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EDITOR: GEORGE S. ARUNDALE

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

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S.W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Fritz Kunz (Hillandale, Port Chester, New York).

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

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THE STREAM OF UNDERSTANDING

Two streams flow in a pine wood: one is longer and not so usually travelled. It is called "Understanding," and its flowers ever reach the lake of Peace.

The waters of the river are deep, and the bottom is not seen by all. As the eyes of the traveller are clearer, he is able to gaze down into the sandy shoals. The extent to which he penetrates the blue is dependent largely on his power of vision. The gift of understanding is his tool of seeing.

A salutation goes out of every creature irrespective of race, caste, sex or religion. The good in all people is appreciated, the weak factors analysed and ignored. Severity is applied inwardly only—to the world outside, gentleness is the abiding order. The fire of purity is lighted before the altar of understanding.

With joy the traveller identifies himself with all mankind. His transforming desire is to lose the sense of the separate self. He is in turn the criminal, the foolish, child, parent, teacher and prophet.

The animal is greeted with tender eyes. Here is his younger brother to help, protect and love. He must fight to save him from unkind hands, and encourage his rightful place in the Plan of Evolution. Then the fear of man will fade away in the light of everlasting charity.

Upon the criminal he fastens high hope. Here is another brother to serve, to lead on the Path of Freedom. Infinite patience, infinite love and wisdom will unlock the doors to a life of greater vision for his stumbling friend.

There is the drunkard, the backward, the foolish, the sick. To them all he holds out his hand in reverence, conscious "that perfect Justice rules the world and that all His sons shall one day reach His feet."

To the child he smiles knowingly. Here is a breath of Eternity, a prophet, to lead mankind to the God above. His needs must be seen, his nature interpreted that all may know that Peace on earth, that Goodwill among nations.

Before the parent he stands serene. Here is one to be aided in his task of perfection. He hesitates, is incoherent, but is a God in the making, a father or mother to His children.

To the teacher he beckons in welcome of that day when he will be a teacher, and hold hands with the Prophet who, in a stream of understanding, pours forth his eternal love and compassion. Hail, Guardians of the Stream!

LUCIA MCBRIDE



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 RECONSTRUCTION CONVENTION

I AM very thankful that our 66th Annual International Convention of The Theosophical Society passed off so quietly and successfully at Adyar during the last week of December. The gathering was somewhat smaller than usual, for Madras has been in the midst of a certain nervousness with regard to the possibility of enemy air raids and invasions; and many of those who might have been delegates felt that the discretion of remaining at home was the better part of any possible valour in coming to Madras.

But the Convention was conducted as usual, and I think I may say it was one of the most peaceful and happy Conventions we have known. There may have been about 200 delegates less than usual. But those who came were among our stalwarts and gave our War Convention the kind of swing all Conventions should have.

Our public lectures were particularly inspiring and helpful, each sounding the note of Reconstruction. Particularly outstanding was the lecture of Prof. Radhakumud Mookerji, the very eminent Indian historian and economist, whose address appeared in part in our February issue. The Vice-President's

contribution was notable as usual for erudition and culture, and was listened to with very close attention. Mr. Jamshed Nusserwanji's lecture was along his usual practical lines, and Rukmini Devi sounded her own special note with her own particular felicity. Mr. Jinarājādāsa wound up the series with an excellent talk on the essentials of Reconstruction. I feel inclined to say that this series was one of the best we have had, largely because it was so apposite to the catastrophic times in which we now live.

A very delightful series of Art Recitals gave special tone to the Convention. Two recitals were given by Rukmini Devi herself, and were warmly appreciated not only by our delegates but by the general public who came to Adyar in larger numbers than we expected, despite the black-out and other war restrictions now being imposed upon the Madras Fortress area in which Adyar is included. Rukmini Devi has now fully established herself as the principal exponent of the Indian Classical Dance called *Bhārata Nāṭya*. And there is no doubt whatever that she is bringing our Theosophical Movement into close touch with a type of individual who has so far been remote from it. The results of this will only be seen in the years to come. But to me it is of the happiest augury that Theosophy and

The Theosophical Society will, largely through her, contribute to the art and cultural ingredients of the new World Order. At present, of course, she begins at the beginning, and goes to the very root of divine dancing for her inspirational expression in colour, in form and in sound of the evolutionary process. But she has already made vital contacts with some of the noblest expressions of the divinity of music and dancing in western form. And I am looking forward to the time—shall I see it in my present incarnation?—when she will with her undoubted genius evolve out of various national cultures along these lines a great international culture which shall help to draw the whole world together in a Universal Brotherhood.

There is at present an excessive insistence on all kinds of other freedoms—on economic freedom, on political freedom, on industrial freedom and so forth. These have, of course, their due place in World Reconstruction. But the essence of the reconstruction lies in the ennoblement of character, and the ennoblement of character depends upon a deepening diffusion of culture.

* * *

A HUNDRED YEARS OF THE SOCIETY

Fortunate and wise are those among us who discern in these dark

days the light of an intensification of Universal Brotherhood. We ought to be able to see far more clearly in these days the power and purpose of Theosophy and of The Theosophical Society. We ought to look back upon the very early days from 1875 onwards and see in those days the beginnings of that new World Order which only now is beginning to emerge. I wonder if we are yet ready to lay the foundation-stone of the New Order. All these years we have been fashioning this mighty stone. But are we ready to lay it? Is the plan of the new structure so far ready that we know where is the north-east part of the building and what are the general foundations upon which we have conceived both a structure and a super-structure? For my own part, I think it will take many years before we are ready with a plan from which to begin a building to endure for a long period of time. I think the foundation-stone is ready, largely because of Theosophy and The Theosophical Society. I think we have a general conception of the plan and of the structure which it involves. But to build will take time. And I wonder if we shall see any true beginnings of the building before 1975 when The Society reaches its Centenary and the new World Order should begin to move on its appointed way.

Will 1975 mark the inauguration of the new World Order as 1875

marked the beginning of the preparation of the foundation-stone? I feel certain we shall not for a long time be in the full swing of building. Has not the world to pass through its convalescent period long before it becomes hale with the new health and hearty with the new heartiness? What splendid work will be before our successors who will attend the Centenary Convention at Adyar in 1975! We ourselves rightly think that we are in the throes of great breakings-down and buildings-up. So we are. But we may more fairly call ourselves breakers, while our successors may more fairly call themselves makers. Yet, even in the midst of all our breaking, building is going on. And it may well be that many of us who today are engaged in breaking will ere long become builders. But what a mighty Convention it will be in 1975 when the great Band of Servers which members of The Theosophical Society constitute gather together on one plane of consciousness or on another to celebrate the hundred years of our Society's existence, to usher in a new period of spiritual life in the third quarter of the century, and to make a new world fit for the indwelling of the Universal Brotherhood of life.

How proudly, I hope, we shall look back upon these days and upon all earlier days to see our fellow-members strong for the Right

and steadfast in their loyalty and devotion to Theosophy and The Theosophical Society. We shall be proud of our Theosophical ancestors—as proud of them as we today are looking forward with tremendous pride to the splendour of that Centenary Convention which shall sum up the splendid period of great work done and usher in a splendid period of still greater work to be done. Members of The Theosophical Society have ever had stormy lives. The Society has never been without its storms, even though from time to time there may have been lulls. But we people belong to storms. We are born and bred to live in the comings of storms, in the midst of storms, to stand erect and steadfast through storms, and to win our way through to the after-storm peace. Even when we think that the period in which we live is a period of peace, it probably has its storms no less than those other periods which we regard as stormful. We belong to storms just as we belong to the army of the Elder Brethren working in the outer world. And our way is ever the way of Victory even though it sometimes seems to be the way of Defeat.

I most sincerely hope that, throughout the world, members of The Theosophical Society perceive some kind of light even in the midst of the deep darkness that permeates so many parts. Sore affliction is

indeed the lot of many of our members. But nowhere, I am sure, is their allegiance, either to Theosophy or to their membership of The Theosophical Society, tried beyond endurance. They may not be able to function. They may not be able to study. They may not be able to bear overt witness either to their Theosophy or to their membership of The Theosophical Society, but their hearts remain true through all lacerations. The heroic endurance of suffering by so many of our fellow-members, especially in Europe, is becoming a tremendous asset to The Society, and will give it honour in the outer world. Doubtless the honour will have been paid for with a heavy price. Those who paid the price will be greatly rewarded. They will gain far, far more than any loss wherewith they may have been grieved. They will themselves be blessed, and they will bless The Society. Thus is the future brought before us, and we may look forward to it with perfect confidence.

* * *

THE RIVER OF THOUGHT

I should like to lay great stress on the importance of Theosophists learning to think with the thoughts which belong to the future rather than with their present thoughts which they try to project in some modified form into the future. I

feel convinced that each generation has exclusive to itself a number of key-thoughts which in no way outwardly depend upon the thoughts which have been keys to preceding generations. Of course, there is but one great stream of evolving and unfolding thought and emotion and feeling. There is no break. In ways which we certainly cannot at present understand the thoughts of the past are the progenitors of the thoughts of the present. Yet just as each incarnation is *sui generis* and in its own way different from all other incarnations, so each age to come has its own reservoir of thoughts and feelings and emotions appropriate to the kind of life the age is predestined to live. The real pioneer baptizes and converts himself in these reservoirs of the future, and proclaims their message in advance.

Theosophists are essentially pioneers. However much their work may lie in the present, it also lies in their deep understanding of the age which is to come, and thus consists in preparing the present to pass onwards into the future. What kind of world will be the world of the New Order? With what feelings and emotions and thoughts will it be populated? On what lines will it unfold? Theosophists should even now begin to feel themselves citizens of the new world and prepare for it accordingly. They must learn to think differently, with the aid of

their Theosophy and their membership of The Theosophical Society, from the way in which those citizens of the world think who more exclusively belong to the present. They must learn to feel differently and to have emotions which extend far beyond the limits of the emotions of the citizens of today. Theosophists must belong to the future and call from the future back into the present. I would almost venture to say that they must cut themselves adrift from all the more limiting restrictions of the present, so that they can speak in the present the word of the future in all its significance as the word of tomorrow.

How true it is that Theosophy so largely belongs to tomorrow, whatever may be its message to today. Indeed, Theosophy belongs to all the tomorrows far more than it belongs to any today. And so does The Theosophical Society.

It has been truly said that in the midst of life we are in death. Equally true is it that in the midst of war we must be alive with Reconstruction. We Theosophists have very specially the duty to remember that we cannot leave The Theosophical Society as it is as all around it the world is being built anew. As the world changes The Theosophical Society must change with it, not necessarily as to its Objects, but certainly as to its methods and as to the way in which

its eternal Theosophy is presented. The more Theosophists are imbued with the pioneer spirit the more must they be able to perceive the lines along which Theosophy and The Theosophical Society need to be re-oriented so as to meet the changing needs of the changing times.

I do not hesitate to insist that, whatever guidance Theosophists may receive from Theosophical literature, they ought to receive their most substantial guidance from within themselves. If Theosophists are pioneers, surely must they have within them the Theosophy of tomorrow and the spirit of tomorrow's membership of The Theosophical Society. "Seek within," I would therefore say to every member, "for that Theosophy and spirit of membership of The Theosophical Society which the new world will need for the foundations of its structure." It is through impersonal introspection and projection into the future that we pioneer Theosophists will accomplish the work given to us to do. This work will differ in different countries and under differing circumstances. Still, it will all be but one work, inspired by one principle and by one purpose.

* *

A SPANISH DEPARTMENT AT ADYAR

I publish for general information the following notification, elsewhere

in this issue translated into Spanish, drafted by Señor Alfonso Tavera, who has very kindly consented to be in charge of the Spanish Department and to draw Adyar into the closest possible contact with all Spanish-speaking brethren:

Our President, Dr. Arundale, wishing that his new term of office may be as fruitful as possible in all fields, has decided to create a Spanish Department at Adyar, in order to make a greater appeal to the Theosophists of the Latin-American countries, and to bring about the closest possible co-operation and understanding between them and the International Headquarters.

This has been a long-felt need, but there has always been the difficulty of finding someone who could be in charge of such work in a permanent way. The President has offered the direction of the newly created Department to Señor Alfonso Tavera, a student from South America, who is now residing at Adyar. (This announcement was made in the last issue of the Convention Bulletin during the course of the 66th International Convention.)

The new Department is already at work, its first contribution being a résumé of the activities of Convention, which readers will find published in the pages of this issue. Among the activities of this Department will be:

1. A monthly air-mail letter from Adyar embodying topics of vital interest and reporting activities at Headquarters
2. One article, either original or translation of material already in print to be published in Spanish in each issue of THE THEOSOPHIST.

3. Reviews and comments on latest Theosophical books.

4. A monthly leaflet of Theosophical interest to all.

5. Handling of the correspondence between Headquarters and Latin-American countries.

I wish we similarly had at Adyar many other departments to make intimate contact with members speaking other languages. We are very fortunate to have Señor Tavera at Adyar for some time to organize the Spanish Department. And I most earnestly hope that after the war other departments may also be organized so that Adyar may become much more international than it has so far been. I request Spanish-speaking brethren all over the world to enter into communication with Señor Tavera, and to help him to make the Spanish Department at Adyar a very warm link between them and the International Headquarters.

The former Liaison Officer for the South American Sections, Miss Irene Prest, will assist Señor Tavera in the work.

* *

THE PRESIDENT AND WORLD PROBLEMS

The President, in his individual capacity as a British subject and as a citizen of India, has what is at present the very imperative duty of fulfilling his obligations with regard to both as best he under-

stands them. His personal duty is no less than is that of any other officer or member of The Society.

Of course, in these very critical and confusing times it is all the more difficult to perceive the nature of one's obligation and the road one has to travel in order to fulfil it. Never was it more necessary to know one's obligation and to fulfil it. But never was it more difficult. Here in India we are confronted with most difficult problems, but their difficulty lies less in their discovery and more in knowing what place to give them in the order of their solution.

So far as regards India there are two intimately related problems—one is the giving to India of her freedom, while the other is the giving to India of an ever-increasing opportunity to help to win the war. It can very truly be said that unless India is free she cannot help to win the war. But it can no less truly be said that only as she helps to win the war, and the war is won, can she be free. If the war is lost India's freedom will recede far into the background. If the war is won her freedom will be at her doors. If India stands aloof from the war because she is not free she will cause the winning of the war to become more precarious. If she throws herself whole-heartedly into the war her freedom must needs draw nearer. But one of the great

questions then is as to whether a victorious Britain will hasten to do her duty to India or will take her own time.

As I see these problems, there are three duties to be performed. First, we must strain every nerve to help India herself to become a united nation instead of the house divided against herself as she is at present. We must strain every nerve to draw all communities, especially the Hindu and Muslim communities, into a political solidarity. Unless India begins now to tread the way to nationhood she will not be ready for all the opportunities that will be hers when the war is over.

Second, Britain must establish in India a very substantial measure of freedom from now, and that freedom must consist in handing over to Indians the control of all governments in India. Britain must do this without delay.

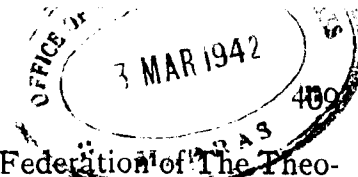
Third, by all means possible India must throw herself into co-operation with Britain so that as soon as possible victory may be won. The American press has been perfectly right in insisting that man-power and material are available in India to an almost unbelievable extent, if only they could be released. Somehow or other Britain stands in the way of such release. She must no longer do so. She must show that she really trusts India. Then will India respond splendidly.

The present President of The Theosophical Society regards this as his work as a British subject and as a citizen of India. Of course, he has other work too. The constituent elements of the Indo-British Commonwealth must be drawn as closely together as possible, while the Commonwealth itself and the United States of America should become a great Union such as was contemplated by Mr. Churchill before the fall of France as between France and Britain. How wonderful it would be if Mr. Churchill could in the meantime establish an Indo-British Union. Why not? This ought to be easier even than the establishment of an Indo-French Union, and it would be a great preliminary to the establishment of the Union between all the nations of the Commonwealth and all the States perhaps even of the two Americas. We should then be on the threshold of a World League of Nations, and this itself would be the threshold of the recognition of the Universal Brotherhood of Humanity.

* * *

MR. JINARAJADASA AND OTHER TRAVELLERS

My Travelling Presidential Agent, Mr. Jinarājādāsa, has been doing much travelling recently. Since leaving England in 1940 he has been to Australia, came to



Benares for the International Convention there at the close of the year, and has remained in India since with fleeting visits to various parts of the country. By the time this issue of THE THEOSOPHIST reaches our readers he will be in Australia where he will remain until he leaves for England where he has a home in London. All British members will naturally be delighted to have him once more in their midst, while I am sure that all Australian members will be thankful even for what must be a comparatively short visit.

I myself wish I could travel to visit the various accessible Sections. But my clear duty is to remain in India for the present. The Indian situation is very difficult and needs for its right solution as much of the Besant Spirit as one can give. I am trying to give as much as I can, as also are many of Dr. Besant's older workers. Furthermore, it is well that in these critical days the President of The Society should be either residing at or be in close accessibility to the International Headquarters. I had very much hoped Rukmini and I could have paid a visit to the Netherlands East Indies. Under the circumstances this is impossible. But I am very glad that arrangements may be able to be made for a visit from Mynheer J. Kruisheer, the General Secretary for Holland. He and Mr. van Dissel, the General Secretary of the

European Federation of The Theosophical Society, are now the honoured guests of The Society at Adyar, and it will be very fitting that a member of the Dutch Section in Europe should give a word of courage and brotherliness to his fellow-citizens in the Netherlands East Indies.

In this connection, I am very glad to announce that the April and June Watch-Towers will be written by Messrs. Kruisheer and van Dissel respectively, unless any emergency arises which requires me to seat myself in the Watch-Tower chair. Both of these brethren have rendered inestimable service to Theosophy in Europe by their courage and enthusiasm in their Theosophical work in Britain. Each was caught by the storm of war in England as they were about to return home. Their families are in Europe and have been separated from them these two long years. It has been a very hard trial which both of them have borne with extraordinary fortitude and cheerfulness. We who live in safe places little know what so many of our brethren have to undergo in Europe. I had hoped that they would have been in time to address the recent International Convention. But the journey from England to Adyar literally took several months, so they only arrived a short time ago. The May Watch-Tower is written by Mr. Fritz Kunz, one of

our most erudite members who, among other activities, publishes a monthly *Main Currents*, which should be in the hands of every member who desires to be *au fait* with the onward flowing world.

The constant accounts of the terrible atrocities in Poland, extracts from which I publish from time to time in *Conscience*, remind me that we have working in India a very staunch and patriotic citizen of Poland and a member of The Theosophical Society—Miss Wanda Dynowska. The exigencies of the war have shut her out from Poland, but she is doing everything possible to help to relieve the distress of her fellow-subjects both in Poland and in Russia. She will be very thankful either to hear of the dispatch of material help, other than money, from brethren in all parts of the world, or to receive financial help for transmission through the authorities. There is immense need for every kind of help as the plight of Polish soldiers and of Polish men, women and children is indescribable. Communications may be sent to her, care of Adyar.

WHITE LOTUS DAY

It is eminently desirable that all who reverence H.P.B. should gather together on the occasion of White Lotus Day to honour her and to resolve to become more

steadfast in the spirit of her own one-pointed devotion to the Elder Brethren. It is of no importance whatever to what movement they may belong. It is far more important to be together even than to belong to a particular movement, especially with regard to those who are the objects of common reverence.

I most earnestly hope that on the occasion of White Lotus Day, 1942, a special effort will be made throughout the world by all who reverence H.P.B. to gather together on that day her devotees for the bearing of common testimony to the potency of her messengership. It is not enough for a Lodge of The Theosophical Society or of any other Theosophical movement to hold a meeting. Admirers of H.P.B., even though they may not actually be devotees, should be sought out everywhere and gather together in an act of common homage. This might be affected by advertisement in the local press and in all other suitable ways.

We must all rally round her great leadership in these strenuous times, as do those leaders who succeeded her. It is, of course, curious that those who were around her in the early days, as for example Dr. Besant, Bishop Leadbeater, and others, are by no means recognized, as she recognized them, by many who have reverence for her. But it is natural to each of

us that one leader should appeal more than another. Fortunately, however, we are united in our devotion to H.P.B., and this should be the subject of common homage and great rejoicing on May the 8th, 1942.

I do most sincerely hope that all who recognize her in any way, whether they are members of The Theosophical Society or not, will make a point of joining together to do themselves honour by bowing before her and by resolving to try to tread the path she trod so perfectly.

* * *

"AS AT PRESENT ADVISED"

So far as I can see, and as at present advised, my duty is not likely to lie in the direction of joining the exodus from Adyar to the cooler regions during the period of the hot weather. Of course, conditions may change, and I may see further than I see at present, or I may feel myself to be otherwise advised. But for the moment it looks as if the duty of the President of The Theosophical Society were to be at his post at The Society's International Headquarters. There are always a number of residents who do not form part of the annual exodus. Probably the majority of our residents remain at Adyar year after year. Then there are the villagers who certainly never form part of the exodus and have to remain

where they are year in and year out. It seems to me at present that the President of The Society should be at his natural post setting what example he can of courage and calm, and, of course, giving what help may be necessary.

Naturally, the circumstances of the war may so completely change that other duties may fall to his lot. He may have to offer his services, such as they are, to the authorities. Or it may be that he will be better advised to be in some cooler part of the country, provided that by going away he in no wise neglects his duties to those who stay behind. But in these days an individual has to rise above all personal considerations and to be intent on performing his duty to his surroundings in the way in which that duty presents itself in the midst of the exigencies of the war.

So, as at present advised and as far as I can see, I shall probably be at Adyar during the warmest months of the year, as well as during the rest of the year. But nobody need feel surprised if an entirely different type of communication appears. We have to live in these days to the tune of the moment, and to be ready to adapt ourselves to what the world kaleidoscope, shaken as it is by the winds of Karma, may have in store for us.

Georges Arundale

THE FESTIVAL OF WESAK¹

BY ANNIE BESANT

[This article on Wesak and a Watch-Tower note on White Lotus Day are specially printed in this early issue, so that they may be more likely to reach in good time our readers overseas than if they were printed in our May issue as usual. The date and time of the Full Moon of Wesak (or Vaisākh) this year are, at Greenwich, England: April 30th, 9.59 p.m. India: May 1st, 3. 29 a.m.]

IN the world's history there is perhaps no event of so great an importance from the view-point of the spiritual unfoldment of the race as the enlightenment of Gautama, who became the Buddha 2,505 years ago today [Wesak Day of 1916]. And yet its significance is not realized by the world at large, who read histories written for it for specific purposes. What are generally known as myths are items of true history, epoch-marking and deeply significant. In this land of Religion, both among Hindus as well as Buddhists, the Full Moon Day of the month of Wesak is held in reverence for reasons varied and sundry. The High Gods who guide, unknown and unrecognized, the slow evolution of humanity, have their own way of teaching and recording, and one of these is through the medium of popular legends and tales.

THREE NOTABLE EVENTS

On this Full Moon Day not only that Rishi became the Buddha,

¹ Watch-Tower, June 1916.

but also was He born in the Hindu Royal House of Kapilavastu and became known as the gentle Prince Siddhartha. And on the same Full Moon Day, when His time came, after 45 years of blessed teaching of the Noble Eightfold Path, that Master of Masters, that Perfect Teacher of Gods and men, cast off His superb body, 80 years of age, and passed out of the sight of flesh to continue His work of blessing from heaven on high. Thus three notable events—of birth, of reaching Buddhahood, of casting off his fair garment of flesh—took place on this Wesak Full Moon Day. In holy memory thereof all those below His august rank have ever since observed it in the Sacred Sangha.

THE YEARLY BLESSING

There is a strange belief, handed down by tradition, and reverently nurtured by the devout Buddhists, that every year on the Wesak Day the Lord Buddha blesses the race of men who are His younger brethren, and thereby the world

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THE FESTIVAL OF WESAK

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is enriched in spiritual power and potency.

LET US REMEMBER HIS WORK

However that may be, in this Aryavarta where He was born, where He "set in motion the Royal Chariot Wheels of the Kingdom of Righteousness," where through His preachings hundreds crossed the stream of Samsara and reached the other shore where bliss abides, this day ought to arouse latent memories of a far-off past when He left India glorious in all expressions of life and labour. Lord Gautama ushered in a new era of progress for the race of which He was the first to reach Enlightenment. He also introduced a new epoch in the story of India's culture, both spiritual and sociological. The fetters of creed and dogma, the limitations of bigotry, the narrower outlooks of life, had worked their natural havoc in our Aryan civilization, and He was born, "this last of many times," to break those fetters, to remove those limitations, to widen those outlooks. How marvellously He did it all is a matter of history.

LET US READ HIS LIFE

In that splendid and most inspiring poem, *The Light of Asia*, Sir Edwin Arnold has given us, in superb musical language, the marvellous life-story of this Man of Perfect Stature—His royal birth,

His marriage of exquisite love with that embodiment of spiritual charm, Yashodhara, His life in the Palace of Pleasure, His seeing the life of the sorrowful, His reading the sign of His mission, His escape from the prison-palace, His wanderings, His questionings, His meeting with the tender Sujata, "wiser than wisdom in her simple lore," His wending to the Bodhi Tree, His solving the mystery of existence and pleasure and pain, His gaining Illumination, His return to the Deer Park at Kashi, His founding the Sangha, His establishing the Dhamma, and then His passing away—all never-to-be-forgotten incidents of spiritual value and significance.

LET US PRACTISE HIS TEACHINGS

In our world of today, where strife begets pain, struggle begets poverty, war begets bloodshed, we have forgotten the gentle ways of Peace, the joyous paths of Ananda. Naturally we may crave for the priceless boon of knowing the secret to "grow content, from time of tender shoot to time of fruit" which this Master searched and found. If only man, "nursed on blood," turned his feet to paths of Forgiveness and Love and lived as the Buddha taught, understanding the Four Noble Truths—the Sorrow, its Cause, its Ceasing, and the Way—the Noble Eightfold Path, he would arrive at that fair garden where "spring the healing streams,

quenching all thirst," where "bloom the immortal flowers, carpeting all the way with joy." Immutable Peace would then be his, and Power of the Immortals, and Wisdom which is Love, and Labour which is Joy. May this Anniversary Day bring its benediction to a sorrow-laden world; may Peace come to stay where strife is; and

may every man, irrespective of his creed or his clime, learn to love and serve the High Deliverer, that Lamp of the Law who assured us:

Enter the path! There is no grief like hate;
No pains like passion, no deceit like sense!
Enter the path! far hath he gone whose foot
Treads down one fond offence.

TOLERANCE AND ENDURANCE

I seem to have been talking a great deal about these two "Qualifications for the Path" recently. In these trying yet wonderful days perhaps they are greatly needed. I have tried to emphasize the real and wider meaning of the Sanskrit terms, *Uparati* and *Titiksha*. The tolerance of an Initiate is not the supine, condescending, "let alone" attitude. It is a warm, sweet, "letting people be as they are" frame of mind. Once Dr. Besant told us that a Master of the Wisdom never had a feeling that anyone should be *other than they are*. In His world there are no "good men" and "bad men" but only souls at different stages of growth.

Similarly with *Titiksha*, often translated Endurance. It is not a mean, *grudging* "putting up with things." It is a glad, humble and whole-hearted acceptance of events as they are, without wishing them to be different, realizing that Life means only our good, and is trying to teach us wonderful lessons. Once again Dr. Besant told us that when she was going through a very trying time, she sighed and wished it would pass. At once the Master spoke to her and said: "Do not wish that, or it *will* pass." So continually, through ignorance and smallness, we "interfere with life," creating karmic complications which are worked out in other lives.

CLARA M. CODD,
The Link

THE PLACE OF INDIA IN RECONSTRUCTION

BY RUKMINI DEVI

[Fourth Convention Lecture in the 66th Annual International Convention of The Theosophical Society, Adyar, 29 December 1941]

FRIENDS: It ought to be fairly obvious to every one in the audience what India's place is in Reconstruction, for, of course, I take it for granted that by reconstruction is meant the reconstruction of this world as it should be in the future, and it ought to be obvious, for we have all been thinking about it consciously or unconsciously.

UNITY

There is no doubt that India has a definite place in this Reconstruction, and that India has a definite message to give which will help the world to become a much happier world in the future. I feel I can go as far as to say that the keynote India can give is so much the heart and essence of life that without it I do not believe that there can be Reconstruction at all. Every nation has its own great contribution to make today.

It is not enough to study different aspects of Indian culture. It is not enough to have a theoretical knowledge of India. It is not

enough to be patriotic or to find fault with the existing problems of India, but it is necessary to know India, not by an intellectual or book knowledge, although this may be necessary for those who are not able to find any other kind of knowledge, but it must be a knowledge that comes from the spirit, that comes with this deep feeling that gives you understanding of the soul of India.

Because modern India is a very complex India with so many problems, there are those who may be un-Indian in spirit who believe in a complete westernization of India. There are those who believe in freedom for India but want that freedom to be a copy of freedom in the West. Or there are those who sentimentally take all compliments paid to India as being personal compliments to themselves. Many audiences clap and say "Hear! Hear!" when we say how marvellous India is. But are Indians marvellous? Are we marvellous, and are we helping to bring all

this marvel and greatness in India to the modern age? Are we helping to bring this soul of India into every field of activity?

India has a great contribution to make, but what is the essential quality that differentiates India from any other country in the world? This true understanding and philosophy of life, if there are those who can understand it, is that the spiritual life is never divorced from the physical. No subject is a subject considered in itself alone as isolated from all other subjects. No one says: "We will help in the economic field, or in the social world"; or: "We believe in science, art, or religion." To be really Indian, we must know that life is one. Art is not separated from economics or economics from politics, because these are all life, and it is life that matters. Whatever field we take, it is composed of people, and where there are people and living beings, *there* there is life which we have to understand and put into practice.

India is a Continent. Sometimes people who criticize India for all her differences forget it is a huge continent, and it is remarkable that throughout all India there is this thread of civilization and undercurrent of unity in thought and feeling, though in modern times it is not expressed as much as it should be. Barriers are coming into India.

REVERENCE

The spirit of Indian education is not merely to teach or to help a young person to become prosperous in life, or to teach him to cope with different subjects of life, but it is to help a young person to be a great citizen of the world, and to make his own highest contribution to that world. It is easier to educate a young person to do harm than good through an emphasis on the personality. It is upon the divine aspect of the child that Indian education lays stress. That Divinity is always recognized. That should never be nor is forgotten in true education. Whatever the expression of the child it is always understood. That is why the stress is laid on different temperaments and types. No child is considered a mere child. Reverence is given to every type, for the child is accepted as a representative of God. That spirit was an intrinsic part of education, and inspired all forms and systems as the very heart and soul of Indian education.

In olden times it was considered that the profession of a teacher was the most glorious and beautiful one in the world. I am afraid that today if people cannot earn much money or are not capable of doing much else, they take teachers' diplomas and ask for posts in some schools, as I know by experience. Then you will hear people say: "He is only a schoolmaster." Such

phrases one often hears. Oh if we could hear: "He is a *Schoolmaster*. Therefore he is a great man." That is how it should be. What a responsibility to have these hundreds of people in your hands with their future dependent upon you!

This great ideal of reverence and the teaching of reverence is an especial key-note of India. Unless there is that reverence coming into modern life there will never be mutual understanding between nations, faiths, or in any other field. Take the religious field: Hinduism is the oldest religion in India and for many centuries has been the chief religion. Yet many other religions have come into India. These other religions were not driven out, nor was one religion considered superior, but an opportunity was given for the new religion to prove its worth. Now we must revive that ancient spirit and show to the world we can live in mutual respect and understanding. That was true in India before the political attitude came into people's minds. If you are a good politician it is fashionable to deride other religions. If you do not, you are not a good politician. Hinduism has never been a religion that believed in converting others to its ranks. I have been asked by western friends: "Why are we not allowed to join the Hindu religion?" I have replied: "Why do you want to join? Do you not have a

beautiful religion? Beauty is the heart of *all* religions." That is why there was no proselytizing in ancient times.

CULTURE

You may wonder, since I am always talking about ancient times, whether I want the relics of the past restored. What is beautiful is beautiful for all times. It is a mistake to say a particular idea belongs to the past. If it belongs to beauty, it belongs also to the present and to the future. This Banyan Tree which we all so much admire and under which we are gathered today would not be of much use to us as shelter were it only a young tree. Great things, when old, become more and more beautiful.

In the field of culture we have a notable contribution to make. Again the spiritual quality is the key-note. What is happening in the field of art in many western countries? I will not say there is no art, for there is a wonderful classical art, but there is no doubt in my mind that art has expressed ugliness and war. It is the release of beauty which is essential. How can beauty come when your mind is only full of intellect and destruction, when even what you build is for the sake of destroying? So much vulgarity and ugliness have come into modern art, and even in India it is becoming the case. However much we may call it art,

we are often copying. We see the many temples of Egypt, of Greece, of India, we see our bronzes, we contact the great music and literature, we see the beauty of real art, and then we realize that art is not merely a subject to play with, it is a definite contribution towards the helping of the world, which brings so much happiness to the world. It did not happen in an obvious way by speeches, by meetings, but art produces an unconscious effect, and it is that which has affected all of us in India, that unconscious art we see in the ordinary, the poor people. Because of a great background of religious influence and devotion, India has been able to express great and wonderful things that will last for ever and for ever. Wherever there has been an inspiration of a great Truth solidified and expressed in terms of colour, sound and form, there will you find that art is permanent and lasting. Imitative art can never be lasting.

I have been told at times: "Such and such a type of dancing will not appeal to the public." It is not the business of the artist to cater to the public, but to show it what it ought to appreciate and to learn. Cinema music, jazz, is much more popular than good music. "A good concert is much too long nowadays! Dinner is waiting for us at home." But the time for dinner is forgotten when listening to cinema music.

Look at the glorious architecture of old India. If we copy it, it can never bring real inspiration. People who created great things did not copy. They felt the inspiration and the inspiration came naturally. We have today to feel that inspiration. We can only feel it when we have learned to plunge into greatness, the true spiritual soul of India.

The India I mean may be quite different from the India that is meant by a great many people who give patriotic speeches, though some of them are the most western people imaginable. When I look at their home lives and the way they have forgotten Indian culture and the true greatness of India, I see that whatever they say it is only lip patriotism, for to be Indian we must live Indian lives, though not narrow Indian lives.

If we can understand these ideals and bring them into India today, we can contribute something to the Reconstruction of the world that will bring so much happiness to it.

THE ROOT CAUSE OF WAR

Why is the world full of war? Because there is no understanding. Mind has taken the place of heart. Every single thing is an expression of the great intellect of humanity. There is no true balance between the mind and emotion. The arts have to take a definite place in India, for a love of beauty will stir the emotions, will give the

balance. Science is a wonderful thing, but it is making mechanisms for war—bombs, tanks, submarines, and with them teaching people how to kill. Why should not scientists do that which is meant for Reconstruction rather than destruction?

Some people have said unless we have this destruction there can be no Reconstruction. If there were no war, we might not have thought of this particular title for a lecture. It is making all of us alive. It is making us feel that the world is in such unhappiness that we must think and think quickly, and try to build something that will last and bring lasting happiness. Great ideas of chivalry and philosophy, all these pervaded Indian life, bringing that particular key-note, the key-note that will stir the emotions into right ways, those that produce not cruelty but happiness.

RECONSTRUCTION TO BEGIN WITH ONESELF

We have been very satisfied that the war was far away, and it was very difficult to stretch the imagination so that we could go across the ocean and realize that people were suffering. But when the war comes as near as it is today we are nervous. Perhaps now we may feel what war, what misery, can be.

What shall we do in the future? This war, if we are to defend ourselves, will be at the sacrifice of our young people. Most young

people have to go to war to defend the country. After the war there will not be so many young men. A very large proportion of humanity will be women, because the mothers, sisters, wives were left at home while the sons, the brothers, the husbands went to protect the country.

Then there are the children who will be left. Their education seems to be one of the most important factors for Reconstruction. But before we start educating them, we must educate ourselves. We must know what we want to do. We must reconstruct ourselves. What about our homes? Is there cruelty in our homes? Are there not narrow and ugly ideas which have been blamed on religion, but which really have nothing to do with it? Are our children in the home really understood and happy? What is the place of Indian women? Oh I know the answer will be: "Indian woman today outshines man and is coming to the foreground." But not as much as you think, as she ought to do. Still there is unhappiness in the villages, and I am convinced that woman is an essential factor of Reconstruction.

HOW WOMEN CAN HELP

I have been wondering why in the Hindu traditions the Kali Yuga has been called the age of woman. Some have thought it is because the Kali Yuga means unhappiness. But

it is because there is unhappiness, destruction, woman will have to come to give the spiritual key-note to the world. I think this is absolutely true.

Among the women of India there are two extremes. One extreme is the orthodox, those who are in their homes, the so-called uneducated, hard-working women; or those who have gone to colleges, who have come to the foreground, but are thoroughly westernized. India may be thankful because our village women have not yet had education. It might be a good thing they are not educated until the right education has been provided, and the right education should be provided if we are going to safeguard the future of India and of the world. I can go one step further, though I am sure that a good many men in the audience may take exception to my statement, that I should like to see India entirely ruled by the matriarchal system. On the Western Coast there is the matriarchal system. There has not been child-marriage. There has been a recognition of women; though they do not go in large numbers to colleges and schools, they are well educated. They have so much freedom that they have their own choice in marriage. But modern people of the Western Coast are trying to copy customs of the rest of India, and the system is going.

