful rivalry and cut-throat competition, and accumulate multimillions for which they have no sort of use. Meantime the Mammon of Millionairism stalks the land and is unconcernedly busy with its work

of mass-production of unemployment!

In the new World Order all this will depart like an evil dream and as a first step an expedition will have to be fitted out for the "Conquest of Bread," with the nationalization of land, the abolition of fragmentation, the state-control of the key-industries (including agriculture) and of the means of transport, and by bringing into vogue of a rational system of currency, both national and international, so that Humanity may cease "to be crucified on a cross of gold." So I say, in the light of Theosophy, that the world's economic problem will reach solution only when we have succeeded in establishing on earth on a firm foundation what Madame Blavatsky used to call "the Socialism of Love"—not the Socialism of Hate, in which the "Have" and the "Have-not" classes snarl at and war upon each other—which socialism of love gives us the correct technique for the organization of world-prosperity for ushering in a true Millennium, of a world-wide International Alliance and Co-operation; in other words a gigantic joint family of all Humanity, composed of brothers-in-the-spirit, where each gives freely according to his capacity, and each is given ungrudgingly according to his needs (as is the case in every true joint family).

THE SOCIAL PROBLEM

Let me close with a few brief words on the social problem in the post-war world—for I have already exceeded my time-limit. We in India are familiar with the inanities and incongruities of the current caste system. In disgust, we turn for relief to democratic England. But what do we find there? Let Bernard Shaw answer for me: "England is a country in which society is organized in a series of highly exclusive circles, in which no one presumes to speak to anyone else without an introduction, following a strict examination of social credentials"; and Shaw refers in scathing terms to the working of "England's caste system, club system and guild system," which carefully exclude all chances of promiscuity. As regards this class consciousness, Shaw's indictment has received corroboration from a rather unexpected quarter. In a leading article in *The Sunday Statesman* of Calcutta, of 10 November 1940, we read the following:

Despite politicians' frequent talk during recent decades about the British nation's democratic structure, many shrewd foreign sociological observers, before this war, found in Britain a system uniquely rich in recondite snoberies and the subtler manifestations of class consciousness.

This won't do at all. In the new World Order we must begin a new chapter and place Man as Man on

his high pedestal of dignity. Seven hundred years ago, the Bengali poet Chandidas had said: "Listen my brothers! Man is greatest and noblest, the one Truth above all truths"—anticipating the Scottish bard (Robert Burns) who declared in clear accents: "Rank is but the guinea stamp—a Man is a Man for all that." Earlier still the Christian Bible had proclaimed that Man was fearfully and wonderfully made, being made in the image of the eternity of God, echoing in this the teaching of the *Gita* that the individual is a divine fragment, eternal and immutable; as the great Rishi Kapila, the author of the Sankhya System, in *The Bhagavata Purana*, had enjoined us to salute in a reverent spirit all creatures with respect in our heart, for the Most High, he said, dwelt in each and all. *Brahma Dashah, Brahma Kitabah!* But in our superciliousness we have turned deaf ears to these wise injunctions and have created havoc in our social relationships, erecting impassable and impossible barriers where none should exist. In the post-war world, Theosophy must reproclaim these ancient truths in trumpet tones and point out that being rooted in the

One Life, and being children of Immortality (*Amritasya Puttrah*), we men and women are verily and truly brothers and sisters, and that being fragments of Divinity, however degraded man may be in outward seeming, he is essentially and basically divine, and abides eternally in his untarnished purity. Therefore "I and my father are one." *Tat Tvam Asi.*

So in the post-war world we *must* regard with an equal eye the Brahmana and the Pariah, the White, the Yellow, the Brown and the Black, and discover the concealed Divinity in every creature. We must broad-base our new Social Order on the foundation of human solidarity, which follows as an inescapable corollary from the immanence of the Divine, ever and everywhere, which we never tire of proclaiming:

*Maya tatam idan sarvam jagat
Avyakta-murtina.*

Whose secret presence,
through creations' veins
Runs quicksilver-like,
and eludes our pains!

Such then, Friends, briefly is Reconstruction in the Light of Theosophy.

It is not the strong, the heroic, the warrior, who asks
for solitude in his seeking for the spiritual life.

ANNIE BESANT

RECONSTRUCTION IN EDUCATION

BY MARIA MONTESSORI

[Third Convention Lecture, Adyar, 28 December 1941. For the first time Dr. Montessori spoke in deliberate but expressive English throughout the whole of her lecture.]

IT is always very difficult for me to set forth my argument, because this argument is not a simple conception like a line, but is immense, if you will, like a desert or an ocean. So it is very difficult for me to know just what I can do in order to give you what I would, for I do not myself know the extent of this greatness. This desert or ocean is not a creation of my mind, my soul, my knowledge, my evolution, but it is Education—not the education that you know, but an unknown education that is new, that is efficient, that gives help and a new orientation, a new knowledge, permit me to say, a new Wisdom to the world.

This education is something that is given to us, not something that we can construct by ourselves. So you will understand that when I speak of something so far from myself I cannot speak with words that have the sound of modesty; nor is what I have to say an exaggeration. I am sorry that I am not capable of giving you the right value of this change that has come about, this new and very real spark. We have not all known that new

master who has a new world and who can give a new hope, who can open a new path. If you know me sufficiently well, you will understand by this little beginning that I will speak to you about the Child. You understand that humanity cannot be constructed only by one-half of human life. All of the world today is based upon the adult, and we have a world that is terrible, that is hard, and which people say is unchangeable. But I ask you, is anything unchangeable?

This other part of humanity can help the first, particularly if the life is full of interest. It is true that each one of us has not always been a grown-up person. We have, each of us, been a child. From the child has come our personality, our humanity. In the long history of the child from birth to the adult state, he has had a work to do. The child has been the constructor of every one of us. Before we became an important adult, a respected person, a person who takes his part in society, we have been another personality, a personality very mysterious, not considered in

this world, not respected, a person that has no importance, no choice. Yet he is capable of something we cannot do—he is capable of constructing an immense world in a way we cannot even imagine of doing.

Our idea about the child is that he is nothing, a little thing, an empty thing without importance. No empty thing, nothing without importance, can be the constructor of a Man. He who can do that is himself something great. Imagine the beginnings of this plant here. It was cultivated from a seed. We do not consider a seed as without importance, but we know that the seed has within it the plant and that, if cultivated, forth from it will come a new plant. But it has not been realized that in every child is the seed that will mature into an adult.

We have the idea that education can help the development of the child, and that we adult people will give this help. That is the ordinary idea of education. This idea is not a right idea, because it concludes that the adult can help this little child very much with his own wisdom and care. The idea of education is to give to the child and to young people all the best that we have.

That is so; but we cannot with our efforts create a man. That is the task of the child himself, and it is the most important side of the

whole educational question: what the child himself accomplishes of his own power and not what adult man can do for him.

What is meant by the idea of incarnation? Do you mean a soul that has come into new life? If so, how does it come into new life? In a tangible way the spiritual being becomes a physical entity with a power inherent within itself to construct itself along a special design of nature in a determined time; and he does construct every single part of his body. We adults can do nothing about it. Before the man is born, the embryo grows, and grows alone, and begins to have many, many characteristics of humanity. We cannot give these to him. Later also it is the same.

This is an immensely important point to emphasize in education. It is impossible to understand how in one little physical body there is the possibility of becoming an intelligent man, who can speak a language, who has the power of movement, who has a will. Nature has given to this new person its laws, and all that takes place is not in our hands. Not that we cannot help; we can and do, but we had the idea that it was we adults who built him, that we must do everything for this little child instead of seeing how much he can give to us.

If I have mentioned these laws that guide the child in his growth, said something of this power that

is within the child to construct the man, if I make the affirmation that generally this is not understood or considered, it is not because I have a special mind to see these things, but because in my life I have had the wonderful chance to know some children who have given me their revelations, and then have discovered that these revelations were not special and unique to these particular children but are common to all children. All of this I have observed more and more for forty years, and in my passion to demonstrate these things about the child I have followed the children, and they have given me many, many answers to my problems. I have seen that children can do much for the community. In the child is much knowledge, much wisdom. If we do not profit from it, it is only because of neglect on our part to become humble and to see the wonder of this soul and learn what the child can teach.

Because you know if the child can teach us something it is not really just the child, but it is the power of Love that constructs the man, and this Love is placed there by God. The child has this power directly from God, and again and again I have seen it demonstrated that it is not only a physical power, but also an intellectual power, so that in the intellectual field also we can learn from the child something of the laws

that govern us, that are very important to know, because we have from him the revelation of the manner in which God has created every personality, the revelation of the manner in which the incarnation of a soul takes place. We see the genesis of personality, for from the child comes a man with a certain language, a certain race, with certain sentiments, etc. From him comes the personality of the man. We see in the child also a universal personality, universal because it is the foundation of every man, universal because common to every human being. It is marvellous to know in what way the child constructs the man, because if we understand this secret we can help the man, we can know something that is very useful to know, which we do not realize now because we are confused in our mind.

We need to know more of the Law that is behind all humanity, the Source from which came all humanity, every personality, every race, every religion. That great Source has a Plan which is fulfilled not through the influence of the adult man on the child only, but also by the influence of the child upon the grown-up man. And the latter is not a love sentiment alone, though that is of very great influence, but is a real influence of knowledge and wisdom, because if we have the problem to unite all humanity by taking into consideration

the child, we touch something common to all humanity. Certainly we cannot achieve it by attempting to unite all these people who are so different, but it can be achieved if we begin with the child. When the child is born he has no special language, he has no special religion, he has not any national or racial prejudice. It is men who have acquired all these things. What an opportunity is presented to humanity by this little child! The little child becomes a child of a certain race, nation, language, religion. Why? We do not know—not because we teach these things to the new-born, not because we teach them to the child one or two years older. We do not teach him language or tell him that he must have this particular religion, or that he must be of a certain national type. But it is true that this little child becomes an Indian or an Italian or an English or a Russian child, a fascist or a democratic child, a Christian or a Hindu child. In what way is there the power of the child to absorb within himself and to incarnate all these things? For it is truly an incarnation.

Another very important thing is that this incarnation that takes place in the child is so striking, so profound, so deep, that the human personality can never throw it away. What the child absorbs and creates within himself becomes so living within him, that it becomes his

personality. You all know very well that living in you really is this power, the fire which incarnates in the personality.

So what? Where? Why? We can see that step by step in the growth of the child there are these possibilities to develop a part of the spiritual functions that we have. This power of incarnation is the power of creation. It is inimitable, unconquerable. It is impossible to take what the child has not taken for us. Many, many of our possessions the child has created for us, indeed we have no other power.

It is very strange that today only the science of psychology has begun to know this great power in the child to incarnate race, caste and other characteristics so deeply. But many have the habit of saying that this is heredity. Yet this so-called fact of heredity is the construction in the child of these characteristics, through some singular unitary powers.

Another interesting point which is of practical value is the power within the child to take knowledge and culture. The child can absorb much more instruction, much more culture, at an early age than later. This also is a revelation of the child. The child comes before us and tells us: "I will give you a law—the divine law of the construction of man by the child. I can take much from you of knowledge, because I have been sent to you

with this purpose and I am here with this power, in order to gain the greatest possible amount of the many and varied activities that make up civilization."

It was such a revelation when we saw the little children of four begin to write words. (In my time writing was for older children.) And they not only wrote but wrote furiously, with such great enthusiasm, without stimulation from the teacher, because they have the possibility, the potentiality of taking everything that is in the man. The child has these powers to take from the environment, his mind is able to absorb, and when his mind is absorbing he is incarnating. So we have these little children who can take readily our culture.

