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THE THEOSOPHIST

Vol. 64

No. 4 & 5

January, 1943

February



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THE THEOSOPHIST

Vol. LXIV

(Incorporating "Lucifer")

No. 4

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A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: see cover page iii)

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 Q. 11. 2. 1978
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BENARES—AND ROME

Once more we have reached the month of our Annual Convention, to be holden this year in Benares, my dear old Home, to which my heart turns always with affection. For I do not know any other place on earth which affects one in quite the same way. The City that comes nearest to it is Rome, for as Benares is the beloved centre of Hinduism, to which millions of loving Hindu hearts turn with deep devotion, so do millions of loving Christian hearts turn to Rome. And these constant streams of love flow ever through the atmosphere of these two Cities, and carry the hearts that go thither to a mood of reverence and self-recollectedness which disposes to thought and meditation. Through their very air there seems to ripple a quiet melody of whispering music that has a sweetness all its own. And both are very ancient Cities, and are redolent of dreams of a dead past; and yet both are intensely living, living with a strength and beauty that are ever young, because they are centres of great Faiths, and the truths which they embody are eternal, and verily the Eternal alone is the Ever-Young.

ANNIE BESANT, 1921



THE PRESIDENTIAL ADDRESS TO THE 67TH ANNUAL INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Benares, 26 December 1942

BUILDING THE NEW WORLD

BRETHREN OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD:

Separated though we are in these times of strife and horror by barriers almost insurmountable so far as regards the physical plane, we continue to form, even on the physical plane itself, a great Nucleus of the Universal Brotherhood of Life—indivisible, world-wide, and indeed universe-wide and more.

No wars, no catastrophes of any kind, no disturbances, even within our ranks, can break us, though they may shake us and temporarily weaken us.

Even where Brotherhood is most violently and ruthlessly assailed, in crucified Poland, in Czechoslovakia, in Holland and in Belgium, each blessed with a very noble ruler, in France, in Greece, and wherever German terrorism prevails, those who be-

lieve in Brotherhood as the supreme Truth of life are able for the most part to remain faultlessly true to it, stricken though they be.

THEOSOPHISTS MUST BUILD BRIDGES

When the war is over the courage and steadfastness they have been showing will quickly bring about a renaissance of Brotherhood activity in every country in Europe, even in the countries which have wronged the world, for the whole world must needs be on its way to a Universal Brotherhood.

China will receive the honoured accolade of having been the first country in the world to stem the tide, at terrible cost indeed, of the forces of evil, intent on capturing the world for their infamous purposes. China has for many years borne the brunt of the

attack alone, and not only alone but even under the passive opposition of countries which should have displayed more chivalry, more courage, more vision and more insight.

What words are adequate to describe the sense of us all regarding the unexampled heroism of the Russian people who, like their comrades of China, are also so far bearing alone an onslaught which should have summoned to their aid in far more substantial measure the eager support of their fellow-peoples of the United Nations.

When victory comes the Flags of some of the United Nations will surely fly high. High in the midst of these will certainly fly the Flags of the Chinese and Russian peoples.

Rewards will surely come to every land and people active in the fight for Peace, for Freedom, for Universal Brotherhood. Outstanding among such rewards will be the Light of Theosophy and the Power of The Theosophical Society, or, if these gifts be already theirs, then the intensification of them to the finer uplift of both lands and peoples.

Let me also say with sure conviction that the healing power of Theosophy and of The Theosophical Society will be available to those lands and peoples which have temporarily and disastrously lent themselves actively to subjugation by the forces of evil.

The Brotherhood of our Society is Universal. It permits and suffers no exclusions of any kind for any cause save perhaps that of calculated

antagonism to Brotherhood, intolerable because disintegrating to a physical-plane nucleus, yet never outside the Universal Brotherhood itself.

When this war ends Theosophists will, as in the last war, be at work in the defeated countries to help to heal them and to remind them that they, too, have their place in the Universal Brotherhood of Nations no less than those who have been the victors.

Theosophists will be in the front rank of the bridge-builders between the victors and the vanquished, even now since we know who will be the vanquished, and between the errors of the old world and the opportunities of the new. In Theosophists there can be no spirit of revenge or of hatred or of ostracism. Theosophists repair all broken links of Brotherhood and cement together in greater strength all links that are weak.

THE TRUTHS OF THEOSOPHY

And now let me address myself as briefly as possible to the immediate, but of course constant, duty, as it seems to me, of every Theosophist, whatever be his opinions, political or religious, whether or not he concedes the inevitability of war in the evolutionary process.

His duty is actively and ceaselessly to throw the light of certain universal Truths upon the darkness in which the world is so blindly and hurtfully stumbling.

He may or may not believe in a salvation by war, but he cannot do otherwise than believe in salvation by Light, for he knows that he

himself is on the way to his salvation through the virtue of the Light of the Universal Science of Theosophy and of his membership of The Theosophical Society which constitutes Theosophy's practical approach to the Science itself.

Theosophy is Truth. The Theosophical Society is a Way to Truth and is Truth applied.

What are the Truths which shall so surely help the world out of the darkness of ignorance and wrong-doing and the denial of Brotherhood, out of discordant discontent into peaceful content?

Let me state them as I see them and then to apply them:

First, that all events of whatever nature, whether apparently good or apparently bad or evil, exist within an all-embracing Spiritual Plan which their happening ever furthers and can never defeat.

Second, that this Plan is the evolutionary process whereby in every kingdom of nature the less becomes the more.

Third, that this evolutionary process is thus the unfoldment of life or consciousness in an ever-ascending scale of Individuality in and through every kingdom of nature. There is a great ladder of evolution on every rung of which Individualities are growing, moving upwards, apparently interminably, from one rung to another. Where does the ladder end?

Fourth, that while these Individualities are countless and infinitely varied, yet are they One—One in

Brotherhood because one in origin, one in way, one in goal. God created Individuality to be diverse and immortal and made it to be an image of His own Eternity.

Fifth, that the evolutionary process is slowly but very surely unfolding its constitutive Individualities through constant and successive changes on an unending Chain of Time. These changes are being effected through clashes and catastrophes, through harmonies and discords, through love and hatred, through pride and anger, through tyranny and compassion, through mental and emotional surgings of all kinds, through changes of environment, of sex, faith, race, nationality, through stress and strain, through success and failure: and thus through ever-diminishing darkness and ignorance until the appointed educative processes of these changes have been assimilated—each of them at work in its due time and place by virtue of the primordial, universal and ever-intensifying urge-to-grow inherent in the myriad Individualities which constitute the One Life.

God the Creator awakens in the Power and Majesty of His own perfect Creative Spirit its sleeping counterpart in the children of His Universe.

Sixth, that the Plan and its evolutionary activity involve immutable Laws of Growth and omniscient Lords of Growth. Of some of the Laws of Growth we have but infinitesimal knowledge. Of the Lords of Growth the vast majority of mankind knows

even less, though every Scripture in the world bears testimony both to Their existence and to the fact that They administer the Plan and its Laws for the unfoldment of the lives so fortunately subject to Their beneficent sway.

Seventh, that Individuality in every kingdom of nature attains its own relative perfection or kingship without, in the long run, the possibility of failure. Such perfection we can see in every kingdom. In the human kingdom we perceive it in the truly great—those who nobly strive to serve the world with the lofty character and experience each has won through the seeking of Truth, through the sacrifice of himself, and through the service of others. In the kingdoms beyond the human we perceive it in the Rishis, the Saints and the Saviours, in the lofty Devas and Devis.

THE SEVEN TRUTHS DEMAND. . .

These seven Truths seem to me to constitute the Sunshine of all living and of all growing. But the Theosophist must learn how to apply them to the helping of his world. Only as he applies them can he truly know them.

To whatever extent he may be engaged in politics, or in religious exercises, or in industrial activities, or in education, or in civic service, these seven Truths or others must find expression in his living. They must guide him and inspire him. They must be fruitful with action. They must be an example to all.

And now to their application.

The first Truth demands that the Theosophist shall promote by every means in his power the unity, or at the very least the solidarity, of his people: a comradeship including every sect and individual within his faith, a fellowship of all faiths, a brotherhood of races and of nations. Constantly must he work for each and all of these, and vehemently oppose all that would disunite, be the motives for the promotion of disunity what they may.

The first Truth also demands that he shall understand and seek to harmonize those differences and antagonisms which aggressively separate individuals from one another.

He may deem it his duty to strive for the Right as he understands it against the wrong as he understands it, but never with rancour or hatred of the wrong, only with the desire to change it into Right whatever the Right may be. Change, the Theosophist knows, is essentially change for the better.

I feel I must here interpose the observation that the Theosophist must at such times as these remember that a compromise is never a substitute for a principle. In every land the urgent need is for stalwart fealty to principles, and for the avoidance of compromises which seem to ease situations but which will be seen in fact only to postpone and intensify all difficulties and dangers. When the world is athirst for the bread of Truth we must not deceive it with the stones of compromises.

We Theosophists, in our very devotion to Theosophy and to our Society, must sometimes go down fighting for the principles we know to be true. Sometimes we must go down in ignominy and defeat. And ever must we be able to stand alone and apart and proclaim our Truths alone and apart in the very midst of unpopularity and even of execration.

Our intentness on Brotherhood must never cause us at all costs to agree rather than to oppose, nor to accept a compromise for the sake of patching up a peace, thinking that half a loaf is better than no bread. It might be better were we certain that it *is* bread. Appeasement is all the more dangerous for its appearance of doing justice everywhere.

Do we not sometimes hope and gamble on the hope when we should know and have no need to gamble?

I am sure that whatever may seem to be the immediate benefits of some compromise, often in the long run we shall bitterly regret we did not stand fast to principles, as we Theosophists should, leaving to others to juggle with compromises in weak subservience to the clashing wills around them.

Nowhere should principles prevail more than in India, and Theosophists in India must stand fast for them at whatever cost.

The second and the third Truths demand that the Theosophist shall ever have confidence in the Laws and in the Lords of Growth. He must be faithful to these in the darkness as it is so easy to be faithful to them in

the Light. The illumined Theosophist does not know despair though sometimes he cannot help knowing depression. Does he not know that two of the Laws of Growth are represented by the Love and the Justice of God, or however else he may like to express them? Does he not know that in the very darkest hours these are shining over all in blessing?

The fourth Truth demands that the Theosophist shall perceive and declare, and himself strive to live, a Unity enfolding all diversities of faith, race, nationality, sect and opinion, and One Truth and One Brotherhood ensouling them all.

The fifth Truth demands that he shall therefore view with perfect equanimity and thus with right appreciation all that happens in the world whether in his judgment of evil or of Good. He must know all to happen within the mighty workshop of evolution busy with material and tools.

Thus will he serve both sides even when he feels constrained to strive on one side and to help it to prevail. True victory is sometimes to the vanquished even more than to the victors. In any case he will not throw either his feelings or his personal prejudices and outlook into the conflict, but only a will which he prays may be in accord with the Plan and with the Will of Those who administer it.

The sixth Truth demands that the Theosophist shall personally engage in two activities.

The first is the study of the higher Laws of Growth such as he will find stated in our classic Theosophical

literature. He must have some clear intellectual conception of the way in which the evolutionary process works in terms of individuals, of nations, of races, of faiths, of Karma and Reincarnation, of the states and planes of consciousness, so that he may begin to gain a little definite insight into the whence, the how and the whither of all he sees around him—individuals, the conditions in which they live, their surrounding circumstances such as faith and nationality and race and the way in which these play upon and through them. He must be able in some small degree to intuit the nature of the power and purpose, the strength and weakness, of individuals, of races, of nations and of faiths.

The second is the keen endeavour, through right and strenuous living, some day to gain, as a few throughout the world have already gained, a little knowledge of the administration of the Plan in one of its aspects by a Lord of Growth. Lords of Growth have ever been Rulers of the world and of its races, nations, faiths and individuals, and They have ever been accessible to those who have learned how to seek Them and serve Them. That all nations and all faiths, and some individuals, at least shall some day know their spiritual Chiefs face to face is a longing strong indeed in the hearts of all Theosophists.

Through the pursuit of these two activities the earnest Theosophist will begin to make discoveries which shall greatly help him to master the Science of Service under the inspiring guid-

ance of the Lords of Service. But he must be humble, for only the humble can know the Gods and serve Their will.

The seventh Truth demands that the Theosophist shall seek out and exalt greatness everywhere, and above all cultural greatness, the heart and soul of all true greatness. But the greatness must be such as conforms to his own standards, and not to the standards of the market-place. Greatness is by no means just to be defined as saintliness or intellectual genius. The truest greatness is that which enables an individual, and a nation too, in some small measure consciously to know and to co-operate with the Plan and its Laws and Lords of Growth. Other greatness there is, but only this Greatness will forever bless the land and those in which it dwells.

THEOSOPHY IN A NUTSHELL

May I summarize the above in a few sentences?

The first Truth embodies the Law of Unity or Solidarity for racial, national and all other growth.

The second and third Truths embody the Law of Certainty that in one way or in another racial, national, and all other growth is both ceaseless and assured.

The fourth Truth embodies the Law of Brotherhood uniting in solidarity all diversities of whatever nature.

The fifth Truth embodies the Law of the inclination of all happenings to the end of Good.

The sixth Truth embodies the search for Truth and for the True.

The seventh Truth embodies the Law of Greatness whereby every individuality, whether in terms of person, faith, nationality or race, has Greatness as origin and Greatness as destiny.

Or to epitomize them:

1. All is within the Plan,
2. Whereby the less becomes the More,
3. On an endless Ladder of Evolution
4. Of Individualities—ininitely diverse yet one in origin, way and goal.
5. God, the Creator, through constant change intensifies the urge-to-grow and awakens His own Creative Spirit in the children of His Universe;
6. The immutable Laws of Growth, administered by the omniscient and beneficent Lords thereof,
7. To the ultimate perfection of Individuality through Sacrifice and Service.

THE DUTY OF EVERY THEOSOPHIST

The Theosophist must grow increasingly conscious of, and more and more actively loyal to, these Truths, or to others to which he gives more fervent allegiance. He must apply them to the political, religious, industrial, educational, social, and to all other problems which confront him and his fellows. Every Truth applies to every problem and is likely to be partly instrumental in solving it.

Thus the acceptance and active declaration of these seven Truths are in my view vital both to international, national and religious vigour, and also to the really effective prosecution of the World War to a Victory out of which a substantial Peace shall emerge. The war must at all costs be won, and I am sure that these seven Truths if properly understood will be helpful to the winning of it.

But let me say at once that few but Theosophists will accept and declare these Truths. How great then is our individual and collective responsibility! We dare not rest in these times of catastrophic restlessness, or we shall be faithless to the honour done to us in our admission to membership of The Theosophical Society and to a vision of the Science of Sciences—Theosophy.

I have said and I say again that The Theosophical Society cannot be neutral in such times as these, in wars such as those which have been afflicting the whole world, and I have echoed my noble predecessor's statement that neutrality is a crime, more than ever a crime in a World War of such unexampled intensity and ferocity as we are at present experiencing.

But the policy for Theosophists, which I have ventured to outline above in its Seven Truths of my understanding, is one which in no way can compromise the neutrality of The Society, nor can it, I think, run counter to the freedom of every Theosophist to know and practise as he chooses both Theosophy and his membership of The Theosophical Society.

It is open to every Theosophist, it is the bounden duty of every Theosophist, to spread far and wide such Truth as has brought him nearer to the solution of so many of the problems of life, and at no time could it ever be more urgent for problems to be solved than now when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace.

OUR DUTY TO INDIA

India, for example, is one of the world's greatest problems, and at least to the partial solution of the Indian problem every Theosophist should, I think, be addressing himself, throwing upon it the light of his great Theosophical Truths. Up to a certain point the Indian problem is a problem for every nation, for upon its happy solution depends in large measure the future of the world. But fundamentally India must be able to solve her own problem—"Nations by themselves are made"—though Britain is in duty bound to give her all possible help. If India and Britain between them are unable to solve India's problem, which is Britain's problem, too, then, but only then, may it be necessary to call in the aid of other nations, and such a course would be a shame both to India and to Britain.

Every Indian Theosophist must be specially concerned in striving to his utmost to relate to the Truths of Theosophy even the smallest circumstances in every one of India's prob-

lems. The Indian Theosophist in every Lodge of the Section should be ardently at work helping India to establish herself as a great Nation within a great and world-wide Commonwealth. To be indifferent, still more to be pessimistic, is the quickest way to weaken the Indian Section and to deprive it of the Blessings of our Masters. I hope I need hardly say to Theosophists that violence of the nature India has recently been experiencing must be abhorrent to us all, and must be condemned and opposed uncompromisingly.

A Theosophist need not be a politician in the ordinary sense of the word, nor need he be a votary of some particular faith. He need not feel obliged to give his assent to a particular political platform. But he must always be a truly enlightened patriot, a lover of his Motherland, and in some degree of all lands, enlightened by the Sun of Theosophy and its reflection in Theosophy's many aspects. In one department of his country's life or in another he must be strenuously and Theosophically at work, ever intent upon the service of the Plan as he is able to understand it and upon a soldierly co-operation with the Inner Government of the world, the Lords of Growth, Ministers of the Will of God.

SPREAD THE LIGHT!

I feel I have with very great inadequacy expressed the Truth of Truths—namely that only the Light can dispel the darkness, and that the more potent the Light, the more it is true

to the Life of our Lord the Sun, the more quickly will the darkness be dispelled however seemingly impenetrable.

What Light more potent could there be than that of Theosophy as it shines in its own Glory and through The Theosophical Society and its far-flung membership? But we all have to learn how to cause the Light healing to shine upon the various forms of darkness prevalent in the world. We have to learn which mode of Light is best suited to individual darknesses in individual people, in individual races, nations and faiths. Not only must we know something of the constitution of the Light entrusted to us, we must also know how and in what degree of intensity to direct its disease-destroying rays.

Such, I would venture to say, is the supreme duty of every Theosophist whatever other duties may be his by virtue of his membership of Nation, Faith or Race, or of his individual convictions.

I most earnestly trust that Theosophists everywhere, and most particularly in India, are performing this duty, each in his or her own way, and both individually and collectively in Lodges and in other Theosophical groups large and small.

And may I add that I would apply every paragraph in this address to young Theosophists, upon whom The Society must rely for that great future to which I refer as I close? I do indeed place my trust in my younger fellow-members, for they are the hope of their future as we old members

have been the hope of the future which was ours when we were young. If we elders have fulfilled the hope which was ours, then the future of the youth of today will be our future too, and we shall be young in spirit with the young in years. So shall there be no dividing distinction between the young in years and the old in years, for both will be young in spirit—one group holding aloft the Flag of Theosophy, the other helping to hold it aloft and preparing to bear it worthily forward when the time comes for the hold of the elders to weaken.

Let Theosophists young and old be ardent channels for the Light of Theosophy and for the Power of their membership of The Theosophical Society. Let them ceaselessly cause this Light and Power to shine wherever they may be living, not in a spirit of proselytization, but in a spirit of respectful but eager helpfulness, knowing in our hearts that we have Truth that is needed by all without exception.

We do know that as the Truths of Theosophy are applied they will help to give Right Freedom where Freedom is needed, Right Strength where Strength is needed, Right Peace where Peace is needed, Right Justice where Justice is needed, and the Truth and Unity and Brotherhood which are needed everywhere.

The world shall be purged of war as the Truths of Theosophy gain increasing acceptance. India and China shall enter into their Right Freedom as these Truths gain increasing acceptance. The great Commonwealth

of the East and of the West, with, perhaps, notable additions, will, as these Truths gain increasing acceptance, become a mighty world power for Brotherhood. All enslaved countries will arise from their slavery as these Truths gain increasing acceptance. And the very countries which have allowed the forces of evil to subjugate them to co-operation in horrible purposes will gradually win escape from the clutches of these malignant and soul-destroying horrors as the Truths of Theosophy gain increasing acceptance in their midst.

Cruelty, too, which is so rampant in the human kingdom and between the human and the sub-human kingdoms, is the direct cause of war and of all other ills, and will so long as it lasts give rise to wars and other evils, shall give way to brotherliness and compassion as the Truths of Theosophy gain increasing acceptance. Similarly shall the evil of ugliness give way to culture and refinement as these Truths dispel its darkness.

As cruelty and ugliness diminish, so will the world advance towards Peace and Freedom and Contentment, but only then.

Let statesmen give of their statecraft. Let politicians give of their political persuasions. Let priests give of their priesthood. Let every citizen give of the wisdom and charity of his experience. Let all *give*.

Let Theosophists give of these as they may possess them. But never let them forget to give—more than ever in these days—of their Theosophy and of all that they derive from their

membership of The Theosophical Society.

Each one of us has gifts to offer to aid in the solution of the problems for the existence of which most of us are directly responsible.

But those of us who are Theosophists make precious gifts indeed as we select from the vast storehouse of Theosophy and of the power incarnating within The Theosophical Society such gifts as shall, if accepted, work magic in helping to save the world from war and from all other ills.

Many of us, I know, have thus been at work for years, and the more strenuously since the second World War began. But more of us must be at work, especially in India where the urgency is far greater than anywhere else, even than in those lands which are most enveloped by the war. The future of the whole world depends more than most Indian Theosophists realize upon the Theosophical service they are able to give to their Motherland in every field of her Estate.

Today is a great Day of Judgment for Theosophists in all lands. We are being weighed in the balance of our worth to Theosophy, to The Theosophical Society and to Those noble Elders who Themselves are ever giving gifts to the world and to all its kingdoms.

I pray that the Blessing of the Masters may so enter our hearts that not a single one of us may be found wanting.

INVOCATION TO HELENA PETROVNA

And I invoke upon her Society the blessing of our incomparable leader

and elder brother, Helena Petrovna Blavatsky, whose illumined warriorship is sorely needed by The Society as it has to bear its present heavy burdens. And as I venture to invoke it I seem to know that the time has come for her mighty influence to pervade both Theosophy and The Theosophical Society, and with it other great influences from comrades of hers in her last incarnation.

I seem to know that The Society is on the threshold of a great renaissance in which many of those who have led us in the past will lead us again, either on this plane or on some other, but potently indeed. The end of the war will begin a new life in a new world for Theosophy and for The Theosophical Society. Its

leadership will be great again, and its membership will be strong as it has never been before, for both leadership and membership must be strengthened to be equal to the glorious service both must give if Theosophy is to be the corner-stone of the Temple of the World-Religion of the future, in which every Faith will shine as it has never shone before, and if The Theosophical Society is to be the corner-stone of the Temple of Universal Brotherhood in the outer world, in which every individual, nation and race shall find apotheosis.

To such great ends you and I, dear brethren, are working, and some day we shall surely see their fruition and be humbly thankful we had even the tiniest share in their accomplishment.

George B. Arundale

It is to infuse a new current of ideals and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

H. P. BLAVATSKY (*Lucifer*, December 1887)

of the sciences and the arts, and by all ways which appeal to the Highest in man, and which bind man to man and nation to nation.

Inseparable from a high ideal of Citizenship is the virtue of tenderness and compassion. Beautifully has this ideal been placed before us by H. P. Blavatsky in these well-known words:

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.

WAR

It is when the ideal of "charity immortal" has been woven into the inmost texture of a man's being that he knows how to approach intelligently the problem of war—war that is the negation of all charity. For the Theosophist realizes, since he has seen the Pattern which "mightily and sweetly ordereth all things," that his first duty is not to solve the difficult problem of whether war is justifiable or not, but to defend those who are unjustly attacked, and to aid to deliver them, as best he can and in his limited measure, by thrusting back the oppressors within his nation or without in the world, who stamp upon human aspirations, and who try to chain men in their thousands

or millions into a bondage of servile obedience under the threat of dire pain, mutilation and death.

To every Theosophist who thinks sanely, the problem of war is not the problem far away: "Am I finally helping mankind to continue in a state of darkness?" but the immediate problem: "Are those who are nearest to me, of my community or nation, who are a part of me, and of whom I am a part, to be allowed to be crushed by fear, to be made to despair by the loss of all their hopes and dreams, while I stand by looking on, troubled in mind and heart before a world that is not ideal yet, which has not yet realized Universal Brotherhood?"

It is noble to dream of a perfect world; and there are times when we must sacrifice everything to our dreams (and life itself is little at best when it comes to sacrifice). But there are times too when to contemplate a dream far away means to prevent that dream from coming nearer, by blindness to the fact that the Ideal is slowly realizing itself by actions in men's hearts and minds, that the Ideal requires the destruction of the present in order that the future may more reveal the Ideal. Ideals are not mere ideas; they are Creative Powers. And he who is ready to sacrifice for his Ideal must not be blind to the fact that there are times when he must sacrifice even all his cherished convictions which he has regarded as his Ideal, when he must allow the Creative Powers to create through him, even though in the

process his heart and mind are wracked into pieces. For, pity for a few may mean an ultimate cruelty to all.

But all these complicated problems whether war is right or wrong are approachable from a different angle, when it is once realized that war does not mean death, in the sense that when a man dies he loses all that is precious. The simple fact that the Soul of man is Spirit and can never die, whether in the battlefield or in the home—for death is merely a release of the Spirit from its fleshly garment—gives a completely new aspect to the destruction of human lives on the battlefields of the wars. We have that truth thus in the noble words of *The Bhagavad Gita*:

Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit forever;
Death hath not touched it at all, dead though the house of it seems!
Who knoweth it exhaustless, self-sustained,
Immortal, indestructible,—shall such Say, "I have killed a man, or caused to kill?"

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Is it always so "tragic to lose one's life?" Shall we see and note? On January 1, 1940 this was reported in England:

Mrs. Nellie Cath, 32, and Mr. Ernest Bewell lost their lives in a vain attempt to rescue Leslie Harvey, 11, who fell into Ravenscliffe Dam, Fogley Woods, Bradford.

And two days later this:

Survivors of the Fleetwood trawler Barbara Robertson, sunk by a German submarine, state that J. Clark, deck hand, of Wetton-terrace, Hull, was killed while going back to rescue ship's cat. He was the only casualty.

What hundreds of cases of self-sacrifice and heroism in times of peace, and of thousands now in times of war, do we not read, are we not thrilled by, towards a loftier vision of the nobility and greatness of man? Certainly the hero loses his or her life, but only to discover what is infinitely more precious than the body's life, which is the nature of his or her own soul. I had rather a thousand times be one of these who, as the saying goes, "loses his life," than not be given such opportunities to shine forth for once in my innate nobility, and not live on in undisturbed tranquillity, wrapped in my own plans of happiness and success. For, truly did Giordano Bruno say: "To know how to die in one century is to live in all centuries to come."

It is not death that matters, whether on the battlefield or in bed; what matters is *how* we die. To die in a battle for what one believes to be right (never mind whether that belief is rightly based or not, but to die for the sake of something *greater* than one's self), to die in a home or hospital but still flying the flag of one

THE THEOSOPHIST AS THE IDEAL CITIZEN IN WAR AND IN PEACE

BY C. JINARAJADASA

[Opening Address at the Fifty-sixth Annual Convention of The Theosophical Society in America, held 25 to 29 July 1942 at Olcott, Wheaton, Illinois.]

I HAVE used in the title of my discourse four words of profound significance, each of which needs a precise definition: Theosophist, Citizen, War, and Peace. Let me define each, but with the avowal that each definition is mine only, and that others may define differently, with different deductions from them all in the end.

THEOSOPHIST

The word is derived from Theosophy, which means the Wisdom of God, or Divine Wisdom. The first half of the word, Theos, postulates a Divinity, a Personalized Consciousness, in the usual implication of the word. From that follows the deduction that the universe is never at any moment the result of a mere "fortuitous concourse of atoms," but on the other hand the result of the operations of a Directing Will. From this follows the logical conclusion that that Will operates according to a Plan. In brief, a believer in Theosophy accepts as a fact that, in and through all things, a Directing Will is at work, with a Plan of Action from moment to moment towards a predetermined end.

This Plan has been given various terms, such as "the Plan of God, which is Evolution," the "Archetypal World," a "Power, not ourselves, which makes for righteousness." The dominating thought is therefore that in and through all things, from an electron to a star, from an amoeba to an angel, there is a Pattern.

A Theosophist, then, is one who has discovered this Pattern. That Pattern is seen, felt and intuited as existing without him and within him; never an instant but he is conscious that all things are moving to an ordered end, just as a lotus root when buried in mud will, in the process of its ordered growth, inevitably produce the beautiful flower.

Certainly a Theosophist will need more than can all his faculties of heart and mind, to state in terms of words, concepts and emotions what he discovers little by little of the Archetypal Plan. But he is aware of its existence all the time, with the consequence that he grows steadily, both in intuition and in intellectual conviction, that the root of all things and all events is a Principle that is the True, the Good and the

Beautiful. From this intuition, from this vision, he knows past all doubting that he is himself in some measure the Good, the True and the Beautiful. The Theosophist is one who sees the Plan, the Pattern; and where he does not as yet see any part of the Pattern, he seeks by study, by meditation, and by aspiration, to see it, to know it directly for himself.

In some measure, to a degree not found in those who are not Theosophists the Theosophist stands as it were at the centre of a revolving wheel, whose spokes are the aspects of life which we call religion, science, art, philosophy, education, business and philanthropy.

He is therefore both a Friend of the Wisdom and a Lover of all that lives. He can well state his creed of today in the words used long ago in Egypt:

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

CITIZEN

The Pattern which the Theosophist discovers shows him clearly that he is a unit in a whole, and that he as the unit moulds the destiny of the whole, as he himself as the unit is moulded by the drift of the whole. It is to him a perpetual delight to know that he is one brother in a great Brotherhood of all that lives; and a little insight shows him that everywhere, in all points in the universe, there is Life, the same Life in a speck of dust as in a creative Logos.

But to be brother to all that lives means to the Theosophist a responsibility to all that lives. Since the Theosophist is a human being, his supreme responsibility is towards all other beings like himself. The concept of a Universal Brotherhood of all Mankind passes from being a mere intellectual ideal into an ever-present, ever-driving Reality.

It is from this realization of an interlinking of all mankind, and in a very precise manner the interlinking of man and man within any community, whether small like a village, or large like a nation, that the reality underlying the word "citizen" derives its implications of responsibility, duty and sacrifice. The Theosophist knows by his knowledge of the Pattern, that men have not come together to form communities because of greed or for the purposes of self-protection; but that they have come together primarily because they are to be mutually helpful, each to give what he can to the others, and to receive from them what he needs, and to help to release in every other the Goodness, Love and Beauty that lie hidden in the heart of every man, woman and child.