Women are physically weaker than men, but the time must come when they are equally free. Unless they are, the world will never find happiness, for the stronger will always try to take advantage of the weaker. But shall we not learn the lessons of the war? For thousands of years there have been great Teachers. Lord Zarathustra, Lord Krishna, Lord Buddha, and many great women and many great teachers and saints and leaders have come into the world for the helping of the world. They have helped it, but what happens is that the world is improved only for a short time and then it forgets all about the teaching, if it does not actually deteriorate. So again there is need of the Avatara. Did not Shri Krishna say: "Whenever there is decay of Righteousness, then I myself come forth"? Righteousness will decay because human memories are short. What we have to do in Reconstruction is to arrange everything, not trusting to memories but to a system by which it is impossible to have unhappiness and misery.

AHIMSA

In so many ways is there unhappiness in modern India, and we have to believe in the principles of Indian life, in the great truths of India, before we start reconstructing the world. I do not believe in lip patriotism but in an Indian life, and

in that chivalry that really gives to a weaker person an honoured place. That is one of the key-notes of India that has been expressed in her philosophy throughout all ages.

How are we practising this *Ahimsa* which has become such an important word in the modern political vocabulary? *Ahimsa* means a positive going forth to help those who are suffering, to help the animals and the children, to give an honoured and happy place to the women of India, and then the poverty problem will be completely abolished. I am not in agreement with the idea that all can be completely equal. We are not all equal. For example I am giving a speech. Some of you may not be able to give a speech and yet can do something which I cannot do. The lowest standard of living should be high and the highest standard of living should not be luxury, should not be too high. Here again look at the old system. Clever people were enjoined to earn money. But they had not only to earn but also to give. The first part of the duty is properly performed, but the second part has been forgotten.

We talk about poverty and sharing, but how shall we share? What are we doing to help those immediately around us? It may not be with more money, but let us give the comforts and the attentions that are so needed. These are problems which are really part of the war

problem, for I feel the war has come to destroy some of these wrongs.

In regard to the animal kingdom. Unless we are working officially in humanitarian or animal leagues we do not think very much of the animals. In the West there is terrible cruelty to animals, as we know. But strangely enough while vegetarianism in India is growing less and less, in the West it is growing more and more. Indians are becoming meat-eaters and meat-eating in the West is becoming less fashionable. Those in the West who do not eat meat are converted vegetarians, while the vegetarians in India are habitual vegetarians who do not know why they do not eat meat. So the moment a young person goes to the West, he thinks: "I feel terribly awkward to eat a cauliflower when all the others are eating corpses." I know it is said: "But is there not life in the vegetable kingdom! How can you eat vegetables?" But these are all weak arguments. A person with tenderness does not need these arguments at all. No matter what is said, if your heart is full of pity and sorrow for the sufferings of others, you will still want to go your own way, your heart will not allow you to be cruel. In India we may not be hunting and wearing furs, but what are we doing for the poor horses and bullocks, for the dogs in the street? Until these problems are solved there will never

be peace. If this war ends, there must be another war, for who is to suffer the Karma of such cruelty? Unfortunately the animals cannot talk. I wish they could and I could become one of them and say: "Let us all go forth and fight for our happiness."

The same thing is true about children and the place of women. You still see men being much too ashamed to carry parcels when women are near. That is true even among the servants. Are western women happier? I do not think they are. In the western world, in an unconscious way, in a very unpleasant way, women are still subservient to men. They are earning their living in the business world, colleges and professions are open to them, but the whole idea of the dependence of woman on man is strong in the world. Before Reconstruction can take place, that must be removed and the idea of Motherhood glorified.

You do not want to say "Father India" but "Mother India." If you were to say "Father India" you would not feel so great a thrill, except perhaps a martial one. When you say "Mother India" you think of Ahimsa, of tenderness, of the spirit of greatness, of an age-old India which is all the time radiating a marvellous spiritual power.

THE REAL INDIA AND HER GIFTS

Though I have talked of modern India there is a solution to every

problem if we read with spiritual intelligence the answers. Everywhere we go we find that India has a message to give. She can teach us so much if we can learn from India today; as we walk in the villages or go to the Temples, or hear great music and contact the art or the simple art of the villager, and the very simplicity and reverence of the ordinary so-called uneducated people, we shall contact what India really is.

I do not mean that we must not be receptive to new ideas. If we are not receptive we cannot give. We must take what is beautiful before we can give. It is only that mutual receptivity that will bring the nations together, that will bring understanding. India is not understood by western nations, India is not understood even by some Indians. Let us all be Indian in the right way. Let us bring down these great truths and put them into practice. Let us adapt them, if we will, removing anything that is ugly. Let us bring these great things into India once more. We should have inspiration and not have to copy others nor have to study what others are doing. We should do things because we know they are great.

The principle of chivalry, of beauty, of reverence, of simplicity, all these truths India can give, and still more the great and marvellous principle that believes man is merely

a part of the scheme of evolution. In the West they believe that man is everything. We say that we as men are nothing. There is a Divinity that governs the world and it is that Divinity that matters. It is that Divinity which is destroying and building the world, and we do not believe too much in the all-powerfulness of man. The linking up of the Spirit with the vehicle, the transmutation of the lower into the Higher and the bringing down of the Higher into the world, these are the wonderful Indian principles.

There is the truth that the Motherhood of India can teach, and if all of the nations will study and feel and be inspired, India will give a key-note to the world of Reconstruction. She can give a heart to the world of intellect, and without a heart no being can live.

Let India give sincerely and truly and her gift will glorify all subjects in the world, and the whole world will benefit from this truth, and there will be a true Reconstruction which will last for all time.

THE HEAVENS DECLARE . . . II¹

BY HELEN VEALE

THE War has entered, since December 7, on yet another phase—perhaps its penultimate—with Japan's sudden attack on American and British outposts in the Pacific. So the Wheel moves on to the completion of its turn; so eternal purposes reveal themselves, and the mightier nations can no longer hold aloof, but must choose their side and play their part, or surrender their might.

Astrologers have been reproached, as usual, for a fair number of unfulfilled predictions, inspired by "wishful thinking," or a desire to satisfy an avid public, rather than

by sound and realistic applications of the traditional wisdom of the stars. Unfortunately the false prophets far more easily win credence and support than the true ones, who refuse to utter "smooth things" to expectant ears. But students who are willing to face facts, however formidable, will soon convince themselves that the astrological grounds for predictions of Hitler's death or an early end to war were of the slenderest, if any were at all adduced. By comparison of the original War horoscope (produced in THE THEOSOPHIST of August 1940) with the personal nativities of national leaders and rulers, we can fearlessly look to ultimate

¹ The first article under this title appeared in our issue of June 1941.

victory for the allied Democracies, and trace to some extent the general course of the conflict, and likely periods of major and minor crises. Each climacteric is an opportunity, for good or ill, and the extent to which human actors use or neglect it determines its total effect. So it is undeniably true that victory might already have been reached, if full advantage had been taken of some fair opportunity, or if traitors and open enemies had been less successful in using some other opportunities. These "if"s and their potencies justly measure the free will of nations and individuals, who even in such a titanic conflict can choose to co-operate with Heaven or hell, Suras or asuras, but always to the ultimate working-out of the Will of the Lords of Life who direct evolution.

So it is unwise to predict too positively the end of the war, with all its side-issues and developments, though it is clear that, since the great climax indicated by the planetary positions last May, the defeat of Hitler has begun and is steadily progressing. In THE THEOSOPHIST of June 1941, a map of the skies was given for Noon at Adyar on May 11, Vaisakh Full Moon, and some explanation was there given of the extraordinary nature of the portent, six planets being in close conjunction in the sign of Taurus, opposed by the Moon and squared by Mars. That marked the greatest

climax in the war; forces of destruction were at their strongest, and civilization might well seem doomed. Actually it was on the night of May 10, the eve of Full Moon, that the worst of all the air attacks was made on London—and London, battered, burnt and "blitzed," stood it with unshakable courage and faith in victory. Big Ben was unsilenced, though a trifle out of temper! That night Rupert Hess was dropped in Scotland, almost certainly bearing on him secret overtures to British leaders for a dishonourable peace, based on the projected attack on Russia. That insidious attack on British honour also failed, and Hitler drew off his forces somewhat from an unvanquished England, to start on his desperate Russian adventure, where early successes were also to meet with grim resistance, and turn in due time to ignominious retreat.

Mussolini has already been well beaten, and Hitler's reverses have begun, though he yet has huge reverses of strength. Now the third Axis partner has been called out, and Japan has entered the lists, causing the United States to shed her last traces of reluctance, and join fully the defenders of civilization.

A horoscope made for Washington on December 7, at 3.20 p.m. by Eastern Standard Time, when President Roosevelt announced that the U.S.A. was at war with Japan, shows an interesting situation.

For Saturn and Uranus in conjunction in Taurus are right on the Ascendant, showing the suddenness of the onslaught, and some calamitous results, for as usual the democratic powers were insufficiently prepared for a treacherous attack while diplomatic channels were still open. But Jupiter is rising in Gemini, America's sign, in good aspect with Mars, strongly placed in Aries, England's sign; and the powerful influences shown in the map can, and will, be used by the Allies to retrieve early losses, and quicken the process of clearing up the world situation, especially as Venus in mid-heaven in Aquarius, Russia's sign, favours a continuance of the Nazi debacle on the Moscow front.

Many students have been recalling with interest the predictions, based on Astrology, of Nostradamus, the French Doctor of the early sixteenth century, who foresaw the leading events of the French Revolution and the career of Napoleon, and who seems to have predicted Edward VIII's recent renunciation of his English throne, and the rise of an oppressor whom the Astrologer calls Hister, whose fall and violent death are connected with Saturn in the 13th degree of Leo. A reference to Hitler's birth chart, reproduced as aforesaid in THE THEOSOPHIST of August 1940, for comparison with two other charts of vital significance, proves

Saturn to be in that identical degree, the 13th of Leo. Curious, but absolutely true!

Nostradamus cites 1944 as the date of the close of war, but this need not be taken too precisely, and there seems a strong probability of this ending sooner, if the democracies do not slacken in their efforts. Early in 1943 Mars will return to its position of Exaltation in Capricorn that it held in September 1939, and King George's progressed horoscope shows in 1943 a fresh sign, Sagittarius, reaching the ascending horizon, in conjunction with his natal Mars which is well aspected to Jupiter, strong in mid-heaven in almost exactly the same degree of Leo in which Hitler has Saturn. So from the beginning Jupiter and Saturn have stood for the chief protagonists in this World War, and these two have only recently drawn apart from a close-locked conflict in the actual skies, a conjunction lasting almost incredibly from May of 1940 for a full twelvemonth. Jupiter has passed on into Gemini, marshalling America into line with her trans-Atlantic kinsmen, and though Saturn still shines down on us balefully from Taurus, it is now in conjunction with Uranus, a planet of release and iconoclastic regeneration. The Great Judgment of the Peoples and Nations of earth still proceeds, but the end is in sight. So mote it be!

THEOSOPHY AND RECONSTRUCTION

BY C. JINARAJADASA

[Mr. Jinarājadāsa presided over the 10th Annual Session of the Bombay Theosophical Federation on 20 September 1941. His opening address was entitled "Principles of World Reconstruction after Peace." Unrevised notes of this address were printed first in *The Bombay Theosophical Bulletin*, and later reprinted in *The Link* and other journals. Mr. Jinarājadāsa has slightly revised these notes, and as printed below the article is practically a summary of the Sixth Convention Lecture delivered at Adyar, 31 December 1941, to the 66th International Convention of The Theosophical Society.]

THERE will be a peace, when and how, it does not very much concern us for the moment. All nations are so interrelated, especially economically, that the duty of support, the duty of assistance, falls upon all alike, naturally upon the strong first. War is a special expression of hatred. It is a kind of collective hatred. There is no difference between little hatreds as between ourselves as men and women, and the collective hatred of a nation. Mental hatred causes war sooner or later.

Hatred is often due to a kind of greed. Not only the greed of the armament makers, but the little greed of the little shopman is equally the cause of war. Trickling water washes away the great embankment of a mighty river. In exactly the same way, the world's hatred is slowly being accumulated by the private hatreds of private citizens. The greatest way of adding to

hatred is of course the national hatred, where a nation gets the idea that it has a certain divine right to rule. Such a greed has during the last sixty years been growing in Japan, Italy and Germany. Fortunately here in India we have been protected from this madness. We have been so protected that there has been no need to dream of Indian expansion.

All this sense of nationalism produces intense hatred, and this hatred is added to by many factors. Look how much hatred is engendered in the last twenty years here in India between the Hindus and the Muslims. It is something ghastly. In the South we have the hatred between Brahmins and Non-Brahmins. Wherever there is hatred it is adding to the great reservoir. Similarly the economic system we have engenders hatred. Equally think of our own private lives with regard to the way we treat our servants

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the long hours that we make them work, our attitude to them. In religion hatred is being engendered by any kind of an attempt at conversion. It is a surprising thing that in the name of religion hatred is being engendered. One cause of hatred is the colour bar, and the hatred against the Jews particularly developed in Germany. There is also hatred on all sides for little things, such as luxuries. And there is another serious cause for hatred—the cruelty to animals. Can you imagine the spirit of hatred in the animal that is killed? And the hatred is all the more when the killing is useless as in sports.

When there comes the Reconstruction, all these things we have referred to will have to go if we are to have a true peace. You cannot transform human nature, but all things will have to be modified fundamentally. I want to suggest certain fundamental principles. The first and most important matter is the relation between capital and labour. In the Reconstruction a nation should take charge of both capital and labour. Here we can take a leaf out of the book of national administration which was developed by Mussolini before the war. He had slowly developed the idea of the Corporate State. He divided all possible types of workers, manual, intellectual, etc. into 19 corporations. He arranged for the corporations to have a little parliament.

The chairman of the parliament was to represent the nation and there was no one who could challenge the decision of the chairman. Thus the nation must take charge of both capital and labour.

Secondly, one of the great reforms necessary throughout the world is the nationalization of land. According to the law code given by Manu, the land is the people's land whose representative is the king and there can be no exploitation. What is needed is that the nation should enter in. Now, without going to a revolution, a massacre of helpless well-to-do people, it is possible slowly to bring about such a great change, where all the land shall clearly be recognized as belonging to the nation.

In the general scheme the first thing is to nationalize the banks. The banks must represent the nation. With every opportunity for private work and industry, what we need today is the sense of the nation, that all that is being done must be finally for the sake of the nation. Similarly, too, it is the nation which should direct commerce. The nation must say: "I am going to supervise the industries; I am going to see that there is no industry too many in number." So in mines, mills and factories, the nation must enter. You must produce for the needs of the nation and for export but not for cut-throat competition.

A completely new attitude to religion is necessary. There is hatred, because we think of God in such a limited way that we feel that God can be worshipped in our own way only. The first change we need is to respect God's agents, to look upon our fellow-man as an agent of God so that you give him respect. You may have a completely different road to God, but you give him respect. If respect is developed there is ample room for each in our private divisions, and the quality of hatred will be removed from the divisions.

One principle to be clearly kept in mind, which has not been done in the past, is the equal position of women with men. It is impossible to bring about a true civilization merely as a result of the deeds of a little more than half of mankind.

The long-standing problem of colour will disappear with the development of business. See how the work of the Rotaries started in America. It is an indication that wherever there are business relations intertwined, these differences of race and colour become minimized.

All these great principles must be applied in the after-war conditions by a Directorate of peoples. On the political side the League of Nations has practically disappeared, but not on the side of labour. The great International Labour Office still carries on. In the Direct-

orate of Peoples, not of nations, even the peoples of central Africa, who are ignorant or savages, must have their representatives. It must tell each nation: "You shall do this and not the other."

This Universal Directorate will have to have Sub-Directorates, for the whole world, to tell each nation what exchange it shall have, how much it shall export, how much money it shall deal with. This will stabilize the exchange of the world. Similarly an Industries Directorate will definitely tell each nation what it shall go into. It has to tell exactly what commodities are wanted, how much cotton is wanted for the whole world, and what proportion must be produced by India, or Japan, and not allow each people to do exactly what it likes and upset the economic order. There must be similarly a Labour Directorate for the whole world. Because of the Air Service, there is now an increasing danger of carrying infection and epidemics from one place to another. So a Hygiene Directorate is needed. There must be a Power Directorate that will control the power of the whole world, the electric power, the water power. The general principle is that the whole world stands together, and it is the business of the World Directorates to attend to these needs.

So there has to be a Transportation Directorate that shall control all shipping and all the railways of

all the countries. There is something of this now as in the last war. All the ships of the allied countries are being controlled. In the same way there has to be a world control of all possible means of communication.

All these schemes require what the League of Nations did not have, and that is a Police Directorate of the world. There was no power behind the League. The nations are beginning to realize that, if there is to be a world peace, there has to be a World Police Directorate.

If we are to have a real Reconstruction that shall be permanent, we shall have to modify *everything*. Are we ready to modify all the things that are necessary? You will accept several things gladly, things which are ideal but do not concern your private lives. There are many who theoretically agree that women should be helped to advance, but who do not help them to so advance; they are not ready to give away anything that is their own. Thus every one is involved. What we need is essentially a great change. We have to change the singular personal pronoun "My" into the plural pronoun "Our." This will bring about a profound change. That is what we Theosophists are busy doing. Our work may seem of small consequence; but it has a profound consequence. If there is to be right action, there must be a right idea, and it is for that purpose that during the last 66 years Theos-

ophists have throughout the world been proclaiming the idea "Our." Our conception of religion is the Universal Brotherhood of mankind. Vivekananda went to America in 1894, but The Theosophical Society had been working there since 1875, so when he went there it was possible for him to be understood. We were the advance-guards. When Tagore went to S. America, he was well received, but for 40 years previously The Theosophical Society was familiarizing people with the ideas of the great culture of India. It is our work in The Theosophical Society to be the advance-guards of the World Reconstruction I have spoken to you about. Study Theosophy and you will find more principles. I have only set down a few.

All that I have said can be summed up in one principle which is the very root of Theosophy. It is "Man is Divine"; wherefore all conditions are good or evil, in so far as they give man opportunities for discovering his Divinity. What is right in civilization are conditions which will enable man to discover the God within him; what is wrong is whatever opposes that discovery.

If we wish to see the end of war, we must have a completely different principle from "Each for himself and the devil take the hindmost." It needs to be replaced in the new World Order by the principle of "Each for each, and God for us all."

SIGN-POSTS AND ROAD-MAPS

BY MAUDE BRUMM

THEOSOPHY, the Ancient Wisdom, the Wisdom of the Sages, is God's Wisdom, the possession of which is being striven for by all beings either consciously or unconsciously. When we realize the Unity, the Oneness of all Life, we need go forth no more from our Father's House. Until that state of perfection is achieved we are tied to the wheel of birth and death. We must attain the perfection Christ spoke of when He said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Until that time in the future you are greeted, as you enter the physical world, with a *custom-made* vehicle, your physical body. You are born with a certain type of mind (it may be a 4, 6, 8 or even a 16-cylinder); a certain pattern of desire-nature, refined or otherwise as the case may be; but we created these conditions; by our past thoughts we shaped and fashioned our present form, and if not to our liking today we have none to blame but ourselves. We think along certain lines today merely because it was our habit to do so

when we lived before. As you think in this today, so shall you create your tomorrow.

As you enter your custom-made car or vehicle, you discover that you are your own chauffeur. You have the *very* car you bargained for and ordered in your past life. You may be displeased with the colour of the car, its finish or lack of it, but this particular vehicle is best adapted to your needs with your present understanding of life.

Fortunate indeed is the chauffeur who possesses the road-map of Life—Astrology—giving an insight into his nature which is simply marvellous. He sees his own character depicted within the circle of necessity, (which is the horoscope), with all his capacities and limitations, his strength and weakness, his vices and virtues, accurately traced therein. Is his moral development weak and the intellectual side strong? Then the former must be stimulated and developed. We must ever appeal to him through the heart rather than the head, endeavouring ever to present to the individual the greatness of morality. If, on the other

hand, the moral development is greater than the mental qualities, then it is ever the mental side of the character that must be stimulated, endeavouring to reach perfect poise and balance between the heart and head.

The shortest and most direct path to choose in travelling up the mountain of Life, whereby to reach the golden summit, is also shown. All knowledge is power, for by knowledge we cut the cord of ignorance and delusion which binds us to pain and sorrow.

Astrology is practical occultism applied to the needs of man. It is the guide or chart of the soul, but the soul must have awakened from its slumber by the touch of Theosophy, Divine Wisdom, before it can grasp the meaning and value of the "road-map" Astrology.

Until this point is reached in evolution the chauffeur has no use for a road-map, because up until this moment he has had no idea from whence he came and whither he is going; nor does he know or care *where* he is at present on the road of Life or Evolution. He has only been interested in cruising around in his car, using a common expression: "I don't know where I'm going, but I'm on my way." Humanity seems to be in much this position at present.

Now, armed with the road-map of Astrology, and lighted with the torch of Divine Wisdom shining

forth from the driver within, he sets forth on the road of Life. Perhaps you are the driver within this vehicle.

Are your lights of Wisdom burning? Possibly you need to add to them the oil of Love that they may burn more brightly and refrain from flickering when blown by the winds of Adversity. They may be found to be in perfect order, but the reflector, the Personality, may be soiled by bigotry or pride, scattering the rays, instead of directing the pure beam of light into ways of helpfulness and truth. You put on the rubber fenders of Tolerance, fill your tires with the air of Confidence, oil your car with the oil of Love and Self-dedication, fill your tank with the gas of Sympathy and Understanding, ever watching that the radiator is kept filled with the pure water of Life.

With the aid of the road-map Astrol, you can step on the accelerator of Will and drive on with singleness of purpose to achievement. *You know* with your present equipment just the amount of speed you can expect to make, and also the distance to the next filling station of Spiritual Intake, Meditation.

Your road-map shows a steep hill just ahead where you may find sharp curves, narrow roads, with many ruts and obstacles. You will doubtless find other motorists who

want more than their half of the road. What will you do? You will turn your lights of Wisdom up high, put on an extra spotlight of Brotherhood, get a good start and go up on high.

About half-way up the mountain of Life, you overtake a car stalled on the narrow road along the cliff called Hate. His oil of Love is exhausted, burned out by the overheated engine of Passion and Desire. You realize you must drive carefully if you would help your brother. You put on your emergency brake of Steadfastness and offer aid to your fellow-motorist.

He is lost on the road of Suspicion, at the cliff of Hate, without the road-map of Astrol, and unable to read the sign-post of Divine Wisdom.

You fill up his engine with the oil of Love, (you have enough and to spare). You offer him fresh water of Life to replace the rancid water of Bitterness and Distrust; you fill his gas tank with Sympathy and Understanding, and turn his lights on high, after replacing his tiny carbon light bulbs with those of greater voltage of Courage.

Then you drive beside him for many miles teaching him to read the sign-posts of Ancient Wisdom. You help your brother to drive forth in the newness of Life with a beautiful understanding and contentment, able to climb the steepest hill,

braving the drifting snow of Scorn and Criticism that often threatens to block the way, but which melts before the searching light of Truth. Before leaving him you place in his hands the road-map of Astrol, and give him the understanding born of Ancient Wisdom, whereby he may read the sign-posts of Life for himself.

A serious accident has been averted. Without the knowledge obtained before you started up the mountain of Life you would have stepped on the accelerator of Selfishness, put the gears on high and crashed into your brother on that narrow road, and both would have been wrecked on the cliff of Hate and fallen into the valley of Fear of Death.

As you continue on your journey up the mountain of Life, your road-map shows bad roads, almost impassable, it reads, with no detour available. Ah! here is an opportunity to develop strength of Character. It is a test of courage as well as a lesson to be learned and assimilated. Do you slow down and stop and wait a year or so, until the road is repaired? Do you say your horoscope shows bad aspects or that your Karma is heavy, and you must do nothing until it clears away? No! You recognize your opportunity, difficult though the lesson may be. You step on the gas, driving with care and understanding until the bad stretch is

behind you. It may be a heavy pull on the engine, but you have developed strength of Character by the ride over the bumps given you by Life. You have been an inspiration to those behind you, even as the motorist ahead has helped you. Those following your splendid example slow down and drive with thoughtfulness born of insight in Divine Wisdom.

As you look back over this trying experience you say, with the poet:

I know, as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
That, as sure as the Sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime, punished,
Though the hour be long delayed.
I know that the Soul is aided
Sometimes by the heart's unrest,
And to grow means oft to suffer;
But whatever is, is best.

I know that there are no errors
In the great, eternal plan,
And that all things work together
For the final good of man.

And I know when my Soul speeds onward

In its great eternal quest,
I shall say, as I look back earthward:
Whatever is, is best.

For the driver without the road-map and lamp of Wisdom steps on the accelerator without the knowledge of impending danger, and drives pell-mell over the bumps breaking his springs of Equilibrium, that let him down into the mud-holes of Despair, there to remain until he calls upon the garage-man of Hope to send him a brother, Compassion, to pull him out with the rope of Helpfulness and Good Cheer.

Once more on the solid ground of Discretion, with all repairs made, he asks his brother Compassion his fee for services rendered. He is given an itemized bill: one set of services rendered to be repaid in the coin of Unselfishness; one spring of broken and unbalanced equilibrium restored, to be paid in the coin of Control of Speech, Contentment and Compassion shown to your brother-man. The bill is to be paid in *full* during *this* or a *subsequent* lifetime. Signed—"Your Higher Self," the Ego.

It is cowardly to quit the post the Gods elect for us before they permit us.
PYTHAGORAS

MUSINGS

FROM time to time I feel very sorrowful to think that in this present body I shall not see the new World Order well and truly established on its new foundations, nor shall I see the old haunts, especially of Europe, as I used to know them and revel in them. I shall not be able to see in this present body somewhat of the increase of life which the world war should be instrumental in releasing. I shall not in the present body see the world renewed, refreshed, recreated and beginning to be joyous and light-hearted with a new life full of blessing to all. It is, of course, true that I may see all this in another body or from another plane of consciousness. But in my present mood of outlook, from the various consciousnesses which are working my present incarnation, I feel I should like to see how the war is working its purpose out in the peace which is to follow. I should like to compare the sacrifices of war with their fruits in peace. I have certain experiences in my present incarnation, certain reactions from the events which are happening in the outer world, which I should like to lay side by side with what is going to happen when peace comes. I should like to feel I had lived through two

BY GEORGE S. ARUNDALE

periods in one incarnation—first, the period of breaking down and destruction, second, the period of building anew; and I should like to compare the two great events so that I may within the limitations of one incarnation see the consummation of great causes into great effects, at least up to a certain point.

I do not know if I shall have another incarnation down on the physical plane. But whether I do or not I cannot be sure of having that kind of memory of events which I am able to have within a single period of waking consciousness. We all know very well that in the generous and compassionate dispensations of Providence our memories are exceedingly feeble. We know how much obliteration there is of consciousness through the anæsthetic of death and of rebirth.

We do not remember our past incarnations, and thank God we do not. I know that were I to be able to remember even a tithe of what has gone before me I should feel desperate, desolate and helpless. I should see the good and I should see the bad. I should see what had yet to be redeemed and what good is in store for me. And I should be continually wondering, probably

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with increasing anxiety at my present stage of evolution, whether for the most part storm or sunshine is ahead. Thank God for oblivion. Still, there are occasions when one would like to have one's memories a little more conveniently adjusted.

I should like to be able in the present body to compare the old world with the new. I should like to see the new world rising up finely on the ruins of the old. But I should like to see these with my consciousness stocked more or less as it is at present. I want to remember the old world as I have known it and lived in it, and I want to compare for my own satisfaction all that will be new with all that has been old.

But there is another aspect of my desire on which I feel disposed to lay much stress. I greatly treasure my vivid remembrances of the Europe I have known, including Britain and France and Holland and Germany and Switzerland and Italy and Norway and Sweden and Denmark and Poland and Austria and Hungary, and other countries as well. I cherish vividly the fragrances and sounds and forms and colours which I associate with particular memories of these countries. The same is the case with the United States of America, and of course in wonderful measure with India. When the war is over, will most of the Europe I have known be no more? Shall

I be as a stranger wandering disconsolately in foreign lands? Will there be no landmarks left for me to recognize? Shall I be as a kind of Rip van Winkle waking up to a world bereft of all those delights and treasures which are so vivid in me today, but which the war may cause to be but desert-memories in the not far distant future?

Such has been Europe's desolation, I am told, that I wonder what is left to evoke and fondle these memories which are such living realities in my consciousness—thought-forms, yes, but forms filled with super-solid matter. The longing for the satisfaction of these memories may perchance sound selfish and reactionary. Why should there be anything of the old remaining when it has been so disastrous to the well-being of all? Away with it all! Well, the Ākāshic Record remains. True, but I cannot read it in my waking consciousness, and I do not remember it from other consciousness.

Of course, as I contemplate returning to Europe after the war, my first thoughts turn to my brethren in Theosophy in every part, and it is my prayer that I may be able to bring to them something of peace and courage amidst their desolation. I shall hope to be the vehicle of the whole Society for helping them to the uttermost of The Society's powers. I shall want to be in Europe, Indian conditions

permitting, at the earliest possible moment when the various nations become accessible once more.

But I shall also want to remember. I shall want to remember all the treasures in my consciousness of country after country, and I shall want to glory in their vivification by worship before the altars of their physical counterparts and veritable actualities. But when I visit these altars what shall I see before my eyes? Shall I see my realities intact or see them in ruins? Perchance it may be well they should be in ruins. But the shock will be no less to me.

All this may be very selfish writing from one point of view, but it is not a little desperate from another point of view. It is all very well to say that one must break the chains of one's enslavement. One must break with the past. One must throw down the idols. One must trample upon outworn habits

and customs. But pain is involved in every such process of demolition—even though some day I shall be able to recall all memories in their eternal realities. Some day I shall be able to see how I have lived and what I have experienced from the beginning of my evolutionary process. But at my present stage of evolution I am practically blind in the darkness of invisibility and imprisoned in the fetters of time.

Therefore do I bemoan a present lot which seems to leave me suspended between an old world which, with all its faults, I would in some-wise know again as I used to know it, and a new world which will be strange and unfamiliar and to me as I am, I fear, cold.

I want to be very enthusiastic about that which is to come. But may I not also be enthusiastic about the splendours I have known in the past and which I should like to see and in some cases hear again?

REINCARNATION

I put my robe away
Near the close of day,
When my play is done
And some rest is won.
Joyously I sleep
Though my dear ones weep—
I put my robe away.

When morning sweet returns,
My heart for action yearns.
Then I come to birth,
Clad in webs of earth;

With a little cry
Look upon the sky—
When morning sweet returns.

I dress myself again
In robes of joy and pain
For another game.
Am I not the same,
Though my face is changed,
And scenes rearranged?—
I dress myself again.

DUNCAN GREENLEES

THE T. S. PLATFORM AND ORTHODOX TRENDS

BY ERNEST KIRK

[I am very glad to publish the accompanying article by Mr. Ernest Kirk who has his own special views on Theosophy and The Theosophical Society. I commend it to the careful attention of my fellow-members, and I shall be glad to publish suitable comments on it, either in agreement or the reverse.

I hope Mr. Kirk does not think that in any way I stifle differences of opinion from myself. On the contrary, it is my constant desire to give publicity to those so far as I am able. In due course I shall myself write a little answer to Mr. Kirk's views, and Mr. Kirk will have the last word. But in the meantime there may be members who would like to comment on the views Mr. Kirk sets forth.—G.S.A.]

FOR a number of years now, Society, meeting at Adyar during December 1941.

I have been considerably perturbed as to the trend and practice of The Society—as represented by its leading members—to settle down into some form of paralyzing orthodoxy, and the acceptance and advocacy of what amounts to a set of doctrines and beliefs; and convinced that this trend is not only in direct contravention of The Society's Constitution, as expressed for example in its Three Objects, but is an ever-growing barrier to freedom and the perception and understanding of those underlying principles of all religions and cultures, so often referred to by us as Truth or Theosophy, convinced of this, I wrote to Dr. Arundale in October 1941, asking to be allowed to place my views on this before the General Assembly of The

A FAIR OFFER

In his reply Dr. Arundale thought that before the matter was brought to the General Assembly in an open meeting it would be advisable to first prepare the ground a little. He therefore made two suggestions: (1) that I should meet a sub-committee of the General Council at Adyar during the Convention, explain my position, and have an informal discussion on the main points, and (2) give expression to my views in an article which he would publish in THE THEOSOPHIST and to which he would call attention and ask for opinions and replies. That is fair enough. And having agreed to this very fair offer, and having already met the

sub-committee in question, this article is the result.

In passing I may say that this is not the first time I have brought up this subject and pressed for a consideration of the same. I did so in an article which appeared in this journal in September 1939, and again in the same journal in September 1940, when replying to criticisms of what I had written twelve months earlier. And from various letters I have received, I have reason to believe that many members are in agreement with me.

In THE THEOSOPHIST for March 1941, for instance, Mr. Redfern, who was at that time President of the North-Western Federation of The Theosophical Society in England, commenting on what I had written, said:

I agree with Mr. Kirk that this process (the crystallization of thought into a creed) has been and is going on, is harmful to The Society and inhibits its usefulness; and I am willing to co-operate with other members throughout the world who seek to introduce into T.S. work a new or revived current of intelligent and humble enquiry, and to discard propaganda of doctrines.

POINTS STATED IN QUESTION-FORM

The two main points that I raised then, and which I again raise, may be stated in question-form as follows:

(1) As the normal Theosophical work of the great majority of the

members of The Society, especially those in office, is increasingly motivated by a set of beliefs and doctrines, in a way which is equal to a steady propaganda of these, and as it is being repeatedly announced and emphasized that The Society has no doctrines, and all that is binding on any member is the approval of its Three Objects, as these are the facts, has not the time arrived for so amending the Constitution of The Society as to bring it into line with these facts?

(2) In the event of this being objected to by the majority, on the grounds that it would contravene that neutrality of The Society which it might be deemed advisable to retain, or for other reasons, should not some very definite steps be taken to bring and keep the normal practice of its members into greater harmony with the Constitution, and the claim so often made by prominent members that the T. S. platform is free, open and doctrineless?

To the above may be added (3), a third main point for consideration: What should be the nature of the steps to be taken to bring about this equilibrium, the equilibrium of practice and profession sufficient at least to nullify the stigmatism of heresy as applied to the activities of any member of The Society who might feel "called" to plough a lonely furrow.

NORMAL ATTITUDE OF MEMBERS

I will deal with these in the order stated.

There can, I think, be no doubt as to the *normal* attitude of the majority of The Society's members. It is quite obviously and quite definitely a doctrinal attitude. It is this, at least, in so far as those taking an active part in Lodge activities are sincere, and not just sleeping and inactive members. I suggest that almost every talk or argument or contribution to any of The Society's journals is strongly coloured and motivated by some belief or doctrine—Reincarnation, involving periodical change from one sex to another; the existence of the Masters as "perfect" beings; Karma as virtually connoting the idea of rewards and punishments; and a whole set of other doctrines and beliefs for which there may be little or no evidence beyond what appears in *The Secret Doctrine*, letters of the Masters, or some other book or books written by one or other of the leaders of the Movement.

I could give scores of instances showing how this works out in practice, but I will content myself with a couple selected at random.

TWO ILLUSTRATIONS

In the April 1941 number of THE THEOSOPHIST, there appears a report of a talk given by Dr. Arundale in which he associated

with the First Object of The Society his own personal belief in guruship and initiations. Here is what he says:

The first blessing, to my mind, is of the nature of one of the great—the really great—Initiations. . . . The First Object contains the theme of the initiation. It consists, does this initiation, in a conscious entry into the Universal Brotherhood of Humanity.

There clearly we have the intrusion of a personal belief in the Masters and these "really great Initiations" which comes out by way of a subtle form of propaganda.

Again, in an article on "Reconstruction" appearing in THE THEOSOPHIST of November 1941, E. Winter Preston, referring to the subject of education, says:

Education should be based on the idea of Reincarnation. This factor should be fully understood, and education therefore be looked upon as a continuous process, a process *from* a previous life *to* a future life.

But why multiply these instances of doctrinal motivation in the speeches and writings and practice of members of The Society? They are to be found in abundance in almost every speech made, every study class taken, every article written. It is a consideration that weighs heavily though sometimes quite possibly unconsciously in almost every selection of an office-bearer, and the choice of a subject

or speaker for any unusual Theosophical gathering, and even at usual ones.

There is not only little or no attempt to bring forward and make use of members who are known to hold independent views, views or convictions differing strongly from those held and advocated by the majority, but there is much evidence to show that these people are quietly neglected, if not deliberately boycotted.

This is not the place to go into the question of whether this, that or the other view or theory held and advocated is orthodox or heterodox. Neither can the *right* of any individual member to express these views be challenged. All I am concerned with here is to show that a system of orthodoxy of thought *does* exist in The Society, that this *does* dominate the normal practice and attitude of its members, and that this is contrary to the spirit and purpose of The Society as at present constituted.

AN IMPEDING INCONSISTENCY

It is my submission here that this is one of those inconsistencies which is seriously impeding the progress of the Movement, and I ask what is to be done about it? Knowing what is happening, can any real seeker after truth be satisfied with the present arrangement and practice?

Touching on this point in his Watch-Tower notes of THE THEOSOPHIST for March 1941, Dr. Arundale makes the following significant remark:

Whenever a member speaks, be he who he may, I think he should assert the broad catholicity of The Society, and declare that the views he expresses are his own individual views, for The Society has none save those contained within its Three Objects.

But is this practicable? And with the normal trend and practice being what they are, is it sufficient? Would it be human nature, for instance, even Theosophical human nature, for the President of The Society or the General Secretary of any Section, or the Members of the General Council when working as a body, to go out of their way when selecting speakers and topics for a Theosophical Convention, would it be natural for such persons to select anyone regarded by the majority of the members as a "heretic" and who was perhaps so regarded by some of the members of the selecting body themselves?