But after this first demonstration we have seen also another very important thing, and that is the *way* the child takes. In order to achieve its possibilities, the child takes in a very different manner from what we usually have in mind when we think about the transmission of culture. His method is a very different one from that which is usually taught in the schools. This, too, is a teaching of the child: If I would become a good teacher I have the need to ask the child what I can do. When I ask the child, he is so kind as to answer me: "Personally, please, do nothing. You can do nothing directly for me." He speaks like the philosopher of Greece who lived

in a tub. The king who was a very great admirer of this philosopher went to him and asked him: "What can I do for you?" The philosopher replied: "Please stand a little more to this side, because the light of the sun cannot come with you there." And this is very like the sweet answer of the child.

But we can do something for the child. Certainly we can do much more than we do today, because today adults do too little for the child. Look what the educationist does for the child. He speaks and speaks to the child, and thinks most untrue things, because he imagines the child understands nothing. If the child is not capable of being interested in the poor things the adults say, they become severe and oblige the child to repeat what they say. But the child is not only a creative personality, but a personality that can be in contact with God Himself. Yet he cannot be in this contact if he has not achieved a certain independence from adults. The child looks for his independence first, not because he does not desire to be dependent on the adult, but because he has in himself some fire, some urge, to do certain things and not other things. This is his inward law. However much you speak and speak and speak, you accomplish nothing, because the child cannot take directly but only indirectly. This is the teaching of the child.

In order that the child be given an opportunity to take indirectly, our teaching methods must change radically. We can give something in the environment of the child from which he can choose and take. This method is too long to describe, but we have before us the figure of the new master, the new teacher, who has penetrated the secret of the child and remains humbly in admiration of his work that has to do with the growth of the man. This new teacher will not disturb the child, but will serve every moment of his life, will serve like a follower of this person who is growing up. So does he become, instead of a teacher, a servant of God.

It is important to understand that the child takes not only with the mind but with his hands and his activity. This is because the child grows up with an entire, a whole personality made up of character, sentiment, mind, knowledge, activity, all bound together, and these he lifts higher and higher, but all within the limits of his nature. So we have seen many important things.

The child gives us knowledge about our methods of teaching in the school. One practical thing we have learned is that because the child absorbs so unconsciously, we must put the little child in some place where he can absorb. We have put the child, for instance, in classes that are more advanced,

and the little child has taken from the older child and has learned many advanced things. That was a very impressive and strange sight for us, to see a child of three go into the class with children of four who were learning to write, and the child of three began to understand writing. And then the child of four goes into the class of six-year-old children, and begins to choose for himself knowledge from the subjects they are studying. Like a sponge these children absorb. It is marvellous, this mental power of the child. Only we cannot teach directly. It is necessary that the child teach himself, and then the success is great. But I believe that the most important thing, especially from the viewpoint of society, is this fact that the child can step by step absorb a part of any aspect of knowledge, and can also absorb some experience for himself.

So now I will skip far. Suppose we have this problem: to prepare the new man for a social life, to prepare the new man to be sympathetic with other people, to have love for humanity. Or suppose one has to solve another problem, that men must be today more cultivated in mind than in the past, because science has grown so rapidly that it is necessary that young people have great knowledge today, profound exact knowledge, incarnated knowledge. You can

solve the problem by cultivating that love itself in the child when he is born; you will cultivate the love the child inspires in the adult people when he comes into this world, you will cultivate this love step by step through social experience, social experiences that grow and grow until finally the young become adult men and women.

Would you give knowledge, science? Do not wait until the youth is fifteen or eighteen years old and is going to the university. Give this preparation from the very earliest age, and science will grow and grow all throughout the life, and so will humanity be more harmonized.

Meet this problem not only in public meetings, not only in the university or after, not only in adult education, but remember that all must begin from childhood, because the child has the great power of incarnation, has a very great mind, on a much higher level than we can imagine. And if the child is capable, when he is so little, of giving us some knowledge about the law of growth and about the ways to teach, for instance, in the school; if he has this capacity and if he can take with this capacity, not directly from a master that speaks and speaks and

speaks, but by himself through experience; and if he teaches us many things that we did not know, and solves simply and practically problems that we had thought unsolvable—perhaps this new humanity will solve the great problems of society which for us have been unsolvable.

Perhaps we, all the grown-up people, thinking within the limitations and hardness of our narrow understanding, have thought these problems unsolvable; but they are solvable by the child because he takes all not directly, but indirectly, raising himself to a higher level, for the child is growing and growing on the next plane. This is the way also for the solution of other problems. We cannot solve them directly, but they become solved by themselves if we have the power to go to a higher plane. And the child begins perhaps to push humanity on to this next higher plane in which many or all of our unsolvable problems can be solved.

This is the hope we have—a hope in a new humanity that will come from this new education, an education that is a collaboration of man and the universe, that is a help for evolution, for the incarnation of man.

THE THEOSOPHICAL OUTLOOK IN RECONSTRUCTION

BY JAMSHED NUSSERWANJEE

[Fifth Convention Lecture, Adyar, 30 December 1941]

FRIENDS: An Outlook is defined in different dictionaries as something looked at far ahead carefully and watchfully, or looked upon efficiently from higher planes. Reconstruction, in plain English, suggests something destroyed or being destroyed. I shall try to define the word "Theosophical" presently.

THE INDESTRUCTIBLE GIFT

The first thing which arises in our mind is, what is it that is being destroyed or has been destroyed? A more appropriate question would be, what has not been destroyed? We find the world in a process of destruction—villages, towns, cities, nations, religions, civilization, ideals, philosophies, sciences, indeed, everything that is good, pleasing, sweet, fragrant, is being destroyed, and sometimes one feels that the world will soon be a cemetery far greater in area than the places of habitation. I have chosen the word "Theosophical" in preference to the word "Ideal" because even ideals seem to be under destruction, and if there is one escape that can

be seen it is "Theosophy," which no force in the world, however dark, can destroy, having been greatly protected and preserved from infinity to infinity; and that is the Theosophical outlook which has to be applied to Reconstruction so that it can never be destroyed.

In 1881, Master K.H. wrote to Mr. Hume: "Our knowledge will not pass away from the sight of man. It is the 'gift of the Gods,' and the most precious relic of all. The keepers of the Sacred Light did not cross safely so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us to fear any such disaster."

THE CAUSE OF DESTRUCTION

Who can see far ahead clearly and watchfully? Who can look below from a very high altitude with perfect visibility, without a mistake, without missing a single link of junctions, corners, roads and streets of life? I know I cannot do it. I have naturally to fall back on the

experience and the Light of Others who have ascended to that height and glory. I can only turn to the Inner Founders of The Theosophical Society, the Masters of Wisdom, for such guidance as I can get from Their letters or authenticated teachings. They established The Society with the object of saving humanity from destruction. We the individuals failed to understand Them, and destruction has come.

What is the cause of destruction? Let us first understand it. In the words of One of Them: "When watching the progress of a storm we fix our gaze upon the producing cause, and leave the clouds to the whims of the breeze which shapes them." What do *we* do? We watch the clouds and fail to see the producing cause.

Let me quote somewhat at length Master M.'s own words as to what He feels to be the producing cause. It gives a correct picture of what has happened to us: "Men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it—they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because *they preach too much 'The Brothers' and too little if at all of 'Brotherhood' that they fail.* How many times had we to repeat, that he who joins the Society with

the sole object of coming in contact with us, and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then: *It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets.* He alone—such a man—will never misuse his powers, as there will be no fear that he would turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things.

"There was a time when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the One Truth? These, you may say, are beautiful visions which were once realities on earth, but have flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting

people, of an obstinate, ignorant people seeking to know the truth yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck of desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours—and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law."

WHAT IS OUR GOAL?

Our Elder Brothers have often and often said about our Society that it has to be a "Brotherhood of Humanity." A Brotherhood of Humanity has been Their goal. Let me again quote in Their own words to enable us to understand how forcibly They feel about it. In a letter One of Them wrote: "And it is we, the humble disciples of these Perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of Brotherhood of Humanity, to become a simple school

of psychology! No, no, good brothers, you have been labouring under a mistake too long."

Master K. H. once wrote: "We work for the power and final glory of individuals, of isolated units, of humanity in general. We . . . seek to bring men to sacrifice their personality—a passing flash . . . for the welfare of the whole humanity."

Our outlook has therefore to be so moulded as to make it Theosophical or, in the Master's word, *brotherly*. Is it difficult, and if so, why? What are the changes that are needed?

The fact is that we have today outlooks of many types, complicated and combined, and the only way is that we have to come to one simple and one-pointed outlook, "Theosophical and brotherly." To come to a simple one-pointed outlook is the main difficulty.

DIFFICULTIES

Let me take my own example. I was born of Parsi parents. I belong to a particular family, the Mehta family. I am a Zoroastrian by religion. I am a merchant and am connected with Industries. I am supposed to be a social reformer, and of course I am a politician. I belong to Karachi and am a Sindhi as belonging to the Province of Sind. For each of these I have to have an outlook. As a Parsi I am expected to do

everything advantageous and good to the Parsis, even if it harms or is unfair to someone else who is not a Parsi. I remember an incident which happened very lately. I was asked to talk to a group of new graduates. One of their main difficulties was as to what would happen to them if, having passed the final examination, they were not able to get jobs of work. Their contention was that because they were Parsis and in very small numbers it would be difficult for them to secure good jobs. My answer to them was that if after 1300 years of residence in the country, they still thought in terms of communal rivalries, it would be advisable for them to leave the country. The next morning I heard a serious charge against me that I did not have a Parsi outlook!

As a good Zoroastrian I am expected to eat meat and not to believe in Reincarnation. I remember once at Bombay I was travelling in a tram-car. I happened to take off my cap just for my comfort, and an old Zoroastrian gentleman sitting near me told me very angrily that Satan was hovering over my head. I did not see Mr. Satan, but to pacify my orthodox friend I put on my cap.

As a merchant I must do my best to sell at the highest price and rob others. As an industrialist I may only be considered efficient if I can manage to pay small wages

and make large profits. As a Sindhi I must not employ anyone who is not a Sindhi; if I employ a Madrasi or a Bengali I am unpatriotic to my Province.

In social life some of my friends consider my outlook as orthodox, and others feel that it is highly advanced. As a matter of fact, both orthodox and social reformers play their game as it suits their purpose. I remember such an incident. About a year ago, I was asked by the judicial court to take charge of a girl who had married a young man of another religion and had been converted to his religion. She was supposed to be a minor, and until the minority was proved or disproved, as both parties could not agree to entrust the girl to any one of their own communities, she was entrusted to me. I was outside the court, just waiting to take the young lady to my place. A friend of the gentleman who had married the girl began preaching to me a sermon on the brotherhood of religions. But only a few days before he had made a vehement speech in the local Municipality against the community to which the girl belonged, in connection with a job!

As a politician there is a serious charge against me that my outlook is Besantine and I am a mild politician. On the other hand there are others who consider me an extremist because I want

freedom for my country and Dominion Status. I had a partner in my firm, a very old experienced and highly respected gentleman. He said to me often that I should be disappointed and soon find myself disillusioned. His opinion was that there should be no reforms and not even provincial autonomy; the rule of the Civil Service officers was the best, and he would quote a hundred examples to prove that that was so, and very effectively too. Thus I have so many outlooks with which I have to struggle at each step and action of my life.