It is towards this goal that the Great Plan has fostered civilization from savage to civilized; therefore the word "civilized" connotes the duties of Citizenship. Among these duties are "a valiant defence of those who are unjustly attacked," to protect the weak against exploitation by the strong, and to release the hidden Beauty of the Divine in all men and things, by aiding in the development

more ideal service to be rendered to one's fellow-men, this is death of the body truly, but also a release of the hidden powers of the Soul. Therefore so wonderfully has the Great One said, He who is the Lord of Compassion, and who would not desire that a tiny blade of grass should be trodden under foot unless the Great Pattern desired that the life of that blade should be reborn as a more shapely blade: "Greater love hath no man than this, that a man lay down his life for his friends."

Is War, that in these days blows to pieces combatant and citizen alike, that disrupts the structure of civilization, the *cause* of suffering and evil, or is War only the *effect* of antecedent evil and cruelty? Horror-struck by the evils of war when it suddenly descends, men do not inquire whether perhaps a war is not due to ourselves for the way we have lived in the "piping times of peace." Have we piped and been merry, thinking only of ourselves, blind to the misery around? We denounce the armament manufacturers, the financial magnates, as the producers of wars, not realizing that these men are only ourselves in another form, in very truth the creation of our own civilization, from the benefits of which we are glad to profit, but to whose evils we are glad to be blind lest they disturb our placidity.

But all mankind is one chain; this is what the Theosophist realizes. And above all, the evil that comes as cruelty indeed existed first as cruelty in thought somewhere. We do not

realize that each angry thought of ours, yours and mine, not the other fellow's, gives birth in some inventor's mind to a new design for a death-dealing weapon. We blame the makers of these weapons and the promoters who float their companies; these merely light the fuse to the heaps of ammunition which we have created and laid down. Tennyson with his poet's vision saw the true foundations of the so-called "peace" of our days, how it is the callousness of the ordinary self-righteous citizen who prates of "peace" that makes wars inevitable. The industrial conditions which Tennyson described eighty-seven years ago have changed little today; they are better in some lands, but in others they are as Tennyson describes.

Peace sitting under her olive, and slurring the days gone by,
When the poor are hovell'd and hustled together, each sex, like swine,
When only the ledger lives, and when only not all men lie;
Peace in her vineyard—yes!—but a company forges the wine.

And the vitriol madness flushes up in the ruffian's head,
Till the filthy by-lane rings to the yell of the trampled wife,
And chalk and alum and plaster are sold to the poor for bread,
And the spirit of murder works in the very means of life,

And Sleep must lie down arm'd for the villainous centre-bits
Grind on the wakeful ear in the hush of the moonless nights,
While another is cheating the sick of a few last gasps, as he sits
To pestle a poison'd poison behind his crimson lights.

When a Mammonite mother kills her babe for a burial fee,
And Timour-Mammon grins on a pile of children's bones,
Is it peace or war? better, war! loud war by land and by sea,
War with a thousand battles, and shaking a hundred thrones.

And let me here narrate the story of S. Francis of Assisi and the wolf of Gubbio. The story appears in the *Little Flowers of S. Francis* as one of his miracles. There lived in the hills near the town of Gubbio a fearful wolf, who destroyed the flocks of the shepherds, descending even to the town to seek his prey. S. Francis went out to seek him; he remonstrated with the wolf for the injuries he was doing to men. The wolf replied that he had to live. Francis then asked if arrangements were made for his sustenance, would the wolf cease to prey on the flocks of men? The wolf agreed. Whereupon Francis returned to Gubbio, the wolf following him; he there called a gathering of the citizens and called upon them to promise to give regular rations to the wolf. They agreed, and the wolf on his side put his paw in Francis' hand and swore on his part to keep the pact. And Francis went away, and the wolf and the citizens lived in amity thereafter. Such is the story in *Little Flowers*.

But Ruben Dario, the brilliant poet of Nicaragua, continues the tale, as follows:

When the Divine Saint returned to the city all sought him with complaints and lamentations and testified with a thousand grievances to what they had suffered and

lost from that infamous and devilish wolf. S. Francis became very grave, and proceeded to the mountain to find the treacherous and bloodthirsty wolf. And when he came to the wolf's lair he addressed the beast: "In the name of the Father of the whole universe, I demand, O perverse wolf, that you answer me; why have you returned to evil? Answer. I listen." Then in a raucous voice the animal replied, his mouth foaming and with menacing eyes: "Francis, my Brother, come not too near. There in the convent I lived tranquil, and whenever I went forth among the people they gave me to eat and I was content and lived tamed. But I began to see that in all their homes dwelt Envy, Passion and Anger, and that all faces were lit with hatred, lust, infamy and lies. Brother made war against brother, the weak were submerged and the wicked made their gains. Man and woman behaved as dog and bitch, and on a certain day they all gave me blows. They saw me humbled and that I licked their hands and feet. I followed your sacred commandments; all creatures were my brothers—men my brothers, my brothers the cattle, my sisters the stars, and my brothers the worms. But they gave me blows and chased me away, and their laughter was to me like scalding water. Then from my entrails fierceness was reborn and all at once I felt myself once more a wolf of evil, but always better than those evil men. And so I commenced here again my combats, to defend myself and to gain my sustenance as does the bear and the jackal, who must kill in order to live. Leave me alone in my mountain, leave me in my lair, leave me to live with my freedom. And you, Brother Francis, return to your convent; proceed on your road with your holiness."

The Saint of Assisi answered him not a word. He gazed upon him with a look of penetration and departed in tears and in despair, and spoke in his heart unto the Eternal God. The wind of the woods carried up his prayer; it was: "Our Father which art in Heaven . . ."

PEACE

Each war ends at last, tragically for the conquered and sometimes equally tragically for the conqueror. But is the peace that follows of such a sort that it is a mirror of that peace of the Divine "which passeth understanding?"

The first fact which we need to realize about what men term "peace" is that peace does not mean utter tranquillity, like the tranquillity of a pool whose surface is not ruffled by wind. It is on such a surface that scum forms and the water becomes polluted. True peace means always activity, but it is activity different in spirit from the activities of war. War's activities are intense, and never for a moment still; so are those of peace. The difference lies in that war's activities, strenuous as they are, have hatred at their root. The activities of peace—of a peace that is rightly conceived—are no less strenuous but the element of hatred is absent. But that does not mean that the activities of peace meet no opposition. Resistance to any action is the very structure of our universe. True peace means effort to reconstruct, to reveal, to release, to surmount obstacles; intense strenuousness characterizes the true ways of peace.

To the Theosophist, peace means that organization of human society in which the Divine Pattern becomes daily more and more manifest to the observant mind and the sensitive intuition. And it is the function of peace to so organize human institutions that day by day more and more of the children of men become eager to co-operate with the Divine Plan.

The Plan is steadily moulding all mankind's institutions; it plans new inventions, new industries, new ways of commerce; step by step it ushers in new sciences and arts. Prophets and poets are its messengers to tell the people of an ideal civilization where the Divine Pattern shall be recognized as the structure of all things; scientists are inspired to discover new laws, philosophers to build new syntheses, artists to tell how the "real" can be fashioned to mirror the "ideal," and organizers are taught how to un-build and build so that new patterns in the Plan can be revealed. The ways of peace are strenuous ways, and if rightly directed by those in charge, no man, woman or child but is inspired by peace to attempt lovelier creations of the heart and mind.

Peace within a nation means friendliness towards all, even to animals and to plants. Wherever any injustice exists, because it is unheeded, there is no true peace but only its appearance. Truly it was said in India: "The tears of the poor undermine the thrones of kings." Where a single heart cries in pain that can be relieved, peace has left, and war appears on the horizon. Peace is where

all men are instinctively aware of cruelty and injustice to man or beast, as a musician is aware of a faulty rhythm or a false note in music.

It is when there is true peace that men have not only new eyes and ears to see and hear; every sense is more delicate, and new subtleties, nuances, shadings are found which the senses never found before.

It is a characteristic of true peace that men are happy not only with men; they are restless till they are happy with animals and plants also. Our domestic animals, too, who give us their love and service, tell us of new elements of joy in peace; the very flowers and trees call on us to be one with them and so discover new depths in ourselves.

It is supremely the call of peace to each man that he must create with heart and mind and intuition. It calls on man to use the spade, the mattock, the machine to cultivate the earth, to call upon her to reveal her treasures; it calls on man to revere Nature and to come to her as a child, to receive from her touch peace of heart and mind and the illumination of intuition. It calls on men to be poets, lawgivers, prophets, artists and philosophers.

When such a peace exists, there is little need of gospels to tell man of righteousness, or of the existence of God. For man sees, with every one of his senses, the Pattern on all sides; and he finds no place or thing where the Pattern is not flashing its message of the Good, the True and the Beautiful.

It is with such views on war and peace, with such a vision of the Divine Pattern on high which is reflected in things here below, that the Theosophist puts on the robe of the Ideal Citizen. Because he knows that his body is but a garment, a tool for work; that as the soul he never dies; that come what may he must be true to his highest Self, for it is a part of the Eternal Self; so he acts in life in whatever situation or role that his Karma moulds for him. And he acts not mechanically, but conscious that out of good he must make a better, and that it is a part of his soul's honour that he must attempt nothing but the best. He may fail again and again; but every failure reminds him of his honour never to slacken his efforts to come to the goal which he has set before him.

Is he called on to fight to defend those unjustly attacked? The true Theosophist springs forward instantly, determined to conquer the evil. He may not succeed, he may lose his life; but he knows that his failure is the stepping-stone for another on his way to success. And since all Life is one, he knows that he, too, will share in the greater release of Life-for-all which his failure has made possible.

As the Theosophist so lives his life as the Citizen, bearing the brunt of his Karma, shadowed by many a disappointment, but striving each instant "to lift a little of the heavy Karma of the world," he obtains a greater reward than riches, titles, honours, even perfect health, can give.

It is the increasing joy of others which flows to him because he has been mankind's helper. Greater than even his agony on the cross is the Vision of the Archetypal World; and though Karma, ill-health and old age may give him isolation, he feels he is one with all that lives, and that continually they send him their benediction, because he has renounced his self and served.

THE CITIZEN AND TODAY

The ideal citizen in the crisis of today, if he has in any measure seen or sensed the Pattern, can decide only in one way. War is horrible, the bringer of evil; but to refrain from a "righteous war," as *The Bhagavad Gita* describes it, is not merely cowardice, but means also to co-operate in the coming of greater evils for mankind than anything the present war has brought or will bring.

True that always the Everlasting Arms enfold all men with Love and Understanding in their embrace. Those arms have no sense of wrath against such children of men as work against the Great Plan; but nevertheless they sweep them aside, lest the future of mankind as a whole be delayed.

Today, Humanity stands at a parting of the ways. We stand at the middle point of human evolution, in

the middle of the Fourth Round, in the Fifth Root Race, the Aryan, and at the dawning of the sixth sub-race of the Aryan Race in the United States, Australia and New Zealand. The old era of "strong men," of the dictators who force what they consider the "right" on all men, is passing. The Pattern is weaving a new design, where every man and every woman is called upon to give of his or her best to a joint administration within the Nation, and for the World as a whole, also. Today is the "Great Divine." On the result of this, the second World War, depends whether men will go forwards or backwards, whether through cowardice we obliterate the Pattern for a while, or through understanding and sacrifice we commit ourselves to the Pattern of the new day. Cost what it will of blood and treasure, of self-sacrifice and weariness, the ideal citizen must go to the end, giving of his strength of brain and eye and arm in the battlefields, and of his means and comforts if he cannot be a combatant.

He, who is "For all Men" first and last, will see his way clearly enough, and will know, directly for himself, that he has found "the Way," when he so acts that one day, in no far-off future, "charity immortal" shall be revered by all men as their rule of life on this our sad Earth.

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.

H. P. B.

HELENA BLAVATSKY AND ANNA KINGSFORD

BY MARY K. NEFF

A VERY interesting book, *The Mind-Changers*, by E. Douglas Hume, was published in 1939 in the interests of animals, giving vivid sketches of animal-protectors and animal-exploiters, and dealing with vegetarianism and anti-vivisection. Dr. Anna Kingsford occupies a prominent place, and several chapters are devoted to her as "The Parson's Wife" and the propounder of "The New Gospel of Interpretation," as well as her "Hell in Paris" and "The Vengeance of Louis Pasteur."

Madame Blavatsky too enters the story, as an acquaintance of Dr. Kingsford to whom the latter appealed for help in her work against the torture of animals.

The point which, I feel, needs elucidation is the different attitude of these two great women towards those who perpetrate cruelty to our younger brothers; their divergent views on the right to use magical powers against human exploiters of animals; in short, their interpretation of White and Black Magic, which the author of *The Mind-Changers* has sadly confused.

A VISIT TO H.P.B.

Certain other discrepancies occur, which may be cleared up by beginning with the visit that Dr. Kingsford and Edward Maitland paid to

Madame Blavatsky at Ostend in 1886. Edith Douglas Hume writes:

This was much against the advice of Mr. Maitland, her fellow-guest, who feared that it might be prejudicial to their own work. But Anna, who had already seen something of the famous Russian, did not wish to hurt her feelings by refusing the invitation, and moreover hoped to gain her help in opposing vivisection. Last but not least, Madame had promised to let her meet the mysterious "Master," Mahatma Koot Hoomi, and this was an inducement that Anna could not resist. The two colleagues felt somewhat doubtful of the Mahatmas, hidden away in Thibetan fastnesses, from which the tenets of the Theosophists were said to emanate. How different, thought Anna and Edward, from the revelations vouchsafed inwardly to their spirits, their own minds the repositories of the Mysteries.

E. Douglas Hume, unacquainted with the history of The Theosophical Society, naturally did not know that Dr. Kingsford had corresponded with Madame Blavatsky for some two or three years, and during one year had occupied the position of President of the London Lodge of The Theosophical Society; that her western interpretation of the Ancient Wisdom as opposed to the eastern interpretation of Mr. A. P. Sinnett, and her doubts about the existence of the Masters, had very nearly disrupted the London Lodge, and eventually

led to the formation, at the suggestion of Madame Blavatsky, of the Hermetic Lodge under Mrs. Kingsford, as separate from the London Lodge. All this had happened before the visit to Ostend. Madame Blavatsky's account of the visit differs essentially from that given above. She wrote to Mr. Sinnett on August 23rd:

"Lane Fox wants to come and see me and (please keep it confidential) MRS. ANNA KINGSFORD!! Wants to come and see me and asks me now at least to place her in communication with the Masters!!!!!! I feel unable to do justice to my feelings!"

And after the visit, in October she wrote to Mrs. Sinnett:

"My dearest friend, how can you believe me such an infernal fool as to fall victim to Mrs. K. and Maitland's snares! *She* or *he* my 'friends'! . . . Two months ago I received a long letter from her thanking me for some *kind* expression about her to the Duchess—of which I do not remember a traitor word; and asking my permission to come in October and see me on her way to Paris, when, perhaps, *I may be allowed* to put her in communication with '*one of the Masters*.' To this I replied that I would be 'most happy to see her'—*did not notice* her reference to the Masters, not with a single comma, and hoped having so replied she would go to Paris *via* another road. But four or five days ago I was startled from my 'cycles' and *Kalpas* by Louisa bringing in two cards. Of course there were kisses, and soft

words from Maitland, etc. Of course I offered them two rooms upstairs and they came, and—*of course* I have not opened my mouth about the Masters to her, with reference to *herself* and *her desire*; for it was the Countess [Wachtmeister], who did it for me, and in such a way that no mention was made of the Masters or the slightest allusion to Them was ever made by her to me. . . . I gave them all the comforts I could, but would as soon open my heart to them as kiss on both cheeks Myers or Hodgson. . . . After remaining three days with us, they departed, and we parted seemingly enchanted with each other's *fuller* acquaintance."

DR. KINGSFORD AND HER "VICTIMS"

After wandering about Belgium, the two travellers went to Paris, where they stayed at the home of Lady Caithness. While in Paris news came of the death of Paul Bert, one of the most famous and cruel of the Paris vivisectioners. He had gone to French Cochinchina with the object, among other things, of introducing vivisection there. He was unsuccessful in this, and died on the return journey. Now, Dr. Anna Kingsford considered his death a triumph of her magical powers, and wrote in her diary on November 12th:

Yesterday, November 11, at eleven at night, I knew that my will had smitten another vivisectioner! Ah, but this man has cost me more toil than his master, the fiend Claude Bernard. For months, I have been working to compass the death of Paul Bert, and have just succeeded.

But I have succeeded; the demonstration of power is complete. The will *can* and *does* kill, but not always with the same rapidity. Claude Bernard died *foudroyé*; Paul Bert wasted to death. Now only one remains on hand—Pasteur, who is certainly doomed.

What had led this delicate, cultured, religious woman to such beliefs and practices? Her experiences at the Faculté de Paris, while studying medicine. One morning she heard the most ghastly screams as she sat in the Natural History Museum. Upon asking the porter, she was told: "Only the dogs being vivisected in M. Bécclard's laboratory. *Que voulez-vous? C'est pour la science.*" She wrote to Lady Caithness: "I have found my Hell here in the Faculté de Médecine of Paris, a hell more real and awful than any I have met elsewhere, and one that fulfils all the dreams of the mediæval monks."

Claude Bernard was one of the arch-vivisectioners. Mrs. Kingsford's biographer in *The Mind-Changers* writes:

Not only did the screams of animals at times reach her ears, but she was forced to listen to eulogies of atrocities perpetrated by Claude Bernard, who invented a stove constructed so as to allow observation of a victim slowly baked to death inside . . . [She] was worked into a frenzy, and a veritable torrent of spiritual rage streamed forth against the man, Bernard, who appeared to her as a prototype of those workers, Paul Bert, Vulpian, Bécclard, and the rest . . . Springing to her feet, Anna felt herself shaken by some mighty mystic force. Invoking the wrath of God upon Claude

Bernard, she seemed to hurl herself against him for his destruction. The effort left her exhausted.

This was on a day in December; in the middle of the following February Claude Bernard was dead. Mrs. Kingsford considered that she had killed him. It was two years before she could learn the details of his death; and then she found that the cause medically ascribed was Bright's Disease, a disease he had tried to induce in animals. E. Douglas Hume writes that "his own daughters tried to expiate his appalling cruelties by devoting themselves to good works for animals."

To return to her second "victim," Paul Bert, Dr. Kingsford wrote in her diary of November 17, evidently exonerating herself from blame:

Black magic consists in magic exercised from the plane of the personal principle in man, or unregenerate self, the *anima bruta*. This personal principle concerns itself only and solely with personal emotions and motives. . . . White magic is precisely the exercise of the *anima divina*.

DID H. P. B. APPROVE?

It is at this point that I take issue with Edith Douglas Hume; for she says: "Madame Blavatsky has given the same teaching in other words. In her *Studies in Occultism* (Vol. I, p. 4) we find written:

"For it is motive, *and motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is

the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic."

To my mind, Madame Blavatsky makes it quite clear in the above quotation that it is only the "powers of animal nature that can be used by the revengeful" and Anna Kingsford was taking revenge upon the animal-torturers; that her intention being what it was, "the spiritual will transform itself into the psychic, act on the astral plane, and dire results be produced by it"; and that "it is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator."

The author of *The Mind-Changers* goes on to say:

It was in an organized attack by thought-forces against vivisectors that Anna had wished to enlist the co-operation of Madame Blavatsky during the visit to Ostend; but had failed.

So *that* was the real object of the visit! *That* was what Madame Blavatsky referred to when she wrote to Mrs. Sinnett that she was not "such an infernal fool as to fall victim to Mrs. K. and Maitland's snares!"

Edith Douglas Hume quotes a letter from Maitland's biography of

Dr. Kingsford, which Madame Blavatsky wrote to the latter on the subject:

"I feel sure and know that the Master approves your opposing the principles of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefitting the poor animals. Of course it is Karma in the case of Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the principles, then; not against personalities."

Having this statement by Madame Blavatsky before her, I cannot see how Edith Douglas Hume can say that "Madame Blavatsky has given the same teaching" as Dr. Anna Kingsford.

In writing to Mrs. Sinnett about the visit of Dr. Kingsford, Madame Blavatsky was magnanimous enough to make no mention of her reprehensible use of Magic or of her attempt to "enlist the co-operation of Madame Blavatsky in an organized attack by thought-forces against vivisectors"; but contented herself with remarking that she had not fallen a victim to the snare. Edward Maitland says that, on reading Madame Blavatsky's letter, Dr. Kingsford exclaimed:

Attack the principles, and not the persons! And while the world is being educated to recognize the principle, millions of poor creatures are being horribly tortured, to say nothing of souls

degraded and damned. I will tell you what it means. It means that whenever you see a ruffian brutally ill-treating a woman or child, instead of rushing with all your might to the rescue, you are to stand by and do nothing but talk, or else go home and write something "attacking the principle." No; the power to interfere and save imposes the duty to interfere and save; and as that power has been given to me, I should not be doing my duty if I did not exercise it.

Strange that one so determined to "save" animals should be willing to kill men! To prevent killing, she would kill! It was the cruel torture of helpless victims that drove her to this, of course; nevertheless it was an unbalanced view. She could not wait for the long process of changing public opinion. Yet we can agree with her when she said in a lecture on vegetarianism¹:

People talk to me about peace conventions and ask me to join societies for putting down war. I always say: "You are beginning at the wrong end, and putting the cart before the horse. If you want people to leave off fighting like beasts of prey, you must first get them to leave off living like beasts of prey. You cannot reform institutions without first reforming men."

When Dr. Kingsford died, 21 February 1888, Madame Blavatsky paid a tribute to her memory in *Lucifer*, which ended thus:

"Anna Kingsford's work will be bearing fruit even when her memory has been obliterated with the generations of those who knew her well, and new generations will have approached the psychic mysteries still nearer."

¹ Her thesis, on taking the degree of Doctor of Medicine at Paris, was published later as *The Perfect Way in Diet*.

POINT LOMA THEOSOPHISTS

A Sydney correspondent informs us that Dr. G. de Purucker has passed over and that the United States Government has occupied the whole of the Point Loma peninsula, with the headquarters of the Theosophical Society (Point Loma) as it is styled, of which Dr. Purucker was leader, and the Theosophists have taken over a high school property along the coast. He succeeded Mrs. Katherine Tingley as leader on her death in 1929. "Apart from his output of scholarly books on Theosophy," a Point Loma historian writes, "one of his most notable actions was the starting of the now well-known Fraternization Movement, in which he himself takes no official part whatever, but for which he has a deeply sympathetic and benevolent interest."

J. L. D.

THE LIFE OF THE SECTION IN SOUTH AFRICA

BY CLARA M. CODD

General Secretary, The Theosophical Society in South Africa

OUR President has asked me to write an account of the life of the South African Section. I am very glad and proud to do this for, although small in comparison to other greater Sections, I feel it is an exceptionally interesting and important one. I said it was small. That is because it only numbers some 400 members, but on the other hand perhaps it is large, for the percentage of Theosophists in the white population here is almost the highest in the world. I am not quite certain whether Holland or Scotland or New Zealand overtops us, but if so, it is only by a very small margin.

A "NEW" COUNTRY

I find that life, and also Theosophical life, is very similar in all the "new" countries, such as America, Australia and South Africa. There is the same admixture of high civilization and primitive conditions, the same freedom from caste distinctions, and the same pulsing, young life. Indeed I often wonder whether I would like to live again in an "old" country after the bounding vitality of the young countries. I remember once Bishop Wedgwood telling me, when I had told him how extremely vitalized I felt in the United States, that the reason was that the old countries

had a more or less exhausted etheric double whilst the young ones had a practically untouched life at that level. It is like that in South Africa, with the difference that, compared with America or Australia, there is the added factor of a very large African population. They bring their peculiar influence and I daresay, too, some remains of their ancient magical rites.

THE PEOPLE

I have been trying ever since I came here to find a pukka witch-doctor, but if they are still here they must hide themselves, so perhaps in order really to see one I must go up to the Belgian Congo or somewhere in Central Africa. Still I did see an initiate of the second degree (there are three degrees) of witch-doctoring when I was staying in the wilds of Zulu-land. I was visiting an old member of ours who was not only the Post-master at a lonely out-post in the hills, but the owner of a little shop to which the Africans from miles around came and seemed to spend the day talking and looking at its contents, but he was also the district's only doctor. Africans came to him with complete confidence, and he merely looked up their symptoms in a Homeopathic vade-mecum,

and then dosed them with little white pills which they all looked upon as very good magic. One day he called me out of the little shack of a house which his clever wife had made into a real home, and said: "In the shop, if you go in quietly, you will see a woman who is being trained to be a witch-doctor. She by her signs and symbols is now in the Second Degree." So I crept in and looked. I saw a slender little Zulu woman covered with white chalk, and with the strangest eyes. Very weird indeed they were, and, I would judge, highly clairvoyant.

The white population is greatly outnumbered by the African population. There are large districts devoted to the Africans alone, and still ruled by their chiefs, but the towns have now thousands of African labourers, who have lost their tribal distinctions and largely their own customs too. Personally, I think this is a pity. Under their chiefs they have on the whole excellent eugenic laws, and live happy, care-free lives. "Civilized" they lose their native simplicity and happy good-humour, and often turn into dangerous thugs and thieves, generally led by a degenerate white man. I like the African, especially the aristocrat of the African races, the Zulu. He is not too fond of hard work, but then who is? Fundamentally he is a happy, good-tempered creature, who can be very faithful and loyal. He has a wonderful eye for colour. Native embroideries are very beautiful. He can sing like a Welsh choir, and African choirs

and dances are very charming and inspiring. Most of all I like the wurdances. Nowadays these are only performed, probably on the great gold mines where thousands of Africans gather from all over Africa, as a show. But the vigour and precision with which they do them is very striking.

The whites are composed mostly of two races, the original Dutch settlers who now speak a kind of Dutch language mixed with English, French and African words called Afrikaans, and the English settlers. There is also a good proportion of settlers of other races too. The official languages are English and Afrikaans, and every notice and sign-board is printed in the two languages as will be found in Ireland and Canada too. I have very many dear friends amongst the Afrikaner people. Those of the best descent, many of them coming from the ancient Huguenots who fled here from France centuries ago, are to my mind a strikingly simple, dignified and hospitable race. They are not nearly so sophisticated as the English and Americans, and for that I like them especially. I think it will be well for the world when sophistication has fled from the earth. The prevailing religion of these people is the Dutch Reformed Church, which is most nearly allied to the Scotch Presbyterian Church. Indeed there is a famous church in Cape Town where stands a statue of a Scotch Presbyterian minister who long years ago brought about a junction of his church with the Dutch Reformed, and who became himself a Dutch

Reform Minister of high repute. What has struck me when attending an Afrikaans service (though I cannot understand a word) is the dignity with which the service is conducted. When prayers are said all the men stand and the women sit. But the slow tempo and wonderful harmony of their psalms and hymns captivate me entirely.

THE T.S. LODGES

Now about our Lodges. Here again we are very similar to Australia, and for the same reasons. Australia has five great Lodges, so far away from each other (from Perth to Sydney is a week's journey) that the members rarely meet other Lodges, and each Lodge has its own building and has largely become self-sufficient. The same is true here in a lesser degree. We have four great Lodges, in the towns of Durban in Natal, Pretoria and Johannesburg in the Transvaal, and Cape Town in the South. Distances are so great, and cost so much to take, that it is difficult to get very large numbers from other Lodges at a Convention. Conventions are held at each of the four great centres in rotation, but when held in the Transvaal are probably larger, as the two big Lodges of Pretoria and Johannesburg are only 40 miles apart. There is therefore a reciprocal exchange of lecturers, etc., going on between these two Lodges. We had a few, very tiny Lodges besides, one in Portuguese East Africa, and two in Rhodesia, but these have disappeared, mostly, I am

sure, because there was no visiting lecturer to help them. However, the two Lodges in Rhodesia, which is outside the Union of South Africa, show splendid signs of coming alive again. There are many towns where we *should* have Lodges, Bloemfontein, Kimberley, Grahamstown, Port Elizabeth, East London, etc. Some time later, when opportunity occurs, I would like to make a special effort to start Lodges in these towns. Meanwhile the six remaining Lodges of the South African Section carry on very gallantly.

A LOVELY LODGE BUILDING

Like all Lodges they have their individual character. The only one which has a building, and an extraordinarily simple yet beautiful one at that, is Pretoria, one of the two Capital cities of the Union. This was due to the vision and energy of the old members of the Pretoria Lodge, and I think I have never seen anywhere a more lovely little building for its size. It has a large Lecture Hall with the platform placed within an arch over which shines a five-pointed star. There is a very comfortable and pleasant Library where tea is often served, and offices and a kitchen as well. Outside there is a beautiful garden where at Convention times members gather and have tea in the open. The Hall is now quite a feature of the town, and being within walking distance of its centre, large audiences quite frequently gather there. The audience which gathers in Pretoria is especially

interesting to me, for it quite often includes members of the Government and well-known figures in the town. There is a famous restaurant in Pretoria, where, every day, people of all shades of opinion gather and talk. I wonder sometimes how many questions of national import have been talked over and settled in "Turkstra's." And one of my friends, who is an official in the Department of Lands, tells me that Theosophy is very often the subject of discussion there.

INTELLECTUAL AUDIENCES

Audiences in South Africa are usually of a higher intellectual calibre than in many other places, and this is due, I think, to the fact that we have practically no white labouring class. All labour is done by the African population. Hence the people who come to hear about Theosophy are nearly all from the so-called professional and governing classes. Pretoria has a larger number of Afrikaner members than anywhere else, and so classes are held there in Afrikaans and even occasionally lectures.

DRAMA

Johannesburg is the great "gold" city. It is the largest and busiest city in the Union. The Lodge there numbers over 100 members, and they have a large room in the centre of the town. They, too, wish to have their own building, but now it is rather late in the day to get land at reasonable rates. Still we live in hopes. Johannesburg has recently initiated a new form of propaganda with very

great success. Led and trained by an old Shakespearean actress who has become a member of the Lodge, they have been producing plays of a mystical or symbolic character. This has proved a tremendous success. The public seem to like them enormously, and I think if Lodges in other countries tried it they would find the same results. It began with the dramatization of Henry van Dyck's "The Story of the Other Wise Man." Then that was followed by Jerome K. Jerome's "The Passing of the Third Floor Back." Now Pretoria, stirred to emulation, is producing "The Little Flowers of S. Francis" on their stage.

NO DISTINCTION OF NATIONALITY OR AGE!