THE TEST

Is it done? That is the test. The answer lies in a careful perusal of the names and speakers at any of the big Theosophical gatherings, the subjects dealt with, and the manner of dealing with them; the nature of the articles appearing for the most part in Theosophical

journals, and a host of other things. And that being approximately the case, should not some legal or constitutional steps be taken which will automatically provide for an inclusion in any programme of lectures, subjects and articles thus arranged, of speakers and subjects regarded by the majority as unorthodox?

And here I do not just mean the selection of a speaker or writer or public person of eminence whose name from a popular standpoint may be regarded as useful publicity for The Society, and who may deal with some non-committal subject on which there is general agreement. No. I mean some live and very thoughtful member of The Society who whole-heartedly accepts its Three Objects, but who may regard the doctrine of Reincarnation, for instance, (or any other much advocated theory in The Society) as having no foundation in fact, but who is prepared to courteously and impersonally submit nothing but what he or she can substantiate and verify by reason, and what is in harmony with experience and the known and universal facts of life.

If The Society, as is claimed, has no creeds and no doctrines, nothing but its Three Objects (1. To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour; 2. To encourage the study of Comparative Religion, Philosophy and Science; 3. To investigate

unexplained laws of Nature and the powers latent in man), should not such persons be more sought after than they are, and be given greater latitude? Cannot the Constitution be so amended, for example, as to make the inclusion of one or more such persons in the Councils of The Society obligatory, as obligatory, for instance, as is the acceptance of its Three Objects?

NEUTRALITY AND FREEDOM

It may be urged that any such amendment as suggested would be inconsistent with the letter and spirit of the neutrality of The Society. But would it? And in any case if the real purpose of The Society is the search for and practice of truth along the lines embodied in its Three Objects, is not the spirit and letter of the neutrality of The Society also contravened when thought gets crystallized into a creed, and when the machinery and efforts of The Society are used in advocating and doing what is virtually propaganda on behalf of that creed? It is all very well to say that the views expressed by the President and by the various prominent leaders of The Society are the views of the individuals concerned and have nothing to do with The Society as such. But when these doctrinal candles, to use a figure of speech, are lit by Theosophical matches, and placed in Theosophical candle-sticks on Theosophical

tables at Theosophical banqueting halls throughout the Theosophical world, it is very difficult indeed for the ordinary layman to distinguish between the *individual* Theosophical candles and the whole setting in which the candles burn.

DOCTRINAL ATTITUDE ASSUMED

It is not that I am advocating any kind of legalization in the Constitution of any kind of doctrine or the absence of any doctrine as a condition of membership. But what I do say is that between the professed broad catholicity of the T.S. platform and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs, there is a wide and ever-widening gulf; and the problem is just how to bridge that gulf, so as to provide complete freedom of action for all the members, those who accept Reincarnation and Karma, and the Masters as their guides, and those who do not. At present that freedom does *not* exist in practice, though it may do so in theory. The interpretation of Theosophy by the majority, and especially by the leaders, is rapidly becoming a dominating doctrinal fetish. In practice it has become the generally accepted doctrinal position of The Society. And as Mr. Redfern in the article already mentioned has truly said:

Any fixity of doctrine imposed or *assumed* for acceptance destroys the

possibility of true brotherhood, for it brings an artificial differentiation between the "orthodox" and "heretical."

And as I have said that assumption does exist. Indeed so strong is it in The Society that there are those who are constantly telling us that Theosophy, as interpreted by them and by the leaders, is the one and only panacea for all evils of humanity, and that it is *the* foundation of all religions and cultures, conveniently forgetting that what they are advocating is motivated by a set of doctrines and beliefs which have been virtually concretized into a creed.

PROBLEM OF BRIDGING THE GULF

It is not, of course, an easy matter to bridge the gulf I have mentioned. In some ways it is a gulf that is universal. In almost every concern there is a majority and minority section. And in almost every concern that professes to function on a democratic basis the majority party in power, while promising all sorts of things, and while making the greatest profession of its fair-mindedness, nevertheless proceeds to legislate and interpret democracy according to its own tenets and views. Even Hitlerism may be said to be an attempt to solve this universal problem.

And truth to tell it is *not* possible to settle matters concerning spiritual perception and real

understanding by the vote of the majority. These things are like the wind; we hear the sound thereof but cannot tell whence it cometh or whither it goeth.

SOME SUGGESTIONS

What proposals have I for bringing the practice and profession of The Society into greater equilibrium? Well, in the first place, some way *must* be found for encouraging the "heretics" in our midst, so that their views may be more frequently heard in the Convention and other lectures, published in book-form by the T.P.H., discussed and considered more often in the Lodges, and all by official approval. Why not? I myself differ very strongly on some points from the views held by Mr. J. Krishnamurti—to show what I mean by an example—but had he not chosen to resign from The Society it should have been possible, with the non-doctrinal Constitution of The Society for him to have had the same freedom of speech and movement within The Society, as he now has outside it. Strictly speaking, and according to the Constitution of The Society, the words "heretic" and "unorthodox" should find no place in its vocabulary.

I am purposely refraining from going into details at this stage with regard to the pros and cons of how this should be done, and confine myself to a few general suggestions.

But clearly its accomplishment ought not to be beyond the possibility of human ingenuity and skill and the application in spirit and practice of the First Object of The Society. To me it is vastly more important than are the various subsidiary activities of The Society, for true freedom in the spirit of real brotherhood lies at the root of all activity.

The fact that the President of The Society has himself suggested the writing and circulation of this article, and has promised to call special attention to it with a view to solicit replies on the matter, is a worthy example of what I mean.

I also think much could be done by a coming together at the earliest possible moment of a few chosen representatives of The Society in each Section—which must, of course, include at least one of the so-called "heretics"—who might work out a plan within the present Constitution and make it applicable in certain areas. Is there anything to prevent this except something that is contrary to the spirit and purpose of The Society and its Three Objects?

And as a beginning, and in response to the suggestion of the subcommittee of the General Council, with the members of which I had the pleasure of a lengthy and useful discussion on this matter on the morning of 28 December 1941,

at Adyar, I have not only submitted for the consideration of the General Council, which I was told would be meeting early in 1942, several amendments to the Constitution, but the following draft of a proposed new rule which, if accepted, might come in under "Rules and Regulations for the Management of The Society" under the sub-title "Meetings and Activities," and to follow Rule 48:

It is well to remember that The Theosophical Society is not the custodian of any set of beliefs, but of an *attitude* of free inquiry.

The acceptance of this broad and doctrineless platform and not the adherence to any particular set of views should therefore be a major consideration in the nomination and election of office-bearers, the filling of any vacancy, the nomination by the President of any members for the General Council, and the conducting of the various activities of The Society, including the granting or cancelling of any Lodge or National Society Charter.

No member should be discriminated against or favoured in any way on account of any views he or she may hold.

One member of the sub-committee made the suggestion of forming a Lodge with members in agreement with myself on this. But that seems to me to miss the point, which is that there should be freedom of speech for all on an entirely doctrineless platform.

I have also been reminded by the Vice-President of The Society of the "Freedom of Thought" statement appearing each month in *THE THEOSOPHIST*. It is true the matter is put very clearly there, and if officers and members would *act* up to the spirit and letter of this, it is probable that nothing more would be needed and the so-called unorthodox would find themselves as welcome in all T.S. activities as are the so-called orthodox. But we have to face facts. And clearly as the "Freedom of Thought" statement is largely a dead letter, something more *is* needed. Can we, will we, supply that something and thus help to preserve the real freedom of The Society's doctrineless platform for the great work it may yet do in the rapidly changing world?

He who wishes to avenge injuries by returning hate for hate, lives indeed miserably. But he, on the other hand, who tries to drive out hate by love, he certainly fights joyfully and confidently, resisting with equal ease many men or one man, and needing as little help of fortune. But those whom he vanquishes, yield joyfully, not from want of strength, but from increase of strength. (Spinoza, *Ethica*, IV, Pro. 46, Sch.)

A. A.

PEACE OR WAR?

BY ARYA ASANGA

[This important and exceedingly ably written article by my very esteemed brother, Bhikkhu Arya Asanga, is not only worthy of an honoured place in *THE THEOSOPHIST*, but should receive the very careful attention of all students of Theosophy and members of The Theosophical Society.]

I may say at once that while I think I understand the point of view presented by my brother, I am quite unable to agree with it, as I consider it to represent an outlook for which the world is not yet ready. By all means let it be held up as an ideal. But I am convinced that as a whole the world has not yet finished with the lessons of the war and that there still are conditions, and will be for a long time to come, under which war will be inevitable.

Therefore, as an ardent Theosophist I stand for the participation of every nation and every individual in this war which I regard as a War for Righteousness, just as Bhikkhu Arya Asanga, no less ardent a Theosophist, stands for the contrary view.

I shall be very glad to publish suitable correspondence on this most important subject.—G.S.A.]

I AM an old Theosophist with some experience no doubt. More than forty years have gone since I came in contact with Theosophy. Several crises I have myself seen The Society pass through. But none, I think, so serious as the present. For they were all, even those of earlier days than mine, connected with persons rather than with ideas, with one or other of our great leaders, with their idiosyncrasies rather than with the vital truths of Theosophy.

It looks different today. There is no storm-centre around one person. All our leaders seem of one accord, and probably the over-great majority of members too. There

appears even hardly any ripple to disturb the smooth surface of The Society's life. That, however, just makes the crisis the more serious, that it is not realized as such, on the contrary that war-propaganda and victory-drive are generally believed to be right Theosophy in practice.

Peace or War? How can there be two opinions about which of the two is good or evil? And if so, how then can good be expected to come from evil? It is indeed a serious crisis through which The Society is passing, this delusion that anything good can come from violence. It may decide its entire future, as a force to side with the

powers of violence, or with those of non-violence. If we could but fully realize that the consequences of violence can never be constructive, can never be else than destructive, as in the present wars we are taught to realize so effectively and on such a large scale as never before. But alas! man is slow to learn this truth especially, that real constructive work can only come from a non-violent man, so that, as Mahatma Gandhi has put it so nobly: "Constructive work is for the non-violent man what arms are for the violent man."

In my opinion there is no doubt that war-propaganda and victory-drive go straight against straight Theosophy, if by the latter we understand the teachings of the great ethical Instructors of humanity. As Theosophists we believe in a Department of the Great Hierarchy, especially concerned with the moral and spiritual welfare of the human race. At the head of that Department has stood and stands, as the first-fruits of our own humanity, the Lord Buddha and the Lord Maitreya. Then, why not accept Their explicit teachings on these points of hate and love, of war and peace, of victory and defeat, of violence and harmlessness, as our true guides in life? I need hardly quote Their words here, they are so well known. But to revive our memory two verses only from each Teacher may suffice.

Said the Lord Buddha :

Never by hate is hate appeased,
Nay, but by love, that's the old Law.

Victory breeds enmity,
In sorrow live the defeated.
The peaceful only live in happiness,
Having renounced both victory and defeat.

Said the Lord Maitreya :

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Now, what I would like to know is, why such words as these are as it were kept secret in such times as these, not to be mentioned, not to be shown, but locked away as if we are ashamed of them, and to be let out again only when peace, at least what is "called" peace, will settle anew for a short time on earth? Is it true, then, even of the Theosophists, what the arch-rebel Trotsky said of the pacifists in general, that "they are pacifists in times of peace only," but as soon as war breaks out and touches them nearly and dearly, they will show themselves the most relentless war-propagandists and victory-drivers? Yet, if our great Teachers' words are really true, it is just in war-time that there is the greatest need for their being blazoned forth in black letters of large type from our newspapers,

journals, magazines—THE THEOSOPHIST amongst the first—and in radiant letters of light from our housetops—the Headquarters and Lodge buildings amongst the first—and in living words of fire from our lips—on the Theosophical platforms in the first place.

Why this conspiracy of silence around these sacred words of our greatest Teachers? I should very much like to hear an explicit answer to this question. I should like to see someone, if there is such a one, to come into the open, daring bravely to say that they are not true, or to restrict their eternal truth to peace-time only. It would be so much better, so much more honest. Such a discussion may reveal ourselves to ourselves, whether we are real pacifists and constructive workers for always, or only during peace-time, rebuilding then only what we first destroyed.

Mind also that I did not quote those Teachers as authorities. I want those quoted words weighed on their own merits. Therefore do not merely quote against them another Teacher, however great his name, be it Shri Krishna Himself. For I am ready to challenge the truth of such quotations also on their own merits, both in peace-time and in war-time, if space is allowed me for that purpose. For I proclaim my utter unbelief that Shri Krishna has preached a doctrine of violence as an eternal truth

for all, but only for those who still have war-lust in their hearts, like Arjuna, like the ordinary man, who therefore must needs fight it out, that by the karmic miseries it brings, he may one day see *the greater truth* of non-violence, peace and friendship.

As Theosophists, I believe, we have to stand for the greater, not for the lesser truth. It is a pity, I think, that the motto of The Theosophical Society was adopted in a land and in a time of peace. Else it might perhaps have sounded different. Though the difference be of one letter only, as I suggested at the last International Convention, I think it would be wise to adopt both readings: "There is no religion higher than Truth" for peace-time, and "There is no religion higher than Ruth" for war-time.¹ Lest we forget! Lest we forget!

And do not say that one can bomb and shoot and kill or mutilate one's fellow-man with friendship and love in one's heart, instead of deadly hatred and enmity. That would be pure hypocrisy. Day after day these days I wonder how we can morning and night proclaim our faith that "love conquers all" and yet think that this is compatible with our joining in war-propaganda and victory-drive? Or do we perhaps not think at all when

¹ Their Sanskrit forms are: *Satyan nāsti paro Dharmah*, and *Ahimsa paramo Dharmah*.

saying those words, only mechanically repeat them?

Are we or are we not Theosophists? I ask. Do we or do we not believe in Reincarnation? If we are and do, how then can we bomb and shoot and kill our foes, and glory in it, knowing as we do that thus they will be reborn our foes in other lives to come, ever trying to turn defeat into victory one day, as it must inevitably turn one day, with the turning of the karmic wheel? Therefore, present wars and victories by arms breed future wars and defeats, necessarily and karmically. Only by love can we really conquer our enemies, and turn them from foes to be our

friends in all lives to come. No truer word was ever spoken than Spinoza's: "Men's minds are not conquered by arms, but by love and generosity and bounty."¹

To fail to see this so far, is to me the secret crisis through which The Society is at present passing. To bring it to light, is the immediate purpose of this paper. To invite an open free discussion of these truths or untruths, as the case may be; to beg for space and a platform in our journals and in our "Houses of Theosophy" for such discussions, is my ultimate aim, that from them may spring the truth eternal.

¹ Its Latin form is: *Animi non armis sed amore et generositate et largitate vincuntur* (*Ethica*, App. 11, 17).

RESOLVE TO FIGHT

BY KATE SMITH

A THEOSOPHIST'S resolve to fight for the existence of Theosophy in the outer world can be no new thing in human history. Witness *The Secret Doctrine*:

The War of the Gods with the Powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan Adepts of the nascent Fifth Race and the Sorcerers of Atlantis. . . . (II, 401).

Thus for . . . 900,000 years, during which space of time—i.e., from the first appearance of the Aryan Race, when the Pliocene portions of the once great Atlantis

began gradually sinking and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis—the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahābhārata, or Great War, so famous in Indian history (II, 413).

We have reasonable confidence that the Hitler incident may take less time than that!

The priests of Saïs said to Solon, according to Plato: "You are unacquainted with that most

noble and excellent race of men, who once inhabited your country, from whom you and your whole present state are descended, though only a small remnant of this admirable people is now remaining. . . . These writings relate what a prodigious force your city once overcame, when a mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia" (II, 785).

There are passages relating to the Great War in *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater:

. . . The [Atlantean] Turanians swept down on the community like a devastating flood, for this was the event of which the Manu had forewarned His lieutenants and from which the children were saved; the assailants were bravely beaten back several times, but horde succeeded horde. At last the bulk of the fighting men were killed, and the battle became a mere massacre, not a man, woman or child being left alive (p. 252).

When the Race had again grown to the proportions of a small nation, there was another determined onslaught of the Turanians, and finally another massacre, with only, once more, a few children and their nurses saved. . . . Thus the Race-type was ever preserved, even when the bulk of it was twice swept away. . . . (p. 254).

Later there were the fighting migrations of the second, third and fourth sub-races (*ibid.* Chapters 17-19) and an account of the battle referred to by Solon (pp. 310-311):

The Mediterranean coasts and islands had for many centuries been in the hands of a number of small nations, most of them Etrurian or Akkadian, but some Semitic; and, except for occasional squabbles, these people were usually peaceful merchantmen. But it occurred one day to the Emperor of Poseidonis to annex all these States, by way of extending his realm and rivalling the traditions of his forefathers. So he prepared a great army and a mighty fleet, and started on his career of conquest. He subdued without difficulty the large Algerian island; he ravaged the coasts of Spain, Portugal and Italy, and forced all those peoples to submit to him; and Egypt, which was not a great naval power, was already debating whether to propose a treaty with him, or to anger him by a resistance which it was feared would be hopeless. Just when he felt secure of the success of his plans, a difficulty arose from an entirely unexpected quarter. The Greek sailors of the Levant declined altogether to be impressed by his imposing forces, and defied him to interfere with their trade. He had been so sure of victory that he had divided his fleet, and had only half of it immediately

available; but with that half he at once attacked the presumptuous Greeks, who inflicted upon him a serious defeat, drowning thousands of his soldiers, and leaving not one ship afloat of the great number that attacked them. The battle was not unlike the destruction by the English of the great Spanish Armada; the Greek vessels were smaller than the Atlantean, and not so powerfully armed, but they were faster and far easier to handle. They knew their seas thoroughly, and in several cases decoyed their enemies into positions where the loss of the larger ship was certain. The weather helped them, too, as in the case of the Spanish Armada. The Atlantean ships had great banks of oars, and were clumsy, lumbering things, quite unfitted for heavy weather, and shipping water easily. They also could only navigate deep water, and the agile Greek vessels fled into channels navigable enough for them but fatal to their heavy antagonists, which promptly ran aground.

The second half of the Atlantean fleet was hastily collected and another attack was made, but it was no more successful than the first, though the Greeks lost heavily in repelling it.

Then comes the descent of the root-stock into India:

Mars started in 18,875 B.C. and followed the appointed road, and after many hardships and not a

little fighting—for though he never attacked, he was frequently assailed—he reached the great plains of India. . . . (p. 328).

. . . One of the early immigrations settled itself in the Punjab, and after much fighting made terms of peace with the inhabitants, partly plundering and partly defending them. Another, turning eastwards, had established itself in Assam and northern Bengal. The expedition immediately preceding one on which we may pause for a few minutes had taken place about 17,520 B.C.; part of it reached its destination safely by the route followed by Mars more than a thousand years before, while a smaller division, seeking to penetrate through what is now called the Khyber Pass, was annihilated. In 17,455 B.C. a third was sent out . . . (p. 331).

One of the hugest emigrations from the central Kingdom took place 15,950 B.C. three great armies being formed with Mars as Commander-in-Chief; the command of the right wing was given to Corona, who was to pass through Kashmir, the Punjab, and the provinces now called the United, to Bengal; the left wing was to cross Tibet to Bhutan and thence to Bengal; the centre under Mars, with Mercury as second-in-command, was to cross Tibet to Nepal, and so onwards to the general meeting-place, Bengal—which was to be their home. Corona, however, spent his time

for forty years in making a Kingdom for himself, and did not reach Bengal till Mars, long ruling there, was an old man. Vulcan had joined Mars, and finally had established himself in Assam. Mars himself, with the help of Vulcan, had subdued Bengal, and, after desperate fighting, Orissa, and had finally fixed his capital in Central Bengal; . . . (pp. 332-33).

By these constant migrations the Central Asian Kingdom was drained of its inhabitants by about 9,700 B.C. The convulsions attending the catastrophe of 9,564 B.C. shattered the City of the Bridge into ruins, and wrought the destruction of most of the great Temples on the White Island. The latest bands did not reach India easily; they were delayed in Afghanistan and Baluchistan for some two thousand years, and many were massacred by Mongol raiders; the rest slowly found their way down to the plains, already thickly populated (p. 334).

There are still more detailed accounts in *The Lives of Alcyone* by Annie Besant and C. W. Leadbeater. One receives an impression that the hardy pioneers of the Clan of Servers have responded to a call to arms more often than not, in their past lives. Many times have dangers been avoided or averted from those whose Karma did not require the last sacrifice, as when Alcyone

. . . led his own party up an almost impossible cliff and across

some intervening spurs of the mountain, and reached his brother just in time to prevent him from falling into the ambush, thus unquestionably saving his life, for the arrangements of the hill savages were so well made that the total destruction of his party was a certainty. But with the warning which Alcyone gave, the Aryans were able to turn the tables on the savages and descend upon them from above while they were watching in fancied security, so that they were driven away with great slaughter and a clear way through the mountains was opened for the whole tribe (*The Lives of Alcyone*, I, 331).

We seem to have survived a good deal. In the same spirit of loyalty to Truth and Brotherhood we can afford to survive a lot more.

The reality of this conflict is repeatedly emphasized in *The Secret Doctrine*:

No one can fail to recognize the Atlanteans of the Secret Doctrine in the Rākshashas of Lankā—the opponents conquered by Rāma (II, 289).

. . . The war of the Titans . . . is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and Fifth Races (II, 525).

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right

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Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses (p. 221).

Thus the so-called "War" is, in one of its many meanings, also an allegorical record of the strife between the two classes of Adepts—of the Right and of the Left Path. . . .

. . . The secret teachings show many Atlanteans who belonged to these divisions; and there were strife and wars between them, *de facto* and *de jure*. . . Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend may be, its human phase is based on real and historical events (p. 527).

That Theosophists do not confine their soldiering, when there is need, either to subtler planes than the physical, or to past lives, we have evidence in the persons of our two great founders. Madame Blavatsky writes of Colonel Olcott (*A Modern Panarion*, p. 354):

Colonel Olcott, after passing through four battles and one siege (the capture of Fort Mahon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War the highly honourable and responsible appointment of Special Com-

missioner of the War Department, and two years later, was, at the request of the late Secretary of the Navy, ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers . . . prove.

Colonel Olcott's fighting service took place before he knew the Masters in this birth. But Madame Blavatsky had been in touch with Them since she was a child. This is what Colonel Olcott writes of her active service (*Old Diary Leaves*, I, 9):

While she was at Chittenden she told me many incidents of her past life, among others, her having been present as a volunteer, with a number of other European ladies, with Garibaldi at the bloody battle of Mentana [October 1867]. In proof of her story she showed me where her left arm had been broken in two places by a sabre-stroke, and made me feel in her right shoulder a musket-bullet, still embedded in the muscle, and another in her leg.

And (p. 264):

. . . The battle of Mentana, when she received those five wounds, and was picked out of a ditch for dead.

THE WORK OF A HEALING ANGEL

[Notes of a talk by Bishop C. W. Leadbeater. The substance of this is in a pamphlet of 15 years ago. But this report is more vivid. March 1st is the eighth anniversary of the passing of C. W. Leadbeater.]

THE Service of Healing was repeated. Many people wanted to have it again, and as it was a "red day" it seemed appropriate. It was just the same as before, except that we sang the *Veni Creator*, as we do at a Confirmation. Whenever that is sung, the Church slowly fills with a red glow, like a glorious sunset shining through a faint mist, and it certainly gave additional power on this occasion. There were 79 patients, and the result was just the same as on Whitsunday; they all felt much better, at any rate for the time, and with some of them the improvement seems to last, while with others it slowly passes away. The most striking thing is the wonderful spiritual outpouring that they all feel. One candidate, when asked whether he felt physically better, said: "I hardly know yet; I have not even thought about it, and I really don't care, for I have had the greatest spiritual uplift I ever felt in my life, and I cannot think of anything but that." It seems to be like an enormously magnified absolution.

The same great Angel came again, and Brother¹ told us some

¹ Bishop Leadbeater.

interesting points about his consciousness, which is evidently far more complicated than ours, and capable of holding within it a large number of scenes simultaneously. Brother says that while the Angel was working in our Church—working hard and incessantly—he was also equally present in a number of other places, at least thirty or forty, all connected in some way with the curing of disease. All these scenes somehow reflected themselves in little compartments in his aura, like a number of vivid coloured pictures. One was that of a surgeon performing an operation—a scene in which all the people were dressed in white; and the surgeon made some mistake—cut something which he did not mean to cut, or ought not to have cut—and was all unnerved and full of sick horror; but instantly the Angel sent him a flash of blinding lightning that was somehow like the waving of a sword, and in a moment that steadied his nerves and showed him what to do, so that the patient's life was saved.

In another picture some nuns were kneeling round the bed of one of them (perhaps a Mother Superior) who was evidently near

The intellect stands by us when the emotions fail.

ANNIE BESANT

to dying, but their prayers wove a lovely coloured network about the figure on the bed, and the Angel took advantage of that, and poured prāna into that network so gently and carefully that the Mother did *not* die, but presently a little colour came into her cheeks, and she raised herself in the bed and held out her hand, blessing the praying nuns. Then they all kissed her hand one by one, and went away weeping joyously; and the Mother drank something from a bowl into which the Angel poured his light, and then she sank into a healthy sleep, and is now rapidly recovering. Our Blessed Lady Mary also was helping in that case, for She stood near the dying nun, and flooded the room with Her wonderful blue peace. But what seemed strange was that all these events and many more were happening at the same time, and the Angel was taking part equally in all of them, and they were all mirrored in different parts of his consciousness.

There was yet another case of which Brother saw only the end, that of a ship-wrecked sailor (or, rather I think, a ship's officer) who

was cast upon a desolate island, very badly hurt and almost dying, yet he could not be allowed to die because of the perpetual earnest prayer of his wife and little daughter, far away at home, whose Karma was such that they had not deserved the sorrow of losing him. So he had to be strengthened and nursed back to health by what seemed a number of almost miraculous little coincidences—a fruit falling from a tree and rolling within his reach, a hawk chased by an eagle dropping a fish actually upon him, and the sea casting up on the beach near him other small things that were of use to him. Also the Angel helped the praying daughter to materialize beside him and comfort him, and enabled her to remember her visit to him when she woke, and relate it to her mother as a dream that she felt to be true. So when they heard news of the loss of his ship they were not dismayed, but were quite sure that he had been saved, and would presently be rescued and brought back to them. Evidently the work of a healing Angel is much more extensive and varied than we had ever thought.

Men of firm mind never rest until they have carried out to the end the task they have set themselves to do, just as the Gods did not rest until they had gained possession of the nectar; for they were not turned aside from their search by pearls of great price, or by fear of dreadful poison.

TRENDS IN WAR-TIME FINANCE

BY D. JEFFREY WILLIAMS

A SIGNIFICANT feature in 1941 of almost every country, belligerent, non-belligerent and neutral alike, is an abundance of short-term credit and abundant means for its investment. Everywhere money is cheap, and its liquidity is explained by the demands of war as well as by circumstances attending the maintenance of neutrality. The reason everywhere is the same, namely, the existence of unbalanced Budgets. The unbalanced Budget is a common characteristic among nations that are free to decide their own financial policies!

Before the outbreak of the present hostilities Germany's finances had been on a war footing for four years—an ominous sign that was too often ignored—and by 1938 her budgetary deficit had reached astronomical figures. In that year Germany's national debt rose by Rm. 11,220 millions. In the first nine months of 1940 it rose by another Rm.23,762 millions. These two figures are given to illustrate a yearly tendency. The German national debt will continue to increase. In the United States, since the advent of the New Deal legislation, unbalanced Budgets have

been the rule, and the budgetary deficits are likely to increase considerably as America's rearmament programme gets under way, and the Lease-and-Lend Act comes more and more into operation. Japan has even a longer record of unbalanced Budgets than Germany's, and borrowing, mainly through a strict regimentation of her banking system, has been the order of the day in order to provide the means to carry on the war in China, and to do other things necessary to maintain military and naval strength in the East. South American countries, faced with a serious problem due to loss of export markets in Europe, have had to resort to subsidies and other forms of State help to compensate holders of unsold produce, and in their case the expenditure of money for these purposes has resulted in unbalanced Budgets. In Britain, the enormous cost of the war effort has inevitably meant that huge Budget deficits have to be made up by borrowing. These are some outstanding examples of an almost world-wide phenomenon.

The orthodox balanced national Budget has been dethroned for the time being. "High finance" is

almost everywhere in chains, and under rigid governmental control. Everywhere money is cheap, and everywhere a "cheap money" policy is in operation. In Germany, the Government can borrow from its regimented banking system, at the rate of $3\frac{1}{2}$ per cent. The comparable rate in Britain is 2 per cent, while in non-belligerent United States the discount rate of the Federal Reserve Bank stood in April 1941 at 1 per cent—"the lowest in the history of Bank rates."¹ Japan has been able to maintain a rate of 3.29 per cent since 1936, and the rate in France has remained unchanged at 2 per cent since January 1939.

Short-term borrowing by the State has become a general practice, and this is inevitably coupled with what *The Economist* describes as the "customary direct approach to the banking system and the appropriate inflation of the credit structure." This method of borrowing is considered to be less risky and more easily manageable, while the amounts usually involved are not otherwise within reach and readily obtainable.

The great danger of inflation as a result of this method of borrowing is so far kept in check by such means as the official control of prices, limitation of consumption and rationing of supplies for civilian use, control of investments, state

subventions to keep down prices to some extent, and by the tremendous pressure of mobilizing industry in ever-increasing measure for war production. As long as there is a reserve of unemployed men and women, it is considered that inflation can be held in check, because the expenditure for war purposes will have the eventual effect of absorbing the unemployed into industry.

But the world-wide depreciation of purchasing power that is implied will provide a serious problem in post-war years (when the vast war production ceases in the belligerent countries), even if some currencies have not escaped inflationary ruin in the meantime. The continuation of the war may destroy utterly the value of some national currencies, place others in danger, and compel the remainder to take steps to maintain their stability. The coming of the peace will not of itself ease matters. The peace may well bring about a repetition of the inflationary experience of Germany some time after the last war. The power given to gold and to "immutable mint parities" as a measure of international monetary values has apparently gone for ever. How are international monetary or trade values to be decided in the post-war future? Will the very nature of the problem force the world to abolish separate and competing values in this respect and adopt

one standard of monetary value? Perhaps that is too much to hope. Will a large part of the world, on the other hand, agree to adopt a common standard or measure of monetary value to be expressed in terms of present currencies? These are questions demanding the highest degree of economic statesmanship. Will the United States and the British Commonwealth provide such economic statesmanship? There must be a "rule of law" in the realm of world finance and currencies. There must be an end to currency warfare, and particularly among Allies and friends.

The problem will be complicated by the problem of huge international debt, reparations and indemnities, after the war. (If *indemnities* has too harsh a sound, let the word "restoration" be used in connection with those countries overrun and exploited by Germany.) The Lease-and-Lend Act will provide an instance of the international debt one has in mind. At the same time, there will be vast internal debts in every country that will call for alleviation. Shall we be able to avoid the prospect of disaster that faces most countries when the inevitable post-war depression sets in to make matters still worse? It has well been asked whether we can "evolve practical methods of avoiding the disasters to which an over-rapid decline in the value of money has always given rise in the past."

Of considerable, if incidental, interest is the estimate to which reference is made in *The Manchester Guardian*, 25 April 1941, that "Germany is currently spending between £5,500 and £6,000 millions a year for war purposes in terms of the British effort, which for domestic expenditure only has just been estimated at £3,700 millions. In the House of Commons it was suggested the other day that German war expenditure may even be £7,000 millions a year, and that may well be true if all the assistance obtained in a variety of forms from other countries is included. In that case the amount should be compared with the total made available to this country, including contributions from the Dominions and the United States. The nearest estimate of our inclusive expenditure is the term 'far more than £5,000 millions' used by the Chancellor in his Budget speech. On any count, however, we are shown lagging behind the enemy. Nor do we sacrifice for war purposes even now as much of our national income as the Germans have been giving up for some time. Germany's domestic war expenditure amounts to at least 60 per cent, and perhaps 70 per cent, of the gross national income. The broad truth of this estimate is proved by travellers' stories, intended to cheer us, of a continued scarcity of goods and amenities for civilian use in the

¹ *The Economist*, 19 April 1941.

Reich. In this country, if the present gross national income may be reckoned at nearly £7,000 millions, the proposed domestic expenditure of £3,700 millions would amount to a little more than one-half, but as this is the estimate for the whole Budget year, and the national income is bound to expand further, the proportion given up may be less. . . . United States Budget figures are at present too much in flux to serve as a guide. But it seems likely that in the current calendar year something like 15,000 million dollars will be spent on armaments, equal to one-sixth of the national income. . . . Next year the story will be different. With industries fully mobilized and unused man-power set to work, the United States is capable of a war effort worth at least 40,000 million dollars, or, say, £8,000 millions a year."

It is also of interest to note that the mobilization of industry for rearmament is not the only influence making for change in the United States, though that may well produce the deepest and most lasting effects. Another factor is the revulsion against the monopolistic centre of finance power in New York. This has come about not because of any abuses on the part of Wall Street, but because of matters outside its control. One is the financing of a vast expenditure by Government agencies, and the other arises from

the fact that the United States has been over-saving for years. It is said that many industrial and commercial concerns have laid by sufficient reserves to finance any new capital expenditure required without issuing securities to the public. About thirty Government lending agencies set up in regional areas are competing with New York. Free competition in the supply of new capital, it is claimed, has recently been restored in the case of many municipalities, railways and public utilities. It is held that so long as the New York banks maintain a monopoly of underwriting, industry will not develop its full powers because the banks tend to overload it with fixed-interest debt. Wall Street has already lost much of its former strength and prestige. Perhaps the end of the war will see the end of monopolies of this kind—and perhaps the end of many other things besides monopoly in finance-power?

Another tendency is the falling off of foreign investment. In recent years very little British money was invested in countries overseas outside the British Commonwealth and Empire. Foreign countries have become unsafe for the overseas investor. There was a pre-war tendency in some Dominions to throw off the burden of interest-payment to financial centres in London, and New Zealand adopted a policy of restricting imports, despite the

strong opposition of financial powers in London, in order not to have to resort to more borrowing and, therefore, to more interest-paying burdens where London was concerned. New Zealand's stand obtained the tacit approval of the British Government and it continued the policy of restricting imports to its capacity to pay for them. The war has forced the British Government to realize the holdings of dollar securities of its nationals in the United States, and even British holders of Indian Government dated stocks have been invited to exchange their holdings for British securities in order to help the Indian war effort. Even holders of India's railway stocks have been virtually bought out and invited to invest the proceeds in British Government loans. In this way India is also being slowly relieved of an incubus, which may also have political influences and results of an interesting nature. This process is clearly not at an end.

These are but some of the obvious trends in the war-world of finance. There may be others of even greater significance of which we may not yet know, and which cannot at the moment be revealed. That they are important and significant is but to say that which is clearly ap-

parent to anyone. What their future significance may be no one can now say. One thing is fairly clear, and it is that the future of finance-power is to be something different from its past. Finance-power will serve the interests of industry and the nation in future, and industry and the nation will not be tied to the wheel of finance. The writer is not one who believes that finance is the Father of all Evil. Finance is not the only power that must cease to be sovereign in so many respects. Sovereignty when it means, as it does mean, that one nation will not yield to or co-operate with any other nation, is doomed. Sovereignty implies potential domination and resistance to the demands of equals; it implies a right to refuse to accept obligations mutually advantageous. In that sense the sovereignty of any section of a nation's economic life must also go in the future, and if finance-power claims to be sovereign in any such sense, it also will be curbed and be brought to a common status of common service within the State. In the acceptance of common obligations in equal service is a guarantee of prosperity and progress. This will apply all round, and not only to the "power" that we know and call finance.

THE PASSING OF SIR AKBAR HYDARI

According to the press announcements on the death of Sir Akbar Hydari, the outer world is quite unaware of the fact that he was a Theosophist, though the press discerningly praises him for his sense of unity, his tolerance for other religions, and his varied interests on the philosophic and cultural side of life. For forty years Sir Akbar was a member of The Theosophical Society, and for twenty years a member of the General Council in intimate touch with the administration. To a Theosophist, Theosophy is fundamental, and from this root sprang the tree which the world observed in the many branches of Sir Akbar Hydari's life in manifestation.

Born in 1869, he joined the Indian Finance Department in 1888, and by 1903 had become Controller of Indian Treasuries. In 1905 he was lent to Hyderabad State, and then began a momentous association with the fortunes of that State during which he stabilized its finances, produced a long and unbroken stream of surplus budgets; conceived and founded the Osmania University, Hyderabad—the first university of its kind in India, imparting higher education through the medium of Urdu while retaining English as a com-

pulsory second language throughout; and organized the State Archaeological Department, which has revived interest in the Ajanta frescoes and historical monuments in the Deccan. On behalf of Hyderabad he led the delegation to the three Round Table Conferences in London, and in 1933 was Adviser to the League of Nations Monetary and Economic Conference held in London. These are conspicuous among the multifarious activities of a splendid career in statecraft, which culminated in his appointment in 1938 as Prime Minister of Hyderabad, technically President of the Nizam's Executive Council.

In July 1941 Sir Akbar was transferred to the wider service of the nation as Member for Information and Broadcasting in the Viceroy's Executive Council in Delhi, and his last public address to the Editors of India at a conference in Calcutta on 18 December 1941 made a deep impression, especially his appeal for their co-operation stressing points of agreement rather than disagreement as a means of bringing India to unity.