Life has become full of complicated outlooks, and in these complications individuals, groups and nations have been struggling and even killing each other. These complications have extended between group and group, community and community, party and party, and have created ill-feelings to such an extent as to divide masters and employees, Zamindars and farmers, Government and people, and there have been continuous factions and divisions everywhere. Not only have these divisions created complications, unfair competitions and combinations, rivalries, but have been the main factors which have been continuing for a number of years to result in war.

A COMPLETE CHANGE NEEDED

If therefore we can come to one main solid outlook for all steps of

life, and if that outlook be Theosophical, which in the Master's word means "brotherly," Reconstruction could be and would be completed without much struggle.

How can we attain this brotherly outlook in every thought, feeling, desire and action of ours? That is of importance. For the last four days in this Reconstruction Convention, as our President has termed it, we have heard several important suggestions and ideas as to how Reconstruction could be carried out, and on what lines, in the departments of politics, economics, science, education, art and religion. In this country and in other countries, newspapers and magazines are full of these suggestions in these days. A large majority of thinkers have been concentrating on the subject. All Governments are making preparations for Reconstruction. The basic ideal of the Atlantic Charter is Reconstruction. But the main difficulty comes in because even the best of thinkers and idealists and administrators have been keeping mental reservations for the advantage of their own groups, religionists or countries. This mental reservation is due to complicated outlooks. They are unable to get out of the rut or groove of their outlooks, formed because they calculate everything in terms of their own party, religion, group or country. This is exactly what happened after the last war,

and we can only hope that the present war of destruction will have taught sufficient lessons not to be followed by similar mistakes again.

Reconstruction in terms of victory and defeat will always be a disaster. Reconstruction in terms of human good will always be successful and blessed. Generally, destructions are due to administrators, and when the same administrators speak of Reconstruction, people have not sufficient faith in them. It is for this reason that Reconstruction becomes more difficult. We can only trust and hope that the lessons which we have learnt from the past and present are sufficient to train us on the right way and on the right lines for the future. The carrying out of what has been said will fall on the shoulders of thinkers, educationists, legislators, parliamentarians, cabinets and such other important individuals and bodies.

But one thing is certain; in the process of Reconstruction life will be difficult and different. It has to be different, and each individual has to be ready for a change in his outlook. The life of the individual will mould the life of the group and the nation. Each one will have to be "brotherly and Theosophical with one another," so that groups, communities and nations may be brotherly. It is the change in the individual which will change the world. It has to come first with-

in the individual, and I propose to submit a few thoughts this evening on the matter.

HOW TO DO IT

The great Mantra given by our President-Mother will have to be actually awakened in each one of us. "O Hidden Life, vibrant in every atom" can and will no longer be an idea only. "O Hidden Light, shining in every creature" can and will no longer be in abstract only. "O Hidden Love, embracing all in oneness" can and will no longer be theoretical, but practical and living.

This great change of outlook must come either through Wisdom or through the fire of Baptism. I am talking this afternoon only on the change of outlook in the individual, which I consider most important. No doubt thinkers, educationists, legislators and parliamentarians, and the League of Nations or the Federation of Nations, will work out many details, but the success of the problem of Reconstruction will depend upon individuals and laymen.

The first radical change which the individual will have to adopt for achieving a Theosophical, brotherly outlook is to adapt himself to a simpler life. A brotherly outlook can be made practical only when we descend to a normal simple life, and lift up others who are living subnormal lives.

In one of the Hymns the other day, in St. Michael's Chapel at Adyar, we sang :

Brother clasps the hand of Brother
Stepping fearless through the night.

In the creed of the Liberal Catholic Church which the congregation repeats, we find the beautiful words :

We hold the Fatherhood of God, the Brotherhood of Man. We know that we do serve Him best when best we serve our brother-man.

It is this acknowledgment of the brotherhood of man, and the actual service of our brother-man, which will change our outlook, necessary for Reconstruction. The amount of time, energy and money which is being wasted daily in non-essentials of life includes much which could be profitably used for others. The existence of two main classes, the rich and the poor, one in luxury and the other in intense want, creates feelings and situations which eventually result in wars and destruction.

Master K.H. in one of His letters somewhat sarcastically remarked: "Angels must be hunted in fashionable churches, parties at aristocratic mansions, theatres and clubs and such other sanctums," but further added that these Angels were outside Their cosmogony. Modern civilization is tending to find the angels of joys and pleasures in these sanctums, which have become the chief factors of the ruina-

tion of civilization. The amount of attention paid in modern days to clubs, parties, bridge, races, gambling and other frivolous so-called enjoyments is the chief cause of deterioration of individual groups and nations. Whatever may be our differences with Marshal Pétain of France, we must accept his analysis of the chief cause of defeat of France, that it was due to more of pleasures and less of sacrifice, more of demands and less of service; for this would apply to almost every country in modern days including our own.

RIGHT RELAXATION

If we could only turn to true beauty and cultural arts for joy and refinement in the midst of a simpler life, we should gain joy and give joy, and that would be the beginning of real Reconstruction. When we criticize persons who pass their evenings in clubs and other trivial joys, I do feel it necessary for us to find out useful substitutes. Every evening, a study class or a lecture and a social once a month seem to be the ideal of an *active* T. S. Lodge. I take this opportunity to suggest that that is why we find T.S. membership so limited even after 66 years of our existence. I well remember my last meeting with our President-Mother here at Adyar a few months before she passed away from her physical body. Her voice was weak. She took 30 minutes to state what she had to

say—her last great gift to me. As soon as I was by her, she looked at me and extended her hands, clasping mine with motherly affection. She started: "We all ought to be nurses." I looked at her as if asking what it meant. "What does a nurse do?" she continued. "If a patient cannot sit, she helps him to lie down. If he is not able to lie down, she helps him to sit up. We ought to fit Theosophy to the man and not the man to Theosophy." This beautiful ideal has to be carried out by each one of us in practice. It is true that many in this world do not know what to do, how to use time, or how to "kill time" as they say. They want relaxation and we must give it to them. Often I long for a band of trained workers, not only lecturers, but those who could add to our joy and happiness through relaxation. Simple folk-lore dances, community music and singing, some simple educational games, educative talks in simple language—every effort should be made to attract and draw away persons from costly, frivolous and unhealthy pleasures. As Rukmini Devi rightly pointed out, friendliness and informality are necessary to draw persons to Religion and Theosophy. This will bring a large number out of frivolity into the real life of Brotherhood. Without harmless and educative pleasure, life becomes too rigid and outlooks become complicated.

RIGHT CONSERVATION

A second essential step for the individual to help Reconstruction will be to stop every kind of wastage of energy in thought, words and action. If only one could catalogue, in one's own individual life, how much mischief has been created by the wastage of energy, words and time, one would soon find the cause of depression, fear, cowardice and an inferiority complex which are now raging among individuals, groups and nations and which are now ruining the world. The number of emotional books which have no value for Reconstruction, and which truly are the cause of so many vices in our life, is so great that it vitiates the minds of nations at large, and results in war. Here also let me quote the words of one of our Elder Brethren:

"Look around you, my friend, see the three poisons raging within the heart of man, anger, greed, delusion, and the five obscurities, envy, passion, vacillation, sloth and unbelief, ever preventing their seeing truth. . . . Will you not try—for the sake of shortening the distance between us, to disentangle yourself from the net of life and death, in which they are all caught, to cherish less lust and desire?"

These words were written in 1882, and these have been the main factors which created wars and destruction in 1914 and 1933.

RIGHT RELATIONSHIP

Then one most important factor is our idea of educated superiority in comparison with others whom we consider inferior. We have divided ourselves into so many classes, poor and rich, low and high, that we find ourselves today in a regular mess. We have completely forgotten the fact that in each one of us there is something of the worst and something noble, and that every man in society can be useful if only he can be given opportunities to rise and to be lifted up in life. What a thoughtful note Master M. struck when He said: "Thou shalt in lying, stealing, killing, etc., avoid being detected—seems to be the chief commandment of the lord gods of civilization, society and public opinion." A friend often tells me sarcastically that a respectable person in modern life is one who can cleverly hide his weaknesses and vices. There is a good deal of truth in this statement. We have been so used to noticing the weaknesses of others and covering up our own faults that we have produced various classes in religion, in society, in certain groups and in nations. If India has castes and sub-castes, other countries have divided themselves by colours and according to the degree of wealth. India today is following the same example. It is not sufficient to open the doors of temples to the so-called Harijans

in a spirit of patronage. What is required is to accept them as our kin and give them all opportunities for education, service, employment, business and other amenities in the world.

The world today is retrograde not because of the weak persons, or persons with vices, but because of the persons who consider themselves superior and look down upon others. I would like to give two experiences which will give an idea of what I mean. In my city of Karachi I had a friend, who was known to many as a loafer. Even my own good father once hinted to me against my friendship with him. One day my father and I happened to meet him on the road and I gave him a lift in our car. I had some work at the hospital, and as we entered I found there was some confusion, about a person who had just died; the body was in a very foul state, with blood and pus exuding a smell, so that it was a problem how to carry the body to the man's home. Every one in the hospital, and also the relations and friends of the dead man, were afraid to touch the body due to some kind of fear of contagion of the disease from which the man had suffered. This so-called "loafer" friend of mine immediately took off his coat, wrapped up the body in a sheet, lifted it and brought it to my car, and we drove away to his home. My father quietly

looked at this admirable piece of service, and afterwards acknowledged to me how mistaken he had been in his judgment about the man.

The second experience I wish to relate to you was when I was a member of a committee which had been appointed to solve the problem of the removal of brothels of our city from one particular locality, which had grown up with residential buildings, schools, etc. We had to visit every one of them, and I have kept a record of talks which I had with 121 women. (If I could publish the record of these talks it would make a very interesting and illuminating reading about modern society life.) I will give here one instance. I questioned one of these women: "Sister, why are you here?" She answered in Hindustani, which I am practically literally translating, and said: "Jamshedji, one man hangs on the gallows, another is committed to a prison cell, the King sits in his castle, you are staying in your comfortable home, and I am sitting here. Every one sits where God wills him or her to sit, and so I am here." I told her: "Sister, the God who sent you here has now asked me to take you away from here." She questioned: "Jamshedji, where will you take me." I said: "Sister, do not be afraid, I shall arrange everything for your maintenance, food, clothing, work, etc., there will be no difficulty." She

quietly said: "Food and clothing I can get. But will you take me to your sister, will you take me into your society? Will your society receive me?" I had no answer to give. I understood what she meant, and looked down; and she laughed heartily, but sorrowfully. Is it not true that we are the creators of these homes of vice, as they are called, that we are the creators of the slums, that we are the creators of poverty, and after creating these, we refuse those who live in these houses, in these conditions, all opportunity to go out to rise again? We refuse to accept them. How long can such a world last without being destroyed? In the new Reconstruction we shall have to accept the weak, the poor, the criminal, as our brother-man.

RIGHT SERVICE

In the new Reconstruction, the individual will have to forget that he is educated, that he is superior, that he is a higher or better man or woman. He will have to forget that he belongs to any particular community or religion. As long as a person persists in identifying himself with any particular creed against something else, there is sure to be destruction. As long as I am a Theosophist or a member of The Theosophical Society, with the particular aim of serving humanity, as long as I belong to a party or group or association with

these objects of service and usefulness, so long it will produce constructive results. But as soon as I put myself in any position even as a member of The Theosophical Society or party or group or religion against some other society, group, association, religion or nation, I create struggles which must end in destruction. Modern legislation, parliaments and institutions have failed because they have created parties, not to work out principles, but against one another. A close analysis of the cause of war will lead one to the conclusion that democracies have to face difficulties or destruction because they themselves have created parties on personal grounds. Democracies have not failed, but we have given a setback to democracies because we have failed to understand what true democracy is. True democracy is mutual tolerance.