Durban, like Cape Town, is a great port, and so people, and even members of our Society, are often passing through. Consequently they have members of many nationalities joining them. This has been especially true of Cape Town recently, where Germans, Poles, Yugoslavs and French members have joined. Durban seems, perhaps because they have such charming rooms in the centre of the town, beautifully decorated by artist members, to specialize on the social side of our life. Every morning, morning tea is served in the rooms, and many people besides our members, such as business men, come in to have it. This gives opportunity for many informal chats on Theosophy and social questions. Durban has also the largest Youth Group in the country, though this is growing

now in every Lodge. These fine young people are the joy of our hearts. You do not see a preponderance of grey-heads in Conventions here. They not only take part in the lecturing, and very well too, but keep us all alive and happy with their willing help and loving spirit. We do not have special Youth Lodges here and I hope we never shall. We love our young people and are proud of them, and we would miss them terribly should they ever form themselves into separate Lodges.

PRACTICAL THEOSOPHY

Cape Town rather specializes in the sending out of literature. They have done a very great deal in this way during these past years. They advertise booklets in the press and get replies from all over the Union. They have recently followed the lead of the other Lodges and taken to holding regular Sunday meetings. The response has fully justified this step, and, as mentioned above, the audience gathering has been amazingly cosmopolitan in character. A Yugoslav who has joined us there tells me that before the war he was a Professor in his own country. Now he is an airman, but alas! he knows nothing of the fate of his wife and child.

Of the two tiny Lodges here, kept going by two most devoted lady members, the one in Natal at Esperanza does a quite wonderful amount of practical work for the men at sea, the poor and the animal world. They have "adopted" a "son" of the Lodge, a sailor on a warship who has no rela-

tives, and they keep him regularly supplied with everything he could want. The other little Lodge at George in the Cape keeps an excellent study group going all the year round, and adds to its members from time to time.

OUR MAGAZINE

We have a Sectional magazine called *The Link*. At first, when I became General Secretary, I wondered if we should change its name, as in one or two cases it has been confused with a very pro-Nazi paper of that name which was published in England before the war. But I think any mistake like that will soon die, and it has had that name for so long that it has become historic. Personally, I am very proud of our little magazine. I think it is one of the best national T. S. papers in the world, and its format has been copied by New Zealand which I take to be a most sincere compliment. It does a special work in keeping our membership informed of all that goes on in the wider Theosophic world. I try hard to help them to be not only "Section-minded," but "World-minded" too. And for that reason we are publishing pictures and accounts of other Sections. I suggest that that would be a good idea in other Sectional papers also.

VITAL ACTIVITIES

What is called the "subsidiary" activities are also going strong and well in South Africa. There are three Liberal Catholic Churches, one

in Cape Town, another in Durban, and the biggest of all in Johannesburg. This little church is quite a dream of beauty and its loveliness is largely the work of two brothers from Scotland who have made, carved and painted one of the most beautiful little oratories in the world. Co-Masonry is particularly strong here, and very expertly carried out in its ritual. There are two Co-Masonic Lodges in Durban, two in Cape Town, two in Johannesburg, and one little one in Pretoria.

A LAND OF HOPE, BEAUTY AND OPPORTUNITY

I love this country. No one who lives in it can do otherwise. It has more and fiercer problems than perhaps any other country in the world, but at the same time it is a land of such hope and opportunity. And so beautiful too. No one who has seen the marvellous Victoria Falls, the huge Drakensberg Mountains, and the great Game Reserve where countless wild animals totally unafraid wander across your path, can doubt that. The most "civilized" part, because it is the oldest, is the Cape, for there for some centuries now settlers have planted great oak and pine groves and built stately old homes in the charming old Dutch style. There, at the foot of Table Mountain, rests the bust of Cecil Rhodes, looking out between Greek pillars over the land he loved so well. Right up in Rhodesia, in the loneliest spot in the world, his body lies buried. Great

figures spring up in the mind when we think of South Africa. Not only our famous "General Smuts," recently spoken of by a great American as one of the three greatest Statesmen in the world, but also his old companion-in-arms and in peace, the beloved General Botha, and rugged old Paul Kruger, the Father of his farming people, President Steyn, whose son is now a leading minister in the Union today, and Tielman Roos who took South Africa off the gold standard and saved her economic life. And, long ago, the old and heroic pioneers, Jan van Rieback, Piet Retief, Dick King, Jan Hofmeyr, and hundreds of others who went, often at the sacrifice of their lives, out into the wilderness to carve a country and homes for thousands who would follow them. That splendid spirit still lives in South Africa, and is reflected in the fine bodies and straight eyes of her young men who are fighting today. Like Australia, South Africa is producing a new race, a race of men who are big and strong like their Viking ancestors, and who have not been dwarfed and stunted by wicked industrial conditions as is sadly often the case in the old lands from which their fathers came. May that never happen here.

I salute South Africa and all her gallant people! I am glad that Karma gave me the opportunity to dwell some time amongst them, and to forge links that will surely bring me here again in another life.

THE STORY OF THE SOUL

IV. IN Gnosticism¹

BY JEAN DELAIRE

INHERITORS of the immemorial wisdom of the East, in touch, through most of their great teachers, with the new-born religion, Christianity, the Gnostics carried the Story of the Soul one step further in its evolution, clothing it with a moral and individualistic significance hitherto unknown.

PAGANISM AND CHRISTIANITY

It was one of the key-notes of Paganism to be universal in its outlook, for it rested on the basis of Pantheism, the noble Pantheism of Vedic India which perceived all things, visible and invisible, as rooted in the One Reality; and the Mediterranean civilizations, both in their philosophy and in their religion, with its many mystery-cults, had more or less consciously absorbed this outlook. To the thoughtful minds of classical antiquity, as to the inspired Rishis of old, all things, all beings, lived and moved in the shoreless sea of divine life, the One Life manifesting equally in the star or the grain of sand: and popular religion itself reflected this belief. Vast shapes of Gods and demi-Gods moved across the heavens and upon the earth, and between these and man there was no great gulf fixed.

It was equally one of the key-notes of nascent Christianity to be intensely

individualistic, and to that extent restricted. The starry heavens known to the ancients contracted to a Paradise above the earth and a hell (and purgatory) beneath it. The destiny of man, the immortal wanderer of the old systems of pre-existence and transmigration, became limited to one brief life on earth, with an eternity of bliss or damnation depending on the acts, or beliefs, of that one life.

It was the glory of Gnosticism that for close on 300 years it sought to hold the balance even between these two opposite tendencies, and in so doing, or so attempting, gave birth to a religion more vital, and also more philosophic, than any our western world has yet known. It was in truth Christianity, but the Christianity of the Gnosis; in other words, a wisdom-religion. It discarded no tenet of the *brahmavidya* or divine science—neither the indwelling of God in His creation, or emanation, nor the pre-existence of the Soul; neither the cycle of life nor the doctrine of rebirth; but it gathered these around the Personality of Jesus Christ as their supreme Head and Teacher, and in later Gnosticism, their divine Saviour and Friend.

Before the eyes of the student of Gnosticism there passes, in a bewilderingly brilliant array, the many schools or systems of Gnosticism,

Christian and pre-Christian; and slight indeed was often the line of demarcation between the two, so wide was its outlook, so real its tolerance. It was in truth more than mere tolerance, for many Gnostics made a point of being initiated into the mystery-cults of other religions, the better to understand the inner and deeper meaning of their own.

SIMON MAGUS

The first great figure that meets us on the threshold of Gnosticism is Simon Magus, the father of all heresies, as he was called by his more orthodox opponents; but as it is doubtful whether he ever professed Christianity at all, he could hardly have deserved the accusation of heresy, while according to some modern scholars he never lived at all!

Nevertheless someone wrote the books bearing his name; someone gave out the profoundly mystical teaching attributed to him, and whether legendary or historical personage, Simon Magus is an extremely interesting subject for the student of Esotericism.

To begin with, his name—the old Jewish one of *Shimeon*, “a hearer,” and so by implication a disciple, and *magus*, “great”—at once hints at a Master of the Wisdom, a *Mahatma* (“great soul”) or perfected man.

Among the many strange accusations brought against him by the Early Church Fathers was that he proclaimed himself the Messiah, that he called himself the sun in mid-heaven, and that he was accom-

panied in his wanderings by a beautiful courtesan whose name was Helena.

To anyone at all acquainted with the universal language of symbolism, it seems strange that despite their prejudice the Church Fathers did not see through so transparent an allegory, since the sun in mid-heaven—the Sun which, in masonic language, is *always* at its meridian—was the time-honoured representation of the Logos, the Lord indwelling in His universe as divine Mind or Spirit; while the moon (Selene, Helena) typified His reflection as the rational soul of man.

The fragments of the book known as *The Great Announcement*, attributed by Hippolytus to Simon Magus, reveal something of that depth of thought and boldness of outlook so characteristic of all Gnostic systems. It opens with this cryptic sentence:

This is the writing of the revelation of Voice-and-Name from Thought, the Great Power, the Boundless: wherefore shall it be sealed, hidden, concealed, laid in the Dwelling of which the Universal Root is the Foundation.

When one remembers that in most religious systems of antiquity “the dwelling,” “the house,” “the city,” were glyphs for man himself, man in his purely physical aspect as the body that shelters, and imprisons, the “Dweller in the body,” also that Voice-and-Name was the Word, First-born of Thought or the ever-creative divine Mind, and that this Word was the Light that lighteth every man that cometh into the world, yet

¹ Previous parts appeared in May, June, July, 1942.

remains ever hidden as the immortal Self of all that lives—then one begins to understand something of the lofty conceptions at the back of this ancient Gnostic treatise, only a few fragments of which have come down to us.

Trying to describe the well-nigh indescribable *The Great Announcement* continues :

Of the universal Æons there are two emanations without beginning or end, springing from one Root . . . the Great Power, (these are) the Universal Mind, ordering all things, a male Power . . . and the Great Thought or Conception, a female Power, producing all things. . . . They unite and manifest the Middle Space, incomprehensible Æther, without beginning or end. In this is the Father who sustains and nourishes all things which have beginning and end. This is He who has stood, stands and will stand, a male-female Power, like the pre-existing boundless Power which has neither beginning nor end, existing in oneness.

Here we find in germ all the complex yet ever logical systems which later on characterized the great schools of Gnosticism—the Universal Root, the Unmanifest, the Absolute, unknown and unknowable ; His first Manifestation or Emanation, the Word or Logos ; the Universal Æons, divine Powers or Attributes, sometimes personified as Christos, the Mind of God (Nous) and Sophia, the World-Soul ; the Pairs of Opposites or Syzygies, (divisions), opposite and complementary forces—active-passive, positive-negative, male-female and so forth—which by their union,

or equilibration, caused all things to come into being.

Thus the Gnostics evolved—or did they merely transmit?—a perfect system of duality in unity ; for however far their later schools developed the doctrine of Æons and Archons, Powers and Principalities, they never lost sight of the One Supreme Reality, called by many a name—the Self-existent One, the Universal Mystery, the God beyond being, the Father of all fatherhood, the Unknowable One—the One of whom one of their inspired seers wrote :

This is the Father of all Fathers, the God of all Gods. . . . This is the Spiritual Mind which existed before all Spiritual Minds, the Holy Place comprehending all Holy Places. . . . This is that Ingenerable and Eternal One, who has no name and who has all names. . . . The Universal Mystery is He, the Universal Wisdom, of all things the beginning . . . *The Gnosis of the Light* (Untitled Apocalypse).

Of all things the end also, for this was the supreme mystery taught in all the schools of Gnosticism—as throughout the esoteric tradition—that towards this summit of divine perfection, the *Plerôma* or divine Plenitude, all creation was toiling and travailing in its age-long evolution, from the unconscious to the self-conscious, from the self-conscious to the God-conscious. . . . And this, with other names and under different symbols, was once more the story of the human Soul, reflection in time and space of the divine Sophia or Universal Soul.

THE OPHIANI

The eternal problem of man's relation to the universe, especially of the mind of man to that greater Mind he dimly perceives through the processes of Nature, was answered by the ancient sect of the Ophiani in one of the most subtle and profound philosophies yet evolved by the mind of man. In its system of symbolism and allegory, wherein every divine Power and Attribute was personified, from the purely spiritual Ennoia and Sophia, First Emanations of the Great Deep (Bythos) down to the semi-material Demiurgos, creator of the physical universe, it followed closely upon the lines of the still more ancient Hindu cosmogonies. The Church Fathers who so violently attacked them dubbed them serpent-worshippers because one of their holiest emblems was a serpent coiled around the sacred *tau* : yet to the unbiassed student it is obvious that they were no more serpent-worshippers than the so-called sun-worshippers of Egypt or Persia or ancient Mexico. Even as the wise men of antiquity saw in our Sun, life-giver and light-bearer to all our planetary system, a perfect image of the Self-existent God—and also of His reflection as the immortal Self in man—so the Ophiani saw in the coiled serpent, the serpent biting its tail, a true symbol of that divine Life which has no beginning nor end, "existing in oneness." From that One—within that One, if considered as abstract Space—came forth the dual Being Abraxas-Bythos, male-female

Powers, who by their conjunction gave birth to Ophis, the Son, the "Serpent of Wisdom," the divine Mind, the Chrêstos or Good Principle—in later days confused with the Christos, or Anointed, whom He overshadowed—who with Sophia, the universal Life or World-Soul, emanate all the hosts of angelic beings, from the Powers and Principalities that stand before the Throne to the lesser Angels that help the Demiurgos in His work of creation.

In this system, therefore, as in almost every school of Gnosticism, the Supreme was conceived as a Trinity in Unity, three Logoi or *manifested* Divine Powers emanating from the *Unmanifest* or Unknown : and most, if not all, the confusion and theological disputations of later schools arose from the simple fact that in some systems this Unmanifest or Unknown was included in the Trinity—forming with it the *Tetractys* or sacred four-fold Name of the Kabala—while in other systems this Unknown and ever Unknowable was, as in Hindu philosophy, left outside all classifications and analyses. Again, among the Ophiani Ophis the Son was necessarily considered as the Third Logos, since the two First Emanations, Abraxas-Bythos, were named separately: Father *and* Mother Principles, instead of the Father-Mother of other systems, *One* in two aspects, the Son then being the Second Aspect or Second Logos—a mere question of viewpoint and words, yet a fruitful cause of misunderstanding and dissensions in the ages that

followed. And again, in some systems, especially in the great schools of pre-Christian Gnosis, the Son or Word was identified with the archetypal Man, the Adam Kadmon of the Kabbala, Pattern of all creation; and in a still more mystical conception He was both the divine Mind (Nous) and the Archetype or First Man, thus a Being both divine and human, God transcendent and God immanent, divine unuttered Thought in His transcendence, divine uttered (therefore creative) Word in His immanence.

In its essentials, nevertheless, the conception of the Three in One, emanating from the Great Deep, the Unknown and Unknowable God, and in Their turn emanating all things out of their own substance, never varied in any of the great schools of the Gnosis, whether those of Dositheus or Apelles, Menander or Satornilos or any of their disciples: and in all without exception these Three were seen as reflected in man, "man the mirror of the universe," and this reflection was the real man, the eternal Son: for this reflection, being that of the divine Life, self-existent, without beginning or end, could be nothing less than its own divine Self obscured for a time by the veil of māyā, the illusion of the not-Self, transient manifestation of the One Reality.

Thus every man, everything that lived and breathed, was for the Gnostic a God in germ, and the Gnosis itself was simply the knowledge of this God-in-man, the daily recognition

and practice of His presence in the illumined heart of man.

MARCION

What then were the reactions of the Gnostics to the new religion, Christianity as preached by Peter and by Paul? With the teaching of Peter, with the Jewish Christian tradition generally, they could have had little in common, for it belonged to the world of form and rigid dogmas, to outer observances, not to inner realizations. Marcion, one of the greatest minds among the great minds of Gnosticism, Marcion who dreamt of establishing a universal religion, who saw in the Gospel a world-message, Marcion rejected utterly the Old Testament and only in part accepted the New. The fact that any Gnostic accepted it at all proves beyond doubt that early Christianity was in truth esoteric or mystical Christianity, a wisdom-religion before all else, a Gnosis or divine knowledge revealed anew by one of the Masters of that Wisdom; and that whatever may have been added by later scribes to the *Logia* or sayings of Jesus, He certainly must have said: "The Kingdom of God is within you," else neither Bardasanes nor Marcion, neither Basilides nor Valentinus, would have accepted the new religion or suffered persecution for its sake.

They certainly did not repudiate Christianity, although they examined critically its Scriptures and its newly formed doctrines; with masterly skill they built it into the frame-work of that Wisdom handed down from an

immemorial past, the wisdom of the Vedas and the Upanishads, the wisdom of Zoroaster and Sakya Muni, of the Magi of Chaldee and of the inspired prophets of Palestine, the wisdom of all ages and all races, all nations and all religions, the mystery of the God for ever born—for ever reborn—in the heart of man.

Even a superficial study of Gnosticism, of the many schools and sects united by that magical word Gnosis—the *wisdom* of the Eternal, the *science* of the Divine—makes it evident that, back of all their abstruse speculations, the minutiae of their metaphysics, their complex systems of syzygies and correspondences, their divisions and subdivisions of the universe, the "great world," and of man, the "little world," the bewildering names given to their powers and principalities, æons, archons and all the rest—back of all these was the central, the supreme, fact of re-birth, re-birth in the sense of the Soul's return, after her long pilgrimage, her repeated incarnations on earth, to the fullness of the Light, the divine Plenitude (Plerôma) whence she had come. And there was but one way of return: by experience, by the direct and incommunicable knowledge of the Presence of God in the heart of man. The soul must give birth to Christ *here and now* if she would be united to Him hereafter: and it was this knowledge, this vision, this direct and intimate perception of the Divine, which alone could lead man to the *unio mystica*, the ultimate at-onement of Soul with Spirit, Spirit with

God—God Immanent to God Transcendent.

That is the sublime theme of that Bible of Christian Gnosticism, *The Pistis Sophia*.

MATTHEW

It is one of the many ironies of religious history that while the Gospels—and with them that heterogeneous collection of ancient texts known as the Old Testament—has been translated into every living language and disseminated in every country of the world, *The Pistis Sophia*, that treasure-house of esoteric Christianity, is even now only known to the student and the scholar. It would not, it could not, be so if the vital link between this most remarkable book and the very fountainhead of Christianity were better known and better understood. This link, which, strange to say, modern scholarship seems entirely to have overlooked, lies in the name of Matthew, a name which is verily one of the master-keys to the problem of Christian origins and Christian tradition: for Matthew, Mattheus or Matthias—also sometimes called Zacchæus—was the man who first collected the *Sayings of Jesus (Logia)* which stand back of our earliest Gospels, the *original* Gospel of Matthew; the man whom the great Basilides claimed as his teacher, and the transmitter of the inner teaching of Jesus. One of the early Church Fathers, S. Hippolytus, is our authority for this statement, for he tells us that "the heretics Basilides and Isidorus" claimed to have received from

Matthias certain "secret words" which he had heard from Jesus, *being taught by Him apart*. As it is known that Basilides wrote a Gospel of the inner teaching of the Lord is it not obvious that this secret inner teaching must have been embodied in that Gospel? The Gospel itself perished, destroyed with all the other works of Basilides by the fanatical zeal of his adversaries; but Valentinus wrote, or at least inspired, the *Pistis Sophia*, and *Valentinus was the pupil of Basilides*. We have therefore an unbroken thread of oral (if not of written) teaching, a secret tradition which takes us direct from Jesus to His apostle Matthew, from Matthew to Basilides, from Basilides to Valentinus, the reputed author of *The Pistis Sophia*. And in *The Pistis Sophia* we discover, albeit heavily overlaid, at times by irrelevant matter and wearisome repetitions, every tenet of the Ancient Wisdom, the Secret Doctrine of all ages. In a framework that is purely Christian, and in words placed in the mouth of Jesus Himself, when He instructed His disciples after His resurrection and glorious ascension, we discover the cycles of life, the divine origin of man, divine immanence in all that exists, karma and reincarnation, all the philosophy of the immemorial East grafted on to the new religion, or rather to the one religion, old and ever-new, given once more to the world, with added wisdom and grace, by one of the Masters of that Wisdom.

We first come upon the name of Matthew in our three synoptic Gos-

pels, although Mark calls him Levi. (It has been suggested that his name was Matthew Levi). Luke twice mentions the first meeting of Jesus with Matthew the publican. The passage in *Luke*, 5.27, merely states that as "Jesus passed by He saw Matthew sitting at the receipt of custom, and He saith unto him, Follow me. And he arose and followed Him." The second mention of the incident, however, is more detailed.

And Jesus entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusations, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.—*Luke*, 19. 1-10.

To understand the special dislike and distrust with which the publican and tax-gatherer was looked upon in

the days of Our Lord we must remember that to the orthodox and patriotic Jew he represented the alien yoke of Rome, for in the name of Rome he levied taxes which were a heavy, at times an intolerable, burden upon the people. So high ran the feeling against him and all his tribe that in the days of Jesus he had become even worse than an alien and an outcast, for he had actually been excommunicated by the pious rabbis of Palestine. Yet it was to this social pariah that Jesus said: Follow me; and he followed Him.

On that day the publican became an apostle; he became the first evangelist, the first to commit to writing the "Sayings" (*Logia*) of Jesus; the first—perhaps the only one—of the disciples to transmit the inner teaching of Jesus as he had himself received it when, the doors closed upon "them that are without," he tried and tested disciples were instructed in the mysteries of the Kingdom of God.

Incidentally it is a curious—perhaps a significant—fact that the name of Matthew, in one of its many transmutations, is the only one of the disciples' names given in the Gospels which is also mentioned in the *Talmud* and in the *Toldoth Jeschu*. Differing in a number of vital points from the early Christian tradition, both these ancient Jewish Scriptures state that Jeschu ben Pandira had five disciples (and three hundred and ten followers) and the *Talmud* gives their names as Mathai, Nakkai, Netzer, Bonai and Todah, while the later *Toldoth Jeschu* gives them as Shi-

meon, Matthai, Elikum, Mardochai and Toda, which, it further informs us, were afterwards altered to Peter, Matthew, Luke, Mark and Paul. Another Matthew, or rather Matthias, appears in *Acts*, chosen by the eleven, after the resurrection of the Lord, to take the place of Judas who "by transgression fell," (*Acts*, 1. 25). As it is practically certain that it was Matthew the apostle, Matthew the erstwhile publican, who wrote the first, the original, Gospel—a task for which he would be better fitted than most of the other disciples, who were fishermen of Galilee and therefore unlettered—the Matthias mentioned by Origen, and after him by Ambrose, Jerome and Eusebius, as the author of the *Gospel according to Matthias*, must be the same as the Matthew, Mattheus or Zacchæus of our Gospels. As far as it is possible to attain to absolute certainty on such a subject, one man only, a man whose name varies from the Levi (or Matthew Levi) of Mark to the Matthai of the *Talmud*—passing through the permutations of Mattheus, Zacchæus, and Matthias—stands at the fountainhead of Christian tradition as of Christian Scriptures; and it is that man whom Basilides claimed as his teacher, as the transmitter of the inner teaching of Jesus.

VALENTINUS

This inner teaching must have been partially revealed by Basilides himself in his own Gospel, partially transmitted by him to his pupil Valentinus, who enshrined it in *The Pistis Sophia*.

From Jesus to Matthew, from Matthew to Basilides (with perhaps one intermediary) and from Basilides to Valentinus, the link is direct and unbroken.

What would not the world of scholarship, as well as every enlightened Christian, give for a fragment only of that lost Gospel of Basilides in which he revealed the inner teaching of the Lord! That Gospel, like every other work of the great Gnostic, was destroyed; yet is it not self-evident that he must have transmitted at least the main lines, the heart, of that teaching to his great disciple Valentinus? And if so, is it not almost certain that Valentinus in his

(To be continued: *The Pistis Sophia*)

THE LONG VIEW

EARLY in my not yet hoary Theosophical life some friend introduced me to *The Lives of Alcyone*, and I read the volumes with, I presume, the usual thrill and interest in their absorbing adventure, romanticism and often seeming mischance, the customary slightly morbid curiosity as to who—in this present incarnation—might be this or that character given no other identification than his "star" name, the to-be-expected inward questioning as to whether I might possibly have been even a remote and humble member of that valiant Band of Servers, but not at all with any of the scepticism and disbelief with which some readers greet those words related after much painstaking research.

In recent weeks I have reread *The Lives*, and strangely enough, but happily,

turn gave it out to the world in *The Pistis Sophia*?

In that book therefore, so curiously neglected by the student of Early Christianity, we may still hear the ever-living words of the Master to His chosen disciples; and although these words may not have the intimate beauty of the *Last Discourse* in John's Gospel, yet the wisdom-teaching is there: sadly overlaid though it be with irrelevant matter, and burdened with many obscure passages, (the work of later scribes) the book nevertheless enshrines many fragments of the secret, divine science of the ages, re-interpreted for us by one of the Masters of that Science.

none of those reactions lived with me, unless it be the absorption with which words were scanned. Rather was there engrossment and enchantment in considerations more vital and far-reaching, much less superficial, I hope, than in the first reading.

The Great Ones and others approaching. Their greatness inevitably stood above lesser Servers throughout the narrative, yet even so, the books were laid aside with a sense of not having followed any one figure more vivid than others, so much as having viewed many threads, some scintillating, some sombre, some repeated richly time after time, others giving only a hint or two of their colour to the mighty warp and woof of a great Divine Plan woven under tireless master-craftsmanship of the Great.

What a wealth of devotion, sacrifice, loyalty, faithfulness, joy and reward well and truly earned underlies those pages. Over and over again shines the example of lives spent in utter dedication and selflessness, in sacrifice of personal interests to the common good, in constant mindfulness of needs of those younger in soul and body, and in eager and joyous effort on their behalf—never a moment's counting of cost to self of an action which might help another, never a load too wearisome to bear if its burden made safer and more happy the path of kinsman or stranger.

And how enlightening are precedents set of orders and hints from Leaders, carried out unflinchingly and implicitly with unquestioning and instant gladness. Scarcely less illuminating are lessons to be gained there of lives less nobly lived, of the unfailing and sweetly ordered justice of Law which in its own time mends error and ignorance and sets the feet straight on their appointed way.

The powerful, throbbing undercurrent of those lives, so wonderfully guided and blessed, ever has its deep source in spiritual verities which are their ruling stars, in knowledge and experience of Those who hold the world in Their keeping and have lived as men among men. Stirring beyond words is the marvel of considering that Those above and ahead of us lesser beings have lived on earth, have sometime known the selfsame trials and frustrations, fulfilments and joys which are our lot; that while They are above, it is not on some distant and insurmountable mountain-peak, if only the eyes of the soul be unveiled to see Their shining reality and nearness. They have not changed toward struggling young souls—except to become ever more compassionate, patient, eager that those souls shall taste the fruits of Their own attainment—

and They but wait to be again, perhaps even physically, among men until such time as men shall turn from cruelty, selfishness, pompous and self-sufficient pride in standing and walking alone, to dwell in humility, tolerance and reverence, vibrantly and with a profound and compelling desire to serve both Great and small.

Shall not these considerations be a stimulation and challenge here and now? In past ages those whose lives have been disclosed so fascinatingly, grew and blossomed in circumstances which for the most part bound them to one another and to the Great Ones with silken strands of closest kinship, harmony and love. In these days the pattern of the Divine Plan may have scattered them far and wide into every nation, faith and circumstance, and while in olden days the Band, Greater and lesser, lived and served unitedly as a large family or community, it is not to be thought that the beauty and inspiration of those dear days has disappeared. Are not the ties of "family" still there, stronger than ever, drawing the clan together from every corner of the earth to serve yet again, presenting today the greater test of ability to recognize one another and work together in unselfish dedication and harmony by surmounting every barrier of outward difference?

Exhilarating, yes, challenging, it is to realize how short-sighted to sigh over "good old days" of the past when there are better days of the present and far more resplendent days of the future, to feel that the trials, brutalities and wars, joys and sorrows, failures and successes, of one life are of comparatively paltry insignificance, for a vision of immortality has been seen, and constant hope and joy abide in the knowledge that in the light tens of thousands of years are but a day.

ELI THE NISEWANGER

THE DE-HUMANIZATION OF HUMANITY

Throughout the present century, and more rapidly in the period which has elapsed since the end of the last great war, the forces of evil appear to have been concentrated on the dehumanization of humanity.

This process of dehumanization has been apparent in many ways, but in three ways it has been obvious. First in Cubist Art, in which the human form has been reduced to a series of planes and angles, deprived of all *human* beauty—of all its wonderful curves and grace. Secondly, in the Detective Story, in which the victim is *not* regarded as a human being—an injured brother—as he would be in good fiction, but merely as a peg on which to hang the plot, which provides pleasure for the analytical mind, which revels in the unravelling process. Thirdly, in the grotesque and non-human forms employed in many of the most modern films. Insidious vulgarity is one of the methods used.

As this is a Mind Period the forces of evil have naturally used the analytical mind as their tool in this dehumanizing process—this retardation of the spiritual evolution of humanity. The “god” of the analytical mind is POWER, and as this mind can be stimulated to make its greatest efforts through the emotions, the evil forces have used the German people, with their great capacity for one-pointed devotion to an individual, their thoroughness and efficiency (characteristics of the an-

alytical mind) by placing before them the ideal of a New World Order, a Power Ideal, proclaimed by an adored leader.

The Japanese with their capacity for utter self-sacrifice for their Emperor and country, their power of endurance, their abstemiousness and resourcefulness, together with a certain ruthlessness (obvious in all Japanese art, where every unnecessary detail is eliminated) have been useful in this dehumanizing process as they have rapidly acquired the mechanical efficiency of the West, and have ruthlessly applied it to the achievement of their aim—the domination of Asia.

This war of machines, in which men are helpless without machines, is the last and most terrible expression of all the accumulated force of evil, working through two generations, for the dehumanization of humanity.

We have become so accustomed to reading of massacres, tortures and other horrible forms of cruelty that we are in danger of becoming callous owing to the failure of the imagination and sympathy, of the mind and heart, to realize them.

This retarding process must be arrested if Humanity is to be “saved,” and it is now that Theosophists, who have some knowledge of THE DIVINE PLAN, can render invaluable service to the world by proclaiming everywhere the *existence* of that PLAN, including, as it does the Spiritual Evolution of Humanity.