The Chief Justice of India, Sir Maurice Gwyer, who knew him intimately, has spoken of Sir Akbar's "astonishing breadth of vision in questions of All-India politics and

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THE PASSING OF SIR AKBAR HYDARI

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public affairs," and of his judgment on all contemporary problems, as being "informed not only by ripe wisdom and immense experience but also by his generous instincts and wide sympathies."

The Nizam of Hyderabad has written in Urdu a eulogy on Sir Akbar in three stanzas.

Sir Akbar was admitted to The Theosophical Society in Bombay on 27 September 1887, and was subsequently attached to Hyderabad Lodge at Hyderabad, Deccan. He was entered in the records at Adyar as Mahomed Akbar Nazzer Ali Haidari. In 1909, on his appointment to the General Council, Dr. Besant wrote in appreciation of him as "a very old member of the faith of Islam." He remained a member of the General Council until 1928, and resigned his membership on 15 January 1929.

India would be speaking with a single voice today if the Hydari

spirit pervaded its counsels—the spirit which he expressed in a presidential address to an All-India Muslim Conference:

It will not be the growth, but the death of Indian nationalism, if the Mussalmans of India fail to be impressed by the greatness of Asoka and Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptural monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jayadeva and Tukaram, or find food for deep and satisfying thought in the discourses of Shri Krishna and Gautama the Buddha. It will not be the growth, but the death of Indian nationalism, if the Hindus are not filled with pride at the architectural splendours of the Moguls and the Adil Shahis, at the fine political achievements of great rulers like Sher Shah and Akbar

A fine and typical utterance of one of the great sons of India.

J. L. D.

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread

At night our dream-led paths of Sleep.
They are not lost who find
The summer-gate, the goal
Of all their faithful years;
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

HUGH ROBERT ORR, *Farohars*

SECCIÓN ESPAÑOLA

NUESTRO Presidente Dr. Arundale, deseoso de que su nuevo periodo Presidencial, sea lo más fructífero posible para todas las Secciones, ha decidido crear un Departamento ó Sección Española, para ver de llegar a una mayor cooperación y entendimiento con los hermanos de la América Latina. Esta necesidad se había hecho ya sentir desde hacía largo tiempo, pero se había tropezado con la dificultad de encontrar una persona que se hiciera cargo de su dirección, de una manera permanente. Nuestro Presidente, teniendo en cuenta que, actualmente se encuentra estudiando en Adyar el Señor Alfonso Tavera, (Sur Americano) le ha efrecido la Dirección del Nuevo Departamento. Así fué anunciado en uno de nuestros Boletines durante la Convención, y esta Nueva Sección, está ya funcionando y su primera Contribución ha sido una Síntesis de las labores de la Convención, la que aparecerá en estas paginas.

Al dirigirme a los Hermanos de la América Latina, poniendome a sus ordenes como Jefe del Departamento Español, aprovecho la oportunidad, para enviarles mi fraternal saludo, deseando-

LA 66 CONVENCION ANUAL DE LA SOCIEDAD TEOSOFICA

No obstante las enormes dificultades que ha traído consigo la presente guerra, que ya está tocando a las puertas de la India, con los bombardeos de la

les toda clase de felicidades en el presente año.

Entre las actividades del Departamento Español, enumeraré las siguientes: Un artículo mensual en "THE THEOSOPHIST," bien sea original o reproducción de alguno de importancia. Una carta mensual a los Secretarios de Secciones Nacionales. Publicación de un pequeño folleto mensual, unas 500 copias en total, que serán distribuidas proporcionalmente entre las Secciones. Comentarios sobre las últimas obras Teosóficas. Manejo de toda la correspondencia en Español. No está por demás, rogar a los Hnos. que se dirigen a la Sociedad, que, en cuanto les sea posible, lo hagan en máquina, pues son muchas las cartas en las que he tenido que *descifrar* con gran dificultad su contenido.

Debido a las dificultades de la presente guerra, creo que "THE THEOSOPHIST", demorará más tiempo en el correo, pero escribiré por Correo Aéreo, por lo menos la Carta Mensual de Adyar, mientras que duren las dificultades que prevalecen al presente para el correo ordinario.

A. T. G.

Adyar, donde hubo derroche de interesantes discursos, sobre variados temas espirituales. Se hizo resaltar principalmente el tema de la Reconstrucción, para el día en que termine la guerra.

Ha sido muy satisfactorio para mí, el encontrar en esta Convención, no sólo a los hermanos que tuve la oportunidad de conocer en Benares el año pasado, sino a muchos otros fieles servidores de Los Maestros, que tuvieron que surmontar enormes dificultades, para poder hacer una manifestación de solidaridad Internacional de nuestras ideas, en estos días tan difíciles por que atraviesa la humanidad.

Desde días antes de reunirse la Convención, principiaron a llegar los Delegados y para el 24 de Diciembre ya había algunos centenares de ellos. Por los innumerables camellones del Parque, no se oía otra cosa que saludos y relatos de las dificultades que cada cual había encontrado para poder llegar hasta aquí, pues los trenes no dan abasto transportando a la gente que huye de las Zonas de Guerra, tampoco hubo este año rebaja de precios en los ferrocarriles. Además, las historias que circulan en el interior de la India, respecto a los peligros de las Zonas de Guerra, son para aterrar a cualquiera que piense venir a una de ellas y nosotros nos encontramos en una Zona de peligro.

- El día 24 -

A las seis de la mañana nos congregamos en el Templo Hindú de Adyar, donde se celebró la ceremonia. "Bharata Samaj Puja."

A las 8 a.m. una reunión del Rito de la Estrella Mística, bella ceremonia,

que fué presidida por su fundador; Dr. C. Jinarajadasa (Hermano Raya).

A las 2 p.m. una reunión de la Bharata Samaj en el Salón principal de la Dirección General.

3.30 p.m. Distribución de regalos a los niños de los trabajadores de Adyar, en la capilla Católica de San Miguel.

A las 4 p.m. En el teatro Pavlova Inauguración de la exposición de Arte Hindú y de una colección de cuadros de los Roerich (pintores Rusos, que viven desde hace algun tiempo en un valle cercano a las Himalayas) Shrimati Rukmini Devi, Mr. Svetoslav Roerich y el Dr. J. H. Cousins, en sendos discursos declararon innagurada la exposición. Todo lo que allí se exhibe en pintura y escultura es una bella contribución al arte mundial.

A Medianoche: Misa y cantos en la Capilla de San Miguel, muy concurrida, centenares de personas de todas las religiones en verdadera reunión fraternal, cantaron la misa y versos adicionales, el acto resulto muy bello.

- Día 25 -

En la mañana, misa y comunión, la capilla de San Miguel, fué muy concurrida.

Por la tarde 2.30 p.m. visita a la Escuela Teosófica Annie Besant, "Kala-kshetra," allí se exhibía una gran cantidad de trabajos hechos por los alumnos de todos los cursos.

A las 4.30 el Dr. R. K. Mookerji, dió lectura a una muy interesante conferencia intitulada "Hacia un Estable Sistema Politico".

A las 7 p.m. El professor J. H. Cousins, con ayuda de una linterna con

vidrios en colores, nos dió una lectura sobre "Arte Hindú."

- Día 26 -

A las 6.30 a.m. "Puya" en el Templo Hindú.

7.45 a.m. Oraciones de todas las Religiones. Simbólica reunión de hermanos de todos los credos, en donde el jefe espiritual de cada grupo, a su turno, dice una oración.

A las 9.30 a.m. Abertura de la Convención por el Presidente. Bienvenida a los delegados. Lectura de cables y saludos de las delegaciones de los diferentes países. Y una interesante alocución Presidencial, como inauguración de la Convención. Esta reunión tuvo lugar en el "Hall" central de la Dirección General; end donde están representadas con sus banderas, las 49 Naciones que tienen Sección Nacional. Este acto fué muy solemne y emocionante.

A las 11 a.m. Luncheon, ofrecido por el Presidente a los Miembros del Consejo General, que luego tuvo su primera reunión. Fué Re-elegido Mr. H. Datta, Vice Presidente. A las 3.15 p.m. Convención de los Jóvenes Teósofos. Elecciones. 7.30 p.m. El Dr. Cousins recitó dos bellos poemas, bajo el Arbol Banyan.

- Día 27 -

En la mañana, después del "Puya" y de las oraciones de todas las Religiones, bajo el Arbol Banyan, hubo varios discursos, donde se trató de las bases fundamentales de la Reconstrucción Mundial.

La sección Teosófica Hindú tuvo su primera reunión. Por la tarde; Reorga-

nización de "la Orden de Servicio" en la India. El Vice-Presidente Dr. Hirendranath Datta, disertó luego sobre el interesante tópico "La Reconstrucción a la Luz de la Teosofía". A las 7 p.m. Rukmini Devi, nos deleitó con algunas de sus bellísimas Danzas de carácter Religioso, que élla está tratando de revivir en la India con su escuela de Adyar.

- Día 28 -

En la mañana "Puya" Oraciones de todas las Religiones y Misa con comunión en la Capilla de San Miguel.

En las horas de la tarde, tuvo lugar un "SYMPOSIUM" presidido por Rukmini Devi, el tema fué "Los Jóvenes Crean el Nuevo Mundo" hubo mucho entusiasmo.

La Doctora Maria Montessori nos dió luego una muy instructiva conferencia, sobre el modo de Reconstruir a base de Educación. Fué muy aplaudida.

Por la noche tuvimos oportunidad de oír al mejor virtuoso del "Veena" que existe en la India, esta clase de melodías Orientales es muy agradable, pero es poco entendida por los Occidentales.

- Día 29 -

En la mañana, después del "Puya" y de las Oraciones de todas las Religiones, se reunieron varios comites. Por la tarde: Shrimati Rukmini Devi dió una conferencia, de gran interés para los Teósofos.

La Asociación de Scouts con motivo del 25 aniversario de su fundación, nos ofreció aquí en nuestro campamento, una alegre revista,

Por la noche, tuvimos una interesantísima reunión, presidida por El Hermano Raya y por el Vice-Presidente; en ésta reunión se hicieron toda clase de preguntas . . . que fueron contestadas por los Hnos. que la presidían.

- Día 30 -

En la mañana: "Puya" Oraciones de las Religiones y luego una reunión presidida por Rukmini Devi. "El Renacimiento Cultural y la Educación del Futuro". Por la tarde; Reunión de la Sección Hindú (consejo). Bajo el Arbol Banyan, una 'Reunión Sorpresa' del Presidente. Luego, Importante conferencia sobre Reconstrucción, por Mr. Jamshed Nusserwanjee. Se hizo acreedor a grandes aplausos. Por la noche, tuvo lugar una reunión artística en el Teatro de Adyar; variadísimos números de drama y baile, por los alumnos de Kalakshetra.

31 de Diciembre.

Clausura de la Convención.

En las horas de la mañana, como de costumbre "Puya" Oraciones et.

Meeting de los miembros de la Mesa Redonda.

Conferencia sobre Reconstrucción en la India.

Por la tarde: Clausura de la Convención por el Presidente, con un bellísimo discurso de despedida a las Delegaciones. Distribución de medallas a los servidores de avanzada edad, del Parque de Adyar.

Después del discurso del Dr. Arundale, el Hno. Raya, pronunció una muy interesante conferencia, que tuvo como tema: "La Teosofía en la Reconstrucción del Mundo" grandes aplausos.

En la noche, se puso en escena el drama "El Cometa Luminoso" obra del Hno. Alex Elmore. Reproduce la tragedia de Giordano Bruno en Roma en 1600.

1 de Enero 1942

En el día de Año Nuevo, después de las acostumbradas plegarias matinales, se dictaron algunas conferencias sobre publicidad y Propaganda. Paz y Reconstrucción. Por la noche, en el Teatro tuvimos la segunda función de bailes artísticos, por Shrimati Rukmini Devi. Notamos muy complacidos y por ello felicitamos a la incomparable artista, que más de un centenar de automóviles trajeron una muy selecta concurrencia de la ciudad de Madrás, que al final, le tributó un gran homenaje. Muy merecido por cierto.

La Convención fué, sin lugar a dudas, un gran suceso; hubo derroche de buen humor, todos nos sentíamos llenos de optimismo. La gran cantidad de fuerza que se acumuló fué extraordinaria y sin duda al ser desperdiciada por el mundo, será de gran beneficio, en estos momentos de tragedia en que vivimos.

Los delegados están regresando a sus hogares a donde llevarán la 'Buena Nueva' cargados de energía bienhechora.

Por demás está el relatar, que tuvimos varias reuniones Esotéricas y que "El Salón Santuario" fué el lugar preferido, por aquéllos que tenían el derecho de visitarlo.

Lamentamos el que por falta de espacio, no podamos dar una más completa relación de los acontecimientos que tuvieron lugar en esos días.

A.T.G.

CARTAS DEL "MAESTRO K.H." AL SEÑOR C. W. LEADBEATER

El último libro publicado por el Dr. C. Jinarajadasa intitula: Cartas del Maestro "K.H." a C. W. Leadbeater. Un poco más de cien paginas muy bien presentadas, un trabajo de imprenta y fotograbado de gran nitidez.

Esta obra, copilación interesantísima de las castas del Mahatma K.H. al Sr. Leadbeater, es más bien una obra ESOTÉRICA, pero para los teósofos en general será de gran ayuda, pues, allí encontrarán entre otras cosas de gran interés; la manera de acortar un período de Probación de siete años . . . a unas pocas horas, por medio de la Intuición. . . . Cómo obligar a un Maestro a que

lo acepte a uno en Probación. El, valor y significado de la Bendición de uno de los Grandes Séres. El Motivo por el cual el Mahatma K.H. abandonó al Sr. A. P. Sinnett. . . . Además, los valiosos comentarios del autor, a las cartas. Esta obra, será traducida aquí, al Español y junto con los copias de los numerosos fotograbados, será enviada a algún país Latino Americano, para su publicación.

De todo corazón, felicitamos al Hno. Raja por tan importante contribución a la historia de la Sociedad Teosófica y por las enseñanzas valiosos de su obra.

BOOK REVIEWS

World War and Its Only Cure—World Order and World Religion, by Bhagavan Das. Benares, 1941, pp. 544. Price Rs. 2/4/-; 3s. 6d.

Dr. Bhagavan Das is a veteran Theosophist, whom I had the honour personally to meet on my recent tour through the North, after having had some lively correspondence with him these last two years. I still remember, when a student at the Leyden University in Holland, how his first book, *The Science of the Emotions*, by which he made a lasting name in The Theosophical Society, was devoured by us, Young Theosophists of that time, now forty years ago. After this first production, soon followed book upon book, every new one more wonderful than the pre-

ceding—*The Science of Peace, The Science of the Sacred Word, The Science of Social Organization*, and a whole array of others, too many to mention here. One only I cannot pass unnamed, because of its close link with the book under review: *The Essential Unity of All Religions* (in its enlarged edition, 1939, 750 pages, price Rs. 2/-). I will return to it later.

Dr. Bhagavan Das established himself easily as the leading philosopher amongst us, perhaps the only one.¹ And he has maintained that reputation to this day. His latest book still proves it, in its sharp analysis, sane logic,

¹ To say nothing of his position as such outside The Society, for which see, f.i., Prof. S. Radhakrishnan, *Indian Philosophy*, II, 780.

balanced judgment, of the subtlest problems and acutest situations in our all-disturbing times, which makes the book such all-absorbing reading to one who does not live withdrawn from this actual world in a wish-world of his idle imagination.

Here the actualities of our days pass in review before us—European dictators, western and eastern statesmen, politicians, writers and thinkers, churchmen and laymen. Their words and actions are weighed and measured in sober language, but in no uncertain knowledge of the essential issues, a knowledge established in a long life of hard thinking, and rooted in the eternal truths of the ancient Indian wisdom. How strongly rooted, may appear from the following passage:

The Bhagavad Gita and *The Laws of Manu*, the principles of the Vedanta and the Varnashrama Dharma, rightly interpreted, provide just this World Religion interwoven with World Order. . . . No people have had finer psycho-physically scientific principles and ideals of social structure given to them than the Hindus. . . . The other religions too, if their scriptures are rightly interpreted, can be seen to have the same universal appeal now; though perhaps with less specification in respect of World Order, less clear partition of rights-and-duties between the several vocational classes (pp. 196-7).

I said that *World War* had a close link with the author's previous book, *The Essential Unity of All Religions*. Both are cyclopædic works in their mass of details. Both are fruits of the author's ripest wisdom. Both have the same object in view—"World Peace." Their difference is only that the one is predominantly "political," the other predominantly "religious," i.e., spiritual, in outlook. But by the force of the

sub-title of the latter book, they belong together, as sun and moon, as heaven and earth. Both should therefore be read and studied by those who have the peace of the world at heart.

There is a softness of tone over the whole 560 pages of close print, which is rarely met in publications of this kind, on such highly controversial matters. "Politics and Religion"! Are there more controversial topics for a choice? And what then about their combination? "*World Order and World Religion*" are here proclaimed and shown to be "the only Cure of World War." I will give one instance of that mellowness of a rich old age which alone could keep such a book so free from signs of fierce conflict and passion. It must warm our heart for the author's venerable years.

Hot passions rage around the person of Mahatma Gandhi. And not the least amongst Theosophists has his name given occasion for outright abuse. Dr. Bhagavan Das also disagrees with certain parts of Mahatmaji's—as he reverently calls him—actions. But unstinting also is his praise and respect, not only for Gandhiji's saintliness—readily acknowledged by most people—but for many other things beside. It is too long to quote, but I will give the pages, where it may be read by those who like justice done. They are pp. xxi-xxiii of the "Introductory Foreword."

Dr. Bhagavan Das is further a staunch believer in a "genuine British-Indian Commonwealth." He "wishes well to the British People as much as to the Indian People." So do I, and I agree with him that "no person can expect him (or me) to do anything more

or else than this." But why a "British-Indian" Commonwealth only, why not also a Sino-Indian-Asiatic Commonwealth, of peoples so much nearer home and nearer related? Because, as he says, a "British-Indian Commonwealth will be the best beginning, the surest foundation, the finest nucleus, of a World Commonwealth," a Federation of East and West, in which a Sino-Indian-Asiatic Commonwealth will also be included, of course. And it is the most easily practicable also. Only a change of heart and a change of name from "British Empire" to "British-Indian Commonwealth" is needed. I fervently agree that the bond between India and Britain should not be broken. On the contrary, strengthened rather and made purer. No bond once contracted, ought ever to be "broken." It would not bring real release, but further complications. I cannot, therefore, see eye to eye with those who are possessed of one idea only: "Independence." It cannot be, it is unnatural. They should think rather of "mutual dependence and support." And not with one nation only, British or other, but with all alike.

Dr. Bhagavan Das is not only a veteran but also an inveterate idealist, more and more firmly established, as he grew older, in this view-point. And how wise has he grown therein. Yet how humble also. When, returning from my Northern tour to my "sweet home" at Adyar, I found a presentation-copy of his book lying on my desk, I wrote to him how I stood in awe of his productivity at such an age (73 years) and of his serene wisdom. I copy now from his answer, received only a few days ago:

I have long ceased to rely on "myself"; the older I grow, and the weaker in body and mind, the lesser is that reliance on "myself," and the greater on Something Else. I write what "comes" into my mind. If that Something Else wishes the writing done, it is done; otherwise, though "I resolve," over and over again, to do a particular thing, and not do anything else till that is done, yet I do not succeed in doing that particular piece of writing, but am impelled and compelled from within to do "something else." Well—this *World War and Its Only Cure* book was more needed to be published just now than other work that I had planned. And so I had to do it.

I said that Dr. Bhagavan Das was a real philosopher, perhaps the only one in our ranks. Here, he shows himself a genuine mystic too, with inward-turned vision. Will he also prove a prophet, seeing rightly the things of the future? There is a vision in the book of the end of this World War, written on the 7th of December of the old year.

The armies of Britain and Germany in North Africa, of Russia and Germany in Western Russia, and the navies of Britain and the U.S.A., and Germany and Japan, on all the oceans, are continuing to "hold up," and reel to and fro in a mighty grapple with each other; under the dispensation of the Great Mystery, which seems to have willed that they shall continue to do so, (the leaders of all the belligerent nations are speaking of the continuance of the war in 1942, 1943, and more, and are planning measures accordingly), until, exhausted, the War Madness passes out of all their heads, simultaneously, and makes way for the coming into those heads, of the Sanity and Joy of Peace.

Or, was this written in a moment of despondency rather than of prophetic vision, in a moment of doubt in his own Idealism, which latter made him write Chapter VII, the noblest and the most courageous of the book, under the

caption: "Make Peace; Desire Friendship; Not Victory." No apologies are needed to quote the last paragraph, the heart of the wisdom of the book.

Therefore, this time, with roar of fire and thunder, through the rains of bombs from the skies, and the pillars of fire that spring up in response, from the blasted towns of sinning men, the Mystery says insistently: MAKE PEACE OR PERISH, all of you. UNITE OR PERISH; in every possible sense. MAKE PEACE, *within* each mind, as well as *without*, between all bodies; *within* each nation, between all sections and vocations, as well as *without*, between all nations, and all races. You, Great Britain and Great Germany; you, Great Japan and Great China; you, Great France and Great Italy; you, Great U.S.A. and Great Russia—MAKE PEACE between yourselves, and between *Britain and India*, and thence, all over the Earth. *New Year 1942* ARYA ASANGA

Philosophy of Zoroastrianism and Comparative Study of Religions, Vol. I, by Faredun K. Dadachanji, B.A., LL.B., Solicitor, D. Th. The Times of India Press, Bombay.

Here is a volume which must be valued for its solid, intrinsic worth, its weighty erudition and its wealth of quotations from sacred sources not readily available when wanted.

Of all living religions, Zoroastrianism has perhaps remained most obscure to the intellectual world, but this book shows such neglect to be undeserved, for it yields to none in high inspiration and noble ethics. We see it here as the Mother of the Semitic religions, of Judaism, Christianity and Islam, just as Hinduism is the Mother of Buddhism, Jainism and all the lesser cults of India.

The author specially challenges western scholasticism, as is evident by his choice of the English language for

a medium, and he draws from many sources, modern literature as well as ancient scriptures, to illustrate points of view for comparative study. It would have been better if some points had been less laboured and tedious repetitions avoided, also if an index had been provided, for reference in consultation. Probably the latter will come in Volume II, which is needed also for a treatment of the more mystical side of the Fire Religion, the source of Sufism.

To a Theosophist Dr. Dadachanji seems far too much bent on a rigid adherence to old forms, even where these are in conflict with the present direction of advanced thought. It seems hard for a devotee of any faith to distinguish "the letter which killeth" from "the spirit which giveth life," and he fears to remove the old landmarks, as, for example, those restricting marriage to the community. It is doubtful whether the greater Lightbringers meant such exclusiveness indefinitely to prevail, and whether the growing realization of human brotherhood will permit much longer the survival of such habits, necessary though they undoubtedly must have been at a time when a highly civilized group of men lived among comparative barbarians or followers of degraded cults.

Zoroastrianism is pre-eminently the religion of Purity and of White Magic, tuning its follower to the hidden forces of Nature, and teaching him control of the lower. Its philosophy seems subordinated to its ceremonial aspect, and as providing bridges between the Inner and Phenomenal worlds, it must have a great part to play in the immediate future.

H. V.

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(Price: see cover page iii)

THE GOLDEN ONE

Thou, the Eternal Spirit of Golden Youth,
Whose essence bubbles spring-like from the
Ever-Virgin Source,
Thou, the Spirit of the Quest, the unafraid One,
the unashamed One,
Thou, Youth, flung like an arrow straight from
the bow of Purpose,
Swift-speeding to Thy Glorious Goal,
Thou, Galahad, Virgin Strong Youth,
Youth aglow with the Radiant Light of Gladness!

The Shining Golden Flame in Thy Face and o'er
Thy Brow is a prophecy of the Future of the Race, when
the Resurrection of that indwelling and upwelling Joy,
which before came only through man's heart, in its subtle
essence—Gladness, arisen glorifies the Head itself, until
the Thousand-petalled Lotus-Flower shines through the
eyes, and the Light-Bearer goes forth—THE GOLDEN ONE!

Thy GLADNESS is the Self of Thee.

Once Thou wert the Powerful One and leashed
Dynamic Forces lest they melt all else before Thee.

Then Thou wert the Loving One, and all men rested
safe in Thy Aching Heart.

And now Thou art the GOLDEN ONE, the Spirit of
the Quest, Man's age-old Search for Bliss, for Life, for
God, the Glad Eternal Youth, Veil of the Light
—GALAHAD!

JASON



ON THE WATCH-TOWER

BY J. KRUISHEER

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A BIRD'S-EYE VIEW

I NVITED by the President to ascend the Watch-Tower, what do I see? I see a world at war in a deadly struggle with the powers of evil and of darkness. Amidst wealth I see poverty; amidst abundance I see famine; amidst knowledge I see ignorance; amidst Universal Love I see separateness; amidst Peace divine I see quarrellings everywhere, strife and wars. I see a world in the throes of a renaissance for renovation and reconstruction, and I remember H. P. Blavatsky's words, written in 1888 (*The Secret Doctrine*, I, 708):

It is simply knowledge and mathematically correct computations which

enable the *Wise Men of the East* to foretell, f.i., that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of a cataclysm, to which her own Cycle of racial Karma *has led her*.

THE CAUSES

What are the causes of this highly deplorable situation? Human ignorance and selfishness and the ordinary Cycle of Evolution. Said the Lord Buddha: "Ignorance is cause and origin of all human suffering; make people wise and all suffering will disappear." But wisdom is something quite different from knowledge. The growth of

intellect in this cycle has increased individual selfishness, and this has produced the outlook of life called materialism, so particularly indicative of our presentday humanity. By far too much emphasis is laid on the material and tangible world, at the expense of the interests of Soul and Spirit.

The disease is not confined to some special nations or races only; it is a universal feature, infecting the whole of humanity, though it naturally shows itself more acutely in some places. It is so much part of man's attitude as a whole that any attempt for healing or improvement limits itself to one or another reorganization of *material* circumstances.

THE MIND

However, we cannot deny that our present position itself is chiefly the result of mind-activity, of an increasing knowledge of the material world. Yet it is the growth of an immaterial human faculty—the mind. But our minds, till now, have developed exclusively unilaterally, in so far as the image-making mind-faculty has grown out of proportion to that other and more important function of mind—reasoning. In Theosophical terms, the Lower Manas has been highly developed, while the Higher Manas has been neglected; the *rūpa* mind has grown at the expense of the *arūpa*. The function of the former

is analytic, separative, competitive; of the latter synthetic, uniting, co-operative. The first is cool, hard, selfish, loses sight of moral factors; the second wants the warmth of sympathy and love—Brotherhood.

INTERDEPENDENCE

It is however remarkable that the very results of the activities of the Kāma Manas or concrete mind—technique and mechanics—have forced us to discover the unity behind all multiplicity. The conquest of time and space—aeronautics, wireless, radio, television, etc.—has made the world so much smaller that man is now compelled to realize that he is not absolutely independent of his fellow-men, but on the contrary depends very much upon them all. What happens somewhere on the globe immediately affects the whole of humanity. We discover men's *interdependence*. We are discovering Brotherhood.

This is a world-affair, not something which only affects some parts of humanity. Man everywhere, slowly, with difficulty, if need be painfully, has to learn *now* that his own interests are best served—or rather can be served only—by serving the whole, the interests of all. We undoubtedly further our own interests best by work for the whole.

THE FIFTH SUB-RACE—TEUTONIC

The qualities of mind, here mentioned, corresponding to the

capacities of the fifth or Teutonic sub-race of the Fifth or Aryan Race, are exactly those which this sub-race in its development of Mind has to evolve, and the influence of that Race now dominates the world. Do we want any other proof of this influence than the fact that within our own life-time the disharmony of Europe has brought us a Second World War?

Not for a moment do we forget that, according to Theosophical conceptions, India as the root-stock of the great Aryan Race holds the key-position of the whole Fifth Race, because it has to assimilate the consecutive capacities, developed by the different sub-races, and therefore has to be in the closest contact with them; yet at present the fifth sub-race is a most important factor in world conditions, just on account of its place in the sequence of sub-races. Its task is to transfer the weight, till now placed on the concrete mind (working in thought-forms), to the reasoning faculty of the Higher Manas in preparation for the coming sixth sub-race of the Fifth Race.

Therefore, at the present moment, Europe seems to want a good deal of our care and attention. This great sub-race, the Teutonic as it is called in our literature, has still to build its world-imperium. For reasons mentioned above, this imperium has to include India, the

Mother-stock, but the Teutonic itself includes—as has been said somewhere, I believe by Dr. Besant—both the British and the Germans and also the inhabitants of North America; (and often she added Scandinavia and the Netherlands).

There are indeed already certain signs of the beginnings of the sixth sub-race in North America and elsewhere, but the great majority there still belongs to the fifth sub-race according to its heredity, and this explains its affinity to European affairs. The whole of the fifth sub-race has to begin now to develop the synthetic faculty of the Higher Mind, and therefore it is first discovering its own unity.

BROTHERHOOD

Brotherhood therefore nowadays is the one cry of suffering humanity, the lesson it is bound to learn now. All and every one are most ardently longing for the time to come when a better world will be inhabited by a happier humanity. Whatever department of life a group may represent, all of them are planning for a better world to come. "A New Order" is the battle-cry of the day. With all Brotherhood alone is seen as the one and only solution of our present troubles.

So unanimous is this common opinion that we, as members of The Theosophical Society, contentedly may point to the shining

fact that our Society has been standing for that great principle for 66 years now.

VESTED INTERESTS

More brotherliness is urgently needed in all departments of presentday organization of our daily lives. This is a problem which does not regard one or another special community alone, or one or another special nation or race exceptionally, nor one or another class or caste—it affects the whole of humanity, indifferent to the several aspects of cyclic evolution. The whole of humanity is ill, and its recovery will necessitate a completely new world-organization with more humane, more brotherly relations between all the members of the human family.

We shall need to create World Directorates in Banking and Exchange, in Industry, in Production and Distribution, in Raw materials, in Labour, in Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as a unit (C. Jinarājadāsa).

A world-solution is needed. But the struggle between the old and the new is one between extreme individualism and brotherly universalism; and therefore in all these organized and organizing departmental interests, there is the danger—and certainly not a small one—that unexpectedly, even unconsciously, the old Adam may

try to detain the coming new. All vested interests have the tendency to keep to the old, or—if absolutely necessary—to give way as little as possible, to try to save as much as they can of the old. Churches in this respect—and some of them especially—show a remarkably strong tendency to such conservatism; they are too much in defence of their own interests, theories, systems as well as power. The same counts for political parties, etc.

Nor—as a matter of fact—are science or presentday philosophy able to perform this seeming miracle. Theosophy alone, presented as a rational, comprehensive, applicable philosophy of life, can do so. Here is our chance.

THE THEOSOPHICAL SOCIETY

From the very beginning of my membership I have been very much impressed by the idea that, from its very foundation in 1875, The Theosophical Society and its mission were closely related to what we may call “world-events.” In the early days of The Society it has been mentioned many times, indeed, that one of the aims its Founders had in mind was that it should serve as an instrument to help humanity through one of its most critical periods to come. How wonderfully profound the Wisdom behind our Movement, which at that time already gave us

in the First Object of our Society the great ideal of Universal Brotherhood, now considered to be the only possible salvation for humanity from the almost unsolvable entanglements in which it has tied itself up today!

All this shows how much our Movement is related to the ordinary world-affairs: The Society and its members stand for Universal Brotherhood, and the real New Order or Renaissance to come will have to be based exactly on that principle. If this be true—as many of us believe—our Society must be closely related also to the general happenings in the world of human life, and especially with such important events as this Second World War. In this connection it is of interest to mention a quotation from Dr. Annie Besant, to be found in *The Herald of the Star*, 1925, p. 306:

Looking then at that which may lie before any of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing today [1925]: menaces of war on every side. The “war that was to end war” is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellow-men . . . The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which,

if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming in His chosen vehicle—not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of quarrellings and dissensions—so that by some years His Coming has been hastened.

THE WORLD NOT READY

Apparently the attempt has been unsuccessful as far as outer appearances are concerned, but the above-mentioned quotation shows clearly the mutual relation of the spiritual side of our Movement with world-affairs. It gives several instructive and practical lessons besides that. One of the mistakes made by those who called themselves His followers (though He clearly did not want any) has been a perfectly natural one for peoples of the fifth sub-race. He brought His Love and Life, He brought His Life, His Being, but people had expected instruction, teachings. He brought New Life to inaugurate a New Era of brotherly love, but people’s minds builded a barrier “in fumes of mental quarrellings and dissensions,” notwithstanding the warning He gave: “Don’t explain Me, for you will explain Me away.”

Yet the real effect of His Effort cannot be lost, and who knows what may still happen even in this our physical world, if at the end of

this armageddon humanity could be prepared to receive His Spirit, His Love, instead of expecting mental instruction?

SCIENCE, PHILOSOPHY, RELIGION

Apparently, in order to understand the present situation and perhaps find some way and means of rescue, we shall have to understand the characteristics of the fifth sub-race. We have already concluded that it has to change, to switch over from the era of image-making thought to a New Era in which the Higher Mind will have to be developed. This means that the predominance of science and knowledge of material facts has to be supplemented by the faculty of the reasoning mind: philosophy.

The beginning of this change can be discerned very clearly and definitely nowadays. Science, in order to reach its conclusions out of the facts discovered, has to take refuge in philosophy. And in doing so, some of the greatest scientists of our day—Einstein, Max Planck, Eddington, Jeans, and many, many others—discover the relation of man's mind with some Divine Intelligence. In the words of Prof. Lloyd Morgan, (*The Great Design*, page 236):

What I believe, too, is that progress in the course of nature is a manifestation of Divine Influence. And because mind is the most excellent thereof, the acme in the course of that

evolutionary ascent, it may be said that the evolution of mind manifests Mind.

Thus science, with the aid of philosophy, is rapidly becoming religious. And in the same way Religion—true universal spirituality, not sectarianism or dogmatism, no religious system or creed as such—has to become scientific, if it is to be of use in the rebuilding of the New Order, to be of any help for humanity in its present Quest. This holds good for all religions. It also shows the wisdom of our Second Object, its necessity at the present moment.

ANOTHER CHARACTERISTIC OF THE FIFTH SUB-RACE

There is one other characteristic of the fifth sub-race, which we have to mention, probably an indication that we are as yet still in the Fourth Round. All Teutonic people have a strong tendency towards sentimentality. They do not acknowledge this, and prefer to see themselves as purely intellectual; yet a deeper consideration and self-examination will reveal that nearly always they act according to some feeling or sentiment, and only afterwards begin to defend that act and its originating sentiment by mental effort and reasoning. This also shows that the reasoning (philosophic) faculty is still in its beginnings.

This is a characteristic of all fifth sub-race people, but it works

and shows itself differently in its different nations. The British, for instance, though outwardly behaving in a cool, mind-controlled way, in their daily lives are strongly influenced by their feelings. Sentimentality is their weak point, and it often runs away with their common sense and reason; neglecting reality, it often impedes all their other really splendid capacities. Religion with them also is very much influenced by this characteristic.

The Germans have as much sentimentality as the British, but it works in quite different, even opposite, ways. For it soon becomes fanaticism and makes them hard. Directed by extreme patriotism, it is one of the causes of their aggressiveness.

In the Scandinavian countries, in the Netherlands, in North America, we find the same sentimentality, differently manifesting. But with all the Teutonic nations it is accompanied by one and the same tendency to pseudo-occultism, psychism, credulity, superstition. There is a lack of discrimination, which again is a lack of Higher Mind activity, of philosophical training. One of the big towns of Holland, claiming to be one of the most intellectual in the country, is at the same time renowned for the great number of its professional astrologers, fortune-tellers, cheiromancers, psychic healers, etc. There is a

real danger if these people come into contact with Occultism, for they have not the safeguard of philosophical reasoning. The great number of psychic charlatans is a problem of the first order for Theosophical workers.

Philosophy, the training of the reasoning faculty of the Higher Manas, is the apparent means and way to help that sub-race in its present situation, and it seems to be *the* thing it wants. To make it quite clear: philosophy as such; not one or another of the philosophical systems.

OUR PRESENT TASK

In order to help humanity as a whole, and the fifth sub-race particularly according to the present needs, our task—as I see it at present—therefore is to emphasize the exercise of the reasoning faculty, that is, to expound Theosophy in a philosophical way, thus awakening the activity of the Higher Mind. This will prepare also for the still higher faculties of the Buddhi-Ātmic principles, because the first beginning of synthetic activities takes place in the development of the Higher Manas. We cannot altogether omit its growth and at once jump to the highest faculties.

There should be less sentimentality, less psychism and less pseudo-occultism in the way we present Theosophy. In the past it may have been well to recommend

belief in and acceptance of some of our fundamental teachings on the argument that this would bring a more comfortable peace of mind, make life easier, and so on—arguments calculated to influence the sentiments. Today, if we want to reach “the best minds of our time,” as one of the Masters has said, the way is to bring to them our Theosophy as a clear and comprehensive philosophy.

But let this not be misunderstood. In saying this, I most decidedly do not mean that the way in which our former or later great Leaders brought Theosophy is to blame for the present situation, either in or outside The Society; their literature, their message, was and still is sublimely apt for all times, and our conception of the higher aspects of Theosophy would be immensely poorer without it. But they are not The Society. The Theosophical Society consists of its membership at large, it is you and I who are its constituents, and it is the way in which the thousands of ordinary speakers and leaders of classes put Theosophy before the public which counts so much.