Once a Master wrote:

"It (Theosophy) has to find objective expression in an all-embracing Code of Life, thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic, unity and singleness of purpose in every association and individual."

In the new Reconstruction both civic life and collective life will be necessary for every individual. We cannot forget the existence of science and machinery which produce huge quantities in excess of the world's needs. We cannot go back now to individual hand-workmanship for production both in agriculture and industries. We shall have therefore to learn the new science of daily life. We cannot remain aloof and apart any longer as masters and servants, both in the agricultural and industrial fields. The brotherhood of humanity and a brotherly outlook will have to be introduced fully, and not in a half-hearted manner, nor in the sense of patronage. As long as the world is ruled in terms of master and servant, civilization must fail. The sun and the moon, planets and stars, all run smoothly because they work rhythmically according to a plan of Nature. There is no idea of giving or taking. It is all for all. An individual in the new Reconstruction will have to give up much of his thinking and doing in terms of giving and taking. He must evolve and fit himself as a part of the Plan. Civic life is more important in many ways than administrative life in the political field. In civic life there is direct touch with humanity at large, and if only every individual could consider himself as part of civic life and lead a collective life in a larger

field, just as he leads a collective life in his family, the problem of Reconstruction would avoid many struggles and pitfalls. I have no desire or time to suggest details and methods of a collective life, but I am sure that each person, the more he thinks and actually treads the first steps of a collective life, will soon find himself getting on and establishing himself more and more in the hearts of others.

OUR YOUNGER BRETHREN

We cannot forget child life and animal life as parts of the brotherhood of humanity. It has been unfortunate that we should have excluded the child and the animal from the "brotherhood of humanity." Where children and animals have been accepted as brothers to be saved, to be helped, to be nursed, to be maintained, there prosperity is found. When the State and other civic bodies will accept the child and the animal each as full brother and an asset to our true economic life, "Reconstruction" in the real sense of the word is sure to succeed. Heavy infant mortality, huge destruction of animals and birds, which continue in every country and every nation, have created the intense sufferings which we see in our midst today. The war has already begun to teach us lessons. The child is now considered very valuable, because the nations want to fill up

their losses in life. Animal food is not considered necessary even by the Health Minister in England, and he said publicly a few months ago that he hoped that even after the war people would continue the habit of meatless food, which was truly healthy. Yes, these lessons had to be learnt by us, and the war of destruction has therefore come into our midst. If another war of similar or greater intensity is to be avoided, our outlook in life must be changed. If we could only realize the value of the child which that great lady, Madame Montessori, proclaims, in her experience and wisdom, life would be different from what it is at present. Every child would grow, as she says, into a Messiah, and there would be no war. She says the child will solve our problems.

And if every animal is saved it will become our thankful protector. Animals can be more thankful than we are; of that I am certain. My father had a very small dog. Day after day that dog ran up to receive my father when he returned home, and what surprised me was how the dog intuitively knew that his master was coming home, when the car was miles away. It is a problem which I have not been able to solve. What a beautiful link of intuitive love this kind of greeting at the door, between the man and the animal! I had not that love or that intuition. Yet I

was considering myself superior, and the dog an inferior animal. These are but instances in life which can prove how ineffective we are for the service of humanity without the love of humanity.

A MOTTO FOR RECONSTRUCTION

Friends, I have finished. I have stated but simple facts and truths of life. I have not entered into details, nor have I entered into large schemes of Reconstruction. I consider the daily ordinary life of each individual as one of the most

important items for any new Reconstruction during and after the war. Let me quote now the last two lines of the Mantra of our President-Mother :

May each who feels himself as one with Thee,
Know he is therefore One with every other.

Let this be the motto of Reconstruction—"One with Every Other." And this is the Theosophical Brotherly Outlook which will help the Reconstruction of a New Order in the world.

CONVENTION LECTURES, 1941

Six public lectures on different aspects of World Reconstruction were delivered during the 66th Annual International Convention of The Theosophical Society, held at Adyar, December 26-31, 1941.

Lectures 1, 2, 3, 5 are printed in this issue. Lecture No. 4, by Rukmini Devi, will be printed next month or later. Lecture No. 6, by Mr. Jinarājādāsa, will not be printed in full till it has been delivered in South America; this applies also to Mr. Jinarājādāsa's Convention Lecture last year at Benares on "Plato's Solution of the Problem of Immortality." (Condensed reports of the six addresses promptly appeared in the Convention Bulletin, very popular and an indispensable item at our Conventions now, and entitled this time *The Reconstruction Convention Daily News*.)

One of our Convention lecturers, Mr. Hirendra Nath Datta, was awarded the Subba Rao Medal for 1941, and the presentation was made just before his Convention Lecture by Dr. Arundale, who said :

"My first and very happy duty, a duty which should have been fulfilled very long ago, is by direction of the General Council of our Society to give to our beloved Vice-President the Subba Rao Medal for very eminent service to Theosophy and to The Theosophical Society. It is long overdue that he should receive this token of our appreciation of his work. . . ."

A continuous stream of books and articles (Bengali and English) are among the Vice-President's eminent services, besides more than thirty years as a member of the General Council, Convention lecturer at every Convention for eight years now, and honorary legal adviser to The Society and to the Indian Section. He is also President of the Indian Section.

THE SPIRIT OF BHARATA NATYA¹

BY RUKMINI DEVI

IN India today, Art has taken a very definite hold on the imagination of the people, for the whole of India is interested in every art, and particularly in the art of dancing. In different waves of civilization a nation's thoughts turn first into one channel and then into another, and consequently the life in each waxes and wanes. Today we view an approaching flood-tide of artistic life.

A PERSONAL NOTE

My own interest in the arts has always been a part of me. I have never cared for any other education but the artistic and the spiritual, but does not that include all other education? In whatever country I have travelled, I have tried not to waste my time, but have endeavoured to learn something of the arts of the nation, particularly music, painting and drama.

Later, when I saw for the first time two well-known Bhārata Nātya exponents, I was surprised by their technique, their grace, and the essential spirituality of the dance.

¹ Reprinted from *Art and Culture*, Second Quarterly Issue of 1941, with acknowledgments to the Editor and the Society of Arts, Bombay.

form, though I discovered that all such professionals had a certain element in their dance which I knew was not part of Bhārata Nātya, but was part of their own interpretation of the dance. I have always felt and have since known for myself that the dance is a philosophy of life and a spiritual expression.

Many dancers take their forms from sculpture, but I feel that ancient Indian sculpture has taken its form from the dance. In India the very soul of the dance is spirituality. All the arts have derived their inspiration from our great Teachers, and they produce an atmosphere of uniqueness which, devoid of devotion, becomes dull and uninteresting. It has been quoted by many learned scholars that the dance is a philosophy in itself, that through the dance may be given to the world true life and understanding of life, and that through the dance can come Moksha or salvation both to the audience and to the dancer if they are properly attuned to it. Though this may sound very exaggerated to many who know only the modern dance, it is my own experience that

during the moment of dance can come a spiritual Light as great as through any worship in a temple or church.

A DANGER TO INDIA

But I feel that in India Art has always been impersonal, and that it has never been for the onlooker either to praise or to criticize, but merely to feel. In modern days unfortunately Art has become merely a matter of fame. There are many true and great artists who are old-fashioned, who belong to the village, and who are still unconscious of publicity or fame, and there is something very spiritual and simple in that one-pointed devotion to Art—a devotion which is not concerned with the outside world.

It is also sad that combined with the revival of interest in the arts has come a very grave danger to India—the danger of ugliness masquerading as Beauty. Perhaps people do not know enough about Art, particularly the dance, to be able to distinguish the real from the unreal, for anyone with even a few months' learning and with very little knowledge, by the aid of costumes and orchestra, is able to win an audience.

Besides real knowledge of the dance, belief is a most essential requisite for the dancer. It is no use to dance on the themes of Gods and Goddesses unless one

believes in those Gods and Goddesses. I know that this is an opinion with which many people will not agree, but there is a certain something a dancer can produce when he or she believes, which is never possible otherwise.

Bhārata Nāṭya in South India has been degraded not only by the professional dancer, but more by the audiences who were willing to encourage vulgarity. But the dance itself is such, and its form is such, that in the hands of the right person it can easily assume its rightful and original place.

I have seen practically all types of dances throughout India, but the classic style, the beauty, the dignity, and the obvious grandeur of Bhārata Nāṭya, in my opinion, cannot be equalled by what I might call her daughters. While every form of dance, whether it be folk, semi-classical or classical, must have a place in the nation, just as there must be a place for all types of people, Bhārata Nāṭya is satisfying to every type of person, for to the untutored it may be enjoyable, to the learned it may be beautiful, and to the intuitive it reveals oceans and oceans of happiness. Yet it must be emphasized that its technique is so difficult that I feel Bhārata Nāṭya is meant only for the few to learn, as it needs many qualifications before the dancer can really be called an artist and not a mere technician.

Few dancers ever know the true meaning of the mudras, the mandalas, etc., but learn the poses for the sake of effect. Like everything in ancient Indian art and science, every detail is thought out, every detail is well conceived, every detail has a place and meaning. Just as the ancient South Indian bronzes were made to the correct proportion according to the Shastras, given for the helping of those who wished to attain the best results, so were rules and regulations made for the position of the body and the mudras in Bhārata Nāṭya.

A DEVA OF MOVEMENT

In modern days sculptors are copying these bronzes, and attempting to follow the Shastras, but they are not able to produce the beauty that was achieved by the artists of ancient days, because though they follow the rules they have lost the spirit. Rules in themselves are not enough. Words are not enough. Knowledge is not enough. There must be a spirit which one might almost call "a Deva of Movement." This spirit is intangible and can never be described, as nothing great in the world can be described. But this spirit is most easily and profoundly available through the art of Bhārata Nāṭya when it is properly mastered and understood.

Bhārata Nāṭya is obviously an art meant for the temple. It is

surprising to feel the perfect harmony between temple architecture, bronze sculpture, the temple dance—Bhārata Nāṭya—temple music and temple musical instruments like the Nagaswaram.

India was never a land where the arts were separated from life. The arts were taken from life, and life was given by the arts. This is a very important principle that should always be remembered by the artists who desire a renaissance of the arts. In my own School and Art Centre, Kalākshetra, at Adyar, I very specially emphasize this Indian spirit in which the daily life and mind of the dancer or artist is consecrated to the Highest, in which the artist will think of no reward of public opinion, for public opinion changes from time to time while true Art never changes. I am more interested in making artists than in creating technicians, though it can never be possible to produce many great geniuses. In this same spirit, in Kalākshetra we have classes in literature, in drama, in music, in sculpture, in painting, in Kathākali and Bhārata Nāṭya, for I feel that no artist can ever be a fine one unless he learns more than the one art in which he is most deeply interested. A background in which the emotions and the mind expand and become cultured will directly affect the art. Therefore, there is needed a profound knowledge of literature in the student's mother-tongue,

in English, and particularly in Sanskrit, for Sanskrit gives an atmosphere which is unique and essential for all arts. So our dance pupils must have a general education, as well as a knowledge of the stage, of costume, of colour etc.