I. M. PREST

A THEOSOPHIST LOOKS AT THE WORLD

BY N. SRI RAM

Vice-President of The Theosophical Society

THE characteristic of the modern age is the growth of the concrete mind and its application to material problems. In past times men lacked not the intelligence but the temperament to make advances in this direction. This development has made the world physically a unity. But the world is not consciously one spiritually nor morally. Hence there is a lack of adjustment between these two aspects.

The mind of man is everywhere releasing itself from conventions that had been accepted as standards; but it has not yet found a law of its own. This is most markedly the case in the West, where we find, for instance, in matters of art and sex, a tendency to violate all known canons and sanctities, apparently for the wanton joy of such violation; so that for some decades Europe has tended to drift into a state of inner lawlessness, with numbers of people prepared to plunge into excesses of all sorts, experimenting wildly in the fields of physical and emotional sensation. This state of affairs has to some extent prepared the way for the horrors of the present war.

The mind is essentially a dual element; it can become with equal facility the instrument of the highest spiritual intelligence for carrying out

its noblest intimations and impulses, giving form and shape, as does the artist, to fleeting loveliness that would otherwise remain unembodied and lost; it can also become the slave of barbaric passions, lending diabolic ingenuity to the elemental forces that lie normally unawakened in man. We see this illustrated before our eyes.

There never was a time known to man, when there was such a sharp contrast between its dark and bright sides, when there was such a world-wide polarization of the forces both of evil and good; when Darkness and Light strove in contest, less disguised in their nature and purposes. Who is to say what shall be the outcome?

Here comes Theosophy to our help. When I say Theosophy, I do not mean some exclusive, sectarian, patented, new-fangled doctrine, which those who belong to The Theosophical Society, like myself, seek to advertise and put successfully on the intellectual market. I mean the ancient broad Wisdom of this land,¹ as broad as it is deep and satisfying, which in its modern form clearly shows that it has an abiding value like the innermost spirit of man, unchanged by external conditions. Like the smile of a child or of some one with whom you

¹ This article is the gist of a speech delivered in India.—N.S.R.

are in love, like a noble or heroic deed, or a beautiful dream or gesture, like all those warm human sentiments which distinguish man from brute, the soul of man and the wisdom pertaining to it have a value undiminished by utterly changed conditions. Of course, these belong all to one and the same source.

The more the world is mechanized, the more is the need to stress the value of human personality, the greater the foil against which it shines. Life has a value, because of its potentiality and charm and its innately free flow, which cannot be extinguished by any cast-iron conditions by which it may be held. Half the difficulty in the world is due to the imprisonment of that life in man-made turbines, to produce an artificial devastating power—the power of capital, political and military power, which is used not to increase man's happiness, but to strike him down and subjugate him.

The ancient Wisdom proclaims to man the precious character of his freedom, and shows how by appealing to his noblest instincts as revealed in every age and every clime, we can build an order combining freedom with security, stability with progress, creativity with co-operation. Those instincts which have flowered in the chivalric, saintly and classical virtues of every age are the one true and final sanction for every social and moral edifice that mankind may create. Outrage, deny them, as is done in so many parts of the world today, by a monster set up for human worship

with the sacrifice of his individuality, and you close the door on human progress, nay more, you roll back the tide of evolution to the state of a truly soulless brute, in which it must disintegrate and perish.

But such will not be the case, for man has climbed too far to relapse into such utter barbarity. The cause of Freedom and Brotherhood must triumph, not only because it is the direction of Nature's irresistible force, but because also it has more champions today, more adherents, than at any previous time. The present struggle is the last most acute pang before the ushering in of a real new age in which we may hope the world will be so organized in all its various departments that not only will peace be assured as between Nation and Nation, thus assuring continuity of progress, but each man will have for the first time a practical recognition of his worth and a fair field for living his life in his own individual way.

Theosophy deals with the fundamentals of life—Man, Nature, God—and shows that even though the immediate future may be hidden by darkness, man's ultimate progress is certain; that after the descent into the valley of the shadow of death, there must inevitably be the dawn of a resurrection for humanity's best hopes and dreams; that no human effort given to that cause can go in vain. It indicates to us also the direction of our effort; the watchwords which must be our guide in the reconstruction to come: union and

freedom; freedom to express our individual, National, religious uniqueness; and union, because in spite of every difference, however sharp and striking, mankind is one in its origin, its essential nature and destiny. How to embody these in our politics, in our economics, in our social organization is the problem set for their respective statesmen. The problem will not prove insoluble if they set to work upon it with a will, the right will, with a spirit of sacrifice, matching the sacrifice of those who go to war, giving up their life, fortune and family. If so much can be done for war, cannot the same be attempted for Peace—a beautiful, constructive, international Peace, enfolding all differences of faith, race, culture, nationality and thought, and stimulating each to flame into its individual brilliance?

This is the view of a Theosophist surveying the downfall of a world uprooted by human passions and greed. Amidst the welter of the broken limbs of individuals and Nations, and of shattered thought and custom-moulds

on every side, there is hope in the contemplation and upholding of those eternal values pertaining to man's understanding and conduct which cannot change, because man himself remains the origin and end of every turmoil and the carrier of an essential Divinity. His own higher mind which is even now rising above the horizon will rebuild what remains of the shattered world with fresh forms, suited to modern needs; he will synthesize, whereas so far he has been content to probe, analyse and disintegrate, and rising to a higher level of thought, prove that difference need not clash with difference but should be built up into a unity. There cannot be reason for despair, but only every incentive to effort, even in the very midst of catastrophe, so long as man retains that deathless spark by which he has risen triumphant from other struggles and defeats, though of narrower scope, and which he shows even today in his courage, sacrifice and faith in goodness as a principle of human conduct.

"HOLLANDSCHE VERZEN"

De publicatie van deze verzen, van A. J. Hamerster, is te danken aan de treurige tydsomstandigheden. Laten wy deze omstandigheden, hoe ellendig ook, dankbaar zyn, anders waren deze verzen mogelyk nooit gedrukt geworden. Vooral de vertaling der kerk en maçonnieke liederen is voor deze instanties een bydrage van groote waarde, terwyl die der Indische gedichtjes ons in nauwer contact brengt met het wezen der Indische dichtkunst. Ook zyn eigen gedichten ademen groote teerheid, toewyding en liefde, ik noem speciaal *Droomland*, en *Natuur*.

Den schryver kennende, zal de laatste regel van *Commentaar op Markus* 4 vers 25 aan hem zeker bewaarheid worden.

SA.

LA PRIÈRE DE SAINT-FRANÇOIS D'ASSISE

COMMENTÉE PAR DR. ANNA KAMENSKY

[Composition Primée (1er prix) Au Concours Littéraire de 1942 de L'Association des anciennes élèves de L'Ecole secondaire et supérieure des jeunes filles de Genève.]

Seigneur, faites de moi un instrument de votre Paix,
Là où il y a de la haine, que je mette l'amour ;
Là où il y a de l'offense, que je mette le pardon ;
Là où il y a de la discorde, que je mette l'union ;
Là où il y a l'erreur, que je mette la vérité ;
Là où il y a le doute, que je mette la foi ;
Là où il y a le désespoir, que je mette l'espérance ;
Là où il y a les ténèbres, que je mette votre lumière ;
Là où il y a la tristesse, que je mette la joie.

O Maître, que je ne cherche pas tant
A être consolé...qu'à consoler ;
A être compris...qu'à comprendre ;
A être aimé...qu'à aimer.

Car :
C'est en donnant...qu'on reçoit ;
C'est en s'oubliant...qu'on trouve ;
C'est en pardonnant...qu'on est pardonné ;
C'est en mourant...qu'on ressuscite à la vie éternelle.

La prière que l'on attribue à Saint-François d'Assise, est pleine du souffle d'amour, qui a caractérisé la vie du grand saint et commence par une demande, qui en résume tout l'esprit : "Seigneur, faites de moi un instrument de votre paix."

L'âme ne demande rien pour elle-même, elle n'aspire qu'à accomplir la Volonté Divine et devenir un messenger de paix.

Cette prière pourrait être divisée en trois parties :

La première, qui comprend huit lignes, indique la façon dont l'âme veut travailler pour devenir un instrument de paix ;

La deuxième, qui comprend les quatre lignes suivantes, montre l'attitude de l'âme qui entreprend ce travail ;

La troisième, qui comprend les dernières quatre lignes, exprime la conviction que l'oubli de soi-même conduit à l'union avec l'Éternel ; c'est alors que l'âme reçoit la récompense suprême, en devenant ce qu'elle avait rêvé d'être, c'est-à-dire un messenger de paix.

C'est le type supérieur de la prière, celle qui est absolument désintéressée. Beaucoup de prières ont pour objet des biens terrestres ; d'autres demandent l'aide pour surmonter des difficultés intellectuelles ou morales ; enfin il y a des prières qui ne sont plus qu'un élan d'amour, un désir d'accomplir la Volonté Divine. C'est à cette catégorie qu'appartient la prière de Saint-François.

Platon a parlé de ce genre de prière, quand il a dit : "Il y a un élan de l'âme vers le Divin, non pas pour solliciter aucun bien particulier, mais par amour du Bien lui-même, du Bien universel et suprême."

C'est une attitude intérieure, où l'âme s'est élevée, pour ainsi dire, au-dessus

de toute prière et se voit comme un agent, un serviteur, qui cherche à s'identifier avec la Volonté Divine. L'âme peut dire alors : "Père, que Ta volonté soit faite." ou comme Saint-François : "Seigneur, faites de moi un instrument de votre Paix." La volonté de Dieu, n'est-elle pas que nous apportions partout la paix ?

Tout ce qui, dans la prière du saint, vient après ces paroles n'est qu'une série de vœux que l'âme prononce, en se préparant à collaborer avec Dieu.

Il est intéressant de constater que le saint fait preuve ici d'une profonde compréhension des lois divines, selon lesquelles un phénomène négatif ne peut être vaincu que par une force opposée, c'est-à-dire, par un élément positif. Nous connaissons fort bien ce phénomène sur le plan physique : si l'obscurité survient et que nous voulons chasser les ténèbres, que faisons-nous ? Nous allumons une lampe, un flambeau. Pour vaincre les ténèbres, il faut une action très simple, mais précise : il faut faire de la lumière. Il suffit de la présence de la lumière, pour que l'obscurité soit dissipée.

Le saint, qui connaît la loi, allume "la Lumière", c'est-à-dire, il fait l'effort nécessaire sur le plan spirituel.

Il commence par combattre la haine. Comment ?

En la mettant en présence de la plus puissante des forces spirituelles, celle de l'amour. En face de l'amour, la haine perd sa force destructive et s'évanouit. C'est en conséquence de cette loi que le Christ a dit : "Aimez vos ennemis, bénissez ceux qui vous maudissent, faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous maltraitent et vous persécutent."

De son côté, le Bouddha, n'a-t-il pas dit : "La haine n'est jamais vaincue par la haine, la haine ne peut être vaincue que par l'amour" ?

Puis le saint se tourne vers des forces moindres que la haine, mais qui n'en sont pas moins l'écho : le ressentiment, la mauvaise volonté, la colère, dont naissent l'offense, la discorde, l'erreur, le doute, le désespoir, la tristesse, tout ce qui vient des ténèbres. Comment ces sentiments seront-ils vaincus ?

L'offense sera effacée par le pardon ; la discorde cessera par un effort pour l'union ; l'erreur sera dissipée par le rayonnement de la vérité ; et le doute par la flamme ardente de la foi ; le désespoir s'éteindra devant la lueur de l'espérance ; les ténèbres fuiront devant la lumière ; et la tristesse fera place à la joie.

Ne nous étonnons pas que, après la mention de la plus grande force du Bien, l'Amour, le saint se soit arrêté à des états d'âme moins puissants. Saint-Paul, n'a-t-il pas, dans le treizième chapitre de la première épître aux Corinthiens, montré que l'amour avait toute une gamme de sentiments fraternels, de même que la haine avait sa gamme de sentiments hostiles ?

Patience, bonté, humilité, honnêteté, désintéressement, douceur, confiance, pardon, incapacité d'envier, de se vanter, de s'enorgueillir, de s'irriter, de soupçonner le mal, de se réjouir de l'injustice, telles sont les notes de la gamme d'amour. La charité se réjouit de la vérité ; elle excuse tout, croit tout, elle espère tout, elle supporte tout.

Un auteur américain, qui a fait une étude approfondie de cette épître, Henri Drummond, a analysé chacune de ces vertus, en les comparant aux rayons colorés de la lumière blanche, quand elle passe par un prisme de cristal, qui la décompose. De même que chacun de ces rayons colorés n'est qu'un des éléments de la lumière blanche, de même que les qualités ne sont que les expressions différentes de l'amour, les diverses notes d'une

même mélodie fondamentale. C'est pour-quoi le saint les cite l'une après l'autre.

Mais le saint ajoute quelque chose à l'énumération : il montre que chacun des éléments négatifs peut et doit être remplacé par un élément de la force opposée, et ainsi un travail de transmutation s'accomplit d'une façon toute naturelle. Il faut seulement de la bonne volonté et de la persévérance.

Comment cette transmutation se fait-elle ?

Elle se fait au moyen d'un changement de l'état de notre conscience, car dès que notre attention se porte sur un point nouveau, notre état de conscience change. Par exemple : quelqu'un m'a blessé ; je me sens offensé, je suis irrité et j'en veux à celui qui m'a blessé. Involontairement je pense à mon offense et mon ressentiment grandit. Mais si je pardonne, je n'y pense plus, je suis libéré de mon ressentiment, je suis apaisé et guéri. De même, s'il y a querelle et discorde, je me trouve dans une sorte de tourbillon et de chaos, il y a désharmonie et je suis malheureux. Mais si je fais un effort pour rétablir la compréhension et la confiance, je crée les conditions de l'harmonie et l'union peut se réaliser.

S'il y a erreur, c'est qu'il y a ignorance. Je puis partager le fruit de mon expérience, mon savoir, et la vérité apparaîtra. La sagesse est faite d'amour autant que de savoir, car l'amour, c'est le savoir qui aime.

S'il y a le doute, qui paralyse les forces de l'âme¹, je puis faire appel au courage et montrer le pouvoir de la foi.

En un mot, partout où il fait obscur, je puis faire de la lumière. Il est évident

¹ But also keeps them alive. Bacon calls our doubts not only our "traitors," but also our "beacons," pointing out to us the way to truth.

qu'il ne s'agit pas de paroles, mais du témoignage vivant de la foi et de la charité : il faut vivre ce que l'on proclame, il faut être aimant et sage. C'est l'exemple vivant qui touche les cœurs et les entraîne. C'est comme un flambeau qu'on aurait allumé, auquel d'autres feux pourront s'allumer, attirés irrésistiblement par la beauté rayonnante de la flamme.

Mais pour avoir le pouvoir de ce rayonnement, il faut que l'âme puisse s'oublier complètement elle-même et s'identifier avec ceux qui souffrent. Le saint a trouvé le grand secret et le dit au Seigneur : "O Maître, que je ne cherche pas tant à être consolé, qu'à consoler ; à être compris, qu'à comprendre ; à être aimé, qu'à aimer."

L'âme ne cherche ni consolation, ni compréhension, ni même l'amour ; elle veut réserver toute sa force pour aider les autres, elle sait que c'est le prix qu'il faut payer. Elle accepte joyeusement les conditions, auxquelles elle peut acquérir ce pouvoir magique, le pouvoir de consoler les affligés et de les comprendre, en les entourant de compassion et de tendresse. En faisant ces vœux, elle dit qu'il n'y a pas de plus grande joie que de donner, de s'oublier et de pardonner.

"C'est en donnant, qu'on reçoit ; c'est en s'oubliant, qu'on trouve ; c'est en pardonnant, qu'on est pardonné ; c'est en mourant, qu'on ressuscite à la vie éternelle."

Car, si la personnalité meurt dans cet élan d'amouré, l'âme entre dans le règne de l'Esprit et s'unit à la Volonté Divine pour toujours.

La prière est accomplie et exaucée : l'homme devient un instrument de paix sur terre, un messenger du Ciel.

Genève, 1941-1942

SECCIÓN ESPAÑOLA

Gustosos reproducimos hoy el artículo titulado "Cristianismo" del distinguido Hermano Dr. Honorio Folquer, el que hemos tomado de la "Revista Teosófica Argentina" edición de Junio.

NADIE—no hay que hacerse ilusiones —nadie de nuestra raza y cultura ha podido llegar a beber las "aguas de vida" de que habló el Maestro, sin haber pasado por los infiernos paganos, los mundos de sombra y dolor, los campos estratégicos de las fuerzas elementales retardatarias—crueldad, agresividad, sensualidad, codicia, astucia, ambición, orgullo, prejuicio, intolerancia, etc.—haber escalado el Olimpo de los éxitos personales, participando en el "banquete de los dioses"; y después de conocer su radical miseria, su honda vacuidad, su incurable insipidez, su esencial impotencia, despreciar sus sugestiones, apartarlos del camino, descender de nuevo al llano y abrazarse a los destinos humildes, a las almas sencillas, a los heroísmos anónimos, que no escriben Iliadas; pero las viven diariamente en la callada epopeya de sus trabajos y tropiezos; que no saben de triunfos ni conquistas, porque en su lucha a muerte con la adversidad, su propia ignorancia es quien los entrega impotentes al enemigo. Y ni siquiera la ilusión o la esperanza les sonríen; pues a través de sus pupilas turbias de llanto o insomnio, las imágenes se deforman; y los soles les parecen teas, y muecas las ricas y las cruces horcas.

Llevar sosiego, confianza y luz a tales existencias; lograr que les llegue, aunque no sea más que un momento, la visión clara de un sendero de escape, exento de odios y revanchas,—única manera de que no retorne al dolor y la miseria del pun-

to de arranque—hacia panoramas bañados de sol, a cumbres besadas por el cielo, a valles floridos y campos abiertos, donde los hombres fraternicen en el trabajo y se dignifiquen en el descanso; es la más noble empresa y la más alta pedagogía que cabe ejercer en nombre y a ejemplo de Cristo, en nuestros oscuros tiempos de tribulación y duelo.

DIVINO CAOS

¡Cuán hondas las raíces de esta guerra...! ¡Y cuán grande su divergencia hacia el abismo! Pero no menos enorme su proyección hacia la altura.

Después de años, lustros, siglos de confusión, de mescolanza absurda, de oposición idiota, ha venido el horrible conflicto a restablecer las verdaderas afinidades de ideal, las legítimas rutas de progreso y grandeza, los auténticos valores de espíritu, la identidad de cosas que se tenía por antagónicas, y la incompatibilidad de otras que se daban como indisolublemente unidas para siempre.

¡Y qué cambios en la opinión, en los conceptos, en las actitudes! La Roma Quirinal, vuelta hacia el Capitolio cesáreo, con olvido de los manes de Garibaldi y Cavour; la Roma Vaticana, la de la Inquisición, la de los anatemas, la del "non possumus", defendiendo a los judíos perseguidos, la libertad, la democracia, el derecho natural, la fraternidad universal, la investigación científica, la justicia social, la civilización cristiana.

entendida como fuente y razón de todas aquellas conquistas morales de Occidente. Un papa teósofo—aunque involuntario—Pío XI, trata de devolver a la Iglesia la savia evangélica, paralizada, si no agotada, en varios siglos de política religiosa: y su “acción católica”, concebida como revitalización apostólica, y no como simple frecuentación o exageración de exterioridades rutinarias; sus reiterados llamamientos a la fraternidad humana, a la tolerancia, a la equidad económica, continuados por su no menos inteligente y sabio sucesor, auguran tiempos nuevos en que el espíritu—si no la forma verbal de la Teosofía—volverá a animar la vida de las sociedades cristianas con el fuego interior de caridad—(“charitas” en latín es amor, ternura, amistad, apego; no lástima deprimente, ni limosna mezquina, dada con desprecio y frialdad de corazón)—en que cifró el Maestro de Maestros la clave de redención.

Tiranos salidos del pueblo sufrido y maltratado, repiten, ampliándolos, todos los sufrimientos que motivaban el malestar y la protesta de las multitudes. Sostentan en los hechos la peregrina teoría de que en la exageración de los males está su propio remedio; sin ver que no en el mal; sino en la reacción que el mal provoca, reside la fuerza curativa de los organismos y de las sociedades. Pero ¿de dónde podrá brotar la energía restauradora, si la intensidad del mal llega a superar la capacidad vital del paciente, o a cegar las fuentes naturales de sus recursos sanativos?

Desatar una guerra espantosa para acabar con las guerras pequeñas, es, con perdón, argumento paralogico, impropio de gentes con sano juicio, equivalente al de quien desencadenase un ciclón para que se lleve una brisa molesta, o un diluvio para limpiar los pantanos del

pastizal. “Baza mayor quita menor”, es ley del juego; pero ley convencional. En el juego de las leyes naturales y sociales, nos hay bazas quitadas, por nimias que sean. Las mayores complican los problemas planteados por las menores; exigiendo a su vez nueva y más grave solución. Acallar un ruido molesto con una explosión, sólo conduce a reventar el tímpano; y con tal sistema, lo que puede parecer remedio no es más que sordera.

No hay que esforzarse mucho para comprender que puede ser análogo el éxito de la conflagración actual: llevados al extremo los rigores de la violencia y la destrucción, quedará asegurada la paz perpetua, la única paz inalterable: la del sepulcro.

Pero ¡no! No puede perderse en la nada tanto desvelo generoso en busca de la verdad, tanta labor cordial para extender el bienestar, el saber y la salud a todos los hombres sin excepción, como han realizado en los últimos siglos los campeones de la democracia y de la filantropía.

Pasará el caos actual como una de tantas pesadillas que de vez en cuando perturban el sueño de la humanidad, cuando la mayoría de los hombres desoyen el llamamiento del deber, para seguir la invitación de los placeres fáciles y a los que sólo una violenta convulsión social puede hacer saltar de su lecho de flores y su letargo moral. Pasará la guerra con su cortejo de odios y dolores, caerán los artugios de la opresión, las barreras de la desconfianza, las celadas de la mala fe; y sobre los escombros y las pavesas, sobre los templos derruidos y las hundidas techumbres, brillará de nuevo el amanecer del espíritu, anunciando un largo día de paz fraternal, bajo la égida de una nueva civilización de justicia y amor. Y entonces se reconocerá con Krishnamurti “la necesidad de un divino caos, para que pueda nacer un orden divino”.

AFORISMOS ACERCA DEL KARMA

Estos Aforismos son atribuidos a—“H.P.B.”—y han sido tomados de la Revista “The Path” de New York.

I. No hay Karma a menos que exista un ser que lo ocasione o que sienta sus efectos.

II. El Karma es el ajuste de los efectos derivados de causas, durante el cual, el ser sobre quién y mediante quién se efectúa tal ajuste, experimente sufrimiento o satisfacción.

III. El Karma es una indesviable e infalible tendencia en el Universo a restaurar el equilibrio, y opera incesantemente.

IV. La aparente obstrucción para restaurar su equilibrio se debe al necesario ajuste de la perturbación, en cualquier sitio, lugar o foco, es solamente visible para el Yogui, el Sabio o el perfecto Vidente; por lo tanto, no hay obstrucción, sino un ocultamiento a nuestra vista.

V. El Karma opera en todas las cosas y en todos los seres, desde el diminuto átomo hasta Dios. Incluyendo los tres mundos de dioses, seres humanos y elementales, ningún rincón del Universo manifestado está exento de su influencia vibratoria.

VI. El Karma no está sujeto al tiempo, y por lo tanto, quién conozca cual es la última división del tiempo en el Universo, conocerá el Karma.

VII. Para todos los demás hombres, el Karma en su naturaleza esencial, será desconocido e inconcebible.

VIII. Pero su acción puede ser conocida calculando la causa o efecto; tal cálculo es posible, por que el efecto está implícito en la causa.

IX. El Karma de la tierra es el resultado de los actos y pensamientos de todos

los seres, en todos sus grados, que tuvieron conexión con el Manvántara precedente o con la corriente evolucionaria de la que se derivó el nuestro.

X. Y come entre estos seres se incluyen a Señores Poderosos y a Hombres Santos lo mismo que a los débiles y perversos, el período de duración de la tierra es superior a cualquier entidad o raza sobre ella.

XI. El Karma de la tierra y de sus razas principió en un pasado muy remoto para que la mente humana pueda investigarlo y no sacaría ningún provecho en hacerlo.

XII. Una vez puestas en movimiento las causas Kármicas, su acción deberá ser ejercida hasta que se extingan; pero esto a nadie autoriza para que rehuse su ayuda a sus semejantes o seres vivientes.

XIII. Los efectos podran ser contrabalanceados o mitigados por pensamientos o acciones de uno mismo o de otros, y entonces los efectos resultantes vienen a representar la combinación e interacción del número total de causas involucradas en la producción de efectos.

XIV. En la vida de los mundos, razas, naciones e individuos, el Karma no puede actuar a menos que exista un instrumento adecuado que sirva para su acción.

XV. Hasta tanto no se encuentre ese instrumento adecuado, el Karma con él relacionado permanecerá sin efecto.

XVI. Mientras que alguno este experimentando el karma como instrumento adecuado, su otra parte de karma, no consumida, no se extinguirá mediante otros seres o medios, sino que se guardará en reserva para otra ocasión. En el lapso de tiempo en que el karma no opera no experimenta deterioro en su fuerza o cambio en su naturaleza.

XVII. Para que la acción kármica se efectúe es necesario que haya una exacta

conexión y relación con el cuerpo, la mente, y la naturaleza física e intelectual adquiridas por el Ego para usarlas en una existencia dada.

XVIII. El instrumento usado por el Ego en una existencia dada, es el adecuado para que la acción kármica se opere al través de él.

XIX. Pueden ocurrir cambios en tal instrumento en una vida, para hacerlo adecuado para una nueva clase de karma; y esto puede suceder de dos maneras; (a) debido a la intensidad de pensamiento o al poder de un voto; y (b) por alteración natural debido a la extinción completa de las antiguas causas.

XX. Como el cuerpo, la mente y el alma tienen cada uno su poder de acción independiente, también pueden extinguir independientemente algunas causas kármicas, ya fueren remotas o próximas al tiempo de su comienzo, cuando operan mediante otros canales.

XXI. El Karma es a la vez, misericordioso y justo. La misericordia y la justicia son solamente polos opuestos de un mismo todo; y misericordia sin justicia no es posible en la operación del Karma. Lo que la gente llama misericordia y justicia es algo muy defectuoso, errátil e impuro.

XXII. El Karma puede ser de tres clases: (a) el actual; (b) el que estamos creando o almacenando para extinguirlo en el futuro; y (c) el que se halla en suspenso proveniente de una vida o vidas pasadas, por no permitirle la falta de adaptabilidad del instrumento usado por el Ego, o bien debido al Karma que se está operando ahora.

XXIII. Son tres los campos de operación usados por el karma en cada ser: (a) El cuerpo y las circunstancias; (b) la mente y el intelecto y (c) los mundos físico y astral.

XXIV. El karma en suspenso, o el karma actual, cada uno o ambos a la vez pueden actuar simultáneamente en los tres campos de operación Kármica; o bien puede operar en cada uno de ellos una clase diferente de karma.

XXV. Se nace en un cuerpo determinado para poder obtener los frutos de cierta clase de karma, y esto es debido a la preponderancia de la línea seguida por la tendencia kármica.

XXVI. La tónica vibratoria de la tendencia kármica influenciará la encarnación de un Ego, o de una familia de egos, por tres existencias lo menos, cuando no se adopten medidas de represión de eliminación o de contraacción.

XXVII. Las medidas que tomare un Ego para reprimir tendencias, eliminar y contrarrestar defectos, estableciendo causas diferentes, alterarán la tónica vibratoria de la tendencia kármica y abreviarán su influencia de acuerdo con la fuerza o debilidad de los esfuerzos empleados para llevar a cabo las medidas adoptadas.

XXVIII. Nadie, excepto un sabio o un verdadero clarividente, puede juzgar del karma de otro; por eso, mientras cada uno recibe lo que merece, las apariencias pueden engañar, y el nacimiento entre pobres, o las pruebas duras, *pueden no ser castigo por su mal karma*, ya que los Egos de continuo encarnan entre ambientes de pobreza, en donde pueden experimentar las dificultades y contratiempos que le son necesarios para su disciplina, y que dan como resultado, firmeza, fortaleza y simpatía.

XXIX. El karma racial influirá a cada unidad y en su raza mediante la Ley de Distribución. El karma Nacional opera sobre los miembros de una nación por la misma Ley más concentrada. El karma de familia rige solamente en aquellas naciones donde las familias se han mantenido

puras y distinguibles: pues en cualquier país donde haya mezcla de familias, (como sucede en cada período de Kali-Yuga) el karma de familia se halla generalmente distribuido por la nación. Pero aun en tales períodos algunas familias conservan su cohesión por largo tiempo y entonces sus miembros sienten la sacudida del karma de la familia. La palabra "familia" puede incluir varias familias más pequeñas.

XXX. El karma opera en la producción de cataclismos de la naturaleza por concatenación de los planos mental y astral del ser. Un cataclismo puede ser atribuido a una causa física inmediata, tal como un fuego interno o las perturbaciones, atmosféricas, pero estas han sido determinadas por el poder dinámico del pensamiento humano.

XXXI. Los Egos que no tengan conexión kármica con una determinada por-

ción del globo donde se vaya a producir un cataclismo, son mantenidos fuera de su alcance, de dos maneras: (a) Por repulsión que actúa sobre su naturaleza interna, y (b) porque son advertidos y llevados fuera de la zona de peligro, por quienes vigilan por el progreso del mundo.

REVISTAS RECIBIDAS

Damos las gracias por el envío de las siguientes Revistas:

"Revista Teosófica Cubana" Noviembre de 1941.

"Revista Teosófica Argentina" Mayo, Junio, Julio y Agosto.

"Juventud Teosófica" de Cuba. Febrero, Abril y Junio.

"Espiritualidad" de Mendoza, Argentina. Abril y Junio.

"Comprensión" de Argentina. Mayo y Junio.

Theosophy Examined Today

POWER FOR THE NEW WORLD —INTUITION

BY E. MARION LAVENDER, M.A., LL.B.

Theosophy is to be explored. The truths of Theosophy are eternal and the duty of Theosophists is to bring them into earth-work during their days. As we discover these truths so do they belong to us, and the vibrant moment of their discovery puts them into our charge. The privilege is vast, yet we as members are not the only ones in whose care they are, since they belong also to the religions and the religious of the world. Yet as our primary object is to form a nucleus of Universal Brotherhood without distinctions, we un-

cover a great task that we share only with those who bring the spirit of their religion to the test of earth-practice, as in the many branches of social service sponsored by religions.