The President, for example, may give his enthusiasm and vitality, his knowledge of the Inner Life, in lectures and books, as he does so abundantly; Brother Rāja may bring his wisdom and love wherever he goes. But The Society depends on what its members at large are

able to pass on of these supreme qualities. And—generally speaking—the way in which we members have tried to give Theosophy has often been too much coloured by the characteristics mentioned above. A more philosophical presentation by us of Theosophy is what the world *needs now*.

A PHILOSOPHY OF LIFE IS NEEDED

What the world needs is a rational, comprehensive, direct philosophy of life. Speaking for youth, Shrimati Rukmini Devi emphasized this need of being able to present Theosophy in a clear, simple and direct manner. Indeed, this is the only way to reach present-day young people, but it is no less also the way to help humanity out of its present difficulties; after all youth and old age do not differ so very much. Said the President in his Opening Address to the Convention:

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.

All the peoples of the earth will be sorely in need of some one or another simple presentation of the Wisdom, in order to regain their lost balance. Neither Science nor

present-day Religion seem capable of showing to the world the way out of its present confusion, and giving it the inspiration and guidance necessary, yea, indispensable to serve as a basis on which human living can be founded. Theosophy presents such a sound and comprehensive basis, if only we can succeed in passing it on as an acceptable and practicable Philosophy of Life. Here lies our supreme chance. What is wanted is a simple, rational philosophy which ordinary people can understand and apply in daily life, on which they can base their behaviour of every day.

A PROVISIONAL SCHEME

1. The first and most needed point, and therefore to be placed before all other desiderata, is a complete change in the general conception of, or outlook on, man's constitution. All our speakers again and again should emphasize tirelessly that man is not a body having a soul or a spirit, but that “*Man is a Spirit, has a Soul, and temporarily takes a Body*.” This, for the majority of fifth sub-race people, means a complete change of attitude. The immanence of the Spirit is to be interpreted philosophically. [Leibnitz (Monad); Spinoza (substance); biologically (Living Matter), etc.]

2. A clearer conception of the medium connecting Spirit and

Body, which connection, in philosophical terms, is generally called Soul—a gradual transition from timeless, spaceless, dimensionless Spirit into the spacio-temporal material Body. [Bergson (Matter and Memory); Hans Driesch, a.o. (Group-soul); Prof. Bernhard Bavinck (Naturwissenschaften, “Gesamt-seele”)].

3. (a) Life is the outgoing power of the Spirit which, passing through this medium, causes the ensoulment of the Body. [Bergson (élan vital)].

(b) Consciousness is the same stream returning, carrying with it observations and experiences, obtained by means of the senses of the Body, to the Spirit-Monad [Bergson].

Both Life and Consciousness use the same channels.

4. Evolution is the gradually calling forth of the indwelling characteristics or attributes of the Spirit—Love, Beauty, Wisdom, Peace, Freedom, Bliss, etc.—into manifestation on earth; the task of Education. [Bergson; Montessori].

5. The one law governing all life and evolution, is the law of activity, in Biology called the Law of Effort. “Function originates faculty and even determines the physical organs.” This is a more scientific and philosophical presentation of Karmic Law. No appeal should be made to make people

believe it; it can be proved as a fact, as the law of self-creation, of character-building. [Bergson, *Creative Evolution*].

6. Reincarnation also to be taught as a philosophically necessary fact, not as a faith to be believed. [Schopenhauer; Goethe.] The biological "law of recapitulation of the embryo" may be of use.

7. Morality—as a consequence of the Law of Effort—is not a man-made institution, artificially made to suit the government of a nation or for the benefit of social organization; it is Nature's inviolable Law.

This pattern or model of such a scheme is here given as an illustration to illuminate the idea I want to put before you.

THE HIGHER FACULTIES

While emphasizing the necessity of a more philosophical conception of Life for humanity in general, and also for the average member of The Theosophical Society *at the present conjunction of world-affairs*, I do not deny or want to minimize the value of the higher faculties; they also must come in due time. In the case of a few exceptions this may be now; the great majority of mankind just now urgently needs to be drawn away from a materialistic, sentimental mentality or Kāma Manas. This is what I believe I see from my Watch-Tower, as I try to look for

what the world seems to need from that point of view.

I certainly do not say that man has but his reason to guide him. Far from that. He has infinitely more and higher powers still dormant and hidden within himself, and ultimately the world here below will have to manifest the totality of the Divine Perfection which is above. But I do say that at this present moment of his evolution the very best means and the safest way to evoke and awaken these higher synthetic faculties and capacities of the God within is by means of developing first his reasoning, philosophical mind, the synthetic tendency of which—sympathy, wisdom and more brotherliness—will open up and prepare him for the development of the Higher—Love, Compassion, Unity, Freedom, Peace Eternal.

Humanity is in danger of being submerged by the Dark Forces, and therefore for the moment all other things have to be sacrificed—though in the end this certainly will prove not to have been a sacrifice at all—have to be kept in the background, in order to guide humanity through this dangerous period into safety.

GERMANY

The most difficult problem seems to be Germany, though undoubtedly its difficulties are part of the general disease of all humanity.

We therefore have to cure the whole body-corporate, though indeed certain of its vital organs want special treatment, the most important of which is Germany. The nation as a whole has unfortunately accepted a grave responsibility, and the millions who have been frustrated and oppressed cannot be expected to forget at once. Much as this would be desirable—if at all possible—it would be wishful thinking and of no practical expedience whatever.

Though we may deplore it, the fact remains that misuse of physical power in this our world of effects can only be counteracted by placing some amount of physical force against it; however tremendous the powers of thought and will may be on their own levels in the worlds of causes, they ultimately have to manifest as actions down here. In order that it may understand, Germany, immediately after the war is over, has to be answered in its own language of power, the only one they seem to understand *now*—the treatment ought to be stern, severe, without any sentimentality of weakness, *nor that of hatred*.

At the same time there should be launched—all over the world, but especially in Germany—a well-organized campaign to bring a rational, simple philosophy of life, easily to serve as a guide in daily life; showing above all some-

thing of man's higher constitution and of the fact of his being responsible for his own behaviour—that morality is a Law of Nature and that, individually as well as nationally, it pays to live in accordance with that Law. In Germany we should make use of the philosophical disposition of the nation, to help it to conquer its sentimentality of fanaticism, as others may, by the same philosophical means, be helped to conquer their special weakness arising from the same characteristic.

Moreover, by such a philosophy victor and vanquished alike could learn to subdue their tendency towards credulity and superstition, towards psychism of the wrong sort and pseudo-occultism, and develop some discrimination.

All this certainly will take many, many years, and therefore a long armistice, as proposed by some, seems appropriate. We also may expect a certain repentance at the end of the war, and provided that equality, as promised in the "Atlantic Charter," is duly established, it seems reasonable to expect that, with the aid of such a philosophy of life (preparing as it does and leading up to further Theosophical Wisdom), all the Teutonic races together may be ready to fulfil their destiny, within a comparatively short period of time, each taking its rightful place in the fraternal community of its Imperium.

AN OCCULTIST AND TODAY

BY GEORGE S. ARUNDALE

THE occultist—and they still exist in the world today—knows full well that the present war was inevitable, and that it must be fought to a finish in the cause of Righteousness throughout the world. He knows that this cause will triumph as it did not triumph at the end of the last and lesser war. He knows, therefore, that Great Britain and her no less great Allies will win the Victory, and hopes and has reason to believe that the whole world will win the Peace. He therefore feels at ease whatever happens, though he is well aware that there must be all possible intensification of war effort—not by any means necessarily what some people call war effort—if the forces for Righteousness are to prevail as they are intended to prevail. He feels at ease whatever disasters may come to the Allies, for he knows that they have their place in the very winning of the war, in the very triumph of Righteousness. The fall of Singapore or even of Burma will by no means disturb him, however much they may be classified as disastrous by those who, not being occultists, cannot see below the surface of life. The occultist does

not say that such and such a line or place must be held at all costs, or the results will be devastating. He says that Righteousness must be held at all costs, and if in the course of the holding this line disappears or that place falls, he will remain as confident as ever that Victory is to come.

The occultist knows the Plan, or at least a fragment of it, *and knows it will be worked out to its fulfilment*. He also knows how vital it is that all righteous-minded people shall throw themselves into the helping of the Plan, and is not a little impatient and even contemptuous with regard to the way in which the people have so much to be cajoled and even sometimes coerced into the necessary co-operation. He very much resents the way in which all defeats and dangers have to be concealed from the people lest they become timid or even plunge into panic. "Tell the truth and shame the devil" is the motto of the occultist for such occasions as these, though the non-occultist may regard the telling as dangerous. Everything, says the occultist, depends upon the way the truth is told, and reminds us that the Lord Buddha Himself

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said: "Tell the truth so as to carry conviction." This is exactly what could be done here and now in the midst of all our present darkness. But our authorities do not know how to do it, and they themselves in all probability have fear in them, whatever may be the outside veneer.

The occultist is not afraid so far as the war is concerned, and occupies himself, apart from doing all he can to help towards Victory, with trying to understand deeply why there was or is likely to be such and such a defeat or such and such a success. Of whatever nature the defeat may be, it has its inner as well as its outer side. It comes from within, whatever be its expression without. It is the same with success. In such times as these, national and international accounts of all descriptions are being balanced for credits and debits, for the world must turn over a new leaf of its immemorial ledger, and carry forward such debits as the war cannot liquidate and such credits as the war may have been able to release. The occultist watches these mighty world transactions working themselves out, and sees God working His Purpose out. And he is peaceful and content, for even now he perceives darkness giving way to light.

The occultist watches with deep appreciation the great stand for Righteousness now being made by

Britain, and he knows that this stand will help to assure to her the future which the great Rulers of the world have in store for her. But he is for this very reason impatient that Britain shall render such future irrevocably sure by doing her duty to India, all the more because he knows that the futures of India and Britain are indissolubly linked in the working out of the Plan as the Master Architects have designed it.

Britain, the occultist knows with a sense of great urgency, must awaken to her immediate duty to India, for as she fails to perform it the war must needs be protracted.

But India, as the occultist knows no less, must do her duty to herself. She too must awaken and become a nation, and play her own great part in the winning of the war for Righteousness. Her leaders are at present failing her, just as Britain's leaders are failing Britain in respect of the refashioning of the relations between her and India.

The occultist knows that so cosmic a disaster as the losing of the war for Righteousness will not be permitted by the Powers that work for Righteousness. Such a terrible catastrophe would for the time being annihilate civilization, or at least set the whole world back for many centuries. But he knows also that the spirit of war will remain in the world and cause it

further devastations, perhaps even more abhorrent than the present war, if India and Britain lose the priceless opportunities now being afforded to them. So he insists with all his power that Britain must do her present duty to India with generosity and gladness, lavishing upon India all that lies in her power of recognition of India's right to freedom. Britain must make the rightful gesture, and the occultist knows that Britain can make this gesture in the person of her great Prime Minister who must take heed lest he become small through being weighed in the balance of a supreme opportunity and being found wanting. The opportunity is all the greater for the difficulty he must have in perceiving it. But it is before him—a messenger from the Gods Themselves, from the Guardian Angels of Britain and India.

The occultist knows no less that India herself is at the parting of her ways. Either she will go forward splendidly, perhaps magnificently, or she will return into the darkness from which she has been gradually emerging. For the moment, her leaders are as Churchills in their inability to see clearly and to grasp the marvellous opportunity that lies before them. They may blame Churchill. But they must blame themselves even more. The

Churchill spirit is admirable within its definite limitations. But in these days it must transcend its narrownesses, be it expressed in Mr. Churchill himself or in Messrs. Gandhi, Nehru, Jinnah and all those who have such glorious opportunities today.

So the occultist looks forward to an overwhelming Victory for the Allies, and feels he has reason to believe that the Peace will be a peoples' Peace and not a politicians' or even a statesmen's Peace. And he also feels he has reason to anticipate that the world will be drawn nearer to an outward expression of that Universal Brotherhood which of course already exists.

He sees the urgent need for Britain to wake up to the consolidation of her Commonwealth, for India to become a united nation, and to throw herself with all her heart and will into the war. Britain must part with much of her present power in India, both to enable the war to be won more quickly and more thoroughly and for the foundations of a new Commonwealth to be well and truly laid. India must become a real Brotherhood within that larger Brotherhood of the Commonwealth.

Then will the forces for Righteousness be immensely strengthened and the forces for evil will recede into the cesspool whence they came.

J. H. COUSINS AND THE RECENT CONVENTION

A NOTE BY THE PRESIDENT

HIS TWO LECTURES

FOR some quite inexplicable reason I have made no mention, in my review of our recent Convention, of the splendid contributions made to it by our old friend and most tireless worker, Professor Cousins. I think there must have been some evil influence at work to prevent a record of the fine Art and Reconstruction lecture he delivered as one of the Convention lectures—the first in fact, and of the delightful lantern lecture he gave on Indian Art. I had the privilege of presiding over the first lecture and have very happy memories of its erudition and clarity, which virtues by no means go together in the case of most lectures on topics of the kind. The lecture was a distinctly valuable contribution to the whole Reconstruction programme and lifted the artistic aspect of Reconstruction into its rightful place. Indeed, there can be no true Reconstruction in any field save as it is artistic. Art has for too long occupied a subordinate place both in education and generally throughout life in all its varied departments. And it is The Theosophical Society, through its artist-

members and their work, which is doing much to gain for Art its due recognition. I am thankful that we have at the very Headquarters of The Society, at Adyar, the most valuable movement which goes under the name of Kalākshetra, of which Rukmini Devi is the inspiring guide, and of which Professor Cousins is an honoured Vice-President. No one at Adyar, apart altogether from the growing influence of Kalākshetra in the outer world, can ever forget the place of Art either in Theosophy or in the work of The Theosophical Society, for Kalākshetra, the International Centre of the Arts, is ever reminding us all of the vital place of art in all Reconstruction.

Professor Cousins has kindly sent us for publication in THE THEOSOPHIST what I hope is a fairly full report of his Convention lecture, and I know it will have the most earnest study on the part of every reader. It may be possible for us to have also a report of his lantern lecture. I am only too anxious, if my more precise readers will pardon the homely phrase, to give constant prominence in this journal to Theosophy as Art and to the work before

members of The Theosophical Society in the field of Art as illumined by Theosophy.

THE ART EXHIBITION

But this is not all. Equally inexplicably there seems to have been no mention of the most wonderful exhibition of Roerich pictures arranged for The Society by his son together with Professor Cousins himself. I do not think I have ever seen pictures which stirred or thrilled me more for their amazing power to convey light as well as colour and form. This exhibition was the outstanding event of the Convention, although I do not think it was appreciated as it should have been. Other pictures were there also by various Indian artists of distinction. But, of course, there could be nothing to equal the Roerichs, and I only wish we could have for THE THEOSOPHIST a detailed report of them all. The moment I looked upon them I wondered if the effect of them had not in some way been artificially

enhanced by placing at the back of each one a powerful light. An absurd idea, of course. But it gives an idea of the miraculous effect produced by what one can only call the Magic of the Roerichs. The most grateful thanks of our Society must be extended to Messrs. Nicholas and Stanislav Roerich for allowing the International Convention a wonderful glimpse of their unique genius—a genius which comes out of the future to electrify the present.

But why was not all this given place in my earlier review of the Convention? I have no doubt that Professor Cousins does not mind the unintentional slight. But I mind it, and I mind even more the omission of three of the Everestian features of our Reconstruction Convention. I have no doubt I could conjure up very good excuses, or I could shift the blame to the shoulders of one of my colleagues. But the fault is mine and I regret it exceedingly.

Professor J. H. COUSINS, Vice-President of Kalākshetra, said the Exhibition was of special significance because of its international character. By a stroke of good fortune which we in Adyar call "good Karma," we have been able to lure to this place the very significant works of art of the immortal artist Nicholas Roerich and his son Svetoslav Roerich. These two great artists came to India fifteen or more years ago and have lived in what Nicholas Roerich has called "Masters' land" ever since—near the Himalayas, with occasional journeys abroad for scientific, artistic and other educational purposes. . . . Professor Roerich is not only an artist of eye and hand but he expresses a spiritual vision. He has taken Nature and Humanity . . . as a symbol of the Eternal Verities that both Nature and Humanity embody and express.—From *The Convention Daily News*, 26-12-1941

THE PHILOSOPHY OF PERCEPTION

BY H. L. S. WILKINSON

HOW many of us have seriously considered the question as to how we become aware of things outside ourselves? How do we know that they exist?

We are aware of our own existence, and we are aware of the existence of other people and other things. Is this one joint awareness or two separate awarenesses? Suppose the outside world was blotted out, would I still continue aware of myself, or would I be blotted out with it? Personally, I am inclined to think that I and the outside world are only one consciousness, ultimately, at bottom, though we *seem* two. We pray: "From the unreal, lead us to the Real." The Real consciousness would join together me and you and the outside world. We should all coalesce and form God. But, taking my consciousness as it is here and now, I am a separate self, and so are you, and so is the rest of the world. The whole universe is one huge colony of separate selves, or souls, related by telepathy.

I distinguish between living selves and inanimate selves. I look upon my fellow-men as living souls like unto myself, because they can speak to me. Dogs and horses I am

doubtful about. They cannot speak my language, but they do manage to speak to me after a fashion. So I dubiously class them as souls, too, similar to myself, but less developed. But how about inanimate things? I see a lamp-post, for instance. Is that lamp-post a self, a soul, like me?

I have pondered on this question, and my conclusion is that the lamp-post *is* a self. It is still more undeveloped than a dog or a tree, yet it is a self, a soul, like me. Were it not so, *I could not see it*. In order for perception to take place, the thing perceived must be a psyche, like that which sees. It must have an ego cognate with that of the perceiver, however less developed, otherwise there could *be* no perception.

This is a theory, I admit. And here we must appeal, not to authority, but to our own introspection, our own intuition. I might quote Mrs. Besant, who speaks somewhere of the world dividing itself into "Self" and "not-Self." But, I ask, are these two things or one? Is there not some common something conjoining this pair of opposites? If so, then this is a most fundamental and profound conclusion,

on which hinges nothing less than the discovery of the Real, the discovery of God, and, consequently, the discovery of ourselves.

For it comes to this: that we could not *see* anything at all were it not that God, the Great Self, is the thing seen. This apparently separated self is only a self because God, the One Self, is in it. There is only one Self. The separate self is a kind of moon which shines with borrowed light. It is a reflection of the One. So this self, which I have found in so inanimate a thing as a lamp-post, is really God. And this is what is meant by saying that God is everywhere—omnipresent. He is not merely *in* everything, but He *is* everything. He is the Basis of perception, the Cause by which our eyes see.

And the same with hearing, and with all the other senses. We might take them one by one, and analyse what it is in each case that translates not-Self into Self, the outside world into thought and awareness, matter into Spirit. We should find it to be God, the universal Substratum. (See Patanjali, III, 36.)

The materialist would argue that there is only one substratum, *viz.*, Matter, which is the basis of all forms, whether living or dead. If you ask him wherein living matter differs from dead matter, he cannot tell you. But he says we are different from dogs and trees and, *a*

fortiori, from lamp-posts! He accepts the *appearance* of things, and does not seek to account for it. But which is better, to have a muddle of separate unrelated things to form a cosmos, or to see the One in the many? Clearly, this latter philosophy is in every way to be preferred, and it is this which is given by the theory of a Universal Psyche.

This shows us a way by which we can become "clairvoyant" to God. By this way, by deep meditation and thought, we can probe right through the maze and disorder into the bottomless ocean of Being, and there we can find ourselves and Reality. There we shall *be at home!*

It is not by searching the infinite depths of space that we shall find God. The poet Francis Thompson simply repeats the utterance of the Psalmist when he says:

Not where the wheeling systems darken
And our benumbed conceiving soars;
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

Patanjali, in Section II, 17, of the Yoga Sutras, gives the *false* identification between the seer and what he sees, answering to the following description given in Fragment I of *The Voice of the Silence*.

When beholding her image on the waves of space, she [the soul] whispers, "This is I"—declare, O disciple, that thy Soul is caught in the webs of delusion.

The true identification is given in Section II, 25. In the preceding two sutras we are told that the junction of the seer and the sight (*i.e.*, the identification of the seer with what he sees) is an illusion, due to ignorance. In II, 25, the reference is to the *real tie* which follows when the false identification is done away with. This real tie is the union of subject and object, which follows when Purusha holds his ineffable sway over both.

* * *

But a still truer and closer identification of the Perceiver, the Perceived, and the Instrument for perceiving (*i.e.*, the mind), is given in Section I, 41. In commenting on this, Dvivedi says:

The way in which the mind of a real yogin acquires mastery over nature is here described. When the mind is brought to a point by the suspension of its transforming tendencies [in other words, its Narcissus-like habit of identifying itself in turn with everything it perceives] it is as colourless as a piece of pure rock-crystal, and just becomes what it stands upon. This is explained by saying that there is a complete identity with, and absorption in, the object thought of. The mind in fact loses itself in the object meditated upon [and that object is seen minus the perceiving mind, that is, is seen truly, as it is in itself].¹

All things in the universe can be classed under three heads in relation to the cognizing mind, *viz.*, things

¹ The words within brackets are my own paraphrase of Dvivedi.

cognized, the instrument of cognition, and the cognizer. The mind becomes any of these as it meditates upon them. . . . The explanation thus given must enable one to understand how a yogin can by the mere act of concentration accomplish anything.

I should paraphrase this by saying that in ordinary sense-perception, the seer, the seen, and the mind that relates them are *separated*. In consequence of this, the act of perception becomes distorted and blurred. The seer identifies himself, through *avidya*, with *Purusha*, the Self. He further, beholding his image reflected in matter, identifies the *thing seen* with himself, being deceived like a cat when it sees itself in a looking-glass. Then the mind partakes of the illusion, and becomes blurred likewise. So we have distorted or blurred perception. We confer *objective reality* on this false image. And so we have the universe as we see it at present—a multitude of unrelated, or only partly related, separate objects, a frame of space in which they are all embedded, like currants in a plum-pudding; and there you have the universe, and *ourselves outside it*. No wonder, in this false perception, we complete the illusion by conferring objective *infinity* on this false universe, and imagine ourselves enclosed within a sort of infinitely extended box, billions and trillions of miles in extent, consisting of

endless galaxies and solar systems like our own, multiplied to infinity, surrounding us with its terrifying immensity on all sides!

And as with Space, so with Time. We picture ourselves set in an endless historical panorama of events, similar to those we take part in here and now, extending to an infinite past without beginning, and to an infinite future without end. And this false picture of endless space and time infects all our philosophy, all our religion, science, art—everything. What sort of a theory of life can poor humanity make out of a vast muddle based on an *antinomy*, as Kant, Einstein and Bhagavan Das have clearly seen?

It is all due to false perception, based on the separation of seer, seen, and the instrument of seeing, the mind. It causes us to see false space, false time and false matter. It reminds me of an illusion I once saw at the Earl's Court Exhibition. I went inside an enclosure and found myself in an extensive garden with numberless flowers in flower-pots and people walking about. I started to join the throng, but was brought up by mirrors all around me. I then saw that all the people were reflections of myself, and all the flower-pots reflections of the one flower-pot alongside me!

This is what perception by means of the body with its five senses does for us! It surrounds us with the "Hall of Illusion," referred to in

The Voice of the Silence under the term *Avidyā*, Ignorance.

Now, in true perception, perception would be made by the pure mind alone, unsullied by matter, unsullied by time, space or the false trinity of seer, seen and mind. These three would become conjoined into One—the "Transparent Jewel" wonderfully described and understood by that true disciple Mabel Collins. If I wanted to cognize *you*, I should do so by uniting myself with you in the Transparent Jewel, the Self in you and me. That would produce true cognition. And if I wanted to understand any other object, from a tree to the vast sidereal universe, however many millions of miles in extent, I should do it in the same way, by performing *Samyama* on it, and on all things in it, as shown by Patanjali in Section III. This would conjoin the Self in me with the Self in all things, and in that ineffable union, forms would disappear, and *Puruṣa*, the One Omnipresent Life, would shine forth in its glory and perfection. This is the way God sees Himself, and this is the way we should all learn to see ourselves and Him.

So when I am haunted by the spectral bugbear of the infinity of the external universe, and of my own nothingness by comparison, I reassure myself by saying: "No—this thought is wrong, mistaken! The universe outside me is a

reflection of my own thought, and is no bigger than my thought. It expands and shrinks exactly as my thought of it expands and shrinks!" And therefore I pay no attention to astronomers who talk glibly of thousands of light-years, and billions and trillions of miles, because I know that space and time, as objective things, are both false illusions. The Reality that is their basis is the great I AM, THE SELF.

And in that Eternal Self, I live!

* * *

But for many the matter will still be in doubt. They will ask: "If space is not infinite, what is it? It cannot be finite. And if neither infinite nor finite, what then?" Einstein has tried to wriggle through the difficulty by assuming that it is curved somehow and returns into itself like the surface of a sphere. But what sort of sphere? It cannot be an *objective* sphere, like the one we live on. It must be a sort of semi-subjective sphere which is relative to our own minds and which we carry about with us. A sphere which is curved away from us which ever way we turn, bending away from us everywhere—this is unthinkable! Einstein tries to drag in time, and make a sort of compound space-time, which accounts for everything, including gravitation. This space-time becomes a sort of fourth dimension, superadded to the other three. But this only increases the maze of difficulty.

If there are four, why not five, six or any number of dimensions? It seems to me, if we escape from three into four, we get outside our present consciousness, outside time and space and form altogether. But if we do that, we might as well lay the spectre of infinity for good and all, and become formless.

No! We are back again in the maze because we have let go the golden thread which Ariadne (the Higher Self) gave Theseus (the disciple). That golden thread is that seer and seen, man and the universe, are one, not two.

The mind *slays the Real*. So, also, does the eyesight. The appearance which an object wears when you see it is necessarily a thought-form of your own, because you are looking at the object through the lens of your own mind, and your mind necessarily colours the object; not only colours it, but constructs the very form under which you see it. So you do not see the object as it is in itself, but simply your own thought regarding it. This, being admitted, destroys at once the independent objectivity of the universe. We do not see the real universe, but simply our own thought of it.

Hence any problem regarding the spatial infinity of the universe becomes a question regarding the infinity of our own thoughts, our own minds. The universe is just as infinite as our minds, *and no more!*

To predicate infinity, we must predicate it only of that unknown whole which joins together the outer and inner, the seer and the seen. That unknown is infinite, the subject-object. There is no such thing as objective infinity. The conception, therefore, of spatial infinity *as we see it* is an illusion of our own minds.

As with space, so with time. In both we are bounded and limited by our own thoughts—our own minds.

Are our own minds infinite? Yes, and no! Yes, as regards the unknown whole, which is God. No, as regards ourselves, as we know ourselves.

S. Paul describes a state of consciousness in which we know each other "as we are known," *i.e.*, perfectly, not in part. This is the *Turiya* state, Buddhist consciousness. In this state perception is not so much outer perception as inner experience. When we wish to know a person or thing we *become* that person or thing. In that ineffable union we are really all One, and One with God. Fatherhood and Brotherhood become the same.

In that union the world of separation vanishes. Space, time and matter all disappear. God knows Himself and we are He. All I's and You's blend together and be-

come One. The antithesis of subject and object vanishes, and with it all other pairs of opposites. Infinity is no longer a problem. The universe is infinite because *we* are infinite, and we and it are one. It is no longer infinity which is perplexing, but the finite. Nirvāṇa *is*, and it is Life, without parts or magnitude. But in the world of the finite we wander in the wilderness like dreamers in a nightmare.

Poets have realized this state of consciousness.

To sum up: the universe and ourselves form a *couple*, a married couple, who cannot be divorced because neither partner can exist apart from the other! They are two complementary halves of one whole. In the Whole (which is God) perceiver, perceived, and the mind, or instrument of perception, become One Self. There is no infinity of sense-appearances, so the apparent infinity of stars and galaxies is an illusion.¹ Our senses are not qualified to contact the real infinity of God's marvellous universe. But we may say with Pope:

All are but parts of one stupendous
Whole,
Whose body Nature is, and God
the Soul!

¹ The spatial infinity of the universe was discussed in an article by the present writer in THE THEOSOPHIST for January 1917. The argument now given is, substantially, a continuation of that article, or a corollary thereto.



LANGUAGE, MIND AND REALITY

BY B. L. WHORF

PART II

[Concluded from p. 291 of our January issue]

WE saw in Part I of this study that in linguistic and mental phenomena significant behaviour (or what is the same, both behaviour and significance, so far as inter-linked) are ruled by a specific system or organization, a "geometry" of form-principles characteristic of each language. This organization is imposed from outside the narrow circle of the personal consciousness, making of that consciousness a mere puppet whose linguistic manoeuvrings are held in unsensed and unbreakable bonds of pattern. It is as if the personal mind, which selects words but is largely oblivious to pattern, were in the grip of a higher, far more intellectual mind which has very little notion of houses and beds and soup-kettles, but can systematize and mathematize on a scale and scope that no mathematician of the schools ever remotely approached.

And now appears a great fact of human brotherhood—that human beings are all alike in this respect. So far as we can judge from the systematics of language, the higher mind or "unconscious" of a Papuan head-hunter can mathematize quite

as well as that of Einstein; and conversely, scientist and yokel, scholar and tribesman, all use their personal consciousness in the same dim-witted sort of way, and get into similar kinds of logical *impasse*. They are as unaware of the beautiful and inexorable systems that control them as a cow-herd is of cosmic rays. Their understanding of the processes involved in their talk and ratiocination is a purely superficial, pragmatic one, comparable to little Sue Smith's understanding of the radio, which she turns on in such a way as to evoke a bedtime story. Men even show a strong disposition to make a virtue of this ignorance, to condemn efforts at a better understanding of the mind's workings as "impractical," or as "theories" if the condemner happens to be a yokel, or as "metaphysics" or "mysticism" or epistemology" if he happens to be wearing the traditionally correct turn-out of a scientist. Western culture in particular reserves for the investigators of language its most grudging meed of recognition and its meagrest rewards, even though it has to counter

the natural human tendency to find language, mysterious as it is, the most fascinating of subjects—one about which men love to talk and speculate unscientifically, to discuss endlessly the meaning of words, or the odd speech of the man from Boston as it appears to the men of Oshkosh, or vice versa.

The higher mind would seem to be able to do any kind of purely intellectual feat, but not to "be conscious" on the personal level. That is, it does not focus on practical affairs and on the personal ego in its personal, immediate environment. Certain dreams and exceptional mental states may lead us to suppose it to be conscious on its own plane, and occasionally its consciousness may "come through" to the personality; but barring techniques like Yoga, it ordinarily makes no nexus with the personal consciousness. We could call it a higher ego, bearing in mind a distinctive trait, appearing through every language, and its one striking resemblance to the personal self; namely, that it organizes its systems around a nucleus of three or more pronominal "person" categories, centred upon one we call the first person singular. It can function in any linguistic system—a child can learn any language with the same readiness, from Chinese, with its separately toned and stressed monosyllables, to Nootka of Vancouver Island,

with its frequent one-word sentences such as *mamamamahln' iqk'okmagama*—"they each did so because of their characteristic of resembling white people."¹

Because of the systematic, configurative nature of higher mind, the "patternment" aspect of language always overrides and controls the "lexation" (Nāma) or name-giving aspect. Hence the meanings of specific words are less important than we fondly fancy. Sentences, not words, are the essence of speech, just as equations and functions, and not bare numbers, are the real meat of mathematics. We are all mistaken in our common belief that any word has an "exact meaning." We have seen that the higher mind deals in symbols that have no fixed reference to anything, but are like blank cheques, to be filled in as required, that stand for "any value" of a given variable, like the C's and V's in the formula cited in Part I, or the x , y , z of algebra. There is a queer western notion that the ancients who invented algebra made a great discovery, though the human unconscious has been doing the same sort of thing for æons! For the same reason the ancient Mayas or the ancient Hindus, in their staggering cycles

¹ This word and sentence contains only one *nāma* or lexation, *mamah* or "white-race person." The rest is all grammatical pattern which can refer to anything. The Nootka stem or Nāma for "doll" with the same operations done upon it would mean "they each did so because of their doll-like-ness."

upon cycles of astronomical numbers, were simply being human. We should not however make the mistake of thinking that words, even as used by the lower personal mind, represent the opposite pole from these variable symbols, that a word *does* have an exact meaning, stands for a given thing, is only *one* value of a variable.

Even the lower mind has caught something of the algebraic nature of language; so that words are in between the variable symbols of pure patternment (Arūpa) and true fixed quantities. That part of meaning which is in words, and which we may call "reference," is only relatively fixed. Reference of words is at the mercy of the sentences and grammatical patterns in which they occur. And it is surprising to what a minimal amount this element of reference may be reduced. The sentence "I went all the way down there just in order to see Jack" contains only one fixed concrete reference, namely "Jack." The rest is pattern attached to nothing specifically; even "see" obviously does not mean what one might suppose, namely, to receive a visual image.

Or again, in word reference we deal with size by breaking it into size classes—small, medium, large, immense, etc.—but size objectively is not divided into classes, but is a pure continuum of relativity. Yet we think of size constantly as a set

of classes because language has segmented and named the experience in this way. Number-words may refer not to number as counted, but to number classes with elastic boundaries. Thus English "few" adjusts its range according to the size, importance or rarity of the reference. A "few" kings, battleships or diamonds might be only three or four, a "few" peas, rain-drops or tea-leaves might be thirty or forty.

You may say: "Yes, of course this is true of words like large, small, and the like; they are obviously relative terms, but words like dog, tree, house, are different—each names a specific thing." Not so; these terms are in the same boat as "large" and "small." The word "Fido" said by a certain person at a certain time may refer to a specific thing, but the word "dog" refers to a class with elastic limits. The limits of such classes are different in different languages. You might think that "tree" means the same thing everywhere and to everybody. Not at all. The Polish word that means "tree" also includes the meaning "wood." The context or sentence pattern determines what sort of object the Polish word (or any word, in any language) refers to. In Hopi, an American Indian language of Arizona, the word for dog, *pohko*, includes pet animal or domestic animal of any kind. Thus "pet eagle"

in Hopi is literally "eagle-dog"; and having thus fixed the context a Hopi might next refer to the same eagle as so-and-so's *pohko*.

But lest this be dismissed as the vagary of a "primitive" language, (no language is "primitive"), let us take another peep at our own beloved English. Take the word *hand*. In "his hand" it refers to a location on the human body, in "hour hand" to a strikingly dissimilar object, in "all hands on deck" to another reference, in "a good hand at gardening" to another, in "he held a good hand (at cards)" to another, while in "he got the upper hand" it refers to nothing but is dissolved into a pattern of orientation. Or consider the word *bar* in the phrases: iron bar, bar to progress, he should be behind bars, studied for the bar, let down all the bars, bar of music, sand bar, candy bar, mosquito bar, bar sinister, bar none, ordered drinks at the bar!

But, you may say, these are popular idioms, not scientific and logical use of language. Oh, indeed? "Electrical" is supposed to be a scientific word. Do you know what its referent is? Do you know that the "electrical" in "electrical apparatus" is not the same "electrical" as the one in "electrical expert"? In the first it refers to a current of electricity in the apparatus, but in the second it does not refer to a current of

electricity in the expert. When a word like "group" can refer either to a sequence of phases in time or a pile of articles on the floor, its element of reference is minor. Referents of scientific words are often conveniently vague, markedly under the sway of the patterns in which they occur. It is very suggestive that this trait, so far from being a hall-mark of Babbittry, is most marked in intellectual talk, and—*mirabile dictu*—in the language of poetry and love! And this needs must be so, for science, poetry and love are alike in being "flights" above and away from the slave-world of literal reference and humdrum prosaic details, attempts to widen the petty narrowness of the personal self's outlook, liftings toward Arūpa, toward that world of infinite harmony, sympathy and order, of unchanging truths and eternal things. And while all words are pitiful enough in their mere "letter that killeth," it is certain that scientific terms like "force," "average," "sex," "allergic," "biological," are not less pitiful, and in their own way no more certain in reference than "sweet," "gorgeous," "rapture," "enchantment," "heart and soul," or "star dust." You have probably heard of "star dust"—what is it? Is it a multitude of stars, a sparkling powder, the soil of the planet Mars, the Milky Way, a state of day-dreaming, poetic fancy, pyrophoric

iron, a spiral nebula, a suburb of Pittsburgh, or a popular song? You don't know, and neither does anybody. The word—for it is one *lexation*, not two—has no reference of its own. Some words are like that.¹ As we have seen, reference is the lesser part of meaning, patternment the greater. Science, the quest for truth, is a sort of divine madness like love. And music—is it not in the same category? Music is a quasi-language based entirely on patternment, without having developed lexation.

Sometimes the sway of pattern over reference produces amusing results, when a pattern engenders meanings utterly extraneous to the original lexation reference. The lower mind is thrown into bewilderment, cannot grasp that compelling formulæ are at work upon it, and resorts wildly and with glad relief to its favourite obvious type of explanation, even "seeing things" and "hearing things" that help out such explanation. The word *asparagus*, under the stress of purely phonetic English patterns of the type illustrated in the formula cited in Part I, rearranges to *sparagrass*; and then since "sparrer" is a dialectal form of "sparrow," we find "sparrow grass" and then religiously accepted accounts of the relation of sparrows to this "grass." "Cole slaw" came from German

¹ Compare "kith" and "throe," which give no meaning, and a bewildering effect, without the patterns "kith and kin" and "in throes of."