How sad it is that in these modern days people treat the dance so lightly that they think anyone can learn to dance in a few months! If a chemist is not allowed to compound medicines without full knowledge and experience, how can a dancer manage with a mere smattering of knowledge? While no scientist will be respected unless he has a minimum knowledge of his subject, it seems as if any dancer can acquire a reputation purely by showmanship and advertisement. There are many fields of Art by which India can be very strongly influenced—surely the cinema is one—but do we not look upon Indian art with the eyes of the westerner? It is really strange that we cannot see beauty for ourselves.

SHOULD DANCE-FORMS BE BLENDED?

I find that many people ask me whether I believe in the proper blending of many forms of the Indian dance. I am myself on principle opposed to it. I do not say that this is impossible, but I do say that those who have attempted to blend the various types of dance have, so far as I have seen, blended them more because they know little of

each art rather than because they know much of all. Each dance-form has its own special and unique emphasis. For example, though Kathākali greatly resembles Bhārata Nāṭya in the mudras, Kathākali is Nāṭya or the dance drama, in which various dancers take the different characters in the drama. It emphasizes Abhinaya, but its emotions are portrayed in conventional facial expressions achieved through very clever muscular training. In Bhārata Nāṭya, it is the story-teller who portrays the many characters, and the emotions are expressed by a spontaneous and natural feeling without much technicality of facial expression. Therefore were the Bhārata Nāṭya dancer to have little feeling it would be most difficult for her to be expert at Abhinaya, and if she have no feeling there could be no Abhinaya at all. So even with so many likenesses, it is difficult to blend the arts of Bhārata Nāṭya and Kathākali.

I know definitely, so far as these two dance-forms are concerned, that many modern dancers, after seeing one or two performances, carry away an impression of one or two movements that they like and then they incorporate them in their own dances without fully learning the best way of expressing those movements. To those who have specialized in any of the arts, the result comes as a shock. Many Manipuri

teachers of the dance have expressed the same opinion, for each exponent of a dance-form discovers a mutilation of his own art, introduced for the sake of building up what is called the "modern dance."

Is the modern dance to be a creation purely from lack of knowledge and a blending of the ugly, or is it to be the result of a deep and lifelong study and experience, with a wise blending if there is to be a blending at all? In my own dance-

ing there are certain expressions which I have changed—I have attempted to create a costume and stage-setting which are both simple and direct; I have introduced many great and beautiful songs of South India which had never in the past been used as themes for the dance. But I have tried to do this in the spirit of India and her glorious traditions, so that I could go further along that road towards which the great signpost of ancient India has ever pointed.

"FOR PEACE"

In connection with the comment voiced in THE THEOSOPHIST, December 1941, (article "For Peace"), by Bhikkhu Arya Asanga, regarding the making of the school-grounds a haven for all animals harmful and harmless alike, the following from a lecture by Dr. Annie Besant comparing eastern and western ideals of Dharma throws much light:

"No eastern sage or thinker dreams of laying down one common moral ideal for all; that is a purely western fancy, and does not on the whole work very well . . . I will take a common example. A man out in India surrenders everything, has become what in the West would be called a monk of the most extreme type of poverty. He owns nothing; he has given his life for service of the world, and those who guide the world will direct that life. His only to give. He has no further care for his own life. With that view of absolute surrender goes also the duty of absolute harmlessness. He must

not touch a life sharing the world with him. The venomous snake must go unslain, the tiger go unharmed. He must not use any power of the surrendered life to defend it against the attack of any other creature; for if the serpent or the tiger come to him and slay, it comes as a messenger from behind the veil to tell him that his service in that body is over. But the same rule does not apply to the householder, to the man who has children to guard, servants to protect, animals who are part of his household. He, being the guardian of the younger, more helpless lives, must stand between them and peril, and it is as much his duty to slay the intruding serpent, if it menaces them, as it is the duty of the Sanyāsin to let it pass unharmed. Hence arises much confusion in the western mind in reading eastern books, because they read, as binding upon all, ideals which in the East are related to their proper stage of evolution . . ." (*East and West*, by Annie Besant). A. H. P.

A VISIT TO JAPAN IN 1937

Notes written in June 1937—six weeks before Japan began her attack on China—by C. JINARAJADASA

THE Japan visit is over, and I am now on the steamer for Shanghai. I arrived in Kobe on May 10 and left yesterday, June 9. After one day in Kobe to get information I left for Kyoto. I met Mrs. Suzuki that evening at an interesting lecture given by a Japanese professor on Japanese temple architecture; so that started me off well. She arranged for me as guide a Japanese gentleman, who was not a registered guide. He was better for my purpose as he was interested in religion and art.

Kyoto is the old capital before the new era of 1868. It is full of temples and sights. A couple of hours away is Nara, an older capital, also full of temples. I stayed in Kyoto eleven days, radiating from there to various places. This gave me a fair grip of things, and besides the Japanese guide was with me to answer questions. During the time, I saw two processions, in the old traditional costumes, the processions being religious, of the old Shintō cult. They "process" *in silence*—no drums or tom-toms, but in one part a mournful bagpipe-y flute. (In Nikkō, at the great procession there, a thousand march-

ed, but all in silence, except for that flute). Also, I attended one fine temple commemorative service for a dead abbot—done with meticulous precision with circumambulations, and one part reminding me of Masonry. I saw two Nōh plays, *in a temple* (the traditional place). At Osaka (forty minutes from Kyoto) I saw the famous "puppet" plays. One could not understand a word (though the guide gave a general idea). They are not manipulated by strings; each puppet has three men to operate it—one, the chief, who holds body, head and right arm (the puppet's eyebrows move, body bends, fingers also can bend); this worker is *seen*. There are two others, one to manipulate the left arm and the other the legs; these are *in black*, faces veiled and they are supposed not to be seen. At the side, two or three "chanters," seated, narrate the story, conversation, etc., dramatically in a kind of chant, while the puppeteers work the puppets. These are intensely realistic; the puppets threaten, scratch their heads, wipe their faces, a woman washed the linen at a stream, banged them on a stone and rinsed them—all most realistic.

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I saw also (at Tokyo) the Kabuki plays—in fact a type of everything (including the grand style Geisha dances) except the wrestling. I assisted at the famous tea ceremony, done for me expressly by a nun who had a great reputation for it. It evoked no thrill at all in me.

The temples, mostly, have no *atmosphere*. Japanese religion is slight (except perhaps with a few, when at the temple for a few minutes)—like an overcoat you put on to go out into the rain and take off on getting to your place. All the temples are magnificent, for size, construction and design (all in wood). Such pillars! the floors all beautifully matted (except the Zen temples). They don't offer *flowers*, but fruits, grains, branches, incense. The "live" quality brought in by the flowers is missing. I saw enough to get an idea of Shintō, the creed of ancestor commemoration, and of Japanese Buddhism (which has much that Southern Buddhism has lost). The Japanese as a whole believe in "good luck" and are continually making offerings to bring it. There is much superstition, and an unintelligent, crude reliance on the invisible.

The *colour* of the women's Kimonos and ōbis (the small pillow at the back) fascinated me every day. Not only the colour, but the designs. There seems to be a staff of artists to turn out designs. In

the big, eight-storey department stores, at least one floor is all for Kimono cloth; the women buy the cloth and make up the Kimono. As the women go about, it is like a lot of Devas with their auras dropped on to drab earth.

Of the shops one notices most the shops for *sandals*. There are hundreds in each city, and many varieties and hundreds of shades of colour. The cheap ones (clogs) are about 4 annas, the dear ones 6 or 7 rupees. *Everybody* goes in sandals or shoes; first they put on the tabi, the cloth split "sock," with a pocket for the big toe (a pair costs 4 annas) and then the sandals. During all my stay, I saw one workman barefoot (it was in the country and was raining—and he had on a waterproof), and one baby without sandals. For the houses are matted and no speck of dirt must be brought in. The houses are spotless, but the water-closet system exists little, even in many parts of Tokyo, and as the latrine is cleaned out once a week only, the smell is bad, unless disinfectants are used. At one temple where I stayed a night, it was unmentionable. But the Japanese seem to have no noses. I stayed in European hotels, which are excellent. In them I managed fairly well for food, though one had to eat eggs twice a day, and in some places one could not get enough vegetables. Japanese dishes, for

one who does not eat fish, seem to have no taste at all.

At Tokyo, the capital, I did not see much—did not want to. The place is westernized—American sky-scrapers (limited to eight floors because of earthquakes) and all the buildings very foreign. It is a city of distances, for the city has six millions; but taxis for two miles are only six annas, and you can, if you speak Japanese, get that distance for four annas. Taxis drive fast, and the drivers are expert. The whole city traffic is regulated by automatic lights. (I saw only one policeman, one night, at one place as a theatre was emptying). There are six million bicycles in Japan, and they are everywhere, and go in and out among the pedestrians at a great speed.

I went to Kamakura to see the great Image—it is only two hours from Tokyo. It is wonderful, but again the *place* has no atmosphere.

During my month, from first day to last, I met schoolchildren everywhere, in batches, taken to see the sights—each batch about 100, with one or two teachers, and always with a nurse. Their gospel here is: "See Japan *first*," and they do it with a grim, determined patriotism. The boys are in khaki or grey shorts, and look ugly, and the girls in dark blue serge, equally looking complete misfits (in western style skirt and blouse, no doubt more convenient than the Kimono for

them, but they simply look *frights*). The poor children were terribly solemn and tired-looking, as they absorbed history and culture.

Nikkō is another old capital. They say: "Don't say 'magnificent' till you see Nikkō." In a way it is true. There is a gorgeousness about the group of temples; not one I *personally* care for. The temples are "rich" in decoration, in gorgeous colour-schemes, but I prefer the older, graceful, reserved styles. All these places are now show places, visited by tens of thousands of Japanese. Their patriotism is fervent, insistent, omnipresent, and all the time, both in young or old.

I went to a few cinemas. Of course I could not follow the story. But I did note this: one film was of modern life, like any film one sees anywhere, with the Japanese actors and actresses in European dress. But invariably there was a second film, which was always a bloodthirsty affair, taken from the old legends. There is a queer streak in the Japanese that asks for grim ruthlessness, and yet no Japanese man or woman has ever been known to strike a child.

There is a lovely cult of babies. Every one adores babies. The smaller the baby the more gorgeous is his little Kimono. There are *one million* new babies every year in Japan; infant mortality is rare evidently.