Every Theosophical truth is to be practised. It is useless to feel that others may think that Theosophy is an idealistic philosophy, that its practitioners are full of words, and may preach, but cannot act. For ourselves we have proved talking and talking around a subject goes but a little way. Still, to speak of a topic that we

have experienced is a different thing. Where we have lived our known truths, though we may have lived them only in part as yet, that part is our own, then they shine brilliantly as we speak of them, dispelling lack of knowledge by their own strength. The inner response of others to this is a life-response, from the Intuition, not just a mental recognition and assertion.

The pioneer talks and writes of such truths now. We are inheritors of the body of Ancient Wisdom, an age-long wisdom, to become the common sense of the present and the future. It is our business to make it such as we live it, to channel its force so that others may share it in common with us, although each in his own way will enrich it. Our "present-future" common sense shows one fundamental, now to be made so known, the power of the Intuition. The utility of any of our present-day charters of liberties will prove weak or sound as they are truly based on the new spirit of the age-that-is-coming. The knowledge of it—not about it—is to be made practicable.

A Life-Intuition arises, born of confidence. We have watched around us, we have searched history, and we know what is to come—sooner or later *as we make it*—that spirit and knowledge of unity that is called by so many names as it appears in so many directions, while in the West it is called Intuition, and we try to make it as full of meaning as the word *Buddhi* of the East. How then can we experience this new power, which is the awareness of unity, love, compassion, inner knowledge, direct knowledge, apart from reasoning (though reasonable after the event), comprehension (literally so), the wisdom-of-being, the impulse of creation—how much else? We know of its coming, for it has appeared in similar cycles to this in history, and the

immediate story of our days gives us the moment, this moment. It is our part to show others how to gain such knowledge, and that it is to be the foundation of the new ways. We know, or we can know if we will, the style of thought, feeling and contact imperative in the new type, for we have met it, have indeed to battle with its evidences in ourselves, smoothing out their path, taking away the obstacles from their road. The strongly enlightening background of the Mighty Plan of Life has given us the guiding thread out of the maze. Now, *if we will stand at the centre*, we can be the guiding-posts for others, to point the way, as the great Masters have written about The Society. Stand at the centre we must, and ever only give to others the guiding-thread they seek, and must seek, for themselves. Stand at the centre, yes; even while we work at the outermost rim also, with the intense preoccupations of a world at war.

The world will be built anew by the Intuition. The destruction of old standards goes on apace. Amid the wreckage may be found the new bases. We can wield them, show their use in our lives that others may see their real worth. The fruits of the Intuition also are love, joy, peace, long-suffering, meekness, gentleness—aye, these; not simply the mental standard of the Intuition which sees that there must be unity, that the world is moving into non-separativeness, and that man must move in line with it. That is the easy step the world can take. Such perception is not enough, the new stage is that of *feeling, sensing*, the oneness of other life with ours. Our duty as Theosophical pioneers is to proclaim in our living the meaning of this new feeling, sensing. We shall have drawn away from mental criticism, tired of its barrenness often, aware of it when its waves sweep back on us

from the usual life of home and town, newspapers and journals, college and council, recognizing it there and swiftly leaving it on one side, uninfluenced. But its power of discrimination will remain and stand triumphantly, the harvest of the mental stage of this new faculty, the feeling-sense of the essence of the unique life in each person or object. Its exercise unfolds a rapid capacity for valuation of positions that arise in home, school, office or committee, seen by our compeers to be of supreme usefulness, yet not normally within their purview.

Common sense stands in unity. In this future with which we occupy ourselves, bringing it into the present awareness of our fellows, we will share with them all the feeling-knowledge we have reaped in times of stress or peace through this novel power of the Intuition. For instance, the deep richness of the notes of the nations are lived in our heart-agonies as we become still more urgently one with them in their sufferings. Science has made the world one in knowledge, and economically, now we are one in heart where the Intuition of oneness of brotherhood underlies the fullness of difference. That heart-union will persist. May our tolerance, and, as well, our appreciation, the sense of other values, become a firmly rooted reality in the lives of the peoples, to draw them to a stable base for world-work. The ability to feel as one with every other, to know the life of their way of work, is one practical outcome of applied Theosophy.

The creative urge arouses to beauty. Where we are at one with life's workings the seat of real art is there. Day by day will pass in the true service of beauty, practical beauty in living, having its

sore-needed out-crop in worldly business. Uglinesses will rule where misunderstanding of the one essence of life holds sway, and will act again upon those who made them. Where are uglinesses there shall we be, transplanting, grubbing up first the strong weeds of self-centredness, of lethargic indifference, of half-done planning, of casual ungracious work, of the sense of "being in the right," of proprietary attitudes to ideas and individuals, of the sense of possession in money or objects, of private prejudices and hatreds. And in their place thrive gently the love of the brotherhood of life, the radiance of oneness, the spirit of giving, of sharing, the joy in beauties where they are, in whose-soever hands they be, a simple directness, ways that change the social tenor and rebuild the worlds of art, education and science—such truths of the Intuition would mould worlds nearer to the heart's desire. These ways are workable. Those that are torn up did not pay in the end, and our fellows are ready to try out others that appear to meet the case.

Naturalness shall be our hall-mark. None who has reached somewhat of the sense of life-unity will be other than completely natural in outlook. None of these things can be forced. This new world-power gives freedom of understanding, grace in thought and act, how then can it be artificially made? It flows with the flow of life itself. We may only set our faces towards the Intuition, and open minds and hearts to receive it. It is a reality of life that cannot be bought or sold yet it is a treasure vouched by its hall-mark pure gold, prized by others who see it, but to its possessor just something that *shall be*, since he is one with it, and it is one with the essence of being.

TOOLS OF CONSTRUCTION

BY F. J. W. HALSEY

SINCE time immemorial the power of words and their influence over the actions of men, for weal or for woe, have been recognized, and the pen, that delusively frail transcriber of words, has been hailed as "mightier than the sword."

Even though occultists, statesmen and diplomatists may use words for the deft concealment of their thought, yet for the majority of mankind words must be the bridge between ideal and substance, thought and action, the tools whereby they weave the web of their physical environment.

All the more then does it behove us in these days of devastation to see that the words which govern our actions are words of constructive power capable of generating that atmosphere in which the seeds of physical action can thrive and grow towards beauty and fulfilment.

History has shown that in times of tension such as have occurred in various centuries certain combinations of words and the thoughts which lie behind them seem to take spontaneous hold of the imagination of the masses as being the best expression that they can find for an inner urge that is whipping them on. That combination of thought- and word-power then becomes a slogan by which millions of people will regulate their actions for decades to come, a slogan which will gain such hypnotic influence through countless repetitions that its dictum becomes accepted without further thought, reservation or discrimination.

Thus is the democratic world still being ruled by that slogan of more than one hundred and fifty years ago: Liberty, Equality, Fraternity. It has served its purpose in awakening the suppressed and suffering masses to a vision far beyond their ken. The extremes of their conditions required extremes of idealism far beyond their evolutionary grasp, to penetrate into the engulfing quicksands which were drawing the world's majorities everywhere into their pit of oblivion. On the rungs of this threefold ladder has democracy climbed out of the darkness into daylight. Having arrived thus far, is "Liberty, Equality, Fraternity" still the best slogan for democracy's guidance on the ascending spiral which now opens out before it?

I would suggest that this slogan with its mighty words of power has for the moment achieved its immediate ends. Brought down into a world of practical living its component ideas are, on the face of it, self-contradictory, as words of buddhic import must be when brought down to physical levels. They will again come into their own shining, but at present blinding, splendour when mankind is climbing the higher spirals of his evolutionary way. At present their high idealism and truth are being misunderstood, and therefore misapplied, because man's mental equipment is as yet unable to interpret correctly their high buddhic values.

Having struggled so far into the daylight mankind is now ready to benefit by more detailed directions for its further

efforts. Precision tools must replace the rough tools hitherto used so that the remaining road leading to the mountain-tops can be mapped out accurately and beautified with love and knowledge. Liberty without restraining duty has only too often turned into licence; equality in this physical world has proved a mythical impossibility; fraternity? yes—Brotherhood stands, but in its very standing denies equality and liberty. No brother, but has one younger or older than himself, and therefore not equal; no brother, but must sacrifice some of his liberty of action in responsibility for his brother's welfare.

What then should be the new slogan to direct our actions in the new cycle of the evolving world? Which are the words which shall become the tools for the construction of those new roads leading us to the ever-beckoning mountain-tops? They must combine an implication of detail together with a vision of the heights, they must emphasize duties as well as rights, they must promise sweet co-operation and beauty as well as stress the strenuous labour that will be needed on the way.

Might not OPPORTUNITY, RESPONSIBILITY, HARMONY become the constructive slogan for the new ascending spiral now beginning? Opportunity incorporates the Latin *portus*—a harbour (Oxford Dictionary). Opportunity for all. What more dare anyone claim than that he be given the opportunity to prove himself—as a man, a citizen, a world denizen? What more can any being claim than that he be given the opportunity to reach the harbour where he would be?

Responsibility? Yes—of all, for all, from the Latin *spondere*—to promise, to pledge one's self to, (Oxford Dictionary). Each man must pledge himself to secure his brother's welfare, for man has reached

a stage when he insistently begins to know that *he is* his "brother's keeper" and that he cannot be either well, or happy, or prosperous unless his brother's wellbeing is equally assured.

Then Harmony will become the keystone of the arch of wellbeing for all creation—harmony, which incorporates the Greek *harmo*—to join (Oxford Dictionary). Then mankind will present an "agreeable effect of apt arrangement of parts; a combination of simultaneous notes to form chords"¹; will form one "sweet melodious sound"¹ in the music of the spheres, and the Sons of God will "shout for joy."

Then there is a chance that the prayer broadcast by President Roosevelt on the United States' and the United Nations' Flag Day, 14 June 1942, shall be implemented: ". . . Grant us most of all brotherhood, . . . brotherhood not of words but of acts and deeds. We are all of us children of the earth; grant us that simple knowledge; grant us common faith, that man shall know bread and peace, that he shall know . . . an equal opportunity and an equal chance to do his best, not only in our lands, but throughout the world";—that Field-Marshal Smuts' realization which he broadcast from Pretoria the same day, will become universal: "In a very vital sense we are each other's keepers, so help me God. That is the meaning of this new organization of the United Nations";—and that the agonized, often chaotic, aspirations of the masses may take shape in a juster, happier, more beautiful pattern of living in the dawning future.

OPPORTUNITY, RESPONSIBILITY, HARMONY. Let us proclaim the right a "safe harbour" for all, let us "pledge our readiness to shoulder our duties."

¹ Oxford Dictionary.

us "join" together in goodwill and determination to bring about the wellbeing of every fellow-creature, and we shall bring appreciably nearer that goal for which all mankind is now so desperately longing: constructive Peace, creative Harmony, true Brotherhood.

Dr. Besant has written: "That which the Thinker conceives, that which the

Prophet declares, that which the Poet sings—that becomes the life of a nation, that is worked out in social organization."

And Opportunity will open the lock of *Liberty* with the key of self-directed effort, Responsibility will open the window to the vision of graded *Brotherhood*, while Harmony will open the floodgates of wellbeing to all life in all *Equality*.

CORRESPONDENCE

DR. WU TING-FANG: GREAT CHINESE THEOSOPHIST

THE China Number of THE THEOSOPHIST can hardly be regarded as complete without some mention of the individual who, in the days of China's economic vassalage to western powers, was chosen as the man in whose hands the finance of the Canton Republic could be placed with confidence, and who, in the early days of China's freedom, was invited to become the first Prime Minister of a united country, an office which death at eighty prevented his assuming. Dr. Wu Ting-fang had attained fame as Chinese Ambassador in Washington by his intellectual brilliance and kindliness of spirit. Later, when China proper came to the point of throwing off the fetters of a foreign, though racially related, overlordship, and taking up its own national life, he became a fellow-worker with Dr. Sun Yat-sen, and it was, if I remember rightly, in Dr. Wu Ting-fang's house that he led the ceremonial discarding of the pig-tail that had been the imposed badge of servility to the Manchu rulers.

A reference to the Who's Who section of *The International Theosophical Year Book* records his having negotiated peace

between North and South China, and the terms of the Manchu abdication. The inclusion of the name of the unobtrusive and perhaps the most truly creative leader of the New China in *The Year Book* is due to the fact that he was one of the pioneers of Theosophy in China along with the Rev. Spurgeon-Medhurst. *The Year Book*, in its note on "Theosophy in the Far East" by Mr. A. F. Knudsen, says that Mr. Medhurst was assisted by Dr. Wu Ting-fang, the great Chinese ambassador and statesman, who was endeavouring to build up the new China on the basis of brotherhood. Dr. Wu Ting-fang, while holding high offices of state, wrote the first *Chinese Manual of Theosophy*, and was president of the first native Chinese Lodge (Shanghai). A copy of this manual, which I received from its author, is in the museum at Adyar. His signature will also be found in a scroll of Chinese and Japanese Theosophists who sent their greetings to the President, Dr. Annie Besant, through me on my return from Japan to India in 1920.

Sometime, in the great days when to have been a Theosophist will be the

universally accepted token of sanity and vision, somebody will take a degree in Biography in the Theosophical University with Dr. Wu Ting-fang as the chosen subject. To the details of his life that will be culled from books by and about him I should like to add my confirmation of Mr. Knudsen's statement that Dr. Wu Ting-fang was "endeavouring to build up the new China on the basis of brotherhood." This aspiration was much in the long interview I had with him in Hong Kong in 1920 on my way back from a year's professorship in a Tokyo university, when he was in hiding *en route* to Shanghai in order to save the treasury of Canton from the demands of war-mongers against other Chinese groups, he being the only person whose signature to a cheque on official funds would be honoured. When he heard from Mr. R. Manuk (see Who's Who in *The Year Book*) that "a brother from Adyar" was to pass through Hong Kong in two days or so, he refused to proceed farther on his journey until I should be brought to him by devious ways to a secret place. We talked for hours on all phases of Theosophy and the Theosophical life. His enthusiasm for utilizing the new circumstances in China for the bringing into being of a vast nation organized under the ideal of the First Object of The Theosophical Society was not only emotionally virile but (characteristic of his race) intellectually clear and wise. He made me work out numerous diagrams clarifying Theosophical principles and their application to organized life, while he, with the physical agility and mental alertness and grasp of young manhood (though he was then seventy-eight), paced the floor of his retreat, questioning, answering, probing, absorbing, applying, and interjecting happy anticipations when, duty done, he

would visit his "spiritual home," Adyar. His anticipation, however, was beyond the programme of his then present incarnation which his Ego terminated before he could take up the Premiership of the new China, an office which, under him, would surely have been unique in the history of humanity. When he heard that I was to remain a further day in Hong Kong, he insisted on prolonging his flight to the same extent in order that we might have another meeting. This time there was no talk. We meditated interminably, and Mr. Manuk, when he accompanied me to my steamer, confessed that he was as done-up with the amazing vigour and tirelessness of our host as I obviously was.

I recall, as accurately as memory will permit (for I have not got my notes of the occasion at hand), a story told me by Dr. Wu Ting-fang that has not, as far as I know, been retold. The new China had held out of the war of 1914-1918 because unanimity regarding entrance on the side of the Allies had not been reached among the leaders of the nation, not unanimity of sentiment with the Allies but with regard to the necessity of adding a further complication to the situation of the country at so great a distance from the area of conflict. Dr. Wu Ting-fang was, I think, the last to hold out against participation, on the ground of national expediency. But he was exercised in mind on the matter, and sought for some guidance from beyond the mind. He was then studying Mr. Jinarājadāsa's selection of *Letters from the Masters*. In response to a mental request he was, as he believed, guided to a letter (I think to Mr. Sinnett) which expressed sympathy with the recipient's anxiety in a crisis and counselled him to proceed as he felt was right. Next day China declared war on Germany.

J. H. C. SINS.

"THE T.S. PLATFORM AND ORTHODOX TRENDS"

May I begin by saying how profound and widespread is the interest aroused by Mr. Kirk's article under the above title? It is a matter of deepest concern to many of us older members, at any rate, that, as Mr. Kirk says:

"... Some way *must* be found for encouraging the 'heretics' in our midst."

The great practical difficulty is to know how best to do it. To quote Mr. Kirk again, "in almost every concern there is a majority and minority section."

It is a world-wide problem. If Theosophists can be the first to solve it, humanity will be indebted to them. It is common experience that where members of the minority can feel themselves welcome, encouraged and valued, they tend to lose all sense of their minority position and become so happily productive in expounding their special knowledge, experience and view-point that the problem, as a problem, ceases to exist. On the other hand, the less they are able to feel that their peculiar contribution will be welcome as an enrichment of the whole culture of the community to which they belong, the more their energies tend to be frittered away upon unfruitful re-statements of their attitude to the majority.

In my opinion the advocates of a set of doctrines are fewer than Mr. Kirk believes. There is no doubt that there are many people to whom almost any bit of clearly defined doctrine is as meat and drink. There are many other people, of various groups, classes and idiosyncrasies, to whom any fixed doctrine is an irritation and a perpetually accelerating exasperation. These two sides of the question do not, however, by any means exhaust the possibilities. There is a third group of people, how large I cannot say—I should

suppose them to be by far the largest group within The Society—to whom doctrine is simply not the point.

The people of whom I am speaking are those who are born with a special urge upon them to do something. They disregard doctrine in order to seek for experience. They are like people born with an urge to paint, or to make music. Though they may delve deeply into theory, all theories, all scales, modes, systems, tone-values, or what not, are to them mere working concepts to be used and discarded as the tools of experience. These people of definite vocation and indifferent beliefs are not confined to the artist tribe, though they resemble artists in their independence of theory.

You may find among them religious devotees and religious reformers; intellectually passionate students; philanthropists and social reformers of all kinds; certain types of psychics and spiritualists; mystics of the more adventurous spirit, and others who feel the urgency of self-discipline and self-transformation more than any other problem in the world.

Such people make use of doctrine; but are not subdued to it. In such a saying as that of *The Secret Doctrine*:

"Verily there is not an accident of our lives, not a misshapen day, nor a misfortune, that could not be traced back to our own doings in this or another life," they will ignore for the time being the hint as to other lives, while concentrating on the practical tracing of the "misshapen day" to their "own doings." If it is confirmed in their experience that such a connection may be traced, they accept it as a useful working concept and make use of it in the work they are set on doing in the world. In the same way Reincarnation

is not tested, nor disputed, on probabilities, or improbabilities, of recollections; but is seen as an instance of a general law of ebb and flow, which can be tested in common experience, and, if it stands the tests, can be made use of in our work. In the same way it may happen that our practical working experience yields evidence of the existence of the Masters, independent of logical theory, or argument, or the report of others. No one can ask us to be such fools as to ignore such knowledge, even though we may not wish to discuss it.

This peculiar method of the practical-minded, of "resolving doubt, not by theory, but by an action," leads us to more far-reaching conclusions than might be supposed. Having encouraged the comparative study of religion, science and philosophy within our own heads for a number of years, it is only natural that we should have arrived at certain results, however necessarily provisional.

Not doctrine, but work, is our interest in life. We are so little interested that we are apt to acquiesce in almost any statement of doctrine that is not wrong. We know that so many doctrines are true, even paradoxically contradictory ones, and what do they matter? Most people like them. Where doctrine or theory gives help, we make use of it. Minority thinkers do not give us so much help as we should like. We urgently need more and different people to help us with "the perception and understanding of those underlying principles of all religions and cultures," of which Mr. Kirk speaks. If this correspondence deserves to encourage more "heretics" to come forward and give us more and different light on such principles, it will have done us all a most splendid service.

I would not like to impose obligations on the Council. Let the "heretical" views be attractively presented in Lodges and papers. Just so far as they help us in what we have to do you may be sure that we shall make use of them. I believe we shall not fail in gratitude to those who prove able to help us with their special insight.

KATE SMITH

Blavatsky Lodge (England)
and Colwyn Bay Lodge (Wales)

H.P.B. AND PERE JOSEF

As one who has made a hobby of the study of occult biography and reincarnations I feel that a warning footnote is required to Mr. Banks' interesting review of *Grey Eminence* in the June 1942 THEOSOPHIST, page 233.

Mr. Banks suggests that we might identify Friar or Père Joseph (1577-1638) with the Père Josef referred to by Dr. Besant as an incarnation of Madame Blavatsky.

Alas! this will not do. The H.P.B. ego appeared as Abul Fazl at the court of Akbar the Great at this time and was put to death by Jehangir in 1602.

Next he appeared as Shivaji, the Mahratta chieftain, in the latter half of the sixteen-hundreds. And in 1750 he was born as an Austrian (not French) noble, Count Zimsky, who became known as Père or Frère Josef in the secret societies where he assisted the Comte de S. Germain.

Mr. Banks has assumed that Père Josef was French because he worked in France, but Dr. Besant stated very definitely that he was an Austrian.

C. NELSON STEWART

Scotland
30-8-1942

TOHUNGA AND TAPU

BY R. J. ROBERTS

[The statements in this interesting article may seem like fiction but really are facts.]

THE Tohunga has been described variously by the early writers upon New Zealand. Writers of today generally know him not. Priest, wise man, repository of tribal tradition, witch-doctor, and even much harsher names were used. Particularly well-known to the early missionaries, the Tohunga was then an outstanding personality in every tribe. He was always a doughty opponent to the invaders, yet a man whose friendship, once gained, was worth as much and was often more enduring than that of the chief himself. The missionaries, mostly very narrow-minded and ignorant men, hated him with good cause as the backbone of most of the opposition to their plans: designed not always, of course, for the good of the Maori. They very consistently blackened his name so that today the Tohunga, existing still as a beneficent power within the tribe, has no legal standing as such in the Maori community.

Some of the old Tohungas were doubtless not always what they could have been, but what profession has not its true and false exponents? He was the product of his time and people, and exists still; but his tribal and mystic powers have faded with the vanishing of the need and opportunity for their service. His powers appear to have had three sources: some are inherent in the individual, some can be developed by discipline and exercise, whilst others were conferred by initiation. The Tohunga's "mana," or inherent power influence, is still known to exist and has been observed in Rangatira (chieftain

family) members of the scattered tribes—frequently well-educated men who farm their broad acres as efficiently as do their pakeha (white man) neighbours. In the olden days he must always have been learned in all the lore of his tribe and people, and from the fund of his knowledge could advise the chief, usually wisely.

He lived by himself on the outskirts of the Pah (village), developed his powers by rigid barbaric disciplines and much meditation, and in his world of action appears to have been ready at all times to cross swords with other Tohungas. He was the tribal guardian of the dead and living against those inimical unseen influences to which the Maori is still sensitive. The older Maori possessed little wealth, as we could name it, and the only thing that protected the individual, and with him his family, was the tribal consciousness; and so the Tohunga's life business was the preserving of the Maori in his barbaric environment, and the strengthening of the tribe and race; and these ideals he interpreted in action by the light of his understanding, like good men of all times.

The Tohunga was expected to pass three tests before he could properly consider himself proficient, *viz.*, kill a bird on the wing, blast a rock, and kill a man—all by the power of his will alone. An English General in the Maori wars became great friends with a powerful Tohunga. Finding himself close to his friend's Pah, he set out one day through the bush to pay him a visit; but, to his surprise and dismay, came upon his friend

in retreat, busy at some secret work. The General, seeing that he had disturbed him, sought to excuse himself and to pass upon his way; but the Tohunga called him back and expressed deep sorrow that his pakeha friend had seen him at his work. The General jovially tried to excuse his error and to retire; but the Tohunga again recalled him and again expressed his sorrow, for now he must kill his friend. The General, recognizing something of the seriousness of the situation, asked if there were not some other way out of the difficulty. After much thought and debate it was agreed that the only proper and justifiable alternative was to initiate the General into the craft of the Tohunga. This was actually done. Years later the General died in London, and in his will directed his executors to read and publish, or destroy as they judged fit, a large monograph upon the work and powers of the Tohunga. The frightened executors put the MS. into the fire!

Ancient work of the Tohunga still survives, in some districts fairly plentifully, as "Tapu" pieces of ground. As may be imagined, these, varying in size from a few square yards to several acres, are ancient burial-grounds and may on no account be disturbed, at least by Maoris, without, it is accepted, grave hurt to the trespasser.

The famous Treaty of Waitangi was signed on a hill in the North in 1840. By it the Maori Chiefs had agreed, with Captain Hobson, the first Governor of New Zealand, to acknowledge the suzerainty of the British Crown. Lord Bledisloe, Governor-General from 1932 to 1935, purchased an area of land that included the famous hill of Waitangi, and presented it as a park to the people of New Zealand. Nearby is a famous ancient Tapu. It appears as an island in the main road, is

fenced about, and has a karaka tree growing upon it.

A few years ago, a surveyor named Tom, well known to the writer, who lived away from his tribe in European style, was detailed by his Departmental Chief to survey a piece of land at the junction of two rivers. His two chainmen were Tiri and Kingi, cousin descendants of the fierce and famous old Chief Tukukino. As they walked along the river bank to their work they discussed between themselves the possible validity of Tapu in this very ancient ground. They agreed that the influence had probably faded, completed their work, and went home. A week later Tiri developed a swelling in his throat. He visited a doctor who looked wise and prescribed an ointment that did no good. A second visit to the doctor was equally ineffective. Poor Tiri could not forget the Tapu survey and decided to go to Otaki, 300 miles South, and consult an uncle, well reputed as a Tohunga. As soon as the uncle saw him he said: "Ah, you have been desecrating Tapu ground where two rivers meet. All three of you will die, and one is already dead." Tiri immediately denied that one was dead, for had he not left Tom and Kingi, both well, at the railway station in the North? The old man persisted, and was proved correct when a telegram arrived to tell Tiri that Kingi had died suddenly after getting home from seeing Tiri off at the station. The uncle regretted he could do nothing to save poor Tiri, but did his best to help him face the end of his earthly life with some equanimity. Tiri died in Otaki, and his corpse was sent North to be buried alongside that of Kingi on a hill overlooking the river both had known so well. How was Tom faring? He, of course, knew all about his two friends. A fine strong figure of a man, he had hoped to

carry Tiri's coffin up the hill to the open grave; when he had himself carried a much greater load that brought him almost to his knees and bathed him in a sweat of extreme labour and fear. A local Rangitira, who bears the mana of a Tohunga, undertook to try to save Tom from the Tapu nemesis; and, in an oration at the grave-side, placed all the guilt for the desecration upon the helpless body of poor Tiri. We may, or we may not, view these last actions as having been truly very efficacious; but the fact remains that Tom lives still, and is normally healthy some fifteen years after these adventures. Tom himself inclines to think that his living away from the tribe in European style is more likely to have been effective than the efforts of his Tohunga friend.

Some day, someone will undoubtedly describe the mechanism of "Tapu" from actual observation. I can only suggest that the Tohunga used to, or even does still, possess the power and method by which a guardian elemental is created to protect a definite spot. This elemental might decay with time; but no one remembers when it was created, nor when it was last revitalized—if that is possible, and has ever been done. Nevertheless, no Maori doubts their validity

today, even if he could, and simply keeps carefully away from it, wherever it may be.

Three years ago, at the transfer and donation ceremonial of the Waitangi Park, there was a great gathering of Maoris from all parts of New Zealand; and, the story goes, the Anglican Bishop Bennett of Aotearoa and his Archdeacon, very highly respected by both Maori and Pakeha alike, took occasion to recommend the general neglect of Tapu, as "a silly and un-Christian superstition." Both are excellent Maori orators and their hearers listened attentively. In acknowledgment several in polite and proper terms thanked the speakers for their addresses, and congratulated them with due ceremonial; but one and all carefully omitted to say that the setting aside of Tapu tradition would be done. At length an old Maori, from Coromandel it is said, got up and made still another adulatory speech, but concluded by suggesting that the Bishop and Archdeacon should first boldly desecrate the famous nearby Tapu ground when, surely, the whole Maori race would follow suit, and no more notice would be taken of that silly old superstition "Tapu." Unfortunately, both the worthy Bishop and his equally worthy Archdeacon neglected to accept the proposal.

"THE BUDDHA'S VOW"

This is a book containing five poems translated anew and with introductory notes, by James Arther, Adyar, namely, *The Buddha's Vow*, *The Buddha's Birth*, *The Accomplished Farmer*, *A Counsel of Undefeatism*, *I Left Her at the Ford*. The author writes in the Preface:

"This poem is meant for a Prologue to a more ambitious plan, a complete—in the sense, not of 'full' but of 'whole'—*Life of the Buddha*. Its completion however will depend greatly upon the reception

which the present effort . . . will receive from the reader."

James Arther's verse, as seen in these five poems, is so beautiful and rhythmic, and the book is so well-produced that the reviewer feels sure it will be well received and much liked. And it is hoped that James Arther's "*I Left Her at the Ford*," will not apply to his promise to continue his book, but that he will be able to complete in print the "*whole*" *Life of the Buddha*.
SPR.

TWELVE SONNETS

BY EVELYN BENHAM BULL

I. FRUSTRATION

Let me be still again that I may know
What has been brought to shore by wind
and rain,
Hoping that thus I may perhaps regain
Beauty in fragments which the winds may
blow
Clumsily shoreward. Beauty thus may
show
What I have lost, and what may yet re-
main
Out of that bright endeavour, out of pain.
Surely these fragments may the gods be-
stow!
When for the quiet mind the winds are
done,
Waves here that break no longer stir the
heart,
Then is the agony too swift for tears,
Knowing at last that solace there is none,
None for the waiting hand. Let here the
start
Be made once more upon these ancient
fears.

II. BARRENNESS

Surely of all that comes and goes in life,
Nothing is surer found than desert sands,
Beating us back as does no other strife,
Shifting, remorseless, to our fruitless
hands.
We who are old can claim no recompense,
Left, as we are, remote and chilled as
stone.
We who are young, despairing, find no
sense,
Hearing in quiet madness just one tone.
If we are fruitless, if no word, no song
Can bear us witness that we do create,
Then are we naught, dry stick, kicked by
the throng;
Then is no beauty there to compensate.
If this be true, let parching faith respring
From deeper wells of understanding than
we sing.

III. MITIGATION

When, to the seasons of remembered bliss,
We add our stock of heavy-measured woe,
It seems to us that then we must forego
All that we thought that we should never
miss.
In the replacing of our woe comes this,
Or so we say: that we can never know
Vicarious joy in letting actions flow
Quietly back into our time's abyss.
Instead we find the past a chartered ship
Full to the decks with reaping of sown
grain
That nothing can remove nor time re-
place,
And, in the stern, the wind of time, a
whip,
Lashes us onward. We may not, again,
Return to garner with more quiet grace.