Kohlsalat, "cabbage salad," but the stress of the pattern tending to revamp it into "cold slaw" has in some regions produced a new lexation "slaw," and a new dish "hot slaw"! Children of course are constantly repatterning, but the pressure of adult example eventually brings their language back to the norm; they learn that Mississippi is not Mrs. Sippy, and the equator is not a menagerie lion but an imaginary line. Sometimes the adult community does not possess the special knowledge needed for correction. In parts of New England, Persian cats of a certain type are called Coon cats, and this name has bred the notion that they are a hybrid between the cat and the "coon" (raccoon). This is often firmly believed by persons ignorant of biology, since the stress of the linguistic pattern (animal-name 1 modifying animal-name 2) causes them to "see" (or as the psychologists say "project") objective raccoon quality as located on the body of the cat—they point to its bushy tail, long hair, and so on. I knew of an actual case, a woman who owned a fine "Coon cat," and who would protest to her friend: "Why, just *look* at him—his tail, his funny eyes—can't you see it?" "Don't be silly!" quoth her more sophisticated friend. Think of your natural history! Coons cannot breed with cats; they belong to a different family." But the lady was so

sure that she called on an eminent zoologist to confirm her. He is said to have remarked, with unwavering diplomacy: "If you like to think so, just think so." "He was even more cruel than you!" she snapped at her friend, and remained convinced that her pet was the outcome of an encounter between a philanthropic raccoon and a wayward cat! In just such ways on a vaster scale is woven the web of Māyā, illusion begotten of intrenched selfhood. I am told that Coon cats received their name from one Captain Coon, who brought the first of these Persian cats to the State of Maine in his ship.

In more subtle matters we all, unknowingly, project the linguistic relationships of a particular language upon the universe, and *see* them there, as the good lady *saw* a linguistic relation (Coon = raccoon) made visible in her cat. We say "see that wave"—the same pattern as "see that house." But without the projection of language no one ever saw a single wave. We see a surface in ever-changing undulating motions. Some languages cannot say "a wave"; they are closer to reality in this respect. Hopi says *walalata*, "plural waving occurs," and can call attention to one place in the waving just as we can. But since actually a wave cannot exist by itself, the form which corresponds to our singular, *wala*, is not the equivalent of English "a wave,"

but means "a slosh occurs," as when a vessel of liquid is suddenly jarred.

English pattern treats "I hold it" exactly like "I strike it," "I tear it," and myriads of other propositions that refer to actions effecting changes in matter. Yet "hold" in plain fact is no action, but a state of relative positions. But we think of it, even see it, as an action, because language sets up the proposition in the same way as it sets up a much more common class of propositions dealing with movements and changes. We *ascribe* action to what we call "hold" because the formula, substantive + verb = actor + his action, is fundamental in our sentences. Thus we are compelled in many cases to read into nature fictitious acting-entities simply because our sentence patterns require our verbs, when not imperative, to have substantives before them. We are obliged to say "it flashed" or "a light flashed," setting up an actor *it*, or *a light*, to perform what we call an action, *flash*. But the flashing and the light are the same; there is no thing which does something, and no doing. Hopi says only *rehpi*. Hopi can have verbs without subjects, and this gives to that language power as a logical system for understanding certain aspects of the cosmos. Scientific language, being founded on western Aryan and not on Hopi, does as we do, sees sometimes actions and forces where there may be only

states. For do you not conceive it possible that scientists as well as ladies with cats all unknowingly project the linguistic patterns of a particular type of language upon the universe, and *see* them there, rendered visible on the very face of nature? A change in language can transform our appreciation of the cosmos.

All this is typical of the way the lower personal mind, caught in a vaster world inscrutable to its methods, uses its strange gift of language to weave the web of Māyā or illusion, to make a provisional analysis of reality and then regard it as final. Western culture has gone farthest here, farthest in determined thoroughness of provisional analysis, and farthest in determination to regard it as final. The commitment to illusion has been sealed in western Aryan language, and the road out of illusion for the West lies through a wider understanding of language than western Aryan alone can give. This is the "Mantra Yoga" of the western consciousness, the next great step, which it is now ready to take. It is probably the most suitable way for western man to begin that "culture of consciousness" which will lead him to a great illumination.

Again, through this sort of understanding of language is achieved a great phase of human brotherhood. For the scientific understanding of very diverse languages—not neces-

sarily to speak them, but to analyse their structure—is a lesson in brotherhood which is brotherhood in the universal human principle—the brotherhood of the "Sons of Manas." It causes us to transcend the boundaries of local cultures, nationalities, physical peculiarities dubbed "race," and to find that in their linguistic systems, though these systems differ widely, yet in the order, harmony and beauty of the systems, and in their respective subtleties and penetrating analysis of reality, all men are equal. This fact is independent of the state of evolution as regards material culture, savagery, civilization, moral or ethical development, etc., a thing most surprising to the cultured European, a thing shocking to him, indeed a bitter pill! But it is true; the crudest savage may unconsciously manipulate with effortless ease a linguistic system so intricate, manifoldly systematized and intellectually difficult that it requires the life-time study of our greatest scholars to describe its workings. The manasic plane and the "higher ego" have been given to all, and the evolution of human language was complete, and spread in its proud completeness up and down the earth, in a time far anterior to the oldest ruin that moulders in the soil today.

Linguistic knowledge entails understanding many different beautiful systems of logical analysis.

Through it, the world as seen from the diverse viewpoints of other social groups, that we have thought of as alien, becomes intelligible in new terms. Alienness turns into a new and often clarifying way of looking at things. Consider Japanese. The view of the Japanese that we get outwardly from their governmental policy seems anything but conducive to brotherhood. But to approach the Japanese through an æsthetic and scientific appreciation of their language transforms the picture. *That* is to realize kinship on the cosmopolitan levels of the spirit. One lovely pattern of this language is that its sentence may have two differently ranked subjects. We are familiar with the idea of two ranks of *object* for our verbs, an immediate and a more remote goal, or direct and indirect object as they are commonly called. We have probably never thought of the possibilities of a similar idea applied to *subjects*. This idea is put to work in Japanese. The two subjects—call them subject 1 and subject 2—are marked by the particles *wa* and *ga*, and a diagram might show them with a line drawn from each subject-word, the two lines converging upon the same predication, whereas our English sentence could have only one subject with one line to the predicate. An example would be the way of saying "Japan is mountainous": "Japan¹ mountain²

(are) many"; * or: "Japan, in regard to it mountains are many." "John is long-legged" would be "John¹ leg² (are) long." This pattern gives great conciseness at the same time with great precision. Instead of the vagueness of our "mountainous," the Japanese can, with equal compactness of formulation, distinguish "mountainous" meaning that mountains not always high are abundant, from "mountainous" meaning that mountains not abundant relative to the whole area are high. We see how the logical uses of this pattern would give to Japanese great power in concise scientific operations with ideas, could this power be properly developed.

The moment we begin scientific, unbiassed *research* into language we find, in people and cultures with the most unprepossessing exteriors, beautiful, effective and scientific devices of expression unknown to western Aryan tongues or mentalities. The Algonquian languages are spoken by very simple people, hunting and fishing Indians, but they are marvels of analysis and synthesis. One piece of grammatical finesse peculiar to them is called the obviative. This means that their pronouns have four persons instead of three, or from our standpoint two third persons. This aids in compact description of

* "Are" is in parenthesis because "be many" is expressed by a single verb-like word. The Japanese ordinarily does not use a plural.

complicated situations, for which we should have to resort to cumbersome phraseology. Let us symbolize their third and fourth persons by attaching the numerals 3 and 4 to our written words. The Algonquians might tell the story of William Tell like this: "William Tell called his³ son and told him⁴ to bring him³ his³ bow and arrow, which⁴ he⁴ then brought to him³. He³ had him⁴ stand still and placed an apple on his⁴ head, then took his³ bow and arrow and told him⁴ not to fear. Then he³ shot it⁴ off his⁴ head without hurting him⁴." Such a device would greatly help in specifying our complex legal situations, getting rid of "the party of the first part" and "the aforesaid John Doe shall, on his part, etc."

Chichewa, a language related to Zulu, spoken by a tribe of unlettered Negroes in East Africa, has two past tenses, one for past events with present result or influence, one for past without present influence. A past as recorded in external situations is distinguished from a past recorded only in the psyche or memory; a new view of *time* opens before us. Let 1 represent the former and 2 the latter; then ponder these Chichewa nuances: I came¹ here; I went² there; he was² sick; he died¹; Christ died² on the cross; God created¹ the world. "I ate¹" means I am not hungry; "I ate²" means

I am hungry. If you were offered food and said: "No, I have eaten,¹" it would be all right, but if you used the other past tense you would be uttering an insult. A Theosophical speaker of Chichewa might use tense 1 in speaking of the past involution of Monads, which has enabled the world to be in its present state, while he might use tense 2 for, say, long-past planetary systems now disintegrated and their evolution done. If he were talking about Reincarnation he would use 2 for events of a past incarnation simply in their own frame of reference, but he would use 1 in referring to or implying their "Karma." It may be that these primitive folk are equipped with a language which, if they were to become philosophers or mathematicians, could make them our foremost thinkers upon *time*.

Or take the Cœur d'Alene language, spoken by the small Indian tribe of that name in Idaho. Instead of our simple concept of "cause," founded on our simple "makes it (him) do so," the Cœur d'Alene grammar requires its speakers to discriminate (which of course they do automatically) between three causal processes, denoted by three causal verb-forms: (1) growth, or maturation of an inherent cause, (2) addition or accretion from without, (3) secondary addition *i.e.*, of something affected by process 2. Thus, to say "it has been made

sweet" they would use form 1 for a plum sweetened by ripening, form 2 for a cup of coffee sweetened by dissolving sugar in it, and form 3 for griddle cakes sweetened by syrup made by dissolving sugar. If, given a more sophisticated culture, their thinkers erected these now unconscious discriminations into a theory of triadic causality, fitted to scientific observations, they might thereby produce a valuable intellectual tool for science. We could imitate artificially such a theory, perhaps, but we could *not* apply it, for *we* are not habituated to making such distinctions with effortless ease in daily life. Concepts have a basis in daily talk before scientific workers will attempt to use them in the laboratory. Even relativity has such a basis in the western Aryan languages (and others)—the fact that these languages use many space words and patterns for dealing with time.

Language has further significance in other psychological factors on a different level from modern linguistic approach but of importance in music, poetry, literary style, and eastern mantram. What I have been speaking of thus far concerns the plane of Manas in the more philosophical sense, the "higher unconscious" or the "soul" (in the sense as used by Jung). What I am about to speak of concerns the "psyche" (in the sense

as used by Freud), the "lower" unconscious, the Manas which is especially the "slayer of the real," the plane of Kāma, of emotion or rather feeling (Gefühl). In a serial relation containing the levels of Nāma-Rūpa and Arūpa, this level of the unconscious psyche is on the other side of Nāma-Rupa from Arūpa, and Nāma or lexation mediates in a sense between these extremes. Hence the psyche is the psychological correlative of the phonemic level in language, related to it not structurally as is Nāma or lexation, not by using it as building blocks, as word-making uses the phonemes (vowels, consonants, accents, etc.); but related as the feeling-content of the phonemes. There is a universal, Gefühl-type way of linking experiences, which shows up in laboratory experiments and appears to be independent of language—basically alike for all persons.

Without a serial or hierarchical order in the universe it would have to be said that these psychological experiments and linguistic experiments contradict each other. In the psychological experiments human subjects seem to associate the experiences of bright, cold, sharp, hard, high, light (in weight), quick, high-pitched, narrow and so on in a long series, with each other; and conversely the experiences of dark, warm, yielding, soft, blunt, low, heavy, slow, low-pitched, wide, etc.,

in another long series. This occurs whether the *words* for such associated experiences resemble or not, but the ordinary person is likely to *notice* a relation to words only when it is a relation of likeness to such a series in the vowels or consonants of the words, and when it is a relation of contrast or conflict it is passed unnoticed. The noticing of the relation of likeness is an element in sensitiveness to literary style or to what is often rather inaccurately called the "music" of words. The noticing of the relation of conflict is much more difficult, much more a freeing oneself from illusion, and though quite "unpoetical" it is really a movement toward Higher Manas, toward a higher symmetry than that of physical sound.

What is significant for our thesis is that language, through lexation, has made the speaker more acutely conscious of certain dim psychic sensations; it has actually produced awareness on lower planes than its own; a power of the nature of magic. There is a yogic mastery in the power of language to remain independent of lower-psyche facts, to override them, now point them up, now toss them out of the picture, to mould the nuances of words to its own rule, whether the psychic ring of the sounds fits or not. If the sounds fit, the psychic quality of the sounds is increased, and this can be noticed by the

layman. If the sounds do not fit, the psychic quality changes to accord with the linguistic meaning, no matter how incongruous with the sounds, and this is not noticed by the layman.

Thus the vowels *a* (as in *father*), *o*, *u*, are associated in the laboratory tests with the dark-warm-soft series, and *e* (English *a* in *date*), *i* (English *e* in *be*) with the bright-cold-sharp set. Consonants also are associated about as one might expect from ordinary naïve feeling in the matter. What happens is that when a word has an acoustic similarity to its own meaning we can notice it, as in English *soft* and German *sanft*. But when the opposite occurs nobody notices it. Thus German *zart* (*tsart*) "tender" has such a "sharp" sound, in spite of its *a*, that to a person who does not know German it calls up the bright-sharp meanings, but to a German it "sounds" *soft*—and probably warm, dark, etc., also. An even better case is *deep*. Its acoustic association should be like that of *peep* or of such nonsense-words as *veep*, *treeep*, *queep*, etc., i.e., as bright, sharp, quick. But its linguistic meaning in the English language happens to refer to the wrong sort of experience for such an association. This fact completely overrides its objective sound, causing it to "sound" subjectively quite as dark, warm, heavy, soft, etc., as though its sounds really

were of that type. It takes illusion-freeing, if unpoetic, linguistic analysis to discover this clash between two "musics," one more mental and one more psychic, in the word. Manas is able to disregard properties of the psychic plane, just as it can disregard whether an equational x refers to automobiles or sheep. It can project parts of its own patterns upon experience in such a way that they distort, and promote illusion; or again in such a way that they illuminate, and build up scientific theories and tools of research.

Yoga is defined by Patanjali as the complete cessation of the activity of the versatile psychic nature.¹ We have seen that this activity consists largely of personal-social reactions along unperceived tracks of pattern laid down from the Arūpa level functioning above or behind the focus of personal consciousness. The reason why the Arūpa level is beyond the ken of the consciousness is not because it is essentially different (as if it were, *e.g.*, a passive network) but because the personality does focus, from evolution and habit, upon the aforesaid versatile activity. The stilling of this activity and the coming to rest of this focus, though difficult and requiring prolonged training, is by reliable accounts from widely diverse sources, both

¹ Bragdon's paraphrase of the Yoga Sūtras, *An Introduction to Yoga*, Claude Bragdon, New York, 1933.

eastern and western, a tremendous expansion, brightening and clarifying of consciousness, in which the intellect functions with undreamed-of rapidity and sureness. The scientific study of languages and linguistic principles is at least a partial raising of the intellect toward this level. In the understanding of a large linguistic pattern there is involved a partial shift of focus away from the versatile psychic activity. Such understandings have even a therapeutic value. Many neuroses are simply the compulsive working over and over of word systems, from which the patient can be freed by showing him the process and pattern.

All this leads back to the idea touched upon in Part I of this essay, that the types of patterned relationship found in language may be but the wavering and distorted, pale, substanceless reflection of a *causal world*. Just as language consists of discrete lexation-segmentation (Nāma-Rūpa) and ordered patternment, of which the latter has the more background character, less obvious but more infrangible and universal, so the physical world may be an aggregate of quasi-discrete entities (atoms, crystals, living organisms, planets, stars, etc.) not fully understandable as such, but rather emergent from a field of causes that is itself a manifold of pattern and order. It is upon the bars of the fence, beyond which

it would meet these *characters of the field*, that science is now poised. As physics explores into the intra-atomic phenomena, the discrete physical forms and forces are more and more dissolved into relations of pure patternment. The *place* of an apparent entity, an electron for example, becomes indefinite, interrupted; the entity appears and disappears from one structural position to another structural position, like a phoneme or any other patterned linguistic entity, and may be said to be *nowhere* in between the positions. Its locus, first thought of and analysed as a continuous variable, becomes on closer scrutiny a mere alternation; situations "actualize" it; structure beyond the probe of the measuring rod governs

it; three-dimensional shape there is none, instead—"Arūpa." Science cannot yet understand the transcendental logic of such a state of affairs, for it has not yet freed itself from the illusory necessities of common logic which are only at bottom necessities of grammatical pattern in western Aryan grammar; necessities for substances which are only necessities for substantives in certain sentence positions, necessities for forces, attractions, etc. which are only necessities for verbs in certain other positions, and so on. Science, if it survives the impending darkness, will next take up the consideration of linguistic principles and divest itself of these illusory linguistic necessities, too long held to be the substance of Reason itself.

GREETING

*to members and friends of the Selangor Lodge, Kuala Lumpur, F.M.S.
wherever they may be :*

Now that Kuala Lumpur is in the hands of the Japanese, our Lodge room and Library probably burnt, and all our members scattered, it seems as if it will be a long time before Selangor Lodge can carry on its work. But this is only on the physical plane. We must all remember the super-physical link which binds us to each other and to Those we have pledged ourselves to serve. By meditating on this higher aspect of our work, we may still keep together in purpose, and maintain that "nucleus of power" which every Lodge of our Society represents.

With sincerest wishes for your well-being, and the hope that we may meet again some day,

Colombo, 11-2-1942

ELWIN HUGHES,
President, Selangor Lodge

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER IV¹

MAN AS CREATOR AND PROTECTOR

Chokmah (Male), Binah (Female) and . . . their Shekinah (Sexless) or Synthesizing Spirit (or Grace), which again makes of the Duad a Triad.—*The Secret Doctrine*

. . . . As to obtaining mastery over the Forces of Nature, this requires a long training, or the capacity of one born a "Natural Magician" . . . MAGIC is a dual power; nothing is easier than to turn it into Sorcery; AN EVIL THOUGHT SUFFICES FOR IT.—*The Secret Doctrine*

The new composition therefore of every animal, as it has new triangles, formed as it were from fresh timbers, caused them to lock closely within each other.—Plato's *Timæus*

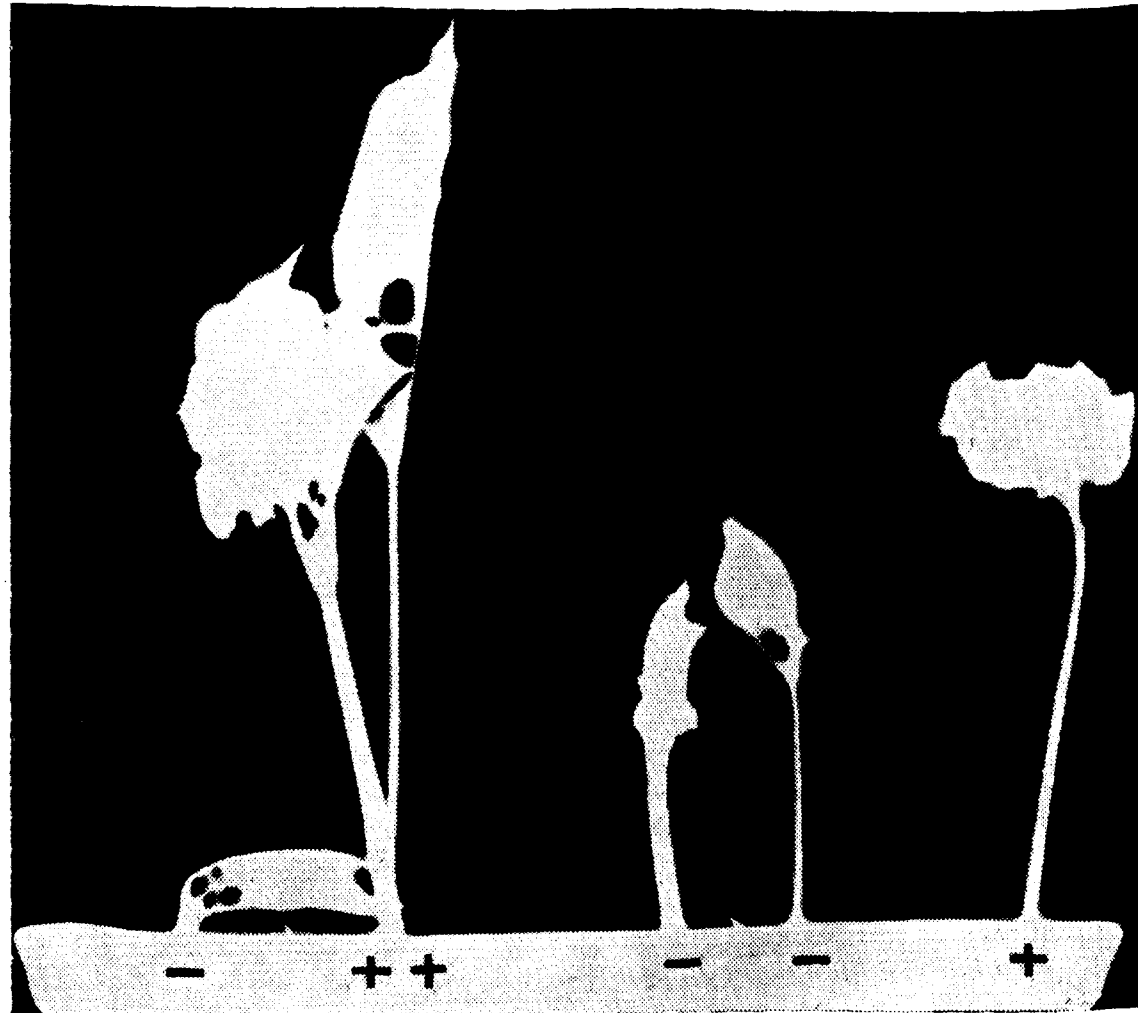
THE late A. P. Sinnett in his *Rationale of Mesmerism* stated:

It is possible to mesmerize plants and procure specific and distinct results in stimulation of their growth. There are probably very few who practise this consciously at least in western countries, though the fact that some persons have a "lucky hand" with plants, flowers, etc., may perhaps be partially explained on the lines indicated.

The Great Founder of the Christian faith is recorded as a worker of miracles; that is to say, as being a Magician. The Gospels, taken literally, tell how He fed thousands of people upon the hillsides with bread, miraculously

increased from a nucleus of *five* loaves. Esoterically the Five, or Pentagram, is symbolic of Man when acting in his capacity of Creative Magician. In the Gospel stories of miracles, we note that there is always a fulcrum through which the Power can function. Had the seed-grain contained in the five barley loaves been sown and harvested, there would be no question of magic but of natural sequence of sowing and reaping. From such a harvest there would have been much grain and many loaves. The miraculous increase, therefore, narrows itself down to an acceleration of natural processes. That fact is of great importance to a proper understanding of the subject.

¹ Previous chapters in our October, November and December issues.



Runner Beans: germination shows
 + + + = Major Triangle;
 — — — = Minor Triangle;
 Life size (14 July 1937).
 Seeds sown 6 July 1937 at 7 p.m.
 (New Moon on 8th).

Were we dealing with the subject in wider terms of reference, there is much evidence, for what it is worth scientifically, to be found in literature dealing with the East, of similar accelerations. As one instance, Jacolliot narrates in his *Occult Science in India* certain incidents he claims to have witnessed of spontaneous generation of seeds, etc. Whether such stories are true fact or silly fable, it is a fact that some people are able to accomplish results which appear to be outside of recognized probability. As an instance: Bean seeds planted six in a pot in a certain orientation have resulted in two equilateral triangles of accelerated and retarded germinations and growths (see illustration).

This experiment has been repeated several times with similar results. Photographs have been taken of the germinations showing the distinct variation. All of these seeds were of the same size, parentage, harvest, sowing and general treatment. In every respect save one they were treated alike, including re-orientation of the seed-pan two or three times a day so that the seeds had a similar amount of warmth, sunlight, air, etc. The seed-pan was insulated by sheets of glass. The one unlike factor was that the seeds were oriented to each other on the theory that Kundalini acted as an alternating influence in the seed-pan to a similar arrangement of the

seeds in alternations of "Left" and "Right" valve in the seed-pod. There was a difference in germination time of at least 24 hours, the "Lefts" being the stronger growing, as indeed they generally are for some reason unknown.

On one occasion a test was made by sowing seven seeds in one pot, the odd seed being placed in the exact centre. I wanted to know how that unpaired seed would behave. After the seeds had been planted for a couple of days, the strong idea came to me to try and magnetize the central seed by a certain volitional effort. Now I am able to declare that all of my bean seeds give 100% germination from scores of tests over years. Five of the seeds germinated and presently the sixth, but the central seed did not make any appearance. It was thereupon probed out of the earth and was found not only completely rotten but stinking horribly. Five of the seeds grew to schedule, one, the last to appear, presently died. This was the only disaster in all my experiments and I vowed not to repeat it. The mesmeric effort was against Ahimsa, and that is enough. Let the sacrifice of those two seeds and the stench one made, be a lesson to those who require it. The hand of man conjoined with will can be as devastating as it can be beneficent.

Similar evidence has come my way in connection with border

carnations. On dozens of occasions rooted layers of choice varieties of the "Deva" strain were distributed among professional and amateur growers. Only in one instance did those plants survive after leaving the "Magic Circle" of their habitat. The one exception was that of an aged professional gardener with a soul. Although nearly blind, he was able to cherish his plants for several years. Alas! the whole strain soon succumbed after removal to another growing ground. The "link" was broken and has not been renewed.

After recalling those personal references, we proceed to a consideration of the theoretical interblending of fundamental creative triads, or factors, which pioneer Man has had for his working throughout past evolution in conjunction with Deva agencies. In *The Pedigree of Man*, there is an occult definition given of Man. It reads:

Man is that being in the Universe, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him.

The first thing to note is that the link joining Spirit and Matter is Intelligence. Man, therefore, to be creative must be *intelligent*. Thus it is that Man himself is a

Triad. Man's signature rests on all the lower Kingdoms of Nature, and is referred to in *Genesis* where it states: "Whatsoever Adam called every living creature, *That* was the *Name* thereof." The "Name" of a creature is occultly a Word of Power, or, as S. Paul says, "Vocables of Power." Man has not always worn bodies alike to those he at present uses, any more than he constantly wears the same suit of clothes throughout his present existence. Man has been promoting his own progress in the very action of pioneering the way for others. In this service, as in every other, "many are called but few are chosen." Man, as a Creative Hierarchy, has been instrumental in manifesting archetypes and "naming" them as they appeared "in the garden." This evolutionary process continues and must be accelerated. E. L. Gardner points out in his *Web of the Universe* that "the successful humanity of the period moves on to other creative efforts." He also refers to an epoch, long past, when Man inhabited plant-like forms. The whole book should be read; it will throw a flood of light on this study.

Plant forms of today, speaking generally, have their awareness in sensation, feeling and desire. It is for that reason that choice flowers, in terms of human consciousness, make such an appeal to our cultured emotions, or should do. I

write "or should" for a definite reason; as from my own knowledge there are a few people who appear to delight in affirming that flowers make no appeal to them. They are women, who, at some time, must have been thwarted in their love-emotion. The emotional rhythms of plants are expressed in curves, nodes and spirals; concerning which a separate chapter is planned.

We have seen that Man, in his office of Intelligent Creator, is symbolized as a Pentagram. As such he must be entirely aware and discriminating. At all and each of the five points he must contact his Field of Action without break, if he is to be a focus point of creative Light. The Pentagram is placed in the symbol which follows, in the centre of the Interblending Triads. Note that it is at the fourth stage, that of consolidation, corresponding to the Fourth Creative Hierarchy. In the Key Plan,¹ this is shown as a critical point and is connected with the crystallization of the three Life Waves.

Pioneer Man, in co-operation with Deva, has in the past laid down the foundations for the process of interblending the creative triads. Hence cross-pollination has been by elemental and insect agency in the main. These co-operative agents have done their work well for a long period, but it is now suggested that the time has arrived when *discriminating Man* must *accelerate* the

pace (Key Plan stage 5)¹ and directly co-operate (stage 6)¹ in carrying the work to a higher initiation. But, it must be again pointed out, that "practical magic is fraught with dangers and perils," and that "an evil thought suffices for it." The word "evil" means, for me, any personal motive of gain or conquest; a separative motive. So it appears that Man today is also Protector of plant life-forms; not only of those he "manifests" today, but of all those he has within his environment, and especially those which supply him with his many needs. This specially applies today to timber trees. Man must function as Protector in such matters as devastation, disease, pests, frustrations, poisonings and many ignorant practices against Ahimsa. These are our responsibilities in providing better conditions and possibilities of release for our younger brothers. If we do not take the work in hand and cherish the flowers and trees, we shall not be able to claim anything more than harvests of husks. This is to a great extent already apparent. The situation has been brought home to us in a very unpleasant way since the advent of the great war through which we are now passing. In one instance only need reference be made; that of the scarcity of onions in England. Strange to say my own onion crop has been much above the average,

¹ See Chapter II.

and I dislike onions as a food. A few yards away from me are some splendid mother-bulbs with strong growths running up for seed. Never before has it been necessary for me to grow them. And so the war is helpful in showing our link and reliance on the plant world for our own needs. Without man, Nature is devoid of *intelligent action and progress*. Yet, how many of us have sufficient intelligence to guide even our own personal affairs? It is, therefore, to those few pioneers at present wearing physical bodies, and to those alone, that immediate appeal can be made with sure expectancy of result in practical work.

Mejnour, instructing his pupil Glyndon, informed him that "Magic exists not—it is but the science by which Nature can be controlled." That control is brought about via Manas-Manus linked with will, wisdom and skill in action. Magic does not violate natural law, it fulfils it. Magic is the application of law, one aspect of which is seen in attraction and repulsion. In regard to that aspect, we shall observe further when dealing with FOHAT and His life-threads. There has been much retardation of real progress; now for a little acceleration. The former is seen in prolonged inbreeding, vegetative propagation on large scales, and every inhibition to "more-ness" of life.

In Australasia, as Madame Blavatsky pointed out, Man had for a

long period been withdrawn as intelligent gardener, and the cultivation of plants and trees had consequently come to a stand-still. No new forms have appeared or could appear without Man as tiller of the soil and initiator of skilled action. Man the intelligent Creator is needed today all over the world if progress is to be made. Widespread budding, grafting and other forms of vegetative propagation cannot do anything but inhibit new life-impulses with dire results to both man and plant. Man is the Creator, Manifestor, Manipulator and Manufacturer of all that is new and progressive; he also is the retarder, inhibitor, destroyer and frustrator of life. Which path, think you, is the one whereby man is able to cherish the trees and flowers?

Divine magic is purified, skilled and intelligent action. It must have a pure motive free of all personal or subversive goals. Actions which do not spring from personal gain or separateness give rise to beneficent and universal progress in the upward climb of Life to a new level of consciousness and usefulness.

It has been stated that Nature without Man is barren of creative intelligence; he cannot be limited from co-operation in the Great Work. The Plant Kingdom stands at the fifth stage of Terrene Evolution. The fifth stage in all natural evolutionary spirals is that

of Acceleration. That is why Man himself in the fifth sub-race of the Fifth Race is having such tremendous manasic acceleration today. What will he do with it? We know something of what he has been doing, but there is much more to come. Head, Heart and Hand must be interblended if he is not to be allied with subversive forces. We have to choose. Let us choose that we may be free. But unaided Man cannot interblend the creative Triads. As we shall see in the following chapter dealing with Occult Biological Principles, the Deva Kingdom is interlinked and their aid must be invoked.

We proceed to examine how Man as creative agent may work within his Field of Action, his Ring-pass-not, which is after all a very limited sphere. What constitutes a real "advance" in the scheme of evolutionary progress for the plant must be referred to one's own intuition and reactions. Certain it is, Nature will not accept all of those forms which man approves. Yet no effort is lost. The burning of discarded forms only releases the elemental stuff necessary for the Deva agents to incorporate it more easily into further efforts, with perhaps better results. God's Garment is being woven. It is a garment of many colours. Each one contributes his share of the work. Presently the time arrives when one's work is examined. S. Paul

referred to this "judgment" of service when he wrote to the Corinthians saying:

Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his *own* labour. For we are labourers together with God; ye are God's husbandry, God's building. . . . Every man's work shall be made manifest; for the day shall declare it. . . ."

A modification of the Key Plan (of Chapter II) now follows, showing Man as the Husband within his Vineyard. He is also in his creative capacity a Seed Manu, as was Noah when he built and furnished his seed-ark. Noah's Ark has for generations been considered a toy, suitable for children. Let us bring it back to reality as a store of biological principles, symbolized under the guise of mystery. Immediately, those wooden animals and trees become *alive* and pulsing with action. Whoever today would think of associating poor old Noah, with his family and trail of animals clean and unclean, with the spiritual awakening of man as an active co-operator with God's Plan? Things are coming out of Noah's Ark today with a new reality. It is also the open door of the Intuition. Presently, Noah is to "plant his Vineyard." Yes, some of my readers have had more than their forty days of flood and discipline. They have been tossed about by many elemental cataclysms, and at the

present moment the gods of disintegration are making my immediate environment hideous with hellish noises of gunfire, bursting land-mines and shells, zooms of planes and cries from "wailing winnies." One likes to think at this time that nothing worthy can be lost. Just as the time came when Noah descended from his Ark with all that had life on to Ararat, so the mountains of descent from the present world-cataclysm shall permit of new vineyards, new labourers, new opportunities. May we each and all be worthy. There is one essential to remember. Before Noah could escape from his "Egg Womb," he had first to remove the "covering." It is that "open vision" we must have if we are not to slip back. Having gained release, there is scope for *intelligent* and enlarged action.

Man's Causal Body is his Ark. Out of that treasure-house he can bring things both new and old. Every step on the advance path is beset with new dangers we ourselves have prepared in our ignorance. We therefore need Discrimination. Man the Magician must have *Discrimination* at each of the five points of the Pentagram. The posters in London today exhibit the slogan: "YOU HAVE BEEN WARNED." *Verb. Sap.*

THE OCCULT VINEYARD

The following symbol is intended to illustrate Occult Biological

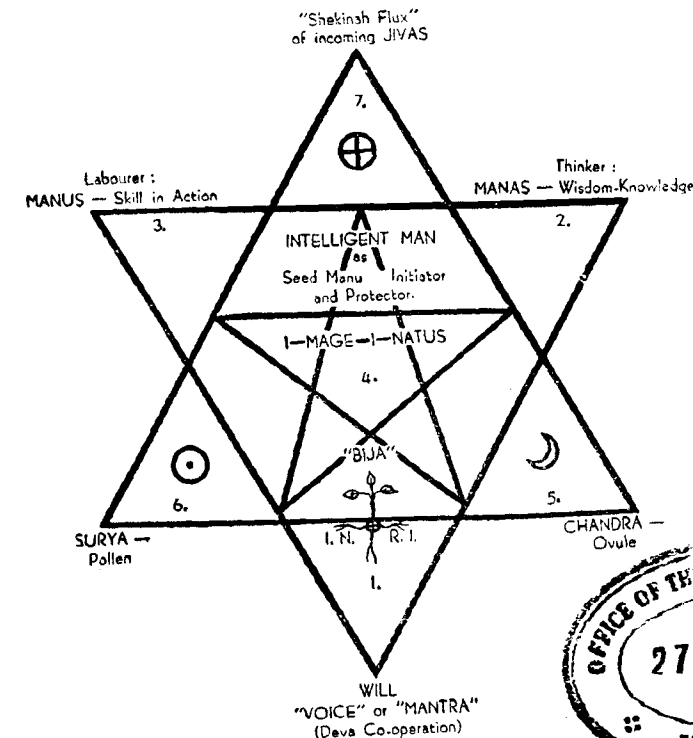
Processes by interblending Triads. Unfortunately, it is not possible to give practical working details, as each individual must enter his own "Vineyard" at the appointed hour. The Lord of the Vineyard said: "Go ye also into the Vineyard; and whatsoever is right, that shall ye receive."

Probably by the time a reader has reached this stage in the thesis, he will either have thrown down the writings in complete disgust or, being mystically minded, will wish to follow up the subject another step. For the latter it is suggested that the Upper Triad of the symbol consists of three Elements known to botanical science as Pollen, Ovule and a mysterious factor, the cause of conjunction of selected genes. The writer calls this Element the "Shekinah Spark," which may be one of the Fohatic threads. Whether scientific or not, the fundamental basis of all phenomena is the Mystery of the One-in-Three and the Three-in-One. Hence, both Unitarians and Trinitarians are correct from their own points of view.

The Lower Triad, resting on Mount Ararat, the Mountains of Descent, is of the three Creative Elements or aspects of Atma, Buddhi and Manas, working as a Triad in Unity.

In his capacity of Magician, Man takes his place in the centre of his Pentagram, the fourth point, that

TERRENE KUNDALINI



NOTES

I.N.R.I.=IAM—Water; NOUR—Fire; ROUACH—Air; IABESHAH—Earth.

Seed Manu. It is interesting to note Noah's Ark as a symbol of the process of "carrying over" from one epoch to another. Also the dimensions of the Ark are significant when applied to "Vineyard." After the Flood, Noah became a Husbandman and "planted a Vineyard" (*Genesis IX*).