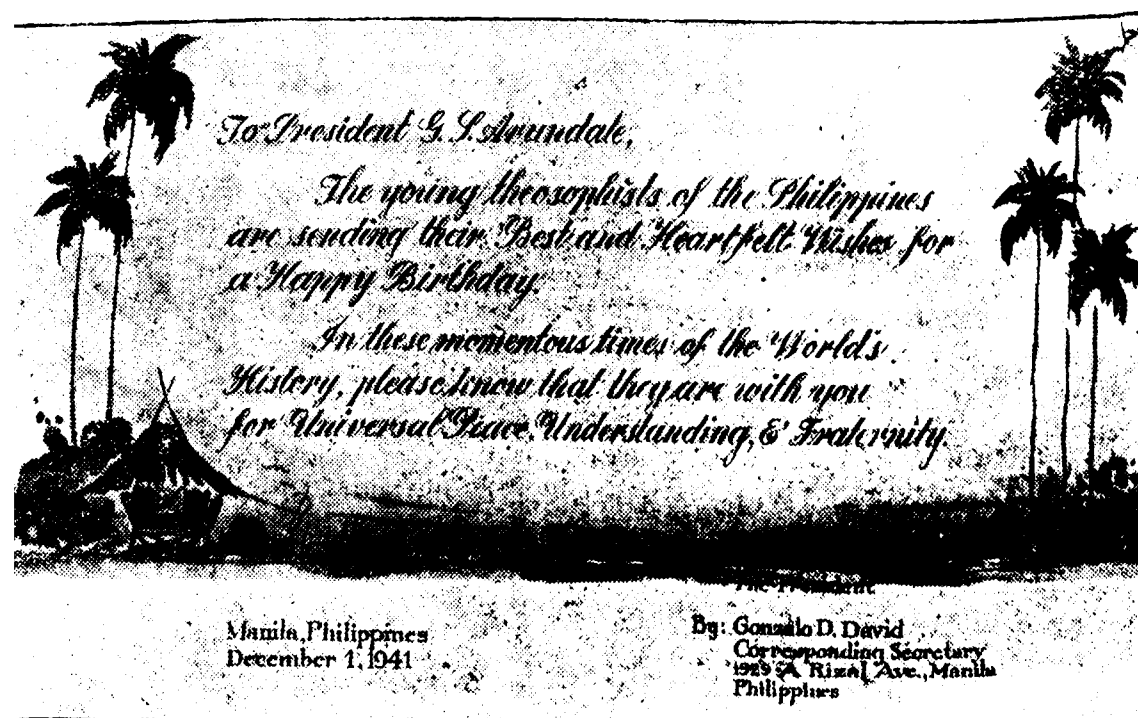
At the temple where I stayed I was in my Indian robes, and was at once received as a brother, not a stranger. When I was introduced as a Buddhist from India, the welcome was all the greater.

My stay in Japan has been a mental *rest*. But not physical, because after Shanghai (where I suppose I did too much) I developed a subnormal temperature. It is still with me. It makes you feel funny, often swaying-like when walking, and sometimes a hot feeling, as if you were about to boil over. I have tried the usual tonics. At Shanghai I shall go to a Chinese doctor. I *had* to lecture, twice to the Lodge at Tokyo, and once in Kyoto to a Buddhist University.

All the Japanese deities in charge of their sacred shrines are *Devis*, Goddesses. This accounts for some things, *e.g.*, their sensitiveness to line and colour. I attended a Beethoven concert conducted by Weingartner. The orchestra were all Japanese. Under such a conductor they played to their limit; and yet I felt they missed the inner quality of Beethoven, as if their mentality could not reach the necessary level of abstract higher mental thought even with Weingartner. Frau Weingartner, less able than her husband, conducted the *Leonora* overture, and at once she "got" the musicians more completely than Weingartner did, *because she was a woman*.

What's ahead for Japan is hard to say. Their politics are not that of a democracy but of an oligarchy of the army and the navy. They are a great people, with an unusual fanatical type of patriotism. I suppose one might say that while the western soldier goes to battle to fight and do his best, but with a subconscious hope that he will not lose his life, the Japanese soldier on the other hand *wants* to lose his life, and looks forward to it. Life is nothing to a Japanese when it comes to a sacrifice for the sake of the Emperor who is divine. They really believe in his Divinity. When he passes through Tokyo streets to some review, and the streets are lined, all must keep their heads bowed and no one must look at him, and no one must be above him at any window looking on to the street. The Japanese live in the idea of sacrifice for their Emperor, who is the heart, soul and greatness of their nation. But I wonder how much he is just a puppet in the hands of the army and navy chiefs. China looms large, despite Japanese cock-a-hoop-i-ness.

I have read much and watched much. I know now what I came to Japan for: to see a grave, fine people with much trouble ahead of them. In future lives, and in their incarnations elsewhere, I shall have much to do with them. They will understand my schemes then for delicacy, refinement and the "soul touch."



OVER 150 messages of greetings were received by Dr. Arundale on his birthday by cable and telegram, letter and resolution, cards of various kinds. From these one handsome, hand-painted card is reproduced above (reduced size and without the colours). Dr. Arundale acknowledged this greeting from the Philippine Young Theosophists as follows:

"Dear Friends: I am more than delighted to receive your beautiful greetings on my birthday, conveyed so artistically . . . It is a great help to me to know that the younger members of our Society are able to be so generous in their appreciation of my services.

"Now that Japan has entered the war I am, of course, very anxious that all shall be well with our brethren in the Philippines. We hear rumours of your being attacked. I most sincerely hope that you may be able to escape all major damage, and that our Theosophical work may be able to be carried on without hindrance.

"We shall be thinking of you and sending you our constant wishes and prayers for the Masters' Blessing.

"11 December 1941"

"GEORGE S. ARUNDALE"

THE NIGHT BELL

XIX. The Message of a Great Teacher

BY GEORGE S. ARUNDALE

ONLY this morning¹ in the region of about four o'clock, I woke up trying to bring through, down into this physical plane, what you might veritably call one of the great Sermons on the Mount, for a Great Teacher spoke from the height of His spiritual Powers and Wisdom and Love. Quite a number of workers were present. Though I must speak with a certain amount of reserve, I think they were present largely because the technique of the Sermon and His wonderful power was to send out to all parts of the world, through those who knew how to listen at a very much lower level of course, the spirit of the Utterances. It was interesting enough to watch oneself, as it were, relaying the Utterance of the Teacher, to one's own clientele, one's own particular people whom one could influence. And every member of the congregation seemed to be doing the same.

I do not know how many were present. I was too much absorbed in relaying the spirit of the Utterance while the Utterance was being spoken, for the audience was an audience of channels to the outer world. I expect many were there who were training themselves to become such channels.

I made an heroic effort to try to bring through into the brain some con-

¹ 5 September 1941.

ception of the nature of that Sermon. While those who were present relayed the Utterance all over the world, because there were people there who represented almost every part of the world, at the same time, I knew that while the Teacher was speaking He was reiterating the nature of the key to the solution of the problems which confront the world. It is, of course, a supremely simple key, as it must be, coming from Him who presents all things in their reality. In the illumination of His Presence His words carried complete conviction. But, thought I, its very simplicity may well turn people away from it. We are all of us looking for complex solutions to what are fundamentally simple problems. He can see how simple are the problems and how simple the solutions, provided we can enter into the great Reality at the back of those problems and their solutions. I tried to occupy myself this morning in writing something down, for I was well aware of the fact that if we Theosophists, for example, can stress the note He sounded, we should be among the foremost to stress what is essential, even though we may or may not have audiences willing to listen to us.

Now His Sermon may well be described as

A SERMON ON THE LOVE OF GOD

In these inner regions we do not bother about those little intricacies as to whether God is or is not. We use the word when convenient and have a clear conception as to what is or is not meant. If people down here have some idiosyncracies as to the use of the word, we can say "The Love of the Father."

I have written in my notes :

When a Great Teacher speaks to us He also speaks to all the world, and when He speaks to us He does us the inestimable honour of speaking through us, so that we become channels for His Voice, however feebly we must needs reflect it.

As, for example, when He speaks to us of the Love of God, or of the Love of the Father, not only does He stir that Love in us, He also causes us to become channels of that Love so that with it we may help to irrigate the whole world. We are thus sanctified by our mere presence before Him, but we are doubly sanctified when He speaks, and, speaking thus, makes us messengers of His Love and tenderness and compassion for all living creatures in every kingdom of nature.

[I should like at this point to interpose the fact that when the Teacher speaks, He speaks to the whole Brotherhood of Life. There must be no idea that He is primarily concerned

with humanity. That would be utterly untrue. His Message is to the whole Brotherhood of Life, to every kingdom of nature, and every kingdom of life learns when He speaks.

I then endeavour to capture something of the note He sounded.]

In this outer world which we have made complicated and futile with our ignorances, we think little of the Love of God and far more of all the differences that separate us in the outer world and cause antagonisms and hatreds and oppressions and cruelties and injustice. And many of us dare to constitute ourselves guardians of the Love of God and arrogate to ourselves the right to declare whom God loves and whom He does not.

We delight in the Love of God which we know He has for us. We cannot imagine that from us could His Love be withheld. Yet in blasphemous arrogance we judge that from some God turns away His face, leaving them to dwell in a cold darkness bereft of His Fatherly concern.

We have travelled along the way of separateness, and have so exalted differences that these have become for us touchstones to tell us upon whom the Love of God shines and upon whom it does not shine. We live in a world of differences, and in them perceive yard-measures which determine how near or how far away each is to or from the Love of the Father.

This is a world of separateness and of dispute, and of all that follows in the wake of these—hatred, cruelty, injustice, oppression. And we see before our very eyes the war incarnating these in awful devastation.

THE SUPREME UNITY

Yet the Love of the Father is universal and includes all differences, for as the Unity is His so are all differences His no less, for there is no difference which is not within His Unity.

Every difference, be it of nation or of race, of faith or of colour, of sex or of opinion, is to the greater glory of the Love of the Father. Because we do not yet understand this the world and most individuals in it grope for happiness in blindness and often unavailingly. Because we do not yet know the Love of the Father for all His children we believe it to be but for ourselves and those like us. And as we thus imprison it we reap our folly in unhappiness and in all that flows therefrom—war, cruelty, injustice, oppression, hatred, greed.

What are these dogmas and doctrines and orthodoxies compared with the Love of the Father which knows no distinctions of dogmas or doctrines or orthodoxies?

What are differences of race or nationality compared with the Love of the Father which knows no distinctions of race or nationality?

Shall we not cease from haughty pride and know the Truth that all are the children of the Father and are equal in His Love?

Near and dear to Him are Hindus, Muslims, Christians, Buddhists, Parsis, Jains and Jews, and all others. Near and dear, therefore, must all be to us.

Near and dear to Him is every race and every nation. Near and dear, therefore, must each be to us.

How shall we dare call ourselves children of the Father save as we seek to reflect His loving-kindness to all? This time is a Day of Conversion to allegiance to the Supreme Truth of all Truths that God is Love and that His children must learn to love even as He loves.

GARDENS OF LOVE

In the Kingdom of the Father are many Gardens of Love, and in each Garden He places gardeners for its tending. Every Garden is gorgeous with colours and forms and sounds and fragrances sending forth to Him a constant joyousness of praise.

Among these Gardens of Delight there may be seen the Gardens of the Faiths which are His Truth in many forms.

There may be seen the Gardens of the Races which are His Truth in many forms.

There may be seen the Gardens of the Nations which are His Truth in many forms.

And many other Gardens are there, but only one Kingdom within which all dwell and grow, even despite themselves, in the Sunshine of His Love.

UNIVERSAL SEARCH

There are those who, seeking the Love of God as all must seek it for it is their all, have not yet found it, but have discovered knowledge and enthroned knowledge where Love should reign unchallenged. They worship knowledge and leave the Temple of Love unhonoured. To them knowledge without reference to Love is all things with its sciences and its laws and its facts. Knowledge thus becomes the arbiter of their destinies and the supreme Court of Appeal for all their problems and uncertainties.

There are those who, thus seeking, have discovered power and enthroned it where Love should reign unchallenged. They worship power and leave the Temple of Love unhonoured. To them power without reference to Love is all things with its might and its dominion. Power thus becomes the arbiter of their destinies and the final appraiser of their purposes.

There are those who, thus seeking, have discovered pride and enthroned it where Love should reign unchallenged. They worship pride in all things without reference to Love, with its self-glorification and self-complacency. Pride thus be-

comes the arbiter of their destinies and the constant motive power for every thought and word and deed.