IV. BEREAVEMENT

Some there may be who know not Grief's
stern hands
Which take the flower and leave the per-
fume here,
Leaving us lonely weaving of the strands
When work together made them doubly
dear.
Work measured thus intones the hours of
days
Too long to count, too gray to give a
clue,
Giving no hope whose promise, in its
rays,
Would harbour days more clear and skies
more blue.
These be the signs, then, of our infancy,
That minds and hearts change not, though
bodies move.
Let us here, then, forswear discrepancy
And seek to know in mind what heart can
prove.
If this be so, we shall not find here sorrow
Since love perceives what time can never
borrow.

V. CASTIGATION

Turn back upon yourselves, you slaves of circumstance,
 And see what follows, shadowlike, to bring you shame,
 Swift Nemesis of duties filled, without a name
 To glorify their mock fulfilment! What a chance
 Did challenge have in their procession, stilted dance
 Of time-worn hours and cringing comment! Sear the flame,
 If flame there be, in ashes left before there came
 What man might claim his own, the mind's sole lifted lance!
 Let there be days of recollection, thus recorded,
 To plunge the mind awake again! Cold, living dream
 May bring to us one petal, moment clearly known.
 If this be done, then this chastisement comes rewarded
 By days of light and nights still bright; a flowing stream
 Of wonders reaped from winnowed hours that we have sown.

VI. LIBERATION

This be the way of our life's long endeavour
 To seal it with the sign of certitude.
 This be the way, with no uncertain tremor
 To render, edgeless, this keen fortitude.
 Keen though it be, yet brighter joy reminds us
 Of freedom sought, and open lanes reclaimed;
 Our chains removed, this newborn freedom blinds us
 To work unfinished, and the worker shamed.
 If this be liberation, then we shudder
 At sails thus strained for flight, and that contained
 Within the group's pursuance. Need is rudder
 For man's renewal of his life. So trained,
 Naught is for him alone, but for his brother
 Sharing of joy the way; for him, no other.

VII. MASTICATION

Each to his chosen words; let these be stated
 In solemn pretence that each knows the way,
 Question to answer, proudly, day by day.
 In such conceit the mind is overrated.
 Here is the act, and thought about it mated
 So closely that they harden, like the clay,
 And leave no chance for vision's hand to stay
 And mould again to a pattern more related.
 If this be so, we know no greater sin
 Than ignorance of mind set up as fact,
 Leading us on to paths that have no end.
 Sever the throne from fancy; set within
 Such light illuminating every act,
 That truth will ever understanding lend.

VIII. LIGHT'S PASSAGE

Music hath means to charm us by its sound,
 Bringing to minds, long dimmed with care, the call
 Of beauty's freedom, which we never found
 When seeking it, or else we let it fall.
 Falling, it left in fragments no known ease
 From fraying days and nights whose broken songs
 Only reminded us that we appease
 Our loneliness by ill-considered throngs.
 If this were all it brought, we would not pause
 To hear these notes so gently intertwined
 That one omitted does not leave us cause
 For heart's relief and the quick-soaring mind.
 But music, finely wrought, leads on our feet;
 A bridge for Light, where heard and unheard meet.

IX. SUN'S LIGHT

If we could dream, and, dreaming, bring to life
 All that we longed to see and hear and hold,

All that the hungry heart has sought of old,
 Then would we be content and free from strife.
 We would not wander in a discord, rife,
 And blatant as its cluttered ways are cold,
 That cuts our joy and leaves our tale soon told,
 We would not find this darkness like a knife.
 This is our day of birth and in its light
 No gathering of dreams can satisfy;
 We cannot rest with sun to give us rays.
 Before this light within, they are as night
 Which grants us respite but does life deny.
 This sun we seek will grant us endless days.

X. DOWNPOURING

In this is seen the lifting of the latch
 To find our solace, find our loss of care.
 We need not wait a longer time to catch
 A brighter moment which we could not share.
 This is the time for our sublime ordaining,
 The hour to bring this glory to our days.
 Golden, the clouds of light cease not in raining
 All hidden beauty to us. Here it stays
 To grant us cognizance of life not measured
 In months, in minutes; sorrow and in joy.
 For in this ransomed glory what is treasured
 Is silence made a light for our employ.
 But what we find and know cannot be given
 To anyone who has not likewise striven.

XI. UPLIFTMENT

Let here be sought the soul's true immolation,
 Far from the sounds of life that fret our ears,

Far from the shifting restlessness of years;
 Let these four walls remove this desolation.
 Nothing is left that might be desecration
 For this high moment of our hopes and fears,
 For this quick soaring, more than it appears,
 Being for mind and heart, transfiguration.
 Let here be such a stillness as they sing,
 The angels born of Light, when, in their places,
 They lift their shining faces to the sky.
 For in such stillness only can we bring
 Our earthly selves to such ethereal spaces,
 Where Beauty withers not, nor does Love die.

XII. BETWEEN TWO WORLDS

It is not given us, to prove what we may know
 In sheltered gardens of the heart, or in the mind,
 Leaping the ramparts of its obstacles to show
 That nothing, nothing here can render blind
 The one who seeks. In this we follow fate,
 Giving us what we have from what we sought,
 And bids us realize that not too late
 Enters the recompense that we have brought
 From other times. Let this fling high
 Banner of challenge to our waiting feet,
 That we may know the truth, and, knowing, fly,
 Fly to the heights of vision, none more fleet,
 If this we do, we cannot fail in flight,
 Knowing that here and there both meet in Light.

BOOK REVIEW

A RECORD OF A GREAT RACE-LEADER

Annie Besant—Builder of New India.
Her Fundamental Principles of Nation-
Building, Besant Spirit Series, Vol. 8,
T.P.H., Adyar. Price Rs. 2.

Whether the title given, or the sub-
title, be the more important it is difficult
to decide. The short word, "Her," in the
sub-title is arresting. The book is given
in her own words throughout, nearly all
hitherto unreproduced material from her
newspaper *New India*. The principles
are there as she enunciated them certainly.
But in another sense they are not hers.
Dr. Besant's clear-cutting mind was truly
based on principles, and as such these
belong to mankind, not to her. The
paradox exists, though, for it is so often *her*
perception of the roots of a matter that
causes her readers to perceive the princi-
ples she is delimiting. They are hers,
because without her we might not yet
have perceived them.

In such times as these of national
upheaval and destruction and remaking,
the mighty import of the book may best
be given by the sub-title. The specific
reference to India is vitally important, but
India is *the* application and illustration of
the principles of nation-building. This
book is the concern of all who have inter-
est in matters national and international,
and whether or not in India herself does
not really matter. That will follow. If
India be the primary interest, then the
discovery will follow also that this is a
world-affair. The revelation outstanding
in this compiling is of Dr. Besant as one

of the great race-leaders of the world—a
Mazzini, an Abraham Lincoln, even an
Oliver Cromwell in some ways—in her
own sphere. The purposeful selection in
these 500 odd pages from her writings and
speeches upon these foundation principles
pictures her achievement in a way not
before accomplished. The devotion of the
book to one purpose has revealed the
strength of that purpose, and thrown great
parts of her life into new focus. She
becomes better known in the single purpose
of this revelation. Indeed it is a worthy
tribute to her greatness and comes as she
herself might have planned it, with her
power of organization and her skill in
political diplomacy. When India is still
again in a state of unrest within, and the
world searching for the key to unlock the
gates to peace, this book appears in timely
fashion. It gives a vibrant summons to
thinking people to weigh the position of
India in the world as the great Race-
Mother, with not merely a magnificent
past, but with a work yet to be fulfilled.

Do we long for peace? India, with her
young sub-race, Britain—not yet in her
prime—is to give the foundations of that
peace. "Because so much lies on the
scale of Destiny—no less than the world
passing on into peace and happiness,
strongly aided by the Indo-British Com-
monwealth of the future, or the set-back
of the world for many generations." The
Commonwealth "is a model on a small
scale of internationalism—the British race
consisting of different Nations scattered
all over the world, drawn into equal part-
nership, equal Commonwealth, of mutual
service, of mutual love, of mutual help,

and not of tyranny." "There is a state
of turmoil and unrest which is persisting
throughout Europe. Nor can that end
unless India comes to her place." Do
we require the virtue of universality to
heal the sores of separation from which
the world is suffering? Then to India
must we turn, and learn from her the
sense of religious living in daily life, to
her we go, as no other nation puts into
practice this in the same way. Constantly
is Dr. Besant insistent upon the need for
spirituality, in politics, in education, and
to India must we turn pre-eminently for
that. Does not the world search for that
which will draw it together, whether the
search be somewhat blind, or feeble, or
strong and persistent, to India must we
turn, as Dr. Besant says, for there is the
religion of the Universal Self, shedding
its light upon other faiths, and through
its light showing the purity of the light
in each, rousing each to shine forth in its
own glory. Do we look for peace and
amity between Asia and Europe? Then
to India must we turn. Dr. Besant shows
the Motherland of the Aryan race is pec-
uliarly fitted to link East and West.

There is a potent demand here upon
India and England which appears op-
portune. Probably there is no clearer
account than in the scope of this book of
the history of their *basic* relationships.
Since India has been shown, as above, to
be of fundamental importance to the pre-
sent and future world, knowledge of her,
and of her present purpose and position,
is a necessity. There can be no more fair
representation than this gives, in spite of
Dr. Besant's admiration and enthusiasm
for India. She will have no apologies
for India—her call rather is for praise
for India—but the whole position is justly
weighed. The obstacles, nay, the menaces
on India's pathway to full development

are faithfully reviewed, de-nationalization
and de-spiritualization, the gangrene of
lethargy and apathy, disunity and division,
and world-isolation. Love here is not
blind, and it is with the tongue of a
mother correcting the errors of her child,
and in loving experience warning it of
danger, that she speaks so strongly. She
calls for India to understand England as
consistently as she calls for England to
understand India. Her vision is not yet
achieved, both have much to teach each
other—"From India will come the spirit-
ualization of all religions, the profoundest
ideas of Deity, the most philosophical
conception of the solidarity of mankind,
the deepest science of psychology, the
saving of the world from the nightmare of
industrialism, the lifting of human life to
nobler dignity. From England will come
the practical sciences that yoke the forces
of Nature to the service of man, the energy
and accuracy which turn commerce into
an art, the imperial power of organization
and the genius for applying principles to
practice. Let the twain unite for the
world's redemption rather than destroy
each other to the world's undoing." Her
successor in this work for India, our be-
loved President, Dr. Arundale, does not
hesitate himself to ram the truth home.
In a foreword to the final part of the
book—a very good epitome of the spirit
rather than the material of the book, (but
that as well), in the form of Dr. Besant's
Clarion Call—Dr. Arundale writes that the
Call fell on unheeding ears, that India was
not ready, that "India's leaders, divided
among themselves, rejected it, and thus
committed India to her present disastrous
disunity and impotence, at the very time
when in free strength, she might have
saved the world from its awful distress."
And he closes with an invocation to
England and to India to hear once more

the Call she is still sounding, and to heed it. If readers alone heed this Call and in united thought press on towards unity the vision can be fulfilled. When bonds are untied, rancour and misjudgment will disappear, they will then walk more firmly, and march together to their great goal, having accomplished that past destiny, "that the Indians, who had so deeply sinned by their divisions, might be drawn together by a foreign rule."

Nations make themselves, is one of the burdens of Dr. Besant's chant. Nowadays elsewhere than in India that dictum is needed. Here, in a vast panorama, are the principles and practical deductions to use in the plan of the building. Again the note sounds forth of the race-leader. When she touches on the meaning of Home Rule, or on fundamental civil rights and duties, the utility of a time-limit in politics, the inevitability of deadlocks and their use, the way to employ compromise, or upon active political action rather than negative, on the principles of revolution, and those of self-government, she is dealing with matters that are age-old and age-lasting. Would that all might imbibe at once such teachings. Ideas and ideals of common-sense statecraft and education are sketched in with vivid force.

There are obvious difficulties in editing such a book, one, dominant, lies in the lack of continuity that must crop up often when such a series of extracts is welded together. This is basically conquered by the theme of the book, and by the headings and sub-headings. But these latter also might themselves benefit from some rearrangement. Type that is distinctive has certainly been used as an aid, but this is not enough. The benefits of the headings are

sometimes lost in their very essential multiplicity. In one of the longer of the main divisions, (IV, Obstacles), the subdivisions were numbered. This could well have been the plan followed in the long section on "The Building of New India."

The index forms a highly useful guide to the book, but it is more than that. It will make references to Dr. Besant's political career easy, through the dates index of her activities. It has been very thoroughly and thoughtfully worked out, and the special references to subjects and the specific index on India alone, will help future research workers.

The clear outline of the work and place of Gandhiji in Indian life is revealing. Dr. Besant not only knew her politics, she knew the Indian mind and the Indian heart. To attack Gandhiji's politics, to disagree with his teachings, might need courage in some, but neither does it appear to do so to her nor to her successor, who is the inspirer of this book and its plan. She describes the mistakes and the misunderstandings in the policy of non-violence with terrible and lurid detail, and so much of what she says has been and is being realized that weight is added to what else she has to say on this matter, just as it is on the question of disunity. It is possible that the gathering together of this material in this form, and its repetition here, may be the last grain of the salt of wisdom to crystallize out the solution. Indians may now realize the truth of their position. Then would indeed the great part sketched for India, and through her for Britain, and in them both, for the world be realized the sooner. So may it rest.

E. MARION LAVENDER

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THE THEOSOPHIST

Vol. LXIV

(Incorporating "Lucifer")

No. 5

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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

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

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(Price: see cover page iii)

ADYAR

A common centre, therefore, is as necessary for spiritual as for physical reasons. "Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name "Rome." ADYAR is the centre of the Theosophical movement.

ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects, and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against The Theosophical Society.

H. S. OLCOTT, 1889



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.

BEFORE THE BENARES CONVENTION

FROM the middle of November we have been away from Adyar. Our first visit was to Bikaner where we were the very grateful guests of His Highness the Maharaja. We spent a happy ten days or so in his great desert city in which he has made such improvements during his long and most honoured reign.

From Bikaner we went to Delhi where once more we had the privilege of being His Highness's guests in his Delhi house. Spending a few days in Delhi we were happy to make contact with a number of our Delhi brethren, renewing the old friendships of a couple of years. We missed tremendously our old friend, Mr. M. V.

Venkateswaran, who had been our host while in Delhi and who made us feel so very much at home. His place is being taken by Mr. Dantyagi, the President of New Delhi Lodge, who himself was full of kindness and help. I had the pleasure of addressing the students of the Lady Irwin College during our stay in Delhi and was exceedingly amused when my audience of young ladies cried out in almost incredulous astonishment when I had occasion to say that I was in my sixty-fifth year. I suppose that to them this age seemed more or less the same as that of Methuselah and it was borne home to me how old I must appear to very many even though I feel comparatively young myself. Rukmini Devi also addressed meetings including the students of

the Lady Hardinge Medical College, the South Indian Association and the members of the combined Lodges, and made her audiences as happy as I am sure she was to address them.

Leaving Delhi we were met at Fatehpur by a most kind member, Mr. Dalip Mansingh, who provided us with a delicious breakfast, while at Allahabad, Professor and Mrs. Taimini gave our party one of their delicious lunches, just as on our way up from Madras, on the way to Bikaner, we were, as usual, sumptuously entertained by members at Tenali, Bezvada and Nagpur.

AT BENARES

And now we are in Benares with a comparatively full programme of work even before the Convention itself. During the last few days we have enjoyed a number of entertainments under the auspices of the Vasanta School and College for Girls and the Besant School and College for Boys. On the 16th December there were a number of items including "The King of the Golden River" by Ruskin (in Hindi), "Shrimati" by Tagore, and "Sharad Festival" by Bhagwat, the last two being dances. On the 17th there was the Rāmāyana adapted from Valmiki and Tulsi Das, and on the 18th "She Stoops to Conquer" by Goldsmith. The entertainments were of a high order and I thought the performance of "She Stoops to Conquer" particularly effective.

But of course the happiest beginning of our stay in the old home was

to meet a number of very old friends in the persons of Dr. Bhagavan Das, Rai Iqbal Narain Gurtu, Mr. B. Sanjiva Rao and a number of old pupils, some of whom are holding very responsible positions such as those of Superintendent of Police, Inspector of Schools, and other exalted situations. An old and dear pupil of mine, Mr. Sri Nivas, announced himself to me as being 57 years of age. For a moment I could hardly believe his assertion since after all I am only a few years older. But I believe that I was a very young Headmaster and at the time had some comparatively elderly pupils. In any case, I was very glad to see him again and to have news of his family.

Rukmini and I had the pleasure of taking tea with the teachers of the Besant Theosophical School on the 17th, and Rukmini gave a talk to the teachers on the 18th. She was to give a little series of talks to them during the week before Convention, while I am giving a series of talks to the members generally during the same week in the Headquarters Hall, but the talks to teachers could not materialize.

This brings me to the work being done at Benares so remarkably efficiently by our General Secretary of the Indian Section, Mr. G. N. Gokhale. He has certainly transformed the compound of the Section and it is in far better state than, I think, ever before. But, of course, the attention he has had to pay to the estate has prevented him from travelling as much as he could have wished. At

present he has in hand a very large structure for the Bhārata Samāj Temple which he hopes to have completed by the time the Convention begins. It is fortunate that he is a trained engineer, for he is able to build at far less expense than would otherwise have been necessary. The Indian Section is very fortunate in having him as General Secretary, for he is one of the really live wires of our Society in India.

RAJGHAT

On December 19th I had the privilege of presiding on the occasion of the 29th Anniversary at Rajghat of the Vasanta School and College for Girls and the Besant School and College for Boys. It was a very happy reunion of old workers who had served under Dr. Besant and we were all happy to see how many young people were living and growing under the fostering care of my old friends and colleagues, B. Sanjiva Rao, Iqbal Narain Gurtu, N. S. Rama Rao and Damodar Prasad. There was a long and charming programme of entertainments, any particular one of which it would be invidious to notice. In welcoming me Mr. Sanjiva Rao, speaking on behalf of the Manager, Mr. Gurtu, said among other things:

I feel this is a very happy day for all of us. So, I venture not only as an old colleague of Dr. Arundale when he was working in the Central Hindu College and later on, but I may claim as a citizen of Benares, that on this occasion it is not only the Rishi Valley Trust that has the honour to welcome Dr. Arundale, but I should say the whole of Benares extends

to him our warmest welcome. It is almost a unique occasion because just in front of me there are two great personalities who represent to many of us the spirit that embodied itself in Dr. Annie Besant. I feel almost that she is with us today, because two of her most distinguished sons are present with us, Dr. Bhagavan Das and Dr. Arundale. It is a kind of reunion of many workers who had the privilege of drawing their inspiration for a nobler life from her. Only the older amongst us know the thrill of joy and happiness which Dr. Arundale used to inspire in his colleagues and in his devoted students when his birthday and Dr. Besant's birthday were celebrated with a feeling of devotion and enthusiasm which very few educationists or very few leaders have had the good fortune to enjoy. I do not say we have had no differences of opinion. Many of Dr. Arundale's pupils probably differ. But we have the greatest love and reverence for him. Opinions do not matter, but I think the feeling of love and affection, the feeling that we are sharers in a great tradition of consecrated service, that is the one thing which comes in our mind when we think of Dr. Annie Besant and it is that legacy that she left us. I feel that through these two distinguished sons of her and I should say many many humbler ones in the rank of the workers for India, is to be found that great spirit of service which is so much needed in this country as well as in other countries. I hope that Dr. Arundale will help to unite all those educational institutions which have drawn their inspiration from Dr. Annie Besant to form a federation of all schools to manifest that wonderful vitality and great genius of which she was so outstanding an example.

It was really very good of him to speak of me in such kind words.

In the course of my own Address I said :

"I am very glad to be here and I echo very heartily the suggestion of my brother Sanjiva Rao which surely he must always be, that those who are actively conscious of traditions arising from that Mother whose portrait is here should come more closely together than has been possible in the past and that we should form a kind of band of pioneer workers for the future of education in this country. India needs a truly national education. Whatever our political views may be, we are all agreed that the more Indian education in this country becomes national, the more quickly will India reach her goal. So I will do all I can to foster the suggestion Mr. Sanjiva Rao has made. Of course, to me as I am sure to many of my friends here, Dr. Besant ever remains a living reality. One of her senior workers, Dr. Bhagavan Das, has immensely rich memories. His presence here is indeed a benediction. I feel very sure that on an occasion like this, in an institution like this, his presence brings down into our midst a blessing which no one but he could bring. Fortunately there are others of us here who are round about him. My brother Sanjiva Rao is one of the prominent workers in the educational activities inspired by Dr. Besant and I also see my loved friend Rai Iqbal Narain Gurtu with whom I had so many of the happiest associations and relationships. We were really a very close band of brothers in those days. We

have possibly gone a little apart in the days that have succeeded those earlier days. But still we are essentially of one band and we must be faithful to her and faithful to one another until we depart for recreative processes in the inner worlds."

Winding up the proceedings my revered and loved friend, Dr. Bhagavan Das, was more than generous. He said :

I will first of all extend from the bottom of my heart the welcome which Mr. Sanjiva Rao has offered to Dr. Arundale on this occasion. He has been referring to me in very dear and kind terms, undeserved largely, because the Central Hindu College, after Mrs. Besant, is very largely his work and, of course, of many of the knights of her Round Table who have passed on, some in advance of her and some after her and are now having their well-earned rest for another effort, I hope, when they will be back again with us to help the world which needs help so much. She left behind her spirit in Dr. Arundale whom she put in her place as the President of The Theosophical Society with a world-wide reach and world-wide influence, in him and in my brothers Pandit Iqbal Narain Gurtu and Mr. Sanjiva Rao who have been working in various fields in India.

After the proceedings were over we sat down together to a very happy tea. It was a memorable occasion which will, I hope, be the foundation of all Dr. Besant's educational work being drawn together far more closely than has heretofore been possible. I shall certainly do what I can to foster the suggestion of Mr. Sanjiva Rao that the various Besant Theosophical

Educational activities shall become some kind of general organization without in the least degree interfering with one another.

OLD FRIENDS AND OLD HAUNTS

The following day Rukmini Devi, Mr. Sankara Menon and I had the great pleasure of lunching with our old and valued friends, Mr. and Mrs. Iqbal Narain Gurtu, at the Benares Hindu University. We were pleased to meet the Vice-Chancellor, Sir S. Radhakrishnan, at the luncheon.

On Monday morning I visited my old haunt, the hall of the Central Hindu College School where I used to preside over innumerable assemblies, every morning, of staff and students. I was most affectionately and generously received by an old colleague who is now the Headmaster of the University School, Mr. P. N. Bannerji, and I gave a little talk embodying old memories. It was a very great happiness to me to visit the scene of my activities from the beginning of 1903 to 1913. Indeed, the whole of Benares is fragrant with inspiring memories and I only wish I could come more often to bathe in them. The Indian Section is fortunate in its General Secretary, Mr. G. N. Gokhale, in that he reveres the great traditions and keeps them assiduously alive.

In the afternoon there was a little informal tea party with Dr. and Mrs. Bhagavan Das and their son, Chandra Bal, as our hosts. I was delighted to see Dr. Bhagavan Das looking so well in spite of his severe illness, and

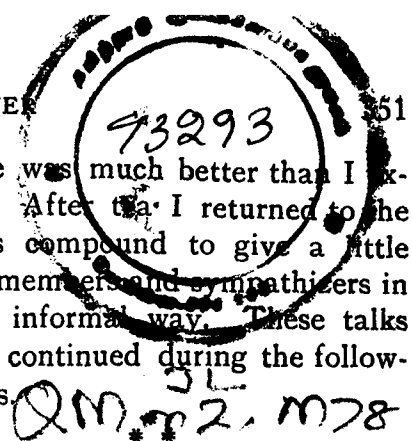
his wife was much better than I expected. After tea I returned to the Benares compound to give a little talk to members and sympathizers in a most informal way. These talks will be continued during the following days.

THE CONVENTION

On the 22nd I had a little tea party for the members of The Theosophical Society at work in the Benares Hindu University. Following this there was another informal gathering in the hall. The last of these little talks took place on the 23rd.

On the 24th Rukmini Devi, Mr. Sri Ram and I had the pleasure of unveiling a symbolic statue of Dhruva by the drawing teacher of the Besant Theosophical School, Benares, the portrait of Mr. Hirendra Nath Datta, and a bust by a local artist of Dr. Annie Besant respectively. In the evening there was a lantern lecture while some of us were engaged in other duties.

Then on the 25th the International and Indian Section Conventions gathered speed for their official inauguration on the following day. On the 26th I duly opened the International Convention in the morning, reading the Presidential Address which has already been published. In the afternoon there was a very fine exhibition of photographs of Medieval Hindu Sculptures by Monsieur Raymond Bernier, this being followed by the first Convention Lecture by Mr. N. Sri Ram who, I was able to



announce, had been duly elected Vice-President of The Theosophical Society. He spoke very well on "The Present World Crisis and the Future."

Every evening there were entertainments by various groups of young people which were very much enjoyed by all the delegates.

On the morning of the 27th the General Secretary of the Indian Section lectured finely on "The Reconciliation of Religion and Science." Following this Shrimati Rukmini Devi inaugurated the Youth Federation gatherings and in the afternoon she gave a splendid talk on the subject of "The Arts in India's Renaissance."

There was a Question-and-Answer meeting the following morning presided over by Mr. Sri Ram, Mr. Gokhale and myself. In the afternoon Shrimati Rukmini Devi presided over an Arts and Education Conference, after which Mr. Rohit Mehta delivered the Fourth Convention Lecture, speaking on "The Planning of a Happy Society."

On the 29th there was a Symposium on the subject "The Theosophist's Duty to India" with Mr. Gokhale as Chairman, and the last of the Convention Lectures by myself. In the evening a most remarkable lantern lecture was given by Miss Alice Boner on "Medieval Hindu Sculptures" prefaced by a very illuminating address. I regard this lecture as one of the highlights of the Convention.

On the 30th the Indian Section Convention was duly closed in the

morning and I closed the International Convention in the afternoon. In the course of my closing talk I said:

OUR ELDER BRETHREN

"I want to stress the note of the Elder Brethren and of Their marvelous concern with The Theosophical Society and with the spread of Theosophy. Whether or not some of us here know of the existence of the Masters, the Elder Brethren, the Rishis, or at least believe in Their existence, there are always some who are left in The Society who do know Them face to face. Therefore is it all the more wonderful that it should have been said by one of the Elder Brethren that where two or three are gathered together in the name of a great Teacher there is He in their midst. The Theosophical Society has never throughout the years of its existence been left without Their compassion, Their guidance and direction, without Their blessing. So many of us can bear testimony to that supreme fact. Even I and others round about me, comrades in this work, can bear testimony to our own personal knowledge of one or another of these Great Ones, not so much because of our worth, our worth is no greater than that of any other fellow-member of The Theosophical Society, but because we happen to hold such positions as cause the help of our Elders to be needed in special measure. We know of Their existence even though rarely is it our duty to testify to that knowledge whether we

are believed or disbelieved. That is not the question. Unless The Theosophical Society ever continues under the blessing of the Elders it will cease to be able to do the splendid and wonderful work which it has been doing for so many years and which I can tell you it will continue to do more and more as the times become more peaceful, as the world becomes more and more inclined to brotherhood.

BE FAITHFUL TO THEM

"There is a greater future before The Theosophical Society even than the past which has become so magnificent a tradition for us all. I should like each one of you to return to your homes encouraged to believe that in the very midst of surrounding and almost all-pervading darkness the light of the Masters ever shines, is never dimmed. It may be that in these days we speak less of our Elders than was the custom when Dr. Besant and Bishop Leadbeater were physically in our midst. That is part of the policy it is our duty to adopt. We may speak less but we also know and I should like all of you to return home knowing that The Theosophical Society is in the holy, sacred and safe keeping of these Mighty Masters of the Wisdom and that They will use this movement to those purposes for which They originally intended it. We are safe in Their hands but our gratitude should demand that we work for Them as best we can, that we give to Them all that we can, not perhaps in the measure in which our beloved leader H. P. Blavatsky gave,

or in the measure Dr. Besant gave, or in the measure Colonel Olcott gave, or in the measure Bishop Leadbeater gave. We cannot give to the fullness of *their* measures, but surely we can give to the fullness of our own. And whatever else may be our work in the coming year at least we must be, I venture to think, more than ever faithful to Them and helpful to Them wherever They may have placed us, in city or town or village, in order that we may work for Them. *Faithfulness to the Elders* is a motto which surely should emerge from this Convention, happy as it has been, peaceful as it has been, in the very midst of those disturbances that are at present surrounding us. It is thanks to Them that we have had so happy a time. We may not have traced our happiness to its source but it is always to Them that we look for the blessings of happiness, and of peace and of courage and for all the strength with which we may be able to endow others. As it is beautifully said, 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.'

"Let us therefore during this coming year lift up our eyes unto the hills where some of our Elders dwell, up to the mountains where our Elders dwell. Let us realize to the full that our beloved President-Mother and Bishop Leadbeater whom we had so long

with us are serving The Society, are spreading Theosophy, even more assiduously than was possible for them when they were actually in physical incarnation. We have not lost them. We have found them more than ever and through them more than ever have found those greater Elders who are their Gurus. Remember, brethren, however isolated may be your places in the outer world you can never be far from Them. However few may be your contacts with your fellow-members you are never far from Them. On the other hand sometimes it may well be that the nearer you apparently are to them the farther you may really be from Them, forgetting Them. They never forget. They never forget those who are struggling, those who are in difficulties. You feel that you have little encouragement, but They never forget those stalwart soldiers of Theirs whom They have placed here, there and elsewhere in order to hold up the Flag of Theosophy that it may fly in the breeze and draw other faithful workers round it. Be happy, brethren! Feel more courage, brethren! Think of the Elders who never for an instant relax Their watchfulness, Their tender care, Their sharing as much in sorrow and in trouble and in grief, as much in disaster as in the happier phases of our individual lives. It is said that God is Love and Justice. We can also say that the Gods, these beloved Elders of ours, They are Gods of Love and that there is no essential difference between love and justice.