The dimensions of Noah's Ark are as follows:
3×5×3 cubits. (Ciphers ignored)

3 Cubits=Upper TRIAD

5 " =MAN as PENTAGRAM of DISCRIMINATION

3 " =Lower TRIAD

Hence the Ark had "Three Stories" and it contained "ALL food that was eaten."

of synthesis. Thus Man has his five senses alert on the physical plane of action, while he is also completely in touch with the Five

Planes of his own evolutionary progress. Only to the extent that Man is completely in touch with his own sphere of creative action, can he

co-operate successfully with the co-workers of the Plan on other planes of matter. As distinctly shown in *The Universal Textbook of Religion* (Hinduism—Part III, Vol. 1), Man is a composite being enclosed in various sheaths, each sheath being related to one of the visible or invisible worlds and therefore also to its inhabitants. He is thus in touch with these worlds and in continual relations with them. Therefore, in his work as co-operator with the Plan, "he may be very much assisted in his labours by the setting up of vibrations which are in harmony with his own efforts."

Apply the teaching esoterically or occultly by all means, but unless the five points also embrace our earth, of what use is a physical body requiring physical food? Harvests of Health, Happiness and Hundreds-fold, must take the place of harvests of husks if Man is to survive as an *intelligent* entity in the Great Work.

It is possible that the ebb and flow of Kundalinī in its triple manifestation may influence the quality and quantity of fertile conjugations when associated with lunar and solar currents of electro-magnetism. Definitely, from my years of experimentation, there are influences by whatever name known or unknown. Until another theory is advanced,

I personally prefer to think that Kundalinī is the principle for which many are seeking and that it influences conjugation. Many suggestive references in ancient literature embrace the same idea under various guises. It is not all moonshine. As already advanced, two days previous to the Full Moon has been the most propitious for my own hand to pollinate, while the complementary for that of pollination is two days before the New Moon for sowing. However, there is more in it than that and the subject shall be dealt with in a chapter on "Occult Biological Principles"—"Blitz" permitting. Personally, I can rely upon my method provided the parentage is sufficiently remote to bring in "new blood," so that a good "Heredity" is linked with a robust root system. It is proposed to deal with the linking of seed "alternations" in the capsule, with the linking of "alternations" when sowing in the earth. A scientific reason for this may possibly be found in Terrene Kundalinī connecting up and running more freely when such natural alternations are available. It also appears to affect "Mutants," of which some very fine examples have been produced recently. Experiments continue under somewhat difficult conditions.

THE NOTE OF UNIFICATION

BY GEORGE S. ARUNDALE

I THINK every member of The Theosophical Society, more accurately, every Theosophist, should be a little clear as to what is really happening in these catastrophic times, so that he may prepare for the Peace in terms of what he knows about the Resurrection. Thus he may help lay the foundations of a Peace which shall cause the world to ascend into what is, for the time being, a new Heaven, a condition precedent to the world's new birth.

The note running through the Crucifixion, such as we know it at the present time of war, the Resurrection, such as we know it—or hope to know it—and the Ascension, is the Note of Unification. In all stages, in one form or in another, of the unfoldment of life, whether in the individual or whether in some wider organism, constantly is sounded the Note of Unification.

PERSONAL EPISODES

There probably is not one of us here, or elsewhere in the world, who has not had an experience of the Unity of Life. I should imagine that you ought, all of you, to be able to look back upon some episode in the past, or upon some epi-

sode now taking place, which declares to you, insistently, without any possibility of contradiction, that there is this Unity of all Life, and that you are a conscious participant in it, or that you were a conscious participant in it, even though, perhaps, the tremendous immanence of the experience may no longer be at present in your waking consciousness as it was.

I can look back, for example, upon a number of such episodes. One such happens, just now, to occur to me, namely, a time when I was in Taormina in Sicily, with Dr. Besant, Bishop Leadbeater, Krishnaji, Mr. Jinarājadāsa and others, and I was getting ready, along with others, for a change in consciousness. I remember how one morning, sitting on my balcony, I could look down, because the hotel was on a height, into an orange grove beneath; and on this particular occasion I experienced my identity—and that word conveys perhaps even more than the word *unity*—my identity with the orange trees, with all that caused them to live and move and have their being, with all the circumstances, the experiences, of their lives. I was the orange, I was the tree, I was

the soil from which the tree derived its sustenance, and as it rained, I was the rain fructifying the soil and the tree. When the gardener came into the orange grove to pluck some oranges, I was deprived, as it were, of a part of myself. There was an identity between the consciousness of the orange grove and the individual trees which caused me to be affected by every circumstance which related to them.

You may not have had that particular type of experience, but in all probability you have had one or other experience insisting on this unity, this identity, of yourself with all life, so that no distinction could be made between you and that which was outside of you. There is no particular reason why the orange grove should have had this effect upon me. I should not have thought an orange grove—or any grove of trees, or any other tree—would ordinarily be one of the quicker avenues of unfoldment of the spirit of identity.

I have had other experiences which have come largely through music, music being my particular quality of vibration. Each one of you will probably have the experience of the fundamental identity, in one way or another, according to your temperament, your outlook, according to you. Sooner or later in life you must have those experiences, for there is always a time for the adjustment of oneself, in

one's separateness, to the unity, which is so very fundamental and vital.

VICARIOUS CRUCIFIXIONS

If you can look back on some, or probably many such, experiences of that kind, when you have, as it were, lost yourself in the Unity of Life, or have found yourself in the Unity of Life, now is the time to apply them to the war which is going on, so that at such a time as this you may enter into the essential spirit of the war, and not only derive enormous strength and wisdom and love from the identification, but also cause yourself to be a channel for the helping of the world in its present condition of Crucifixion.

No member of The Theosophical Society should lead an isolated life at such a time as this. There is every incentive for every one of us to lead a universal life far more than a particular life; a universal life, not in the sense of being infinitely sorry for others, not in the sense of joining in a general depression at any moment, not in the sense of thinking how terrible, how horrible, everything is, but in a sense of identifying oneself, in all the circumstances of the war, with the Will of God, without which there could be no happening of any kind.

But an individual, in order to be able to do this, must rise above himself. It must be impossible for him to be overwhelmed by any

circumstances of the war, however horrible and terrible they may be. He must rise above them, and being above them, he then can become a channel for the blessing which is necessary for the gradual ceasing of the war, for its mutation into a Peace.

There is a splendid opportunity for every one of us to enter vicariously, or even personally, into the Crucifixions now taking place, so as ourselves to enter into the spirit of them and thereby not only to expand our own consciousness, but also to give tremendous assistance to those who may be the actual sufferers under a Crucifixion which may seem to them, more or less, for the time being, unending.

COURAGE AND RESURRECTION

As I think of the horrors of the war, of the terrible bombing and of the frightful atrocities which are taking place, I try to do two things. First, to do that which is the supreme duty of every helper of whatever kind, namely, to give courage so that the power of endurance becomes intensified; and second, to foster in all concerned a sense of the Resurrection which must follow all Crucifixions, of no matter what intensity.

I go to Poland, for example, and without dealing with individual cases, I spread abroad in great waves of fire the spirit of courage,

burning up the fearfulness, of whatever nature the fearfulness may be, and at the same time, causing to brood over the stricken people the spirit of the Resurrection and all that the Resurrection means.

I think there is no greater service that we, all of us who are invisible helpers, can render than to take the people exactly where they are—not so much to try to intellectualize them out of their despondency, not so much to try to persuade them, to argue with them, to put another point of view to them, but to enter into them and intensify, where necessary to arouse, a spirit of courage which shall help them more and more to face the sufferings which have come to them within the Law of the Love and the Justice of Life.

I do not try any metaphysical activities, I do not try to argue with the people with whom I come into contact. All that can come at any time. There is nothing more needed in the world by anybody, by us, for the matter of that, than the spirit of courage.

It is a poor kind of life we lead if it does not make new demands upon the quality of courage which is one of the finest of all qualities. If you wonder whether you are living a somewhat vegetable life, a life which has little virility about it and much more lethargy, take the opportunity to see how often the occasions for courage arise.

The more you grow, the higher in evolution you are able to ascend, the more will there be the need for the courage which will enable you to go on and on, despite all the circumstances that might make you feel that life is not worth living.

I know I can render no greater service to my Polish brethren, lacerated as they are, to my French brethren, lacerated as they are, to my British brethren, lacerated as they are at the present time, than to stand in their midst, a very incarnation of courage, not drawing merely upon the little, tiny amount of courage I may have, but invoking from the Lords of Courage, who are the Lords of other great virtues no less, that spirit of courage which, in its essential nature, is perfect confidence in the Law.

I feel that every night I can do work of that kind, and gradually, by going to the same place night after night—one chooses one's place according to what little knowledge one may have of the country, and I should choose alternately Glastonbury and Stonehenge, so far as Britain is concerned, as I would choose Kraków, or rather, a place close to Kraków, in Poland—create such a reservoir of the power which one desires to disperse throughout the land, with which one desires to irrigate all the land, that one can do incalculable good.

Of course, each person may look upon the situation and feel there

is some special quality, rather than courage, which is more his line to bestow upon the people. So far as I am concerned it is courage everywhere and at all times with, in the foreground, the whole idea of the nature of the Resurrection, which is a veritable kingship at its own particular level of evolution, leading to an Ascension into a new birth when the time comes.

THE FELLOWSHIP OF THE RISHIS

I use two little passages from our Liberal Catholic Liturgy. Each person uses what happens to suit him best. These two little passages give me, as it were, the note I find the most convenient to sound. Each person has his own technique, is animated by his own peculiar motif. The two passages are taken from the Baptism service, the first giving the whole idea of reception into the fellowship of Christ's Church, which means, of course, reception into the fellowship of the Rishis, the Saints, the Saviours of the world. It helps me to evoke the spirit of courage, as I feel I am helping the particular country concerned—it may be Poland, it may be Holland, Belgium, France, Norway, any country—if I feel that I am drawing them, in the case of these comparatively Christian countries, within the fellowship of Christ's Church.

Now, while I may by Christ signify to them the idea of the

Master Jesus, I fortify and strengthen and illumine that conception by the background I give to it, namely, the "Anointed." From that point of view, I receive Poland—and perhaps in a certain sense, having a priestly capacity, there is some justification in the idea of receiving—I receive Poland into the fellowship of the Church of the Anointed, the Church, of course, being the great organism, the great Hierarchy of those who have become Anointed with the Unity of God. So do I, as I thus try to receive them—or cause them to be received—use the second of those baptismal phrases, "Come into the Temple of God, that thou mayest have part with Christ unto Life Eternal."

Those are mantrams, of course, and I am thinking of them in connection with the western world. It is of vital importance that we should do the same for India, only in terms that are appropriate to India. We must see to it that India is more and more received into the fellowship of the Rishis, of those who are Anointed of God, and we must be saying, each one of us, individually, every day as in a mantram: "Come into the Temple of God"—if you so choose to use the word—"Come into the Temple of the Universal Life, of the Brotherhood of all Life, that thou mayest have part with the Masters, with the Rishis, unto Life Eternal."

I cannot tell you how vital such an individual activity can be for every Hindu, Muslim, Parsi, Buddhist, Christian in this country. I do not think many of our Indian brethren are sufficiently seized of their responsibility to their Motherland. If they are members of The Theosophical Society, they should use all their power to influence India, to draw her more and more closely into the fellowship of the Rishis, to summon her effectively, with a voice that must be heard, to "enter into the Temple of God," of the Brotherhood of Life, so that there will be a unification of India with the essential Unity of Life.

Our peculiar faculty as Theosophists gives us this tremendous opportunity, and I think we ought to utilize it. I am particularly anxious, for example, that in Hinduism the spirit of this should be discovered in the Scriptures, and, as it were, a little ceremonial of the smallest kind be arranged, so that those who care to use it can use it, though, of course, those who do not care to use ceremonial need not use it. There are so many ways in which one can achieve the same result.

THE HELP OF NATIONAL DEVAS

Then, do not forget—as I know I must not forget it as I travel over Europe to country after country which is stricken—the vital importance of allying, and allying again

and again, that country to the angelic influences which are so tremendously potent at such a time as this. Just as in the Christian baptismal service we summon the angels, one of them to go before the newly baptized individual and the other to follow after him, as we might say, a bodyguard—apart from any angelic assistance he may have as a result of his association with angels from time immemorial—so can the same be done with every country.

Each country has its National Deva attendant upon it. The National Deva of India can be enormously helped in His extremely difficult work if we think of Him and seek to relate India more closely to Him, even though inevitably, to a large extent, unconsciously so far as the nation, races and the masses of the people are concerned. The National Deva of India is concerned with, takes the most intimate interest in, everything that affects this enormous country, and takes the closest interest in anyone who offers himself as a servant of the Motherland and places himself at the disposal of the great ruling Rishi of India, and equally at the disposal of the National Deva of the country.

The invocation I have mentioned is of particular value in those stricken countries where the National Deva has to work very hard to keep alive in the people their spirit, their traditions, their splendid past

and purpose, all that is great in them. That is, in a quite substantial measure, the work of a National Deva, and we can help, for he always wants the quality of courage spread abroad among His people.

ANOTHER TECHNIQUE

I have tried to do something else to help, but I am not at all clear whether I do it, because it is beyond my powers, from one point of view, as all of this is. But at such times as these, one tries to do more than is normally possible, by doing all these things in the best way he can. I try to do something which, perhaps, I do not succeed in doing at all, namely, to have an intuition as to where the great chakras of the nation are, to open them constantly to receive vivification from the great Sources from which each chakra is vivified, and to which each chakra is attached, and then, as it were, to make them vessels, as they have become filled with the life which is peculiarly theirs, and to cause them to irrigate the nation, the world, to which they belong, to revolve with tremendously increased creative power.

THE SPIRIT OF RESURRECTION

It is of the utmost value to such work as this that there has come about in Britain very definitely a sensible measure of the spiritualization of the people; they are

nore religious than they have ever been. That, of course, helps enormously. It is with such intention that I try, in all the leaflets and pamphlets I issue in connection with the war, to stress the religious spirit, the idea of God, as being two conceptions which are appropriate to the people at the particular evolution which most peoples have reached.

I could not write any pamphlet, any leaflet, which has not some throbbing of the spirit of God, which has not some throbbing of the spirit of religion in the highest sense in which I may be able to express it.

My purpose is to help the people where the people are, to have a somewhat wider conception than the conception that normally is theirs. I must always bear that principle in mind and help, if possible, each where he is. I do not expect them to have the conceptions I have, any more than our conceptions may be the conceptions of the Masters. The highest, noblest, truest conceptions that you or I may have are conceptions which would mean very little, are childish, so far as the Masters are concerned.

Similarly, our great conceptions, however true they may be, may have little real meaning to the people who belong to a world of conceptions different from the conceptions appropriate to the world in

which, for the moment, you and I happen to live. I must help the people where they are. If they are atheists, I must help them to have the highest atheism; if they are narrow, orthodox, I must not try to take them away from their faith, I must try to broaden their outlook so that it becomes less narrow, less rigid. I must never take away from the people all that means most to them of whatever nature it may be.

If I am wise, if I am in any sense a member of the family of the Resurrection, I shall be able to worship with everybody in his own Temple, to give honour to that which he worships, even though I am not always able to follow him in the actual modes of worship itself.

All this, of course, is a matter of technique for the work of the invisible helper, who must be busy nowadays in helping, with all the awakened power which a knowledge of Theosophy confers upon him, every single land, whether it be his or any others.

I do most earnestly hope that those whose first concern, for the most part, is India, will endeavour to dedicate themselves to her awakening in these inner ways, even more than in any outer way. I do hope that you will not forget the countries which are bearing the brunt of the actual physical battle, and that you will go about among

them, giving them whatever may seem to you to be that which you can give most purely and most beautifully and most valuably, as I will give a spirit of courage as my main contribution.

Then I shall endeavour to stimulate the spirit of the Resurrection which I shall not formulate, because I shall want everybody to have his own conception of the Resurrection. I shall endeavour to stimulate the spirit, the theme, the idea of Resurrection so that if he can he may gain a clearer conception; but if he cannot, perhaps I can enable him to gain that kind of conception which will probably

be most accessible to his understanding.

It sums itself up in this way: We Theosophists must be ceaselessly busy in helping every country, every people, every individual where the country, where the people, where the individual may be, giving to them that which will help them to take the next step on their Path; and in order to do that, ourselves to become channels, not only channels generally between the Hierarchy and the particular individual or country or people with which we may be concerned, but also between the presiding Angel or Deva of the country and the country itself.

A Gnostic Hymn

Listen to me, my brothers :
If I suffer,
It is I who choose to suffer.
Whilst I was dreaming,
I thought that a God had created me,
And had set me upon this earth,
And had forced me to live,
And had forced me to suffer :
But when I awoke
I knew that I was a God,
That I of my own will had come into being,
That I had chosen to suffer and to enjoy,
That I had chosen to know evil
And to know good.

I lived in a garden of happiness :
Many trees grew therein,
And I ate of the fruit of the trees,
And the fruit was delightful to taste,
But I tasted not the forbidden fruit.
Lest I should lose my happiness.

I ate of the fruit one day,
Love tempted me :
Two eyes, of wisdom and compassion,
Opened within my being.
Then I laid my glory by,
And I was found in the form of a man,
And they crucified me on the tree
Of which I had eaten.
I humbled myself.
I became obedient to the death of the cross.

Then I rose in the might of my love
Like the dawn from the depth of the sea,
And the stars broke into song,
And the wild blossoms of earth awoke and
were glad,
And the orphan was comforted.

GORDON CHAPMAN

COW-WORSHIP AND AHIMSA

BY ARYA ASANGA

ONE day, on my recent tour through the Northern parts of India, I was a deeply interested listener to an animated conversation around the tea-table of one of my Indian hostesses, regarding the manifold differences in beliefs, customs, prejudices, religious observances, taboos, languages, holy scriptures, social divisions, etc., etc., that broke up India's unity into a thousand glittering fragments of every colour, shade and tint. Until one speaker claimed for the Hindu community throughout all India, of whatever caste or race or creed, or any other faction, at least one common interest that bound them all together—the worship of the cow, laid down by divine commandment in the holy texts, and in a thousand ways depicted in Indian art and literature. There exists probably no more poetic and idyllic expression and example of this worship than in the story of King Dilipah, the devoted servitor of the celestial cow Nandinī, as told by India's greatest poet, Kālidāsa, in the *Raghuvamsha*.

स्थितः स्थितामुच्चलितः प्रयातां

निषेदुषीमासनबंधधीरः ।

जलामिलाषी जलमाहदानां

छायेव तां भूपतिरन्वगच्छत् ॥

Stopping as she stopped, and moving with her as she moved along,
Sitting down to guard her when she sat her down the trees among,
Drinking water only after
she had had her fill of drink,
Even like her constant shadow
followed her the faithful kind.¹

Such was the poet's vision, and a most ideal vision it was. But what of the reality and the present day? Contrast Kālidāsa's lovely picture of unobtrusive service with Gandhiji's scathing criticism of the present-day deformities to which the cow-worship has degenerated.

We catch her by the tail, and sanctify our eyes with its sacred touch. We regard even her urine as sacred and full of medicinal value and drink it. Alas, the poor cow is innocent of all this worship, and so our worship is lost on her. It even scares her. When it scares her, she answers our attentions with a kick; when she is not scared, she suffers us. Those who claim to protect the cow, betray a criminal ignorance of the real method of protecting her and her progeny. Those who claim to worship the cow, cruelly ill-treat the bullocks.

This was spoken at a recent meeting of the Go-seva Sangha, the Society for the Service of the

¹ I quote the free rendering of Mahadeva Desai, the devoted servitor of Gandhiji, in the *Harijan*, 15-2-1942.

Cow. And another great worker for the uplift of India, Shrimati Perinben Captain, when asked to attend the meeting, answered :

None of this travesty of worship for me. I might attend when you have put it on a rational footing, and shown by concrete work that the Hindus really care for the cow. And if you will protect the cow, why not the horse and the dog too—both of them equally noble ?¹

Still another indefatigable worker, Kakasaheb Kalelkar, claimed that it was the cow who had taught us Indians non-violence.²

When I was reading all this, it reminded me of another incident of my Northern tour, only a few days after the tea-table conversation mentioned above, and which for that reason probably made such an impression upon me that I am now taking up the pen to put it on record, for its objective lesson that blind faith and letter-worship of so-called divine commandments in holy scriptures are of no avail, without understanding and heart-worship. Has the cow-worship really taught us Ahimsā, compassion, non-violence? Or has it on the other hand hardened our hearts, because understanding—which is of the heart!—has not accompanied our faith, because we were bound by the letter, and did not look beyond it? That is the danger of divine

¹ *Harijan*, 8-2-1942.

² *Harijan*, 15-2-1942.

commandments, revelations, holy texts, imposed upon our minds by an authority from without.

If real compassion for our foster-mother the cow had filled our hearts, if she really had taught us non-violence, how could we then have maltreated so shamelessly her spouse, the bullock, without whom she herself would not be, to say nothing of all other living beings, horse and dog, bird and fish, and our own human kind? With the same logic we might say that the bullock has taught us violence, as the cow non-violence. Both statements are evidently equally fallacious. Violence and non-violence come from our own depraved or softened hearts. And we are apt to forget this when listening only to the outer commandment, and not to the promptings of our inner being.

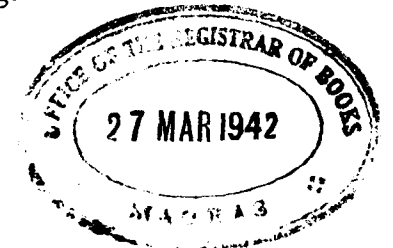
But enough of this. Now to the incident announced. Still in Delhi, I visited in the environments the workshop of a famous institution where boys of the depressed classes were taught several handicrafts, among which all kinds of leather-work. The first thing I saw was a show-case with shoes, sandals and other articles, above which was written in big showy letters "Ahimsā-leather." And I was vouchsafed the explanation, though I knew it already, that this was leather from cattle that had died a natural death, at least had not been

slaughtered or killed intentionally. The leather was therefore free from the stain of *himsā*, that is, from harm done to living beings. While this explanation was being given, my eye fell upon another case, fronting the first, placed against the opposite wall, and full of leather-wares, purses, lady's bags, book-covers, cushions, and so on, but above which there was no display of its being "harmless leather." I pointed to it and asked: "What about that?" The answer was, and mind, I quote as literally as I can: "Oh, that is only goat's leather; that does not count."

Whereby it was revealed to me that the speaker's heart was innocent of Ahimsā, that it was only the outer commandment to hold the cow sacred which was blindly followed. Suppose that man is reborn after this life in another race, which has no such commandment for its members, then there is no doubt at all

that he will have no scruples to slaughter cows, by the thousand if need be. Suppose on the other hand that the man, instead of blind worship for the cow, had been taught real Ahimsā, and that his heart had actually been touched and filled with such compassion, then there is equally no doubt at all that under any circumstance, in whatever faith or clime he may be reborn after this life, with or without divine commandment, he will not kill or harm any living creature, whether cow or goat, horse or dog, human being or poisonous reptile.

That is the difference between on the one hand blind faith in revealed or supernatural religion, and its un-understood or misunderstood commandments, all which drugs the mind into a false sense of right and wrong, and on the other hand a life of understanding and constant, watchful heart-searching.



A man's natural disposition, from which his virtues arise, is his most precious ornament—courtesy of a noble man; gentleness of speech of a hero; calmness of knowledge, and reverence of sacred learning. The highest ornament of wealth is liberality towards worthy objects; the highest ornament of the ascetic is abstinence from wrath; the highest ornament of princes is mercy; and the highest ornament of justice is freedom from corruption.

THE HOLY WRIT OF THE HOLY PROPHET MUHAMMAD

BY TEJUMAL KALACHAND, B.A., LL.B.

IN the sixth century when the Holy Prophet Muhammad appeared on this phenomenal plane, the wild and savage Arabs were divided into various warring sects. Each sect recognized its own prophet and considered him superior to the prophets of the other sects. They believed in plurality of gods. They worshipped the stars and many natural objects as individual gods and not as symbols of one God. They made pilgrimage to Mecca every year during the month of Ramzan, and worshipped the Black Stone still kept in a building called Kaaba, but merely for show and not with their mind fixed on God. They practised all sorts of insincere idolatry. They dwelt in vain argumentative theologies, hearsay formulæ and old traditions. But none among them knew the Sacred Mystery of Existence, the relationship of real (Existent) God to real-unreal (Existent-non-existent) universe, the grand truth that God was the sole Reality, and that this entire solid-seeming universe was an illusion.

Up to the age of forty years Muhammad led an honest, truthful

and moral life. In him there was no fault, but he was ignorant of the relationship of God and the universe. He considered himself separate from God, the universe, and his relations and friends. In his fortieth year he meditated on the sacred questions: "What am I? What is God and the universe in which I live? What is life and death?" No one among the Arabs could answer these questions. The Holy Teacher, the Angel Gabriel, met him "face to face, eye to eye, heart to heart," and divulged to him the Open Secret, open to all but seen almost by none. The Angel transfigured himself into a Being of Divine Light, and revealed to him God, the Divine Light, as He was in full splendour. Muhammad's body and soul were blended and became of one colour (Light). He realized that he was all light from top to toe. He realized his identity with God and said: "In my existence there is nothing but God." He saw that everything was God and nothing but God, and said: "We saw no other thing but God in it." He realized the grand truth that God

was the sole Reality. He then asserted: "At last I have found myself"; and declared: "There is no God (non-existence) but God, and Muhammad is messenger of God."

Upon this Holy Writ of Islam are based the two cardinal doctrines of Unity of God, technically called *Vahdaniat*, and of "Messenger-ship of the Holy Prophet Muhammad," technically called *Rasalat*, explaining the relationship of (existing) God and (existing-non-existing) universe, real before realization and unreal after realization, real to the spiritually ignorant and unreal to the spiritually wise.

1. VAHDANIAT¹

This is based upon the first part of the Holy Writ, popularly translated as "There are no gods but one God," advocating belief in one God as distinguished from belief in many gods, without reference to the question whether the universe is real or unreal. The various gods in whom the Arabs, before the advent of the Holy Prophet, believed were in truth only names of one God in different aspects. The various objects of the universe, though worshipped as individual gods by the Arabs, were only symbols of one God. Monotheism, pantheism and idealism all advocate belief in one God.

¹ Unity.

Theism or monotheism (as distinguished from polytheism) assumes that the entire universe has real existence, that the entire universe is created by one God out of nothing, *i.e.*, nothing or no material, *i.e.*, out of Himself. He is therefore both the efficient and the material cause of the universe. He created the entire universe out of part of Himself. God, soul and body are assumed as three distinct entities. The Soul is immortal but the body is mortal. God the Creator is assumed as different from the perishable universe created by Him. Theism is thus based on the duality of God and the universe. But theism also advocates that God alone existed before creation, that He alone will exist after dissolution of the universe, that the entire universe will disappear, and that all things will be dissolved and melted into God, as said in the Holy Koran:

At the last day the earth, the great rock, mountains, shall dissipate themselves like cloud. They shall disappear like vapour. The whole earth shall go spinning, whirl itself off unto rocks, vanish in the Inane. Allah withdraws His hands from it and it ceases to be.

Everything perishes except God's face.

Verily they ask, "What is the end?" and the answer is, "The return to the beginning."

All things return to the origin.

To Him we must return.

He produceth a creature and then causeth it to return again.

Pantheism assumes that the universe has real existence, but it is nothing but God. It identifies everything with God. God is in all things uninterruptedly. The whole of God is in every part. The universe exists, but not as it appears to be. It is different though the same. Everywhere is God the Divine Light, so the universe is literally divine, full of light, and imperishable; and this body is also literally divine, full of light, and immortal. God is identical with the universe, man, soul and body. As the Prophet Muhammad has said:

Everything is Allah; *i.e.*, all is God. God fills everywhere. God faces everything. God comprises everything. God in everything is present. For Creator and created are of the same origin. God is the beginning and the end, concealed and revealed.

Verily man is made in the image of his Maker.

Verily God created the son of Adam (man) after His own likeness.

Man is the secret of God and God is the secret of man.

He who knew his breath knew God. He who cannot know himself cannot know his Lord. God said for the slave, "He is I, I indeed am He."

God will say to man on the Day of Judgment, "O man, I was poor but you did not help me. I was sick but you did not nurse me." Man will say, "Almighty, how couldst thou be poor and sick?" God's reply is, "Was not so-and-so, your kith and kin, an embodi-

ment of Me, in need of such help which you refused him? If you had only helped him you would have found Me in Him."

Pantheism therefore identifies the entire universe and man with God, and is based on the doctrine of identity of God and the universe and man.

Idealism or pure Islam, or Sufism, asserts that God is the sole Reality, and that this solid-seeming universe or body is mere appearance, shadow, show or reflection of God. This universe is not God as in pantheism, but is a mere illusion and has no existence. From an idealistic point of view the entire universe, soul and body, time and space, the Law of Action and Reaction, causation, birth and death, the material sensuous paradise, the horrible flaming hell, the great Day of Judgment, all this is an illusion. Idealism therefore denies the existence of a manifold universe and of everything else besides God. The Prophet Muhammad has said:

There is nothing but Allah in both the worlds.

There is only God.

O Lord, there is no other save the Eternal.

It is said in the Holy Koran that the Angel Gabriel took the Holy Prophet Muhammad out of his bed one morning to show him all things in the seven heavens. The Prophet took note of all the things and had 90,000 conferences with God.

He was then brought back to his bed. All this was transacted while he was asleep in bed. The Holy Prophet on his return found that his bed was still warm and that he had left it only for an instant. This shows that time and space are illusory.

The Prophet Muhammad has described in the Holy Koran the pure presence of God as the highest Heaven, all other heavens described therein being illusory from the idealistic point of view.

Idealism is therefore based on the doctrine of the unity of one God alone, and none and nothing besides Him.

The above Writ is translated in a different sense by the theists, pantheists and idealists. The theists assume that the universe was created by one God, as "There are no gods but one God," advocating belief in one God as distinguished from that in many gods. The pantheists identify the entire universe with one God as "There is no God but God," meaning that everything is God. The idealists deny the existence of everything except God, as "There is no God (non-existence) but God, *i.e.*, save God there is no existence, *i.e.*, God is the sole Reality.

In truth there is no difference between theism based on the duality of God and the universe, pantheism based on the identity of God and the universe, and idealism based

on the unity of God or one God alone. They are only three ways of looking at the same truth from different points of view. If God is in all things, in every part, everything is God and nothing but God. If everything is God, if everything absolutely merges, dissolves and melts into God, if everything absolutely surrenders to God within and without, the thing itself has no existence and God is the sole Reality. This absolute surrender to God, and annihilation of the universe, is Islam. Theism, pantheism and idealism are only three stages which do not contradict one another, but necessitate one another. In all the above three stages there is a gradual working of the human mind towards a higher ideal, till everything is merged in the wonderful unity which is reached in idealism.

The Holy Writ, therefore, in the final sense means: "There is but one Allah, the sole Reality."

How is the identity of God with the universe to be realized? How is the grand truth that God is the sole Reality to be realized? This is answered by the second part of the Holy Writ.

II. RASALAT¹

This is based on the second part of the Holy Writ, which means that Muhammad was the messenger

¹ Messengership of the Prophet Muhammad.

of God who bore the Divine Message conveyed by the first part of the Holy Writ that God is the sole Reality; for divulging to men the Open Secret, revealed to him by Divine Providence. He was an intermediary between God and men, for he transfigured himself into God the Divine Light before his worthy disciples, in order that they might obtain a beatific vision of God in full splendour, in order that they might realize their identity with God and surrender their selves to Him absolutely, within and without, that the entire universe might be merged and melted into Him and cease to exist: all this to realize the grand truth that God was the sole Reality. Muhammad has said:

He who saw Me (inward Me, the Divine Spirit) verily saw God.

I am a polished mirror, let Hindus and Turks see the Light of God (Divine Spirit).

I am in your breath, wherefore do you not see Me?

O Soul, look to the face of God as to how He shadowed forth Himself.

Choose the insight of the true believer, for truly he sees by the Light of God.

He taught them that while performing duties according to Shariat they should do good, virtuous and charitable acts, perform rigorous fast, offer prayers five times a day, and make a pilgrimage to Mecca in the month of Ramzan; that they should, by means of constant

thought of Allah Akbar (Great God), Noor Akbar Noor Ali (Great Light), Kalma Pak (pure Holy Word shining in their immaterial hearts where God was most manifest) realize their identity with God and be blended with Him and return to the Origin. "Fast and prayers are good, but that understanding by means of which you see God is distinct" (Shah Abdul Latif, a Sufi poet of Sind). He taught them that such identity could be realized by means of such vision with the aid of any living perfect teacher, and he said: "We make no distinction between the Prophets, but let each one follow his teacher."

What is meant by the expression "Messenger of God" involves consideration of the following three questions: (1) Was Muhammad man or God? (2) Was he Prophet or Saint? (3) Was he one of the messengers of God or the only messenger of God?

MAN OR GOD?

Whether Muhammad was man or God depends upon the form he assumed and the world's reception of him. Shri Krishna had openly declared that he was God, for men were prepared to receive him as God. He lived among them as God and was recognized as such. Lord Jesus Christ had spoken of outward and inward states of man. In his outward state of separation from God he called himself a son

of man, born of human father and mother. In his inward state of identification with God he called himself the Son of God, the Father in Heaven, identical with Him, and declared that he was born only of the Father in Heaven, or of the celestial Virgin Mary. Time and place did not justify him in openly declaring before the masses that he was God. He was condemned to death and crucified for having been declared the King of Kings. But he rose from the grave with his original mirage-like body to give convincing proof to mankind that he was God incarnate who could not be killed, and what was crucified was only a semblance. In the same manner Guru Nanak in his outward state called himself a servant of God, for time and place did not justify him in openly declaring that he was God, yet in his inward state he declared that there was no difference between God and God's servant. When he breathed his last his body, which was under a sheet, had disappeared. This phenomenon gave convincing proof that he was God incarnate; what had disappeared under the sheet was only a semblance, a mirage. In the same manner Muhammad could not openly declare that he was God. For time and place did not justify him in doing so. He was persecuted for having declared that he was a messenger of God, but he spoke of two states of man when

he said: "To me there are two states, in the first (inward) state God is I, and I am He. In the second (outward) state He is He and I am I." Thus the Prophet declared that in his inward state he was God, and in his outward state he was man; therefore, dual in nature, both man and God at one and the same time. In his inward state of identity with God, Muhammad declared to his select disciples:

I am Arab without Ain, *i.e.*, Rab, which means God.

There is no distinction between me and God.

I saw God. He said, "Who art thou?" I said, "Thou."

God said to me, "Thy tongue, thine ear, thine eye, am I."

In my existence there is no other thing but God.

To the light (God) have I reached, in the light (God) I live.

So Muhammad was God-man or man-God, both God and man at one and the same time, like Lord Jesus Christ or Guru Nanak.

PROPHET OR SAINT?

I have said above that everything is in reality God, but man is the highest expression of God, for God is most manifest in the human egg-shaped immaterial heart; the Holy Prophet has said:

God who is greater than heaven and earth is contained in the heart of the believer.

The hearts of believers are the thrones of God.

As the material sun is everywhere present, but is exactly reflected in a pot of water, so God is everywhere present but He is exactly reflected in the human heart. At all times the Divine Light burns in it and visibly shines in it. There is no difference between a spiritually wise man and a spiritually ignorant man; both are identical with God, except that the former is conscious of his identity with God and the latter is not. There is also no difference between the saint and the prophet, for both are conscious of their identity with God; both have realized the grand truth that God is the sole Reality; both have penetrated into the Open Secret, the Sacred Mystery of God and the Universe, which lies everywhere, which lies at the bottom of appearance, the Inner Fact of things; both look through shows of things into things; both see the essential point of all things and leave all the rest as superfluous; both are in direct communion with God; both are literally living lights. The difference between the saint and the prophet is that while the former moves in calm times and enlightens daily life, the latter appears on the phenomenal plane when irreligion prevails, when the world is in disaster and is in need of warriors to fight against existing evils and idolatry and save hu-

manity; the former has equable radiance, the latter has awful splendour; the former initiates deserving disciples and points out the path to them for reaching the goal, the latter makes them realize their identity with God by a mere penetrating and dazzling glance, or by some other mysterious process in the twinkling of an eye. The Prophet Muhammad united the warring sects of Arabs into one united nation. He denounced idolatry and worship of many Gods, and converted idol-worshippers of Arabia into idealists not by force or compulsion, but by persuasion, by a mere glance, by divulging the Open Secret to deserving Arabs. He said:

There is no compulsion in religion. We are aware of what they (Arabs) say. But do not force them to accept anything, expound the Koran before them, and its merit is bound to appeal to them.

Muhammad was therefore the Prophet, and not a Saint.

THE ONLY ONE OR ONE OF THEM?

Considered historically and exoterically Muhammad was the one man in the whole of Arabia, in the sixth century, where and when he promulgated the writ that he was the messenger of God, to whom the Open Secret had been revealed by God Himself, and who alone could make the Arabs of that period realize their identity with

God. So he was the only living Messenger of God in Arabia then. But irrespective of time and place he was one of the messengers of God, who appeared on earth to make men realize their identity with God. The Prophet himself has recognized the existence of other Prophets, for he has said: "We make no distinction between Prophets."

Considered mystically and esoterically, Muhammad was the word incarnate in flesh, the divine spirit

who has existed from eternity and is the indwelling God in the heart of every one. As it is only by means of obtaining a beatific vision of the living Word that the identity of God with the entire universe can be realized, so the mystic Muhammad, the mystic Christ, the only begotten or unique son of God, the mystic Nanak, the only eternal servant of God living in the immaterial heart of every one, is the only messenger of God, the only Messiah, the only Redeemer.

A THEOSOPHICAL ENCYCLOPÆDIA

[Mr. J. L. Davidge, of the Research Department, Adyar, writes the following under date 17 February 1942.]