There are those who, thus seeking as they must, have discovered much that is not Love, and that which they have discovered they enthrone where Love should reign unchallenged. They are still far away from the Love of God, yet each discovery of that which is not the Love of God brings them nearer to that which is, for even that which we deem to be outside the Love of God is yet within His Love in the veiled mystery of His Being.

UNIVERSAL LOVE

And we who speak of the universal Love of God have little more than belief. Have we experience of His universal Love? Rarely at the most.

We have experience, perchance, of His Love for us. Have we even this save from time to time? At other times is not His Love, even for us, mostly outside the perspective of our daily lives? And when the ecstasy comes to us, do we realize that this Love envelops us at all times and the whole world and every part of it?

How stand we, then, as Children of the Father, and face to face with the whole world of His children?

Do we ascend into the judgment seats and mete out praise and blame, reward and punishment?

Do we commit to heaven those whom we conceive to be saints, and to hell those whom we deem to be sinners?

Do we invoke a curse upon some and a blessing upon others?

Our duty is indeed perilous, for while we must beware of erecting a statue to the Love of God for all to worship lest we fashion the statue in our own images, thus blaspheming the Real, still have we the duty to proclaim the Love of God such as we are able to conceive it and in its most universal nature such as we are able to envisage it.

We must needs be advocates and missionaries and votaries and devotees of the Love of God, and we must seek out and declare where there is naught or little of understanding of the Love of God and where there is more or much.

And still must we exclude none from the Kingdom of the Love of God, be their crimes against Love what they may. The Love of God shall redeem all crime against His Love, for to each child of God must sooner or later come the supreme experience of being a perfect facet of the Diamond of Love, shining with the perfect Light of His Glory.

As the Love of the Father knows no diminution of intensity towards any of His creatures be they who they may, so must our poor reflections of this omnipotent, omniscient and omnipresent Love shine

all the more upon those who seem to our ignorance to live in darkness and frustration.

Are we not born into these times to lay the Love of God beside all hatred and cruelty and oppression and injustice that it may change them all, that it may convert those who inflict suffering, and that it may heal those who are sorely afflicted?

If we will seek out and discover the Love of God, the Love of the Father in ourselves, at all times, in our happiness, in our despairs, in our joys, in our sorrows, in our successes, in our failures, in our virtues, in our weaknesses, in our righteousnesses, in our wrongdoings, then shall we be able to seek and discover His Love in all and at all times.

We shall know that every circumstance in our lives and in the lives of all is a messenger of His Love, and we shall hear the messenger sing the Song of the Lord, the Song of His Love and Blessing.

Be we who we may, of whatever race or nationality or faith, do we what we will of righteousness or of wrong, we are ever Children of the Father, and in the magic of that glorious relationship shall we enter into the splendour of His Love.

We may forget His Love and wander away into the realms of darkness. But He follows us with His Love whithersoever we may

go, for His Love is universal and there is no region where His Love does not penetrate to make safe the dwellers therein.

For what are the Truths of our faiths, for what is the fire of our patriotism, for what is our learning and aspiration, for what are our feelings, our thoughts, our words, our actions, for what the veriest details of our daily lives, but that we may seek out and discover the Love of God and know it to enfold the whole of His creation everywhere?

THE SUPREME TRUTH

Be we whatever else we may, above all else, and including all else, we are Children of God, define we God as we will within the dire limitations of our ignorance.

We are Children of God, and it is this supreme Truth which we must blazon forth and worship with our lives if war is to cease, if a Peace is to come which shall be a pure setting of delight for His family.

* * *

UNIVERSAL CHILDHOOD

That is the spirit, as best I could capture it, of His Exhortation to all of us. And I want to stress that the truth that we are children of the Father is the truth to which Theosophy and Theosophical teachings and study and the intent of our membership of The Theosophical Society must lead us. There is not a single truth we hold, as a fragment of the Universal Science of

Life we call Theosophy, which is not to the end of our perceiving with ever-increasing clarity that there are none who are not children of the Father, that all are children of the Love of God, and that the only solution of the problems of life is to recognize that fact and hold on to it. There quite well may be permutations and combinations of that fundamental Truth. It may be expressible in many forms of human living, but it is that truth that matters.

I felt, personally speaking, that the theme of my communion with my fellow-children of God must be that we all are children and we must largely make that universal childhood, that universal reflection of the Love of God, active in our daily lives and in our relationships with each other.

I felt if only the world were a little more civilized than it is, a little wiser than it is, a little less sophisticated than it is, a little simpler than it is, it would be enough for me to take as a title "The Love of God." The difficulty is that to no small extent we have turned our backs on that supreme, that fundamental, that simple Truth. We want many things which are remote, though they need not be, from this Love of the Father in its eternal and beautiful meaning for each one of us in himself and in his relationship to all life round him. I felt if I could relate every Theosophical teaching directly to the Love of the Father, the Love of God, I should be rendering a greater service than if I were to try to give a mind-ridden lecture emphasizing still more that tortuousness in which so many people revel, because it sharpens the mind.

We must discover the essential simplicities if we are to help the world. We must not be afraid to insist on them. We must be willing to be laughed at and ridiculed as simple and ignorant people who concern ourselves with what is the very intangible and impractical ideal of the Love of God. It is the Supreme Truth of Truths, and we must try to impress it around us, bringing to our aid every teaching we may have in Theosophy and every other source, to make clearer that the ultimate Truth is the Love of God.

Since we are incarnations of the Love of God, each one of us, existing because of His Love, lives and moves and has his being in His Love, grows because of His Love, achieves because of His Love. That being so, surely the most powerful appeal to anyone must, in the long run, be the reality of the Love of God and what that Love of God means in such times as these.

I do not for a moment say that we must not appraise, we must not judge, we must not try to improve on that which has been, we must not condemn, we must not fight for that which we may conceive to be the Right. At our stage of evolution it is necessary that we should differentiate between Right and wrong, as we understand Right and wrong, and fight for the Right against the wrong. That is our dharma, our duty at our stage of evolution. But that duty we shall be unable to perform, save as we realize and preach and practise that the Love of God matters more, knowing that whomsoever we may condemn or denounce or war against is

no less within the Love of God than we are ourselves. If we can remember this and cause it to direct us as we strive to perform our dharma, then will our dharma be true and the performance of it will honour the Love of God.

I myself feel that wherever I may be, I can at least try to invite attention in my own small and humble way to that which, of course, the Teacher incarnates perfectly. It is because of His Love that every word of His rings through the world and the worlds. We, too, have to incarnate, as best we can, that Love of God in which we live and move and have our being, and send it forth strengthened by any wisdom, any learning, any experience which we may have acquired.

THE UNIVERSAL FATHERHOOD OF GOD

The whole purpose of The Theosophical Society is to form a nucleus of the Love of God, for what can be Universal Brotherhood without Universal Fatherhood, though perhaps we may sometimes be inclined to lay more stress upon Brotherhood than on the Fatherhood of God. In these days we must evidently exalt the Fatherhood and make that Fatherhood a very great and splendid purification of the Brotherhood. I am not particular as to whether I use the word "God" or any other word, because everything round me in every kingdom of nature, the more so after such a Sermon on the Mount, is full of the Love which enfolds it and guides it.

The subject is in a way difficult, because we are attuned to complexities

of rhythm rather than to simplicities. We tend to lead complicated rather than simple lives. We tend to need a whole galaxy, a whole pantheon, of truth, when one simple image of Truth, a reflection of the Light of Truth, might very well suffice. To the building of the image, to the purification of that reflection we should bring everything we have—all that we have of Theosophy, all we have gained from our membership of The Theosophical Society, all we have from membership of the faiths and nations to which we belong, all our knowledge and experience. Thus shall we make that single, simple image as beautiful as is possible to us, thus shall we make that one reflection as beautiful, as true, as is possible to us.

Already a member of every faith, of every nation, of every race, a member of The Theosophical Society, a student of Theosophy, has more than enough whereby to seek and discover the Love of God. Whether he has sought, it is for him to say. Whether he has discovered, it is for him to say. At least his way has been made clear to him. He has but to tread it and to tread it simply.

I am a little apprehensive lest we have, even in our Theosophical Society, exalted the complicated and have tended to abase the simple. There is the terrible phrase that people sometimes utter, "Oh, we know all that," and we brush blasphemously a vital truth aside, because we think we are so familiar with it. "We know all that," and we may add: "it is not practical. You will not move people to their duty by the simple utterances of a commonplace like that of the Love of God"; so low have we fallen that we can only glorify the grand, we cannot enthrone the simple.

I hope in a small way—I am conscious of the very great defects of all that I have written—that you have been able to enter into the spirit of this Sermon, so that you may see the nature of that exhortation of the Teacher, who always speaks in the simplest language, and who gives from His infinite store of wisdom truths which the very children can readily understand. Because of that, children are among His most appreciated and most appreciative audiences. He knows they often understand Him better than the more sophisticated older audiences.

Dr. Arundale's letter of thanks to all who sent him greetings on his birthday, 1st December 1941:

To my many friends all over the world who remember my birthday: How happy I am to receive on December 1st numbers of telegrams and letters, and innumerable brightly shining thought-forms of varied hues, blessing me affectionately and giving me added strength to do the Masters' work.

A birthday is a great occasion to receive and to share. I receive very much. I hope I try to share very much, too.

Thank you for your remembrance of me. Together we will use it to bring blessing to others, as it has blessed both you and me.

GEORGE S. ARUNDALE

A LETTER

to the General Secretary of the Indian Section of The Theosophical Society

My great round-tour through India, more than 4,000 miles, is now completed. Back again in Adyar where I arrived yesterday [11-12-1941] I would like to take this opportunity of proffering my thanks through your journal, *The Indian Theosophist*, to all the brethren who have contributed in one or other way to the success of the tour.

In the first place to you and Mr. N. Sri Ram, who have by introductory letters to the different Lodges prepared them for my coming, and thus smoothed the way for me.

In the second place, to the individual members who welcomed me at the Railway Stations, saw me off again on the day of leaving, and received me in their homes during my stay, with many other facilities given to me for shopping, sight-seeing, paying visits, etc.

In the third place, to the ladies of the different households, who have taken such excellent care of my comforts and material welfare that in a great measure the success of the tour is undoubtedly due to them.

In the last place, to all friends who have by various kind acts, friendly words, and by many another favour, made the whole tour into a pleasant journey.

I started from Adyar on the 24th of September, and had occasion to visit the following places, 19 in all, where one or more Theosophical Lodges are established: Bezwada (2), Gudivada (3), Guntur (2), Ellore (2), Cocanada

(1), Yellamanchili (1), Vizagapatam (3), Vizianagram (2), Calcutta (4), Benares (6), Allahabad (2), Lucknow (4), Sitapur (3), Shahjahanpur (2), Delhi (3), Agra (3), Gwalior (3), Bombay (5). The figures between brackets denote the number of discourses delivered at each place, totaling 51, not counting shorter addresses to youth groups, women's societies, schools, to new members, etc.

I also visited the Buddhist Shrines and places of pilgrimage at Buddha Gaya and Sarnath, about which I have written elsewhere some of my impressions. Of specifically Hindu places of renown and pilgrimage I may mention two for the invigorating baths I was there privileged to take in Mother Ganga's pure waves—at the Sangham where she receives the emerald Yamuna in her mighty embrace (Allahabad), and at Lakshman Jhula (above Haridvar), where her waters, sapphire in colour still, leave the Himalayan regions to enter into the lower planes.