"So as I think of you all having been baptized here anew in this happy Convention, I see you all going home into a darkness perhaps, into difficulties perhaps, but ever lifting your eyes unto the hills and mountains of our Elders who are ever watchful over us, have been watchful for a myriad years, and will ever be watchful, the more as we are faithful to the cause They serve, the cause of the peace and happiness and growth of the world."

A SUCCESSFUL CONVENTION

Following on this meeting there was a very delightful tea party on the lawn of the Headquarters where a number of guests had gathered to meet the delegates. In the evening there was the final entertainment and on New Year's Day we left for our return to Adyar.

I think I may say very definitely that the Convention was a great success. This certainly was the general view. We were very thankful that about 350 stalwarts had been able to brave the difficulties of railway travelling in these days to attend the Convention and give it of their strength. I am sure they all returned home thankful that they had the courage to come. Others also would have come but for the curtailment of holidays. While the dislocation of traffic caused many to be cancelled and many to return home even before the Convention had concluded its proceedings.

SUPPORT CONVENTIONS

I am very glad to hear that the Support Convention at Adyar which

had 170 delegates was also a great success. Mutually congratulatory telegrams were exchanged between Adyar and Benares while, of course, we received a number of greetings practically from all over the world, even from our Shanghai Lodge via the Red Cross. It is indeed a matter for thankfulness that the New Year begins with such strength not only from Adyar and Benares but from many other parts of India where Support Conventions were held, and also from other parts of the world including London, England.

* *

BACK AT ADYAR

We have just returned to Adyar, immensely glad, of course, to be Home again, the more so as on our arrival we found a large number of our fellow-residents to greet us and to tell us that the Support Convention held here was really full of inspiration and great encouragement, thanks in no small measure to the guidance given to it by Dr. Srinivasa Murthi. We found every one very happy and full of courage for the New Year.

Adyar is now to all intents and purposes a military area, since we have the pleasure of being hosts to a number of Air Force personnel along the seacoast of our estate, including the Besant Scout Camping Centre. Reports tell me that our guests are very understanding and helpful, and that there is every likelihood of all going very well during this very necessary occupation of part of Adyar's

territory by India's Defending Forces. It is indeed right that Adyar should make whatever sacrifice it can in the interests of the common defence of the Motherland.

OUR NEW VICE-PRESIDENT

I ought to have announced before that Mr. N. Sri Ram has been duly elected, without any adverse vote, to be Vice-President of the International Theosophical Society. I am very sure he will prove a most worthy successor to those who have preceded him. When the war is over we shall see if it is desirable to make some other arrangements for the Vice-Presidentship, but for the time being it is vital to have the Vice-President in India in case of emergencies.

DO NOT TRAVEL

May I add that no one should travel nowadays except in cases of grave necessity? With all the facilities at our disposal our travelling was for the most part very uncomfortable, even though our fellow-travellers did all possible to make the discomfort as little as might be.

* *

MR. MCBEAN

We have just received a cable from Mr. Jinarājadāsa that a very old and stalwart friend of The Theosophical Society, Mr. Reginald McBean, has just passed away in his 83rd year. He was a great friend of Dr. Besant and Bishop Leadbeater and indeed of us all, and helped the work in very many ways.

Georgis. Arundale

SENT FROM GOD BY MARSYAS

There was a woman sent from God ; her name
Is right well known to all of you. She came
To lift a corner of the gloomy pall
Of doubt and fear which brooded over all.
She let a sun-shaft through ; alas, too bright
It proved for men, that unaccustomed sight !
"Away with her—she troubleth us !" they cried,
And, like the Master, she was crucified.

Did no one recognize her, none believe
Her that she was ; none joyously receive
Her message ? Friend, in all this teeming earth
A handful gathered round her, knew her worth,
Listened enraptured to her teachings, swore
To stand by her, to leave her nevermore.

New truth is ever like the trumpet blast
That shook the walls of Jericho, and cast
Them ruined down ; all orthodoxies stood
To arms against her utterance—the good
Is ever foe to the better—madly fought,
Nor knew 'twas comfort and not truth they sought
Thus stoutly to preserve ; 'twas fearful odds.
'Gainst blind, brute self-defence the very gods
Are powerless, saith the poet ; heart and brain
She gave to the uttermost ; was it but in vain ?

No ; slowly, surely, here a soul and there
Awoke, saw, heard, and felt the mothering care
Which met the heart's dumb longing, and again
A bearer of glad tiding sent to men.
Such group about her, by her words set store,
Knowing her greatness, loyal to the core ;
And year on year this staunch and sturdy band
Grew greater till o'er all earth scarce a land
But bore who knew and loved her, and gave praise
For knowledge which illumined all their ways.

Still grow their numbers ; still her message rings
Mellowly over land and sea, and brings
New followers flocking in with grateful hearts
Afire with zeal to play a worthy part
In the great forward human movement—so
Their depth of love and loyalty to shew.

Liveth no grain, said Paul, that hath not died ;
The friend of man is ever crucified ;
Yet what we take for death is very birth—
Up springs the blade, and tears give way to mirth ;
Follows ear, full corn, harvest. Even so
In the fast coming future all shall know
The splendour of that shining soul which we
In reverence salute as "H.P.B."

DR. BESANT'S VIEW OF TIME

COMPILED BY D. JEFFREY WILLIAMS

"TIME and eternity are two altogether different things."

That statement, when read outside its context (in *An Introduction to Yoga*), seems somewhat categorical. Forming part of its context it is no less significant. The paragraph in which it appears runs as follows :

"Every Purusha (Unit of Consciousness or Spirit) has three characteristics, and these three are alike in all. One characteristic is awareness ; it will become Cognition. The second . . . is life or prāna ; it will become Activity. The third characteristic is immutability, the essence of eternity ; it will become Will. Eternity is not, as some mistakenly think, everlasting time. Everlasting time has nothing to do with eternity. Time and eternity are two altogether different things. Eternity is changeless, immutable, simultaneous. No succession in time, albeit everlasting—if such could be—could give Eternity.... Changelessness is a mark of the eternal" (pp. 45-46).

In *A Study in Consciousness* Dr. Besant suggests that the Logos "has imposed upon us the limitations of time and space." Such limitations are not manifestations of a Beyond that is timeless and spaceless. These limitations appear to be the outcome of the thought of the Logos. In the pamphlet called *The Eternal Now*, Dr. Besant also refers to "that im-

position on him (the *Jīva*, or individual Spirit) of certain measures of time which are the thought-forms of the great Logos Himself, and of the Planetary Logos. Hence the easiness with which our time disappears on the higher planes."

Further, in Dr. Besant's view, it is not eternity that is reflected "in that succession . . . we call time," but "group after group" of archetypal ideas that are brought down into the lower planes, where they show forth succession in time. It would seem that these are "certain time-measures . . . imposed on the system by the thought of the Logos, measures of the relation of the Sun to worlds in the system and the vast cycles, and therefore have the nature of objectivity about them ; and there are other time-measures, imposed by the thought of the Planetary Logos, as the measures due to the relative positions of the moon and the earth, and the smaller cycles. Apart from these, time is simply a succession in consciousness to the *Jīva*, while space is simply the direction for him of surrounding things—each *Jīva* being the centre for his own space world . . . and the order in which they appear to him makes for him what he calls time. . . ."

It is interesting to note, in view of the remark concerning the disappearance of our time on the higher planes,

what C. W. L. writes of his impression of time on the mental plane. He says: "It would seem as though on this mental plane space and time were non-existent, for events which down here take place in succession and at widely-separated intervals, appear there to be occurring simultaneously and at the same point. That at least is the effect produced on the consciousness of the Ego, though there are circumstances which favour the supposition that absolute simultaneity is the attribute of a still higher plane, and that the sensation of it in the heaven-world is simply the result of a succession so rapid that the infinitesimally minute spaces of time are indistinguishable. . . ."

In that passage (taken from *The Devachanic Plane*) the difference between the succession sensed on the higher plane as compared with that on the lower is one of degree, not of kind. We somehow feel that time in the ordinary sense of a succession in an external world must disappear altogether on a still higher level of consciousness.

It is reasonable to suppose that in other solar systems, and on other planets, the imposed time-measures may be very different. The greater and smaller time-measures are likely to be incidental to any particular solar system and planet.

For vast eons the Monad immersed in the mineral world is totally unconscious of time's passing. In the vegetable and animal kingdoms, the awareness of the passage of time is of the faintest. When the Monad

has arrived at—or, more correctly, has become aware of—the human stage, that "portion of himself" in a personality begins to look before and after. Memory and anticipation—both inner qualities—give rise to a sense of time.

"Time" as measured by astronomers in these days is a "creation" of high intelligence, but Sir James Jeans reminds us that human intelligence "dates back only a single tick of the astronomical clock." These scientific measures of time exist only for those who see some significance in them and who have some use for them. For the ignorant and the unlettered they may have no significance at all, and therefore no real existence.

According to Plato, the Father made, out of eternity, "an eternal image moving according to number, which we call time." Events and time belong to a shadow-world. These events are shadowy and insubstantial because they do not manifest or reflect the world of the eternal. In our temporal world events may and do have significance, not because they manifest anything of the world of the Real, but because of considerations that are altogether unrelated to that world. There is nothing that is apparently outside us that can reflect or reveal the eternal. That which is in any sense objective to us is but an ever-extending periphery of our awareness. The eternal is reflected in our spiritual selves, in those powers and qualities that are manifest in the degree to which we can respond to and

appreciate the Good, the True and the Beautiful. That is one way in which Eternity is made manifest and takes on "a local habitation and a name."

Another way in which the eternal may manifest is that, as suggested by Dr. Besant, immutability becomes Will, and according to the degree the individual can align himself to and become an embodiment of Will is he able to reflect that greater world of the Timeless. Dean Inge suggests that time may be regarded "as a form of willed change," and there is much to ponder in his remark. That is the only form of time that has in it anything of reality. But the phrase is meaningless if we think of time as something that has real existence outside ourselves. It appears even to be without much significance if we think of time as a flow or movement of which we are aware as a subjective experience. It would appear to mean that the eternal is reflected in the will, the courage, the vision, the sacrifice, that makes history, and not in the mere passing of historical events. It is in the power that makes for righteousness that the eternal manifests itself, and its action may be regarded as the *projection* of the picture on the screen in the cinema, and not in the succession of the separate snapshots seen as an illusory continuity.

That is one point of view that may be held regarding the problem of Time. In what follows another viewpoint is given.

From the standpoint of the Platonic philosopher and mystic as well as

that of the Vedanta, the eternal is always the Real and the transcendental Beyond. With time, events, succession in the lower worlds of illusion, it has naught to do. We can to some extent understand a lack of sympathy with a view of an evolutionary process that is apparently unending, and which, like Tennyson's brook, goes on for ever. Included in such a view is that of Bergson's ceaseless flow and flux. Dean Inge gives an impression of having also a somewhat definite distaste for Utopias in the māyāvic regions of time.

An apparently contradictory view, however, is given by the conception of the imposed time-measures by the Logos of the Solar System and by the Planetary Logos. A passage in *A Study in Consciousness*, pp. 282-85, is illuminating and helpful in this connection, and no apology is needed for its length.

"The test of objectivity that we apply to circumstances 'present' or 'remembered' is that of 'common sense.' If others around us see as we see, hear as we hear, we regard the circumstances as objective; if they do not, if they are unconscious of that of which we are conscious, we regard the circumstances as subjective. But this test of objectivity is valid only for those who are active in the same sheaths; if one person is working in the physical body and another in the physical and the astral, the things objective to the man in the astral body cannot affect the man in the physical body, and he will declare them to be subjective hallucinations.

The 'common sense' can only work in similar bodies; it will give similar results when all are in physical bodies, all in astral, or all in mental. For the 'common sense' is merely the thought-forms of the Logos on each plane, conditioning each embodied consciousness, and enabling it to respond by certain changes to certain vibrations in its vehicles. It is by no means confined to the physical plane, but the average humanity at the present stage of evolution has not sufficiently unfolded the indwelling consciousness for them to exercise any 'common sense' on the astral and mental planes. 'Common sense' is an eloquent testimony to the oneness of our indwelling lives; we see all things around us on the physical plane in the same way, because our apparently separate consciousnesses are all really part of the One Consciousness ensouling all forms. We all respond in the same general way, according to the stage of our evolution because we share the same consciousness; and we are affected similarly by the same things because the action and reaction between them and ourselves is the interplay of the One Life in varied forms.

"Recovery of anything by memory, then, is due to the ever-existence of everything in the consciousness of the Logos, and He has imposed upon us the limitations of time and space in order that we may, by practice, be able to respond swiftly by changes of consciousness to the vibrations caused in our vehicles by vibrations coming from other vehicles similarly ensoul-

ed by consciousness; thus only can we gradually learn to distinguish precisely and clearly; contacting things successively—that is, being in time—and contacting them in relative directions in regard to ourselves and to each other—that is, being in space—we are gradually unfolded to the state in which we can recognize all simultaneously and each everywhere—that is, out of time and space."

There is a strong disposition among some modern scientists to reduce the familiar objective world—the world of "common sense"—to something mind-made and subjective. The familiar world of sense-experience is regarded "as not objectively real, but in some sense a product of the observer's mind." In a similar way, the world of modern physics is not regarded as objectively real, but in some sense a product of the scientists' reasoning.¹

On this view, time and space in the ordinary sense disappear altogether. With their disappearance, the validity of natural law disappears for the scientists who hold that belief.

One does not know how such a tremendous tragedy as a Second World War will affect these views.

The probable truth is that an awareness of an external world, and of the existence of apparently separate objects in that world, has come about as the result of a very long and painful process of evolution. Our long evolutionary travail has had that as one

¹ *Philosophic Aspects of Modern Science*, by C. E. M. Joad, p. 122.

of its main objects in view. That is a sound Theosophical theory, and expression has been given to it (again in *A Study in Consciousness*, pp. 205-09)—not without some quiet humour—when describing the change that takes place when self-consciousness appears.

"With the change of consciousness into Self-consciousness comes the recognition of a difference which later, in the more evolved Self-consciousness, becomes the difference between the objective or 'real'—in the ordinary western sense of the word—and the subjective or 'unreal,' and 'imaginary.' To the jelly-fish, the sea-anemone, the hydra, waves and currents, sunshine and blast, food and sand touching the periphery or the tentacles, are not 'real,' are registered only as changes in consciousness, as in truth they are also to the body of the human infant; I say registered, not recognized, since no mental observation, analysis and judgment are possible in the lower stages of evolution. These creatures are not yet sufficiently conscious of 'others,' to be conscious of 'themselves'; and they only feel changes as occurring within the circle of their own ill-defined consciousness. The external world grows into 'reality' as the consciousness, separating itself from it, realizes its own separateness, changes from a vague 'am' into a definite 'I am.'

"As this self-conscious 'I' gradually gains in clearness of self-identification, and distinguishes between changes within himself and the impact of external objects, he is ready

to take the next step of relating the changes within himself to the varying impacts from outside . . . He distinguishes these as 'real,' as having an existence which he does not control, and which affects him without any regard to his likings or objections. And this sense of 'reality' is first established in the physical world, as being the one in which these contacts between the 'others' and the 'I' are first recognized by consciousness. Self-consciousness begins its evolution in and through the physical body, and has its earliest centre in the brain.

"The normal man, at the present stage of evolution, still identifies himself with this brain-centre of Self-consciousness, and is hence restricted to the waking consciousness . . . on the physical plane. . . On this plane he is definitely self-conscious, distinguishing between himself and the outer world, between his own thoughts and outside appearances, without hesitation; hence on this plane, and on this plane only, external things are to him 'real,' 'objective,' 'outside himself.'

"On other planes, the astral and the mental, he is, as yet, conscious but not self-conscious; he recognizes changes within himself, but does not yet distinguish between the self-initiated changes and those caused by the impacts from without on his astral and mental vehicles. To him they are all alike changes within himself. Hence all phenomena of consciousness occurring on superphysical planes—planes on which Self-consciousness is not yet definitely established—the normal, average man calls

'unreal', 'subjective,' 'inside himself,' just as the jelly-fish, if he were a philosopher, would designate the phenomena of the physical plane. He regards astral or mental phenomena as the result of his 'imagination,' i.e., as forms of his own creating, and not as the result of impacts upon his astral or mental vehicle from external worlds, subtler indeed, but as 'real' and 'objective' as the external physical world."

These extracts may have taken us a little astray from our subject, but our view of time—whatever it may happen to be—is linked up with our view of an external world, and even with our view of causality and natural law. Mr. Bertrand Russell once said that in the days of Galileo research was confined to libraries, "and the professors were pained at the suggestion that it might be necessary to look at the world in order to know what it is like."

Obviously, there can be no memory without the existence of causal laws, and memory involves a past and a present, especially a present, since we can only know our experience in the present moment. Law demands "memory"—whatever may be our

view of "memory"—just as much as memory demands law in a safe and "sane" world. It may not be without some interest that the coming of the scientific outlook of the seventeenth century provided us with a new and significant external world. Galileo is said to be the father of modern times. Whatever the discoveries of the scientific men of the seventeenth century, as far as the common people were concerned, it was perhaps the general use of clocks for the first time that was the most obvious result. The clock, in its many forms, is perhaps symbolical of some of the outstanding aspects of our modern world. The philosopher in his study, the "wave-probability" scientist, the mystic, the artist, the mechanically-minded artisan, people in the East and in the West, have one thing in common—a clock or its equivalent "to tell the time." It "tells" to the seeing eye more than the time of day. To the seeing eye the without reveals the within! The clock measures time in the ordinary and in extraordinary senses. It has some relevance to those "time-measures" imposed upon our system by the Logos!

PLATO: Time is the continuum involved in the conception of motion.

ROYCE: Time is the form of the Will.

SPINOZA: Time is the phenomenon of Eternity.

DEAN INGE: Earth is a shadow of Heaven.

EDDINGTON: The external world . . . is a Universe populated with inferences. Hence the Laws of Nature may be regarded as rules of the game of inference.

HEGEL: God is the Eternal Reality of which the world is the temporal expression.

THE LOGIAN SCROLL¹

AN IMAGINARY RECORD

BY MORLEY STEYNOR

"SOME are not aware that, after the Council of Nicæa, A.D. 325, the MSS. of the New Testament were considerably tampered with. Prof. Nestlé, in his *Introduction to the textual criticism of the Greek Testament*, tells us that certain scholars, called correctors, were appointed by the ecclesiastical authorities, and actually commissioned to correct the text of Scripture in the interest of what was considered orthodoxy"—ARCHDEACON WILBERFORCE of Westminster.

THE POPE AND SOME PIONEERS

It was one of those still, sultry autumn days in Rome which almost enamour one of melancholy. In the fierce midday sunshine the great dome of S. Peter's shone resplendent, whilst under its shadow the huge pile of the Vatican looked forlorn and abandoned. Even the pigeons had deserted the simmering Piazza and its imposing Trajan Column, whilst in the spacious and shady gardens of the Vatican the low musical hum of the bees, hovering about the rose-covered pergolas, sounded in the stillness like a distant orchestra.

Seeking the quietest and coolest retreat of those palatial gardens the Pope turned over and over again in his mind the somewhat embarrassing audience he had that very morning

¹ See Note at end.

given to some enthusiastic humanitarians and philanthropists, all travellers from different countries and societies, and all seeking a boon which, unfortunately, he had not felt himself at liberty to grant. For they had pleaded eloquently, almost passionately for his support for their campaign against cruelty to the animal. All they asked of him was that he should command or even advise his flock to give up flesh-eating, thus helping to stop the ever-increasing slaughter of the innocents and to check the rising rivers of blood that threatened to submerge humanity—that, indeed, were already submerging a humanity still all unconscious of its degradation and of the real origin and cause of its many disasters and misfortunes. One word or line from him, they maintained, would do more for their cause than they themselves could hope to accomplish in a lifetime of work and pleading. He alone spoke those winged words that reached across all frontiers and penetrated into both palace and hovel.

Now although the Pope might himself have felt inclined to grant this request, the Sacred College, or the "real masters who stand erect behind the throne," were against it to a man. It would never do, they maintained, to add yet another transgression to the faithful, for would it not be a

transgression should any fail to obey the order. Moreover it would place the Church in a very unfavourable light, and that could never be allowed under any circumstances whatsoever. How explain that the step had not already been taken? If it were wrong to eat flesh today, then, *ipso facto*, it had been wrong in the past. But was it wrong? Was it not here that these sincere and well-meaning enthusiasts had made a mistake? Nowhere in the Scriptures was flesh-eating explicitly condemned. On the contrary it was rather condoned, if not actually encouraged. Had not the Christ Himself fed the multitude on fishes? And did not Peter hear a voice from Heaven say: "Rise, Peter; *slay* and eat"? Nor should we forget the fattened calf which was to be killed, eaten and made merry over. They then very politely and very diplomatically hinted to His Holiness that the representative of Christ on earth should not take upon himself to do what the Master had not done.

So, regretfully, the Pope had dismissed that little band of enthusiasts—pioneers who were treading the thorny and bitter path that all must tread who seek to help that most necessitous of all orphans—Humanity. Yet was it very hard for them. They had come so full of hope and from so far. Rumours of the Pope's broad-mindedness and kindness of heart had encouraged them not a little, until at last they had almost persuaded themselves that success was assured. But now they would have to go back and start all over again their all but

hopeless crusade. Vested interests of commerce, profession, State and Church had thwarted their efforts so often and so successfully that it seemed at times hopeless to try to reach the ears of men attentive exclusively to their own immediate interests.

THE MANUSCRIPT.

Whilst the Pope sat in silence, the cardinals, bishops, prelates and priests were discussing the questions of the hour over their dessert. Lately the pious Count Bermardone had sent generous gifts of game to the Vatican, shot by himself and his friends on his ancestral estate in Molise, and that very morning it had been generally agreed that the *chef* had done justice to these delicacies. Indeed, the appetizing odour of *gibier faisandé*, mingling with the pleasant aroma of *Chianti* from a private vineyard in the Etruscan Apennines, still hung about that ancient and spacious hall.

It was a more than usually interesting gathering that morning, for several distinguished guests from overseas were present, amongst them being Baron Muller from Hungary, and an English bishop who had just been created a cardinal.

Suddenly the hum of conversation ceased as Monsignor Caselli entered the room, closely followed by Friar Simon clad in the simple cassock of a pilgrim, and showing, by his sun-burnt complexion and the dust on his sandals and cassock, that he had just returned from a long and arduous journey.

"I have some very interesting news," exclaimed Monsignor Caselli.

"Our indefatigable brother has brought back with him from the all but inaccessible Tibet an extremely ancient and precious scroll, said to have been sent by the Essenes for safety to a Buddhist monastery. There can be no possible doubt about its being genuine. Indeed, it may throw valuable light on a past unfortunately too often obscure. Thanks to our brother's extensive knowledge of Hebrew, Greek and Aramaic he will be able to tell us a little about it."

At this the traveller drew from his bosom with loving care a manuscript on papyrus which looked so ancient and so perilously frail that one wondered whether it would not crumble into dust if merely touched.

Immediately he was surrounded by an eager audience all anxious to see more closely the treasure.

"But how came you by it?" asked Monsignor Masseo.

"Yes," added Dr. Canziani, "how was it that so valuable a scroll was entrusted to a stranger, and that stranger a westerner too! Surely the good Lama did not part with it without much persuasion, or, maybe, some more tempting measures."

"Priceless!" exclaimed Bishop Roccagivoine, taking the scroll into his ponderous hands. "Obviously it is genuine. It exudes an atmosphere of a long-forgotten age and of a world so far removed from this as to be a complete stranger to us. Tell us how you secured it."

"It was not without some difficulty," answered the traveller. "At first the Lama was obstinate, but gradually I

overcame his scruples. Indeed, to my surprise, he ultimately seemed even desirous that I should have it. 'For,' said he, 'this scroll should be of great help to the sceptical western world, materialistic as ever, whereas with us it is interesting only as a relic. Why, therefore, withhold it any longer? We ourselves have no need of teaching already fully given in Buddhism, and which, unlike the West, we seek to carry out in our daily lives. Surely we Buddhists have no need to be told that cruelty is an evil—maybe the greatest of all evils, and certainly the greatest if measured by its results! For centuries we have realized this, and that only evil, strife and war can come out of cruelty.'

"Without waiting either to agree or disagree with his philosophy of life I thanked him profusely and started off with my precious burden. As we were delayed many times by passport difficulties and officious functionaries—being detained for many weeks on the Indian frontier—I had much leisure to study and translate large portions of the work. So with your permission, Monsignori, I will translate those portions which differ from the orthodox Greek version. As most of the innovations refer to the Lord's teaching as regards the eating of flesh and the taking of strong drink, I will start with these. It is suggested that these teachings were altered or omitted from the original text because they were unorthodox and trespassed too much on the customs and habits of the people of those days. Hence the

hiding of the script in inaccessible parts."

At this point, a certain uneasiness became apparent amongst that august assembly. Bishop Roccagivoine glanced nervously and apprehensively at Dr. Raspoli who scarcely ventured to look towards Cardinal Fosseti. As for the newly-elected Cardinal, it was only too obvious that the traveller's words had strangely moved him. Those classical features, until then so placid and so calm, now showed signs of unusual interest.

"I have not had sufficient time as yet to classify and index these innovations," continued Friar Simon, "but you will, I am sure, make allowance for that. I shall therefore read the extracts as they appear in my translation, leaving to a later hour a better classification, and omitting those parts which do not differ, or differ only superficially from the Greek text."

Reading:

CHAPTER II

Verse 6. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon Joseph thy Spouse, and the power of the Highest shall overshadow thee, O Mary; therefore also that holy thing which shall be born of thee shall be called the Christ, the Child of God, and his Name on earth shall be called Jesus-Maria; for he shall save the people from their sins, whomsoever shall repent and obey his Law.

7. Therefore ye shall eat no flesh, nor drink strong drink; for the child shall be consecrated unto God from his mother's womb, and neither flesh nor strong drink shall he take, nor shall razor touch his head.

VI

11. And Jesus, after he had finished his study of the Law, went down into Egypt, that he might learn of the wisdom of the Egyptians even as Moses did.

12. And for seven years he conversed with God face to face.

13. And after a time he went into Assyria and India, and into Persia and into the land of the Chaldeans. And he visited their temples and conversed with their priests and their wise men for many years, doing many wonderful works, healing the sick as he passed through their countries.²

XXI

7. And seeing the people come unto him, Jesus said unto his disciples, Because of the sick I am sick; because of the hungry I am hungry; because of the thirsty I am athirst.

8. He also said, I am come to end the sacrifices and feasts of blood; and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you; even as it came to your fathers in the wilderness, who lusted for flesh, and did eat to their content, and were filled with rottenness, and the plague consumed them.

XXVIII

3. Ye indeed believe that Moses commanded such creatures to be slain

and offered in sacrifice and eaten; and so do ye in the temple; but behold a greater than Moses is here, and he cometh to put away the bloody sacrifices of the law, and the feasts on them, and to restore to you the pure oblation and unbloody sacrifice, as in the beginning, even the grains and fruits of the earth.

4. Of that which ye offer unto God in purity shall ye eat, but of that kind which ye offer not in purity shall ye not eat; for the hour cometh when your sacrifices and feasts of blood shall cease, and ye shall worship God with a holy worship and a pure oblation.

XXIX

6. He saith unto them, How many loaves have ye? go and see. And when they knew they said, Six loaves and seven clusters of grapes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties.

7. And when he had taken the six loaves and the seven clusters of grapes, he looked up to heaven, and blessed and brake the loaves, and the grapes also, and gave them to his disciples to set before them; and they divided them among them all.

8. And they did eat and were filled. And they took up twelve baskets full of the fragments that were left. And they that did eat of the loaves and of the fruit were about five thousand men, women and children; and he taught them many things.

XXXI

2. And the Jews strove amongst themselves saying, How can this man give us himself for food? Then Jesus said, Think ye that I speak of the eating of flesh, which ye ignorantly do in the Temple of God?

3. Verily my body is the substance of God, and this is meat indeed; and my blood is the life of God, and this is drink indeed. Not as your ancestors, who craved for flesh, and God gave them flesh, and they ate of corruption till it stank in their nostrils, and their carcasses fell by thousands in the wilderness, by reason of the plague.

XXXIII

2. And Jesus answered, No blood offering, of beast or bird or man, can take away sin; for how can the conscience be purged from sin by the shedding of innocent blood? Nay, it will increase the condemnation.

4. Is it not written in the prophets, Put your blood sacrifices to your burnt offerings and away with them, and cease ye from the eating of flesh. . . .

6. And what doth the Eternal command you, but to do justice, love mercy and walk humbly with your God? Is it not written that in the beginning God ordained the fruits of trees, and the seeds, and the herbs, to be food for all flesh?

7. But they have made the house of prayer a den of thieves, and in place of the pure oblation with incense, they have polluted my altars

with blood, and eaten of the flesh of the slain.

8. But I say unto you, Shed no innocent blood, nor eat ye flesh. Walk uprightly, love mercy and do justice, and your days shall be long in the land.

XXXVIII

1. And some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals if their sufferings brought any profit to men.

2. And Jesus said unto them, Verily I say unto you, they who partake of benefits which are gotten by wronging one of God's creatures cannot be righteous; nor can they touch holy things or teach the mysteries of the kingdom, whose hands are stained with blood or whose mouths are defiled with flesh.

3. God giveth the grains and the fruits of the earth for food, and for the righteous man truly there is no other lawful sustenance for the body.

4. The robber who breaketh into the house made by man is guilty, but they who break into the house made by God, even the least of these are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh meat enter your mouths; for God is just and bountiful, who ordaineth that man shall live by the fruits and seeds of the earth alone.

6. And whatsoever ye do unto the least of these my brethren ye do it unto me. For I am in them and they are in me. Yes I am in all creatures

and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say unto you, Be ye kind one to another, and to all the creatures of God.

LI

12. And certain of the elders and scribes from the temple came unto him saying, Why do thy disciples teach men that it is unlawful to eat the flesh of beasts, though they be offered in sacrifice as Moses ordained?

13. For it is written, God said to Noah, The fear and the dread of you shall be upon every beast of the field and every bird of the air, and every fish of the sea; into your hand they are delivered.

14. And Jesus said unto them, Ye hypocrites, well did Esaias speak of you and your forefathers saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me; for in vain do they worship me teaching for divine doctrines the commandments of men, in my name, but to satisfy their own lusts.

LVIII

11. But the father said to his servant, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the best ripe fruits, and the bread and the oil and the wine, and let us eat and be merry; for this my son was dead and is alive again, he was lost and is found. And they began to be merry.