IN the Research Department we are planning an *Encyclopædia Theosophica* which shall contain the essentials of Theosophy as set forth in our classic literature—an authentic work of reference to stand in Theosophical libraries and in public and university libraries with the best encyclopædias of the different nations. It can be made a herald of Theosophy to the new World Order. Such a work must be ample and dignified, adequate to our magnificent philosophy—the greatness of Theosophy must shine out of it—and worthy of the Masters who stand behind our Society and who, we hope, will

give Their blessing to this undertaking.

The *Encyclopædia Theosophica* will sum up the whole of Theosophy and present it in right perspective, from *The Secret Doctrine*, which is the bedrock of our system, till today, with intervening modifications and developments. And so far from being merely an academic reference book, it must be a dynamic presentation, a live teaching of Theosophy from which Theosophists themselves, students and lecturers, may draw material.

We shall collect material under the headings given in the three Objects—Brotherhood, religion,

science, philosophy, art, occultism, adding articles on great philosophers and forerunners of Theosophy, visionaries of the new age, and Authors and Executives of the Plan, including the Members of the Inner Government. Also an additional section of biographies of Theosophists of special importance from the inauguration in 1875. The whole work is being planned on modern lines of encyclopædia-building.

I estimate that about one-fourth of the *Encyclopædia* will consist of articles already extant in our classic literature, in books and journals. Another fourth may be compiled in the office from the same sources. For the remaining two-fourths we must invite the best writers in The Society, contemporary specialists, to contribute fresh articles. But this is only a tentative idea.

The *Encyclopædia* should be illustrated with the most telling pictures and diagrams in our literature, for example the Rishi Agastya's diagram at the beginning of *Man*; diagrams from *The Secret Doctrine*; some of Bishop Leadbeater's plates in colour of chakras, thought-forms, auras, planes of nature; some of Mr. Jinarājadāsa's diagrams of the races; pictures of excavations and discoveries sub-

stantiating the esoteric teaching. All illustrations must be of the highest quality.

To produce such a work we shall need an Editorial Committee of people with vision and experience. This book, moreover, must be a world-wide effort, consonant with the universality of our Society and of Theosophy. No single individual could build a work of this scope and size within a reasonable time. Hence we must ask members the world over for their co-operation, inviting them to pool their references and bibliographies on as many subjects as possible, and however recondite. These will be classified in the Research Department.

It will be a continuous work of this Department to keep the *Encyclopædia Theosophica* up to date, abreast and in many respects ahead of modern knowledge. New editions should appear at intervals—every ten years perhaps, or every five years—incorporating new ideas and discoveries in all departments.

As Theosophy is the greatest and most profound philosophy in the world, so do I conceive a book in which that greatness will be commensurately reflected, a book which will throw a light for the builders of the new civilization.

J. L. DAVIDGE

SECCIÓN ESPAÑOLA

Con gusto, hoy reproducimos el artículo, "Unidad en la Diversidad" del querido hermano José M. Olivares, de la Argentina. No sólo su actualidad, sino su presentación, es como todo lo que él escribe sobre Teosofía, una clara exposición de nuestra filosofía.

UNIDAD EN LA DIVERSIDAD

A PESAR de ser diferentes los hombres tenemos que marchar unidos. Esta lección es la que nos está dando la vida en este momento de tribulación y desbarajuste. Sólo por la unión los problemas del hombre, de los pueblos y del mundo podrán resolverse de un modo satisfactorio.

Ni siquiera cosas tan aparentemente inconexas entre sí como el árbol, la estrella y la nube, de tan distinta naturaleza, se hallan en realidad separadas y menos habríamos de estarlo los hombres que convivimos juntos, y que no obstante ser tan diferentes unos, de otros, provenimos de un mismo origen, tenemos las mismas aspiraciones, experimentamos los mismos dolores y, sin duda alguna, alcanzaremos la misma meta.

Sólo por la unión, por la cooperación y por la, reciproca solidaridad podrá alcanzar el hombre su finalidad dentro del Plan de la Evolución que se vislumbra en la Naturaleza entera.

Los hombres forman las familias, las familias forman los pueblos, los pueblos constituyen la nación y las naciones la Humanidad: todo está encadenado y lo que afecta a cualquiera de las partes afecta necesariamente al conjunto de la Humanidad.

Por eso están en un error los pueblos y los hombres que creen que algún día podrán bastarse a sí mismos y por eso el reinado de la competencia y el monopolio, que ha traído los dolores y desastres que estamos experimentando en la actualidad, afortunadamente está cayendo estrepitosamente al suelo.

El aislamiento, la separatividad y la competencia son manifestaciones de fuerzas contrarias a la ley natural y por consiguiente violatorias de la misma Ley de la Vida; toda violación de las leyes naturales trae aparejado el dolor y la muerte. La solidaridad y la unión son la Ley de la Vida y la obediencia a ella es la dicha y la salud física y moral.

Si cada una de las células de nuestro cuerpo tirara para su lado; si no hubiera conexión y colaboración reciproca entre todos nuestros órganos y pretendiera cada uno de ellos trabajar desarmónicamente y sin el debido ritmo, dentro del maravilloso conjunto que constituye nuestro cuerpo físico, no sería posible la salud ni el bienestar del hombre sobre la tierra, ¡Y qué diferencia entre un órgano y otro! ¡Qué distintos el corazón, el estómago o el dedo del pie!

Pero unirse, no significa ser iguales, pensar lo mismo o hacer las mismas

cosas, como no son iguales ni actúan de la misma manera el sol, el aire, la electricidad y el agua. Significa trabajar en mancomún, significa colaboración, significa esfuerzos convergentes para que la Vida pueda manifestarse plenamente, siempre cambiante, siempre esplendente, siempre brillante, espontánea, hermosa. Significa que, como en una gran orquesta, cada instrumento tiene que dar su nota, no precisamente la misma que los demás, pero sí en armonía con las demás.

Después de tantos siglos de tendencias hacia el separatismo entre los hombres, la vida, está enseñando al hombre que ha llegado la hora de la unión.

Donde más se manifiesta esta tendencia hacia la unidad, es en los momentos de peligro común. Todo tiende en esos casos a unir a los hombres para una defensa común. No priman en esos momentos diferencias de raza de religión de nacionalidad. Dentro de los refugios contra los ataques aéreos, todos los refugiados se sienten hermanados ante el peligro, no importan sus diferencias ideológicas, políticas o raciales, y ni siquiera cual pueda ser el color de su piel.

Ante el peligro de la vida en juego, un sólo sentimiento prevalece: el de la salvación común. No hay tiempo ni lugar para que cada uno vea en los demás diferencias de ninguna clase. Todas se ayudan y reconfortan recíprocamente. Sólo los hombres-niños tienden a la propia salvación, si una probabilidad se les presenta, aunque para lograrla tenga que sacrificar a alguien; pero esto es una excepción que sólo la ignorancia y un gran atraso evolutivo

puede justificar; pues el peligro como el dolor común, une a los seres.

La tendencia a la unión es un hecho perfectamente comprobado en la profesión de ideales o credos entre los hombres; hay evidentemente separación, física y en el plano de la materia lo tuyo y lo mío, como el tú y el yo, son verdades positivas; pero en la profesión de un ideal religioso o político, lo tuyo y lo mío, como el tú y el yo desaparecen; lo "nuestro" y "nosotros" son los términos más corrientes. Hay todavía separatismo respecto a otros grupos: "nosotros los liberales," "vosotros los conservadores"; "nosotros los católicos" y "vosotros los evangelistas".

Esto no ocurre en el campo teosófico donde "todos somos uno" no importa a qué raza, a qué religión, a qué partido político pertenezcamos. Como Humanidad "somos uno"; como hijos de Dios, somos uno; como partes en el Universo somos una; Uno es nuestro origen y Uno debe ser seguramente nuestra meta.

Todos los dolores que está experimentando la Humanidad, tienen un sólo objetivo final: enseñarnos que en esencia Somos Uno y que la separatividad en cualquier sentido es violar la Ley de la Unidad que existe en todo lo creado. Que debe cesar la competencia entre los hombres y los pueblos, y que en medio de las diferencias, que es también ley natural, debe haber solidaridad, colaboración, y armónica convivencia humana.

Todos nos necesitamos los unos a los otros y no hay razón alguna para considerarnos unos inferiores a los otros, porque cada cosa es igualmente, necesaria y grande en su lugar.

Comprender esto, y considerarnos todos obreros en la obra magnífica de la Evolución, es la lección que nos está dando la Vida en estos momentos de prueba dolorosa que nos ha traído el imperio del egoísmo y la separatividad.

Las Ramas y Centros Teosóficos se están esforzando en demostrar en pequeño, que es posible la confraternización y la convivencia armónica de todos los hombres a pesar de sus diferencias de raza, de nacionalidad, de sexo, y de creencias políticas y religiosas. Se llaman y se consideran hermanos entre sí y tratan de vivir esa hermandad prácticamente, tolerándose recíprocamente en sus defectos y ayudándose mutuamente en sus conocimientos.

Es un hermoso ensayo, que cada teósofo trata de llevar al mundo que le

rodea, siendo él mismo un ejemplo de comprensión, de tolerancia y de armonía, que es lo que el mundo va a necesitar más en cuanto cese la tragedia que lo envuelve como consecuencia de lecciones desaprovechadas o mal aprendidas.

NOTA NECROLÓGICA

Sinceramente sentimos la desaparición, del plano físico, del estimado hermano ENRIQUE de la HOZ, Presidente del Centro de Estudios Teosóficos de la ciudad de New York. Enviamos a sus deudos nuestro sentido pésame; también, a los miembros del Centro y especialmente a los estimados Hnos. Ruperto Amaya y Fernando Diaz, Directores del Servicio Teosófico Interamericano.

LA OBRA DEL PROFESOR D. D. KANGA

"DONDE SE ENCUENTRAN LA TEOSOFÍA Y LA CIENCIA"

Esta valiosa recopilación de estudios de teósofos y científicos, que se ponen de acuerdo sobre hechos conocidos de la Sabiduría Oculta, trae sin duda mucha luz al estudiante de teosofía, al científico y a cualquiera que se preocupe por la investigación de la Verdad.

Muchos son los Centros Científicos de la India, Europa y América, que hablan muy encomiásticamente de esta obra, valioso eslabón, que sabrán aprovechar los investigadores descontentos.

Muy merecida, ha sido la entrega de la "Medalla Subba Row," que la Sociedad Teosófica tuvo a bien otorgar como premio al autor, por lo cual felicitamos muy sinceramente al Profesor Kanga.

LA BANDERA DE LA SOCIEDAD

Una nueva bandera flotó en el aire durante la Convención; su tamaño, de tres metros de ancho por cinco de largo, le daba cierto realce al Edificio Central. El color del fondo, es de un brillante amarillo anaranjado, con listas marrones, de el lado del asta; la serpiente, es de dos metros de diámetro,

de un color verde fuerte; el doble triángulo entrelazado, en azul oscuro y blanco; los otros símbolos o sean: La cruz ansata, la swastika y la palabra sagrada, en marrón.

Con cierto orgullo, contemplamos ondear nuestra bandera durante esos días.

A. T. G.

THE PASSING OF PROMINENT THEOSOPHISTS

BISHOP HOUNSFIELD

CAPT. ARTHUR GERALD HOUNSFIELD, for twenty-five years a member of the English Section, passed over in mid-October 1941. After working as priest in the Liberal Catholic Church, with a special interest in healing, he was consecrated Bishop-Auxiliary for France in 1928, and in recent years had lived at Monte Carlo. There has been a French Lodge in Monaco for many years—Espérance Lodge, founded in 1907—and there he made innumerable useful contacts with visitors wintering on the Riviera. After the collapse of France, Bishop Hounsfeld left in ill-health, leaving behind his home and possessions, and returned to England, where he lived among friends at Tunbridge Wells, until he passed on. He was just over 60.

J. L. D.

A CENTENARY

Rightly do we find centenary celebrations to the memory of Justice Mahadev Govind Ranade being held throughout the country. Justice Ranade is known to India more for his great philosophical insight and learning than for his legal accomplishments which were no less high. He was an embodiment of the spirit that has moulded the Brahmanas of India—well versed in the Vedas, keenly intellectual, full of an understanding of the philosophical import of Indian Scriptures, cultured and

refined to the core—such were the outstanding characteristics of this great and eminent Indian. He was a man of sterling character who associated spiritual life with great self-control and renunciation. Truly was he in tune with the soul of India. He represented Real India. Indeed did he make India richer by his remarkable life full of the qualities of the head and the heart.

It would be strange if such a man were not attracted to the great Theosophical ideals. For many a year he studied Theosophical literature imbibing its ideals, and on 13 January 1914 he joined the Poona Lodge of The Theosophical Society.

One of the Fire Pillars of India, he inspires us today in our task of rebuilding India on the eternal principles of her age-old past. Here is an excerpt from his writing :

"This country of ours is a true land of promise. This race of ours is the chosen race. It was not for nothing that God has showered His choicest blessings on this ancient land of Aryavarta. Above all other countries we inherit civilization and a religious and social polity have been allowed to work their own free development on the big theatre of time . . . The great religions of the world took their birth here, and now they meet again as brothers prepared to welcome a higher dispensation which will unite all, and vivify all. India alone, among all the countries of the world, has been so favoured."

CORRESPONDENCE

WHAT IS HYDROGEN ?

SIR ARTHUR EDDINGTON, O. M., F. R. S., broadcasting on *Other Worlds* from the B.B.C., on the evening of 28th December 1940, remarked that one of the principal discoveries of the last ten years in Astronomy had been that "Outside the Earth, almost everything is simply drenched with Hydrogen."

This recalls the very great importance given to Hydrogen by Mme. Blavatsky in *The Secret Doctrine*; see, for instance, Vol. II, p. 111 :

"Now what is that 'Spiritual Fire' ? In Alchemy it is Hydrogen, in general ; while in Esoteric actuality it is the emanation, or the Ray which proceeds from its Noumenon, the 'Dhyān of the First Element.' Hydrogen is *gas* only on our terrestrial plane. But even in Chemistry, Hydrogen 'would be the only existing form of matter, in our sense of the term,' and is very nearly allied to Protyle, which is our Layam. It is the father and generator, so to say, or rather the Upādhi (basis), of both Air and Water, and is 'fire, air and water,' in fact : *one* under three aspects ; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared Hydrogen to, and even identified it

with, the To On, the 'One' of the Greeks. For, as he remarks, Hydrogen is *not* water, though it generates it ; Hydrogen is not fire, though it manifests or creates it ; nor is it air, though air may be regarded as product of the union of water and fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one."

KATE SMITH

GERMANY

Dear President and Editor: I suppose it is possible to write convincing articles by quoting paragraphs from books on history, and also statements by leading men, but in deciding the value to the world generally of any nation, surely the philosophy, the motives and the acts of its people, as a whole, should be taken into account.

I think that, in the long run, each nation does get the Government best suited to its stage of evolution, and, as a Theosophist, I am convinced that individually, nationally and as a world, we reap the Karma we have previously earned, which, I believe, is finely adjusted in accordance with our inner development.

Now it seems to me that the article by Dr. Simon, in *THE THEOSOPHIST* for April 1941, in "The Peace and Reconstruction Department," throws the emphasis on the softer side of some of the German people, and appears to imply that, after this turmoil, those

good qualities should be sufficiently strong to gain the confidence of the world, and admit Germany to the council-table of the associated nations.

Surely the German people had ample opportunity of getting to know what Hitler and his satellites were, and what they were doing, during the years that have preceded this war. At any rate it was their duty to find that out, for to give power to anybody to rule over us without doing this is, to say the least, to commit a grave error.

The present Germany has grown out of the past, as the future will certainly be affected by what is happening now, and it will take a long time to get rid of it.

"Hitlerism," by all its acts, diabolical and devilish as they are, do represent the dark powers that through them are seeking to dominate the world, and I cannot see otherwise than that Germans, as a whole, have become a party to this agency.

Germany is the very bad boy in the family of nations, and must, for a long time to come, be firmly controlled, as bad boys have to be. Hitler never has sought nor accepted co-operation with any other people in the true sense, but has sacrificed every moral and humane principle in the pursuit of his diabolical plans as representative of the evil forces to whom he owns allegiance.

He knows quite well the different characteristics of the German people, both in their weakness and their strength, and particularly what will draw from them a ready response, so that he has not failed to use this insight to the full in developing his plans.

In the mass, Germans are more readily prone to follow leaders who are dominant, without regard as to whether any higher spiritual principles underlie such leadership.

The young people of Germany, after so long and severe a drilling in the Nazi technique and Nazi principles, cannot but remain a menace to the development of true peace and security among the nations, for a long time after the war.

We, who know that Karma and Re-incarnation, in their exactitude, have to be reckoned with, must realize that, following what is happening now, souls of a high order will hardly be able to incarnate in Germany, because the conditions left by the present evil forces, to which the Nazis are subservient, will certainly not attract them.

Although it may be said that we are all dualists by a consideration of both sides, often of all sides, of a problem, yet we must discriminate, and take into our counsels only those who have given proof of their real determination to co-operate in helping humanity to a higher and better state when the time arrives.

C. W. GUEST

Birmingham, England

THE SO-CALLED SVASTIKA OF THE NAZIS

In the discussion of this subject in THE THEOSOPHIST of July 1941, some unexpected points are raised to which I should like to reply. As I said, the Nazi Svastika was originally the Christian Cross known to Hitler as the hooked cross. That cross took its origin from the Greek letter *gamma*

and was actually the crest of the school Hitler attended as a boy. These facts can hardly be negated by speculation regarding prehistoric times. It is the fashion at the present time to lightly assume that things which are like one another must have a common origin.

As regards the Svastika of the East, C. W. Leadbeater gives from the Book of Dzian an interesting account of its traditional origin (*The Inner Life*, I, 138), namely, that it began with a four-armed cross, that the arms became like torches of fire, that the symbol was then made to spin clockwise, turning the flames into streamers pointing backwards, to the left. This may be so, but are we dealing with fact or surmise? Personally, I am quite prepared to believe that in the days when civilization was being slowly built up under their unceasing watchfulness and care, the Gods, or to be more modern, the Agents of God, themselves gave the world this sign to remember them by. One must not forget that the sign is above all *sacred*.

The argument that the sign might be held in any position, or might even be seen with astral vision, can be met with the undoubted fact that men have always constructed maps of countries with the North on top, the East to the right, the South at the bottom, and the West to the left. That was the way that obtained in ancient Egypt and in Greece, and obtains at the present day. Buddha's footprint had a reason underlying the fact that it was the Svastika reversed. As a footprint it was seen from the inside outwards. It was also of necessity a fixed sign like the gamma cross of Christendom.

My main argument has not been answered. A slight investigation will show that the derivation *su-astika*, and the meaning "well-being," to be found in all the dictionaries, are based on nothing else but the rules of Sandhi, and the rules of Sandhi are vitiated by a classification of vowels into two categories, long and short, without reference to the context, that is, to the way in which they are combined with consonants. We have no proper "short a" in English. Let us take the "u" in "but." Let the reader repeat as rapidly as possible the syllable "ut," and see how many he can get into ten seconds. Then let him perform the same test with the syllable "ust." He will realize that the "u" in "ust" is long by position as the vocal organs take time to adjust themselves to the "s" and "t." Otherwise, in pronouncing a long vowel away from its context, the mouth is opened a little wider, and that causes a time-lag. That species of time-lag is absent here, but the former is certainly present. The "a's" in "asti," "astika," are long, and there is room in them for the final "a" of "sva." In Sanskrit the long "a," when it is long by nature, or phonetically long, is distinguished by a vertical line, but an "a" long by position is not so distinguished. Whose fault is that? The grammarian's. And he it was who drew up the rules of Sandhi. In this matter, what he asserted was that "sva" and "astika" when combined would make the first "a" in "svastika" long. Since it is not spelt as a long "a," it cannot be one. Therefore the derivation must be something else, namely, "su" and "astika."

I might indulge in generalizations myself and add that all grammarians are non-thinkers. At any rate, I would go so far as to say that it would be illogical to take judicial notice of all the rules they frame. In this matter the rules of Sandhi have been blindly followed by Max Müller, Monier Williams, Birdwood, Burnouf and others. Waddell alone seemed to hesitate. This is easy to understand. The modern world has been drilled into subservience to educational authorities and all the so-called authorities to whom they themselves bow down in worship. The general rule is that no one who opposes them should get a hearing. It is to be hoped that The Theosophical Society will never succumb to this weakness. For the libraries of the world are glutted with books written by eclectics who read and write and reproduce and never stop to think. When they try to think, they remember that wise men remind them that new truth can only come from "metaphysic and logical deduction therefrom." What the world has yet to learn is that probable inference is the only avenue to new truth. The wise men of the present day call it "mere inference." Has anyone noticed that India House, London, has two Nazi marks of the beast emblazoned on its façade? Unless meant for Buddha's footprints, they are, as I have shown, open to criticism. E. CLEMENTS
England
23-10-1941

MR. KIRK AND THE SOCIETY'S RULES

I write this with reference to page 444 of THE THEOSOPHIST, March

1942—Mr. Kirk's article on "The T.S. Platform and Orthodox Trends."

Acceptance of a doctrineless platform and non-adherence to any particular set of views are to be the necessary legal qualifications of office-bearers and of those who will be admitted to take part in the activities of The Society and its Lodges. Is this what is to be enacted? Will not this enactment be a discrimination (*against and for*) views held by members? Is The Society's platform to be refused to doctrineful men and women, *viz.*, to those who hold any particular set of views? Will this amendment be made applicable to H.P.B. by a retrospective provision?

I request that those who will discuss this amendment in the pages of THE THEOSOPHIST and Mr. Kirk will throw light on this point.

KRISHNARAO GANESH,
Ahmednagar F.T.S.
1-3-1942

"FOR PEACE"

I have read with much interest the article entitled "For Peace" by Bhikkhu Arya Asanga in your issue for December 1941. In this letter I am not concerning myself with Bhikkhu Arya Asanga's general thesis, but only with the incident alleged to have taken place at the Besant Theosophical School which he uses to illustrate his point. I was not in active charge of the school from August to December 1941, but I was very closely in touch with whatever was happening there, and since this article appeared I have made diligent enquiries as to the facts regarding

the incident. Every one, whether in authority or not, of whom I have enquired has definitely denied the fact of the occurrence of such an event. While a lapse of time may remove many recollections from the minds of many, universal forgetfulness is uncommon, and a scene such as described in the article must have imprinted itself vividly on the memories of at least some. I am afraid Bhikkhu Arya Asanga has been misinformed.

Be this as it may. An incident is taken only to illustrate a principle. The principle of Ahimsa is one which is observed very strictly in our school, and there is no difficulty in the observance as we are all of one mind about this great truth, teachers and students alike. We have had many instances of poisonous snakes being discovered inconveniently near places of habitation, and it has been our invariable practice

to catch these and let them loose in places where there is no danger arising from their being in too close a proximity to man. I do not say, of course, that if an occasion arises when we have to choose between the life of a child and the life of a snake, there would be any doubt or hesitation as to the choice, but such a step would be taken only with the greatest regret and at no time in a spirit of exultation. I would also like to state emphatically that there is no one in the school who enjoys the sight of a kill. The truth is the extreme opposite, and we often have the spectacle of children in tears because on their way to the school they have seen some animal badly treated and have been unable to help in any fashion.

I regret that owing to a misadventure the original of this copy was lost.

K. SANKARA MENON,
Headmaster

BOOK REVIEWS

From Visible to Invisible Helping, by George S. Arundale. T.P.H., Adyar. Price 10 annas.

If ever book breathed the spirit to which it is dedicated, this is one. It is the very spirit of occultism itself, that of the apotheosis of simple common sense.

It is intriguing in its direct simplicity. Evidently to one who has practised it, invisible helping is an eminently real and practical affair. But it is a writing that abounds in paradoxes, and must be described by recounting them.

Here is a manual of training for the aspirant to service, yet its friendly

natural way of presenting the elements necessary for the work aimed at makes all things seem possible, rather than mystical and unattainable. The vista it gives is immense, yet nothing is counted too difficult. Work is to be taken in all seriousness, but the manner of its performance is to be light-hearted. The goal is a mighty level of attainment, while the road to it is the ordinary pathway of evolution.

The attractive title mirrors the attraction of the work itself. It tells the key-note of the book, the joyous declaration, "As below, so above"—that as workers display temperaments and

abilities in everyday life, in so far do they prepare for invisible helping.

The actual sense given of the reality of unseen life around is revealing. It is a book that is encouraging in this direction of approach. The use of our capacities, of our characters, the use of such qualities as imagination, the use of the things in ourselves that we can employ if we will, these are points stressed that bring confidence in their wake. When invisible helpers are so required as in our days—a statement made in clear-cut fashion—the counsels given here are the ones to be made available to those who will make ready. The book should be widely known by esotericists. —E. MARION LAVENDER.

The Soul's Growth through Reincarnation, by C. W. Leadbeater. Edited by C. Jinarājādāsa. T.P.H. Adyar, Price Re. 1-8.

In this new book dealing with the lives of Erato and Spica, we again come across that fascinating study of past lives which, in *The Lives of Alcyone*, by C. W. Leadbeater, not only held us more spell-bound than any novel, but in whose events could be traced valuable lessons of Karma and Reincarnation. To know who the characters were in this incarnation makes the lives seem more "real" to the reader, and here we find that Erato was John Varley, the landscape painter, and Spica was Miss Francesca Arundale. In the life of Spica as Miss Arundale, is a letter written to her by the Master K. H. showing His gentleness and kindness, and giving, for those who care to see, a beautiful guide to the formation of character and conduct of life. In the

Introduction to this book, Mr. Jinarājādāsa points out a new factor, the realization of which could play an important part in the bringing up of the younger generation. The explanation that Reincarnation is the road at the end of which the soul attains union with the Divine, which is also known as Liberation or Salvation, has added to it the idea that the purpose of the existence of the soul is to give some noble contribution to mankind so as to help other younger souls through these creations to see the powers of Divinity within them. In the lives of Erato, we see as the purpose of his lives Art, so that life after life he is connected in some way to that work, maybe in the future to fulfil some great position in that line influencing masses of people. Another series of lives which shows the purpose of existence is that of Alcyone, who life after life is connected with the priesthood, or in some other way is prepared to be a great Teacher of Love and Wisdom. Now if this purpose in life (through incarnations) were sought for in the young people, it might be that many errors could be avoided—for instance, people who are misfits in their position in life. Also this realization could encourage those who felt as though they were failures because they could not be perfect in their work—let them see that they will move a step nearer perfection in their next incarnation due to the effort made in this one. Let people know that there is a purpose in living and a real hope for the future.—JANE CLUMECK

The Faith of the Artist, by James H. Cousins. Kalākshetra, Adyar.

This is an inspiring book of brilliant art criticism. In a Prefatory Note the author states that the essays and lectures of which it is composed express various aspects of his thought on the "nature of the art-impulse in himself and others, and its relationship to the individual and general life, the latter including the interactions of nations." The title is that of the first chapter, which the author regards as the climax of the argument if the book is read from the scholastic, through the practical and the occult, to the spiritual aspect. Nevertheless the Faith of the Artist is also expressed in the concluding paragraph of the book, beginning, "I believe that humanity has, in universal participation in creative art-activity, the most effective means of bringing into life the sense of enlargement, the glimpse of perfection, the touch of universality, that transforms apparently insignificant things into hieroglyphs and codes of illuminating and inspiring and purifying revelation and discovery and achievement."

As is indicated by the titles of the chapters the scope of the work is wide and interesting, ranging through "Individuality, Nationality and Internationality in Art," "Practical Art," "The Place of Art in Education," "The Nature of Beauty," and "The Fulfilment of Beauty."

For those interested in the occult, the chapter on "Some Unrecognized Forces in Poetical Creation" will prove extremely fascinating and enlightening. "The Art of Symbolical Spectacle" throws new light upon, and shows in a new aspect, such symbolical processions and festivities as those of the

Dassara at Mysore, and of the Vettai and Arat processions and the dance-drama of Velakali of Travancore. In "The Expression of Beauty" the conclusion is that "Beauty is not the possession of any race or era or art-form. To understand it intellectually we must study its expression in the arts of all times and regions. But to realize it in its fullness we have to participate in the joy of art-creation." And finally to return to the title-chapter we read:

"The ultimate realization of the creative artist is that his faith, which is another term for illumination through experience, and his hope which is a synonym for his creative activity, are not philosophical or theological abstractions, but his personal, distinctive participation in the life that animates all that lives."

This is a remarkable book, not only for the originality of thought of the author, but also for its power of stimulating thought in the mind of the reader.

Two excellent indexes are appended; one general and the other an index of the Artists referred to in the text.

The lay-out, the type, the binding, all proclaim the book as a work of art itself. (The price is Rs. 2-8).

The poet-author has dedicated his work to Shrimati Rukmini Devi, President of Kalākshetra and brilliant exponent of Bhārata Nāṭya, the classical dance of Southern India.

I. M. PREST

Indian Womanhood Today, by Margaret E. Cousins, B. Mus. Kitabistan, Allahabad, India. Price Rs. 2-8.

Out of a life-experience rich in service of her fellow-women in diverse

parts of the globe, Mrs. Cousins is singularly well-equipped to assess at true values the Women's Movement in India, its origins and the factors which have contributed to its present position, as well as the nature of that position, both in strength and weakness. Especially interesting are her vignette portraits of India's women leaders, those of the Old Guard, among whom one might like to see others included, the Todays and the Tomorrows. Inevitably in this book political leadership is somewhat unduly stressed, but cultural leaders, as Shrimati Rukmini Devi, are not entirely omitted.

The triumph of women's emancipation, however, is still a little specious rather than deep, and Mrs. Cousins is too honest to deny it. She admits in Chapter III that "with all the goodwill in the world, my daily growing experience of India brings with it a daily growing knowledge that, when compared with the freedom of thought, word and action in which the women of other countries live, the women of India are far from the freedom that they need." The fact is that political emancipation, which they achieved almost too easily, amid the applause of generous men-folk who perhaps valued it for themselves too lightly, has too far outstripped in pace social emancipation, freedom from the fetters of old customs shielding themselves under the sanctions of religion. When purdah restrictions, early marriage and child-bearing and other handicaps to women's education for freedom in a modern Democracy have followed other outworn customs into the limbo of the past, Indian womanhood will for the

first time show forth fully the power, wisdom and grace which are its heritage.

H. V.

Poems—in Four Series—Author and Publisher Anonymous.

These four delicately bound and printed volumes are richly full of charm and interest to the thoughtful of poetic tastes. They reveal the mind—often the soul—of a true mystic who is also a rare scholar and a traveller. Master of pure English, the poet yet finds himself most at home in the form of Persian Quatrains. As a taste of their quality, here is one that prefaces the Second Series :

Think not the falling petals of the rose
Foretell the end to which thy Being
goes.
Since thou didst look to find it
beautiful,
In thee the FOUNT OF BEAUTY,
deathless, flows.

And at the end of the same volume, a poem begins thus :

Canst thou be brave to look into the
Deep
Nor dread to break the spell that now
doth keep
Thy spirit sleeping in the daily task,
Nor turn in fear and wish again to
sleep ?

The Great Reality is not blind Fate,
And the Great Question doth reply
await.
What is thine answer, what thy
strength, O Man ?
Be thy response the measure of thy
state.

Many verses claim quotation, but these perhaps best give a glimpse of the nameless poet, impersonally, like Shelley's Skylark, "Singing hymns unbidden," for the gladdening of a glooming world.

MY WISH FOR THEE

What shall I wish for thee ?
That thou through Life mayst find
In calm serenity
The treasures of the mind ?

Health of body truly,
To serve a higher end ;
Riches not unduly
Do I to thee commend.

But I wish thee wisdom,
And peace in which to find
All the boundless kingdom
In blessings four combined :

Great intellect
To hold control ;
A saint's pure faith,
A poet's heart,
A mystic's Soul.

H. V.

Cosmic Language, by Hazrat Inayat Khan. N. V. Uitgevers-Maatschappij, Holland, 1937.

Here is an attractive and readable collection of addresses by a notable Sufi philosopher, to a group of pupils collected in a Summer School in 1924. They are well worth preserving, as an excellent introduction to discipleship in any mystical school of real authenticity. The only feature of the book to which exception might be taken is its title, which does not adequately convey its contents, and perhaps arouses expectations of another kind altogether.

The first two chapters, on 'Voices', are peculiarly charming, and lead on, in reasonable sequence, to studies in the use of human faculties, from thought and memory up to inspiration. Certainly Sufism is a form of Theosophy.

H. V.

The Divine Vision. A Key to the Greater Mysteries, by C. R. Stewart (Major C. G. M. Adam. M. Houghton, London. Price 5s. 6d.)

This book may be a useful guide to many western seekers for the Light, as it contains helpful practical instructions on methods of developing the inner forces. But Theosophists of any maturity will have little use for it, and will rather be amused by its solemn warnings against what it calls "Pseudo-Occultism," derived from Tibetan or eastern sources, especially as the author finds himself relying to a great extent on such well-known Theosophical works as *The Voice of the Silence* and *The Great Law*. However, they will not quarrel with him for experimenting along his own line—albeit a narrow one—to the greater truths that await all men, East and West.

A Theosophist should be pre-eminently one who experiments with all teaching given him and fuller accepts only what his experience has proved. It is thus that the adoption of a vegetarian diet, for purifying the vehicles and turning them to the Rhythm of Love which embraces all forms of Life, has become prevalent, though no dogma, amongst Theosophists. The experience of many has been that the doctrine of Twin-Souls, as here developed, is one of Pseudo-Occultism only, not certainly of the "Greater Mysteries."

H. V.

The Secret Doctrine of H. P. Blavatsky outlined by W. C. Oklendorf, Chicago, U. S. A.

This is a students' hand-book of information supplied by the great Theosophical classic, and may suit some modern students in its phraseology and spelling better than the older manuals. But the Author needs to revise some of

his facts; neither Madame Blavatsky nor any historian assigns Pythagoras to 1500 B.C., nor is he to be identified with Orpheus, an earlier Messenger and Founder of Mysteries.

H. V.

The Coming Age, by Jagdamba Prasad Johri. Price 4 annas.

This pamphlet voices a very general demand among Indians today—and among most peoples of the earth—for a large measure of social reform, involving at least a just distribution of wealth and privileges, and an insurance to all of the prime necessities of life. To the writer the solution seems simple, consisting in transference of all power to the State, and he seems not to have perceived that just that step of impatient idealists has led to modern Totalitarian States and Dictatorships, with consequent loss of human liberty to an extent unprecedented in human history. Till the average level of moral development among citizens is considerably higher than it is at present, it is dangerous to make the machine of State government too strong and efficient, for it will be worked by men no better—perhaps considerably worse—than ourselves.

Another point the writer overlooks is that the prime need today is for security against the common foes of freedom, and while so much of the national endeavour has to go to building up defences, wide programmes of internal reforms must somewhat be modified, though the ideal is to be kept in mind.

H. V.

Brahmadya—The Adyar Library Bulletin.

The Olcott number of the Adyar Library Bulletin (17 February 1942) starts with extracts from a lecture by Annie Besant on the life of our President-Founder, Colonel Henry Steel Olcott, whose great effort towards world religious unity has left a basis through which future co-operation and Brotherhood will materialize. The valuable work of the Bulletin continues in this issue with copies of four Telugu documents which in turn appear to be copies, done on palm-leaf, of originals no longer traceable; an article on the works of Vādi Vāgīśvara; several serial publications, some with translations and additional notes whose perusal leads one into interesting realms of thought; manuscript notes and book reviews. In the Editorial, there are some announcements of importance; the title of Vidyā-Kalānidhi was conferred by the Bharata Dharma Mahamandal, Benares City, on our President, Dr. G. S. Arundale, who has ever identified himself with the interests of India and who has always shown forth the great principle of Brotherhood between the East and West, between various religions, cultures and civilizations; the formation of an All-India Manuscripts Libraries Association has been accomplished; although the costs of publication are rising, the Staff of the Bulletin are endeavouring to keep the price of the Bulletin as it stands now so that many can afford to subscribe and profit by this valuable source of knowledge; the publication of an Ancient Indian Civilization Series unfortunately must be held over until the international situation is more favourable.

J. C.

INTERNATIONAL DIRECTORY OF THE THEOSOPHICAL SOCIETY

HEADQUARTERS: ADYAR, MADRAS, INDIA

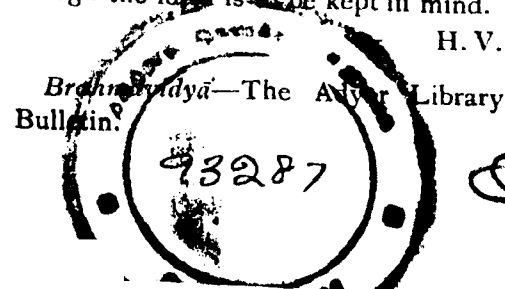
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- Australia:** Mr. R. G. Litchfield—29 Bligh Street, Sydney, N.S.W.; *Theosophy in Australia*.
- Austria:**
- Belgium:**
- Brazil:** Señor Aleixo Alves de Souza—Rua do Rosario N. 149, Rio de Janeiro; *O Teosofista*.
- Bulgaria:**
- Burma:** Mr. N. A. Naganathan (present address) c/o The Theosophical Society, Adyar, Madras.
- Canada:** Mr. Albert E. S. Smythe—5 Rockwood Place, Hamilton, Ontario; *The Canadian Theosophist*.
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- Norway:**
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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.)

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

Spain:

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Switzerland: Frau Fanny Scheffmacher—17 Neusatzweg, Binningen, Basel; *Bulletin Théosophique de Suisse*.

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Uruguay: Sra. Julia de La Gamma—Casilla de Correo 595, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

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Yugoslavia:

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Federation of South American National Societies: President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.

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