Happy indeed are the memories for me to look back upon, new acquaintances made, old friendships renewed and strengthened. By these I am now more than ever bound to the land of Shri Krishna and Gautama Buddha, through bonds of gratitude for what it has brought me of aspiration, insight and friendship, as also through renewed pledges of fealty and service for India's greater future as a spiritual leader of nations.

ARYA ASANGA

THE PASSING OF PROMINENT THEOSOPHISTS

DR. JOHN SONCK

WE learn through the General Secretary for Sweden that Dr. John Sonck passed over on 26 September 1941 at the age of 75. For 12 years, from 1919 to 1931, he was General Secretary for Finland, published and financed the Section journal, writing many articles for it, and gave his villa at Vammelsuu as the summer home for Theosophists. In multifarious ways he helped the international work of The Society, travelled to many Congresses, and came to Adyar for the International Convention of 1935. In 1936 he visited the United States and made a lecture tour of the many Finnish Lodges throughout the American Section.

Dr. Sonck was tall and handsome, and was the son of Vaino Valvanne, a clergyman of Aland. He joined the Scandinavian Section in 1905, and after retiring from his medical practice gave himself and his wealth to Theosophical work. He was greatly devoted to Dr. Besant throughout the whole of her Presidentship, and travelled with her on several visits to Europe. Dr. Sonck was a Co-Freemason of very high rank.

A WELL-LOVED FIGURE

Miss Sarah Gardner, the news of whose death on August 3rd has reached Adyar in one of the long-delayed letters of war-time—a fifteen weeks'

interval—is one who has done quiet but yeoman service in the English Section. Working with her brother, Mr. Edward Gardner, her name is associated with his in the local work of first Harlesden and then Wimbledon Lodges, where she was a strong and kindly President, and in the wider work of the community Centre at Stamford House, Wimbledon. A very able organizer, she added a steadfast mothering influence to her practical direction of that intimate household, a direction based on experience of a different type, when she conducted a hostel for wounded soldiers during the First World War.

Just as Miss Gardner was so often an unseen figure behind the humdrum details, running so smoothly, of many National Convention social arrangements, so in lighter vein was she for Centre and Lodge work planning those festive garden parties, which were also useful sales of work. The enthusiasm she could convey, and the intensity of her interest in Lodge work, roused many young workers to emulation.

The close of her life was a fit and a happy one, a gradual lessening of the range of her activities, and a quiet inner withdrawal. She will be one of those of the "Advance Guard," the workers for the New Age, who prepare themselves with other steadfast work, not of this world.

E. M. L.

BOOK REVIEWS

Adventures in Theosophy, by G. S. Arundale. T.P.H., Adyar. Price Rs. 2.

This book is well-named; it is essentially adventurous, authentic and independent. It will be prized by all who have had the privilege of living at Adyar and sharing some of the President's adventures, and perhaps still more by those who have contact with him only on the inner planes, and to whose waking consciousness the printed page can supply much needed encouragement.

Like all the President's books, this is very practical Applied Theosophy—nothing being too great and nothing too small to come within the scope of its range. Each chapter or division makes a complete subject for brooding meditation. Its plain intention is to help each one of us to a knowledge of our own essential truth and purpose, our own kingly will.

H. V.

Is and Is-to-Be, by C. Jinarājadāsa. T.P.H., Adyar. 2nd edition. Price 6d. (India: 4 annas).

"If we believe that there is a Divine Consciousness who guides all events, we must necessarily believe that He cannot be satisfied with the world as it is. If every right-thinking man and woman everywhere is already a keen reformer, a million million-fold more of a reformer must God be. He must be planning all the time to mould this scheme of things, which we call Evolu-

tion, into something better, where there shall be no ignorance or misery, no ugliness or degradation."

From this thought follows the realization that there are two realities in life—The-World-as-it-is and The-World-as-it-is-to-be. To make oneself even slightly sensitive to this fact is to be aware that The-World-as-it-is-to-be is all the time trying to become The-World-as-it-is, that it is in fact what Theosophists speak of as "The Plan" and what the Platonists named the Archetypal World. We become aware, too, that mankind—we ourselves—are the channel through which certain of these Archetypes must come into manifestation.

But how? That is our problem. There is, says Mr. Jinarājadāsa, one way which only a few have discovered, but which is open to all, young and old, weak and strong, lucky and unlucky, and this is to *become artistic*, to see that our acts, our thoughts, our feelings, are as far as we can make them works of art, mirrors of the Divine Perfection. All that comes to us—of crucifixion, of joy, of struggle, even the little homely pleasures and doings of every day—can make of us the artist, can bring the Is-to-be into the Is, God's "Kingdom" upon our "Earth," His Plan into manifestation. To see or touch this Archetypal World is never to forget its existence.

So writes Mr. Jinarājadāsa, himself a Platonist, in language whose loveliness

and simplicity make of this little volume a thing of beauty, as he traces, aspect by aspect, "stair" by "stair," this process of unfoldment in beauty which is the heritage of all who will take it, which will bring the Archetypal World into our midst, and finally make man himself "the embodiment of Law, Wisdom, Love and Peace."

Study this little book, the author's latest gift to the world. Note how it is in itself in every detail a work of art—in its print, which is a delight to the eye, in the lay-out of its pages, in the size, which makes it so easy to handle; note the exquisite clarity and beauty of the language, the apparent ease with which the few simple words used cover the whole question; note how every problem of our complicated life is shown as subject to this solvent of artistic reaction, how everything we do and say and think, from the sitting in a chair to our greatest spiritual achievements, our bearing in desolation as well as in bliss, our crucifixion as well as those moments when we are "born anew," can become mirrors of the Divine Beauty, saving ourselves and our world from cruelty and ugliness, degradation and sin.

To note, to read, is to note and read again, to read and worship, worship and again read, and to realize that we have with us one whose sacrificial hands offer us once more, in love and pity and reverent service, the Wisdom that is Light and Life.

E. E. W.

The Astral Plane, by C. W. Leadbeater. New Edition with Introduction

by C. Jinarājadāsa. Theosophical Publishing House, Adyar. Price: Cloth Re. 1-8; Wrapper Re. 1.

This manual, the fifth of the well-known series, is reprinted with the addition of an interesting introduction. In it we are taken back to the time when the pamphlet was first prepared for printing as a Transaction of the London Lodge, C. Jinarājadāsa himself being the scribe to write out neatly the notes, scattered on many odd pieces of paper. But thereon hangs a delightful tale well worth reading. Incidentally it records the one and only time when the Bishop, as he afterwards became, allowed himself to appear "distinctly flustered," and small wonder, considering the occasion!

The manual is remarkable for its clear description of what is still to most of us—so far as physical consciousness is concerned—*terra incognita*. Even if we are awake and functioning on it by night, we cannot bridge the gulf when returning to the physical except on stray occasions quite apart from our own volition. To our comfort we are frankly told by the Bishop that he also had no such capacity until taken in hand for special training. Even then he had to make the most strenuous efforts himself before reaching approved accuracy, no longer liable to be misled by the seemingly obvious. For the first time, as the introduction reminds us, the plane as a whole is described in scientific detail, and so the book marks a stage in human development.

K. V.

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Netherlands Indies: Dr. L. Mangelaar Meertens—Djoenggo, Batoe; *Theosofie in Ned. Indië*.

New Zealand: Miss Emma Hunt—371 Queen Street, Auckland; *Theosophy in New Zealand*.

Norway:

Philippine Islands: Mr. J. M. Espina—P.O. Box 323, Cebu City, P. I.; *The Lotus*.

Poland:

Portugal: Madame J. S. Lefèvre—Rua Passos Manuel 20, Lisbon; *Osiris*.

Puerto Rico: Señor A. J. Plard—P.O. Box 3, San Juan.

Rumania:

Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, Switzerland; *Vestnik*. (The Lodges are outside Russia.)

the nature of artistic egotism when he wrote :

We are the music-makers
And we are the dreamers of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams ;—
World-losers and world-forsakers
On whom the pale moon gleams ;
Yet we are the movers and shakers
Of the world for ever, it seems.

Other artists have notoriously expressed the claims of their egotism in other, less attractive ways.

It is the primeval urge to reach out to the measure of that archetypal Line that causes the restlessness of the artist, his discontent, his escapism, his frequently unstable sex life, his phantom pursuits down blind alleys of passion and irrelevancy. It is this that causes

The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.

In practice it is true that this reaching out cannot be done in a day or in a lifetime, nor can the strain be continually maintained by even the greatest artists or men of action. It therefore happens that there is a periodicity in action, times of outward-turned energy, while we perform actions, alternating with times of relaxation or recreation, while we may establish ourselves more resolutely in the higher reaches of our Self-consciousness. One major illustration of the operation of this process

is the fact that so many men and women, called on to live lives of strenuous action and severe and subtle strain, have had a tranquil and sheltered early childhood. One thinks again of Dr. Besant, and of Lenin, Disraeli, Cæsar and many others. Some people, like Spengler, have claimed to find a somewhat similar periodicity in the lives of nations.

We have hinted at a few of the swings and rhythms that play through the artist and through everybody ; but it is hard to write of these things within the brief space of an article or in terms that are not materialized and absurd. This pendulum business will not suffice. For some of us it is not fitting to speak of a swinging pendulum, when the reality is more like a vast leaping flame, when the swinging of the pendulum across that placid circle that we mentioned is rather to be compared to the hurling of a thunderbolt across a cavernous infinity of multi-dimensional space.

And if our images have been false and restricted, our conception of true quality has been even more utterly false. For true quality, that utter elegance of completeness, is not to be found in any particular place or plane or realm of consciousness. It lies about us and within us everywhere, and it can come forth in an act. An act is a relationship, a contact ; and, in a rightly

performed act, at the very point of contact there springs the spark of perfect quality. It does not matter what the place or plane or circumstances of the act may be so long as the act is called into being by the rhythm of ultimate righteousness. And in the end that spark or point, no matter where it arises, projects a sphere that enfolds everything.

Truly conceived, this idea of the possibility, the inevitability, of perfect quality here and now, for those whose sight is clear, can be a doctrine of life and acceleration. But, through misunderstanding and through mistaking the form and product alone for the whole act, it has been converted by some artists into the doctrine of retardation expressed in the aphorism, "Art for art's sake." Yet thinking of the form alone or predominantly is not the only possible error. It is an error also to think of the spirit alone or predominantly. In an act of perfect quality, these two are one and indivisible.

Thus there is no finality for the artist in his search for his own largest harmony ; or, if there is a finality, it passes forever into some other finality. In this perpetual movement at its human phase we have suggested that there are two rhythms (which are nevertheless one), the rhythm of the Self and the

rhythm of the not-Self. Most moral treatises tend to deal more abundantly with the second of these rhythms. They teach that towards other selves we must act unselfishly. But obviously we cannot do this unless we have a real Self of our own to be unselfish with ; and a rhythm of our relation to the not-Self is impossible without a rhythm of the Self, a rhythm of Self-consciousness. The only solution of the artist's problems lies in an adventurous expansion of every aspect of consciousness so that he may see truly all things that concern him. Action is the only way. Paradoxically, precept alone has no value until it has ceased to be necessary, having become part of our experience. Only by testing and caressing and understanding each experience in its nearest and its utmost implications, until all is clearly perceived, can the artist see his own truth. This requires him to be living slowly, very sensitively and consciously ; but most people who live slowly have much more full, active and rapid lives than those who strive to live fast. True quality sets a high pace ; but pace does not necessarily call forth quality.

The first step is always here and now—and then forward, as fast as you will. For the present contains within itself all that is needed for what immediately succeeds it.

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