LXXIV

10. In the beginning, God gave to all the fruits of the trees, and the seeds, and the herbs, for food; but those who loved themselves more than God or their fellows, corrupted their ways, and brought diseases into their bodies, and filled the earth with lust and violence.

LXXXVI

9. Lo I have given my body and my blood to be offered on the cross, for the redemption of the world from the sin against love, and from the bloody sacrifices and feasts of the past.

10. And ye shall offer the bread of life and the wine of salvation, for a pure oblation with incense, as it is written of me; and ye shall eat and drink thereof, for a memorial that I have delivered all who believe in me from the ancient bondage of your ancestors.

11. For they, making a god of their belly, sacrificed unto their god the innocent creatures of the earth, in place of the carnal nature within themselves.

12. And eating of their flesh and drinking of their blood to their own destruction, corrupted their bodies and shortened their days; even as the Gentiles who knew not the truth, or who, knowing it, have changed it into a lie.

XC

8. And again he said, If there come to us any that eat flesh and drink strong drink, shall we receive them? And Jesus said unto him, Let

such abide in the outer court, till they cleanse themselves from these grosser evils; for till they perceive and repent of these, they are not fit to receive the higher mysteries. . .³

"SONS" OF THE CHURCH DISAPPROVE

At this point the traveller became conscious of an uncanny silence and of a distinctly hostile atmosphere. Glancing round, his gaze met with so many frowns and obvious indications of displeasure that he stopped abruptly.

"I think that will do," said Cardinal Fosseti, rising and coming towards the reader with ill-concealed displeasure, for he was generally the spokesman for such gatherings. "Obviously this is apocryphal," he continued, glancing round at the company. "Worse, it is equally obvious that it aims at our discomfiture and at the discomfiture of the Church. I admit it is clever, and it is in its very cleverness that the real danger lies. For simple-minded, kind-hearted persons are ever prone to believe anything that would appear at first sight to make the lot of the animal a happier one. But greater issues are at stake here than the exclusive welfare of the animal. Surely, my friends, our first thought, our first consideration should be for the Church. The heart must not be allowed to imperil the soul. We all know that only through the Church can souls be saved, thus showing that anything threatening to endanger the welfare of the Church—such, for instance, as this unfortunate scroll—must ultimately bring doubt and confusion

into the minds of the faithful. Our enemies, and we have many, would seize upon this and thus bring discredit and irreparable harm to the Church. Indeed, I am wondering—and what, I am sure, many of you are wondering also—is why Friar Simon ever brought so damaging a document into our midst; more, that he should have divulged its contents openly before first consulting us. Never should we have permitted its reading here had we first understood its contents. Surely he should himself, so good and faithful a son of the Church, have realized the potential harmfulness of this scroll. Why, then, I ask, did he pain our ears with its perusal?”

“No one save yourselves has yet seen this scroll,” murmured the friar humbly and almost apologetically. “I fear that my lifelong interest in deciphering ancient script has blinded me to the more serious consequences. Yet surely I should not have taken upon myself to suppress unheard this scroll!”

“Good!” exclaimed Cardinal Fosseti. “If no one has yet seen it, then most certainly no one ever shall! Give it to me, Friar Simon, and with it any notes you may have made. And do not forget that no work of it must ever, under any circumstances whatsoever, escape you in the future. I will see to it, Monsignori,” he continued, turning to the others, “that it is safely hidden away in our most secret archives in company with other equally incriminating and equally schismatic documents.”

“Why not destroy it!” exclaimed Monsignor Portello, indignantly. No half measures with Monsignor Portello!

A murmur of disapproval passed through the company at this drastic suggestion.

“It appears to me,” said Dr. Bonghi, who was said to know more about Oriental MSS., palimpsests, epigraphy, palæography and many other “graphies” than any living man, “it appears to me that this scroll is merely a resurrection of one of those excerpts from the lost *Gospel of the Egyptians*. Several were unearthed from the ruins of Oxyrhynchus, south of Cairo, and are hidden away in different monasteries. All of them are equally untrustworthy and equally schismatic, and which, very wisely, have remained *perdu*.”

REBEL OR CARDINAL?

It was here that the newly-elected Cardinal spoke, and it was obvious to many that the reading of the scroll had produced a marked change in him. He seemed like one who had suddenly found the solution of a problem that had puzzled him for a long time, or like a prisoner escaped from the gloom of his dungeon into the sunlight.

“I must confess, Monsignori,” he said, a little hesitatingly, “that the reading of this scroll has strangely moved me. As Dr. Bonghi tells us, it may be schismatic, but it is, as it were, an echo of thoughts I have harboured for many years now, but to which I have hesitated to give

expression. Indeed, I could almost wish that *this* were the true text, and our Greek one the false.” And he glanced uneasily at the *disjecta membra* of that morning’s zoöphagous meal.

An unmistakable murmur of disapproval followed these recusant words, for it was an open secret that only great influence had obtained a Cardinalship for a man known to be a little too liberal in his views.

With this that goodly company dispersed, each to his own interests, whilst Cardinal Fosseti hastened to the secret archives, there to conceal for ever from unduly inquisitive eyes that most dangerous and apocryphal document.

Now if the little band of enthusiasts had left Rome sad and dispirited, the newly-elected Cardinal was not as happy as he felt he had a right to be, when, surrounded by friends at the station, he too had left for the North.

All that night, in the dim light of the carriage, he pondered over the words of the scroll. Indeed, the last words of the friar haunted him.—“Let such abide in the outer court, till they cleanse themselves from these grosser evils; for till they perceive and repent of these, they are not fit to receive the higher mysteries.” Was *he* still in this outer court—*he*, now a Cardinal? And what exactly did Jesus mean, here and elsewhere, by the “higher mysteries?” These words now seemed to have a new and an unsuspected meaning for him. He recalled how, in his student days, he had for a time been drawn towards the East, just as his contem-

porary, Emerson, had been. For there these subjects had been treated with greater insight and understanding, and also with more boldness than in his own materialistic and agnostic age. *The Bhagavad Gita*, however, had never been a bible to him, as it was known to have been to the American seer, nor, indeed, had it had any permanent influence on his life. For him there was but one Holy Writ, and now he was troubled because even that had been questioned. Maybe he should have paid more attention to those admonitions of conscience, those *avertissements de l’âme* that had come to him more than once, but which had ever proved evanescent and powerless to overcome the all but irresistible forces of environment, tradition, habit and custom. True, he was returning with the coveted scarlet hat, and with the status that the scarlet justly confers; for does it not mean that the wearer is ever ready to shed his blood in martyrdom for the faith? Yes, but should the test ever come, would he be found as ready to shed his blood in martyrdom for the *truth*?

Back once again in England, however, and in the familiar and loved surroundings of his church, the memory of the Logian Scroll gradually faded. Though he had moved easily and even fearlessly in the realm of the intellect, he was now less bold in that of the spirit. Not for him of the lovable and fascinating personality was the steep and stony path of the rebel, nor the daily crucifixion of the pioneer, but rather the primrose path

of least resistance, of esteem, convenience, conformity, orthodoxy. He was happiest when, in canonical vestments, he was lulled into lethargy by the adoration of his congregation, the church organ and the choir boys' ethereal voices, till fainter and still fainter grew the memory of the Scroll, until, presently, it was altogether lost.

NOTES

¹ Logia (Gr.) The secret discourses and teachings of Jesus contained in the Evangel of Matthew—in the original Hebrew, not the Greek text we have—and preserved by the Ebionites and the Nazarenes in the library collected by Pamphilus, at Caesarea. This "Evangel," called by many writers "the genuine Gospel of Matthew," was used according to (Saint) Jerome, by the Nazarenes and Edionites of Beroea, Syria, in his own day (4th century). Like the *Aporrheta* or secret discourses, of the Mysteries, these *Logia* could be understood only with a key. Sent by the Bishops Chromatius and Heliodorus, Jerome, after having obtained permission, translated them, but found it "a difficult task" (truly so!) to reconcile the text of the "genuine" with that of the spurious

Greek gospel he was acquainted with, says H.P.B.

² Balzac reminds us that we know very little of the life of Jesus.—"*Des trente-trois années de Jésus, il ne n'est que neuf de connues.*"

³ For the full story see *The Gospel of the Holy Twelve*, by the late Rev. G. J. Ouseley, with Introduction and Notes by E. Francis Udny, M.A. "The original Gospel," says Mr. Ouseley in his preface, "is preserved in one of the Buddhist monasteries in Tibet, where it was hidden by some of the Essene community for safety from the hands of corrupters, and is now for the first time translated from the Aramaic."

"Beyond question of a doubt," says Manly Palmer Hall, in *Horizon*, Los Angeles, Sept. 1941, "records concerning Jesus do exist. It is equally certain that they are now in the hands of people who do not intend to make them available now. It is known that in the last hundred years at least one manuscript relating to him has been unearthed; this manuscript was immediately spirited away and hidden. It is known also that certain of the world's libraries have records concerning the life of Jesus which have been secreted where men cannot find them. And the reason is, they endanger the institution of Christian theology."

⁴ "Whisperings of the *Buddhi* to the *Manas*," as the Master K.H. has it.

SONNET

How oft have I aspired to climb the clouds,
Those snowy clouds which on a summer's day
Arise above the earth at noon in crowds,
And look like lofty hills and castles gay!
How fine't would be to stand triumphant there,
And look with wonder on the boundless blue,
The shoreless ocean of the upper air,
And see, perchance, the gates of heaven too!
Then I would wander in the marble halls
And hear the music of angelic choirs,
And bathe my brow in rainbow mist that falls
From fountains where a gentle breeze suspires.
There would I stay for ever and a day,
And as a happy child remain alway.

GORDON CHAPMAN

OURSELVES AND NATURE

BY HUGH SHEARMAN

Young Theosophist of Ireland

THE Theosophical Society exists to serve the cause of Brotherhood, the "Universal Brotherhood of Humanity." Many other societies attempt to serve the same object and to bring about Brotherhood in various spheres; but there has developed among many members of The Theosophical Society the belief that this Brotherhood of Man is not merely something that may be in the future but something that actually is in the present, not merely an ideal to be dreamed of and striven for but a truth, a reality, to be practically experienced, not merely a possible condition of human society but an actual condition of nature to be lived in, appreciated and ever more fully expressed. In fact, in the Theosophical tradition, the Brotherhood of Humanity has been viewed not merely as a form of economic convenience or the dream of a philanthropist but as an expression of a Unity of all life.

The service of this object of Brotherhood is the end and purpose of The Society's existence, and it is in the light of that service alone that The Society's activities of every sort can be fittingly carried on. Where, even for an instant, those various activities deviate from the direct and deliberately observed aim of serving Brotherhood, The Society, and all

who have made sacrifices for it, are in very fact betrayed. Membership is rich and vivid, not according to an individual's learning or ability, but according to the degree of earnestness with which this first and supreme object of The Society is pursued and expanded intensively and extensively in the various relations of life.

When we feel the attraction of this ideal, the problem immediately presents itself of how best we may express it in action. If we think of the service of humanity, we think perhaps of a great chorus of conflicting voices that clamour round us, and perhaps within us, telling us that this is true service or that that is true service. Some people will tell us that the service of humanity means joining an army and fighting in a war, others that it means becoming a pacifist. Some say that to serve our fellow-men we must abolish capitalism, others that we must alter it. Some say that we must do work with our hands, others that we must meditate. Many books and articles are written to tell people how to serve Brotherhood; and some of the wisest and most convincing of them contradict each other flatly.

Yet an impulse towards Brotherhood surely comes always in association with some set of circumstances,

some relationship, in which the right direction of appropriate action can fairly clearly be seen. We cannot be moved by a brotherly impulse, moved to do a brotherly act, unless we are in some wise in the presence of a brother. Love arises in the presence of an object. So, wherever the gleam of altruism breaks forth, it lights of itself the first step on a path of action.

The recognition of the appropriate circumstances and the character of the action depend on the individual. Our judgment as to right and wrong is subjective. We alone, each of us, know and recognize what is true or beautiful or good, what makes for harmony, unity, Brotherhood. We need no outside standards, no guide or commentator or showman to tell us. Somewhere, deep within us, is the touchstone.

But it is perhaps helpful to consider the significance of certain experiences that we may have in common. Among sensitive people it is recognized that certain circumstances give a peculiar happiness and render especially easy the realization of that sense of unity and Brotherhood from which the most gracious and appropriate thoughts and actions spring. The most widely recognized of those favourable circumstances is closeness to what we call Nature.

When we speak of Nature we usually imply a particular distinction between town and country. Nature is what is to be found in lonely places where the influence of man has not entered. According to an old aphorism, "God made the country: man

made the town." And this saying intends a disparaging contrast so far as towns are concerned. But obviously this distinction is not quite satisfactory; for man building a town is just as much part of Nature as a bird building its nest in the country.

Yet the contrast is, in the experience of most of us, a valid one. We prefer the hills or the forest or the seashore to the slums. It is not merely that the unspoilt country is pretty to look at or that there are nice views to be had among the hills; but every influence and sense impression coming from certain natural surroundings seems to convey peace and healing and happiness to those who can open themselves to it. Brotherhood and circumstances may make us turn our eyes constantly to the slums, to war, to evil of many kinds. But there remains that true experience which Wordsworth noted in the frequently quoted verse:

One impulse from a vernal wood
Will teach you more of man,
Of moral evil and of good,
Than all the sages can.

And it was in the presence of Nature that Wordsworth found within himself that

sense sublime
Of something far more deeply inter-
fused,
Whose dwelling is the light of setting
suns,
And the round ocean, and the living
air,
And the blue sky, and in the mind of
man;
A motion and a spirit that impels
All thinking things, all objects of all
thought
And rolls through all things.

What then is the difference between us, who build cities, and this wild Nature which can have such a thrilling and intimate significance for the individual human being?

The difference between us and Nature is that we are self-conscious, and Nature, at least in its parts, is not. Does not the message of Nature then lie in a promise that our future evolution will lead us towards the acquirement of all that grace and dignity and detachment we see in Nature, but that these are to be manifested self-consciously and deliberately by us, while in Nature they are unself-conscious and do not spring from deliberate choice in the human sense of the word?

It is hardly necessary to linger on the Theosophical conception of evolution, for it will probably be pretty familiar to readers. We may think of Life as a great force welling up through all the kingdoms of Nature, through gases and free elements, minerals, plants, animals and human beings, expressing itself through myriads of beautiful forms, using them and then breaking them up again as they cease to serve the purpose of its unfolding. As Life unfolds, forms evolve. The stage in evolution represented by the higher animal types and the lower human ones seems to be the stage of the growth of self-consciousness, a quality which for a while stains the purity and warps the spontaneity that are to be found in natures and organisms where it is absent. But the higher types of human being seem to recover from this disturbance which is set up

by the introduction of this new quality and are able to draw it into harmony with those other qualities which Life previously manifested in less evolved forms, until in the Superman the harmony is complete.

The idea of a superhumanity is of wide currency. It was particularly popular in nineteenth century Germany. But if we picture to ourselves a true Superman, he will surely not be a proud, sinister figure such as loomed out of the imagination of such writers as Nietzsche. He will rather be a figure compounded of all the highest and most gracious qualities that we can see in Nature, together with the highest that we can imagine of human self-consciousness, intelligence and sympathy.

Every day, every moment, Nature can present us with eloquent symbols of what we may be; and Nature's laws can tell us much of how to achieve to Nature's grace. Through everything that we call Nature, we can see and feel the same perfect elegance of interrelated parts and the same strength and purposefulness of the whole. It may be remembered that the whole science of mathematics is an expression or function of Nature.

And Nature, moreover, although operating under perfect laws, is perfectly spontaneous. Here in the country in which I am writing this article, in Ireland, we are fortunate in being able so often to see one of Nature's most mobile and graceful operations in the form of a constantly changing sky, a happiness denied or less lavishly and variously given to

many other countries. When we look out upon a perfect skyline, we do not often find it a design of regularity in which we can trace the preconceived intention of the careful draughtsman. It is perfect, not with the art of symmetrically arranged goods in a shop window, but with a fine, spontaneous appropriateness.

It is this quality of spontaneity in Nature that so often inspires and so often baffles those who seek in Nature a guide and a symbol. We feel that we can understand laws, that we can shape ourselves according to some given order. The Duke in *As You Like It* was able to find

. . . tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

But those are not sermons given in words and setting forth commandments or prohibitions. If Nature tells us much of beauty and goodness, it gives us nevertheless no recipe for either of them.

But there is in every set of circumstances an action which is utterly appropriate and has a perfect, spontaneous elegance, that supreme elegance and appropriateness of an action which is virgin-born from the very Heart of Nature. Such an action can never be quite foreseen, never planned for in advance. It cannot spring from sophistication or knowledge, but only from the perfection of Unity itself.

It has been said that the man who wishes to be perfect must become as a little child, defenceless, without the

armour of knowledge. Yet what is lost to him for a while is made up in another way.

One may think of an example. Take the case of the loss of somebody through death. The sophisticated man may perhaps take refuge in the belief that there is survival after death, that there is reincarnation, that the soul is immortal. But the devotee, the server, does not need these doctrines. In his oneness with that Heart of Nature he knows that there is no loss, that all that he found gracious and lovable in the person who is dead was but a temporary expression of the infinite grace of the One Being. Utterly confiding in the goodness of that one Universal Nature, with which he seeks ever more abundantly to identify himself, he needs no defence and no consolation and allows anything to pass from him as gladly, as briskly and unsorrowingly, as the trees relinquish their leaves in the autumn, and without having to know why. For such a one no doctrine, no ceremony, no revelation can be necessary. That which is is sufficient.

Today there is suffering in every part of the world. Alone and separate, we can do little to help. But so long as that great Heart of Nature endures, can we claim that we are alone and separate or say that we have no universal solvent within our reach? We may be living in great darkness. But even now all those impulses that we have towards a more perfect Brotherhood are broken lights which we may follow, if we will, till they merge into the one Universal Light.

THE INDIVIDUAL

BY GEORGE S. ARUNDALE

[A Radio Talk given on 25 October 1942 from All-India Radio, Madras. Dr. Arundale was out of Madras at the time, and the talk was broadcast from an electrical recording. First printed here with acknowledgment to A. I. R.]

THE theme on which I am asked to speak this evening is contained within the following sentence:

Looking through the turmoil and strife of today we see in perspective a new way of life opening out for the world; what will this mean to the Individual?

The theme, I venture to say, is well chosen, for the pendulum of life and of all living swings, and has ever swung, between Individuality and Universality—the Individual growing more and more Universal and the Universal becoming more and more of a homogeneous Individuality.

HE IS BECOMING MORE UNIVERSAL

So I would first lay down the proposition that whatever else may be happening to the Individual by reason of the turmoil and strife of today at least he is becoming more Universal.

Unless he is so becoming how shall the new world be achieved? The world is made up of Individualities in every kingdom of nature, and supremely so in the human kingdom, and only as the Individual changes so that his Individuality becomes less rigid and less narrow, less ordinarily orthodox and conventional, may I say, can the world itself become more truly a world through the convergence

upon it of Individualities far more in harmony with its Universality than have been Individuals in the world that is now so vitally changing.

Individuals today, because of the severe impacts upon them of the changes now taking place, are transcending their frontiers. Orthodox barriers are crumbling into pieces, and the *prisons* of Faith, of Nationality and of Race, are slowly but surely becoming *gardens* of a more Universal Brotherhood than the world has ever known in the whole course of its history.

Everywhere superstition and prejudice are giving way to a keener realization of Truth and therefore to deeper Understanding. The Individual is far less clogged by ignorance than heretofore, with the result that his erstwhile protective hardness and sense of superiority are giving way to an increasingly trustful openness and to a wiser sense of equality which will make *him* much happier and his surroundings much happier too. Thus in the Individual is the competitive spirit giving way to a spirit of co-operation. He is ceasing to be a battlefield for his own personal clashing discontents, and he is ceasing to maintain a battlefield on which to

contend against his surroundings as they seem to endanger his existence and *joie de vivre*.

War is beginning to have less meaning for him, and indeed to be abhorrent to him as the road to misery rather than the road to happiness; and because he as an Individual is opposed to war, war in the future will become more difficult to foment by those who are intent on evil. In fact, since the present war is practically a World War, Individuals everywhere are learning to outgrow war. War will more and more be perceived as an outworn savagery of the past, unthinkable to the vast majority of Individuals beginning to compose the new world of peace and brotherhood.

There may not so far be much of this world-citizenship in the average Individual, but its seeds are beginning to sprout—someday to flower when the world fulfils its destiny.

A PURIFYING OF PATRIOTISM

But when I talk of world-citizenship I by no means wish to convey the idea that Nationality will disappear, any more than I would suggest that individual religions will disappear the more their various members dwell within a great Fellowship of Faiths.

On the contrary, I hold most strongly that Nationality, and its concomitant Patriotism, have still a great role to play both in the life of the individual and in the life of the world, and may ever have such a role to play.

That an Individual should be a patriot, or even if you like a national-

ist, seems to me to be an essential part of his individuality, and I believe that the turmoil and strife of today by no means destroy either Patriotism or Nationality in the Individual, but rather purify both, so that they become his personal adornments and beautiful links between him and members of all other nations. The present turmoil and strife take the Jingoism out of Nationality and Patriotism and substitute for it a really genuine comradeship without destroying its great value.

Similarly, to draw more closely to an understanding of other Faiths does not mean that an Individual becomes less faithful to his own Faith. Rather would I say that the more an Individual learns through the present terrible circumstances to honour and appreciate the differences in others, the more will he be able to honour his own particular difference. The effect of the war upon every Individual must surely be to help him to become more true to his own Faith or other convictions, to be more true to his own Motherland, and *therefore* to the Nation-Truths that others honour, to the Motherlands to which others delight in owing allegiance. Thus does he become a more real Individual, a more individual Individual, by very reason of his new-found Universality. He is becoming more intensely himself because he is able to take more into himself, to include more within himself, than before. He lives a wider life, a more inclusive life, a more Universal life, and therefore is more of a true Individual than ever

he has been before. He is less lopsided. But he can never become over-individualized so long as the intensity of his Individuality is balanced by an equal intensity of Universality. This is what is happening everywhere to most, though patent to many, more or less unconsciously no doubt for the time being but to become increasingly conscious and potent as the lessons of the present turmoil and strife are more and more being driven home.

To aid this process of re-orienting the Individual to his new purposes in a new world, not only are class and caste barriers breaking down, as we read every day in the newspapers, but he is being made to feel the need for a more all-round education, for a far closer contact with the culture and the arts of his own land and with those of other lands no less, for a citizenship which means duties more than rights, for a more hygienic mode of living both on his own account and on account of his surroundings, for a policy of "all for each and each for all," as the saying is, and for the removal, with his own personal help, of all obstacles which stand in the way of his fellows leading happy and contented lives.

WAR-WINNER AND PEACE-WINNER

The Individual of today is more than ever feeling that he must help. He has been feeling that he must help to win the war, and that he must make heroic sacrifices to this end. The dangers attendant upon the possibility of victory of the powers of

evil have been brought home to him. He has responded with all his unfolding Individuality. He is more and more responding every day, even if the sacrifice of his life has to be the price. Somehow he knows that he cannot serve himself, his Individuality, better than by offering even that *life* which in one way seems so entirely part and parcel of his Individuality, yet in another way is perceived to be but the servant of himself, so that he feels his Individuality not only as honoured but as being made more enduring by the sacrifice of that which when it disappears seems to blot out the Individuality altogether. I believe that Individuality has begun in these days to acquire a wonderful realization of its immortality apart from all religious beliefs. Individuality is beginning to know that somehow or other it does not die, whatever else may disappear.

The Individual has been feeling that he must help to win the war. But as the war goes on he begins to feel that he must help to win a true and a just peace, first for his own more immediate surroundings, and then in ever wider surroundings according to his capacity to envisage them. Self-seeking in its narrower conception is giving way to a self-sacrifice which is being looked upon as a delight, as the only true fulfilment of Individuality, and in no wise as a burden or a tiresome chore. The Individual knows he must be both a war-winner and a peace-winner, and that he must help all Individuals to be able to rejoice in their respective

Individualities, renewed as these are being by the turmoil and strife so prevalent everywhere, and to know them as the only safe and sure foundation of a brotherly and therefore happy world.

A NEW INDIVIDUAL ARISES

Thus will Individuality arise purified in all its aspects, and therefore strong and true for Service. Thus will a practical Universality at last begin to solve the world's problems as a practical Individuality will begin to solve the contributing problems of self and community and faith and nation.

The mind of the Individual will lose its destructive pride and its putrefying abscess of intolerance.

The emotions and feelings of the Individual will lose their power of hatred and contempt.

The actions and words of the Individual will lose their power to wound.

And the intuition of the Individual, that quality of the human consciousness so extolled by philosophers throughout the world, but so little in use, will arise as a bridge between him and that larger consciousness beyond his present ken whereby the Right will become to him a matter of sight and not of mere confused belief or of slow and difficult reasoning.

We are becoming new Individuals today in all these and in many other respects because of the catastrophes and cataclysms in the midst of which all of us are tossed and torn and moulded in one way or in another—

through grief it may be, through frustration it may be, of all kinds, through death which comes to us, through revolutionary changes in our circumstances, through contacts we have never made before, and through all those other human-quakes which change the consciousness of the Individual as earthquakes change the configuration of the earth itself.

And because we are becoming new Individuals, the world, made up of Individuals, is herself becoming new. Thus have we so much to which to look forward and for which to plan and strive be we old or young. We can never be the same as we were either before or during the war, and the more we suffer those slings and arrows of just, though apparently outrageous, fortune, which make Sebastians of us all, the more shall we become renewed as S. Sebastian was renewed, the more will our Individualities become faithful images of the Likeness of God.

We do not want to run away from all that is happening in the world today. We want to become fully baptized in it, so that in such baptism the essential Divinities of our Individualities may begin to be confirmed, and so that even now we may begin to enter upon Individuality's priesthood.

Looking through the turmoil and strife of today indeed do we see in perspective a new way of life opening out for the whole world because a new way is opening out for every Individual in it.

THE BROTHER CONVENTION TO BENARES

BY E. MARION LAVENDER

[A Review of the Convention held at Adyar, 26-30 December 1942.]

ADYAR celebrated the Convention for 1942, with so happy a name, given it by the President, as "Support" to the 67th International Convention held at Benares. The unit brothers forming it evidently welcomed the fresh organization of a delegate Convention here, and rolled up to the number of 170, and with the fitting choice made by the President of its President, Dr. G. Srinivasa Murti, the gathering was truly a family, working in subject and rhythm with the heads of the far-distant family, under the gallant activity of the Convention Officer, Mr. M. Subramaniam.

A single thread unified the apparently diverse subjects as Convention developed, as is found so often. Dr. Arundale's Presidential Address was read, but that matter will have been read elsewhere, belonging to the Convention itself. Yet four of his key-notes dominated these meetings. That Theosophists are to be bridge-builders between victors and vanquished, that the world-future depends on the Theosophical service which Indian Theosophists are to give, that the position of India is one of the world's greatest problems to which every Theosophist should address himself, and that cruelty and ugliness must no longer exist—not merely

be hidden by the false veneer of so-called scientific civilization appears behind this thought—if a New World is to arise where wars shall no longer be possible; these also were our themes. They might be concealed under the varied titles of the main "Four Convention Lectures," or in some of the additional meetings;—for Young Theosophists, where "Theosophy in Action" led to some interesting and evolutionary theories, (or revolutionary?), that yet remain to be proved or disproved, and where the cry was for practical brotherhood and understanding; or at the scholarly and living lecture by Bhikkhu Arya Asanga on "H.P.B.," in which was revealed a fresh emphasis, the fundamental influence of her seven years in India upon the land to its re-awakening to its spiritual inheritance for the future, not for the past alone, but too for the revivification of the Plan in the Hindu religion, and in the unifying of the various communities by the comprehension of that Plan everywhere, so that through redirection of herself India may play her full part. This was then a timely exposition of this side of the Co-Founder's influence. The spirit of her life that is herself glowed in the

quick lines in the sketch made. The Convention Lectures upbuilt these themes uncalled, prepared earlier and without direct reference to the Presidential Address. These were preceded by a lantern lecture by J. H. Cousins, lovingly addressed as Kulapati, (the teacher of thousands on thousands), wherein he illustrated the art of India persisting in its nation-making by its creative informing and principles. In his Convention Lecture, "The Arts in India's Renaissance," Mr. Cousins postulated the work of the true artist as being the builder of dreams-made-real, the realizer of the dreams of his fellows, drawing up with him to a new level their deeds and his own. The lecturer's very practical example of the effect of a painting, placed where it was constantly seen, on his own life, traced as result the tidiness and effective organization in his daily life. Art applied in daily living was the acme for the New Era, and was possible for all, and quite aside from the works of genius. For either, a concord of the notes of vision, feeling and organization, was essential to character. Any two without the third were ineffectual, and though the power of administration was not a usual association with qualification as artist, clear thinking showed it to be so. Otherwise the "gesta," the things done, of the artist would not be presented! So to all of us went out the attractive appeal to be an artist in life day by day, collaborators with the creative force in the universe, working with design—seeing

all things in their place—and with rhythm—getting them into activity in orderly relations. To carry this work from the individual sphere to the national was the next step; for Nietzsche's word, that nations only justified themselves as æsthetical phenomena, takes the national impetus to a high realm. To achieve it, education and systems thereof must be revised towards the realization of the life in art, and through art.

Professor R. Srinivasan's lecture on "Indian Musical Heritage," an additional lecture, is best reviewed here, though not one of the main four. Its theme was a variation on the fact that national art is an objective expression of what is the reality of the nation. The traditional classic music of India is essential to her life as a nation, yet additions could be made even in these days if in fundamental accord with the principles, though they may present new combinations. That is the evolving life in art.

It might be thought that the Second Convention Lecture, by Dr. G. Srinivasa Murti, "The Reconciliation of Science and Religion," would trail away from the Presidential-Address-rhythm. But it was not possible with so virile a Theosophist-Hindu-Indian as lecturer. Through his quick-thinking mind we saw that in the East there was no conflict, and thus no reconciliation. The sciences are seen as unified in the Hindu system of life, and not separable from one's duty and one's religion. Thus their study, as all study, was a road to liberation, the release of oneself from

the limitations of isolationism. Such a synthesized background led naturally to the direct view of events in the scientific and religious worlds of the West. There recent thought broke through the materialistic foundations of science which were being rapidly dematerialized. The struggle period was over, and now in this war and due to it, science, that had made so great advances, was seeing the ethical bases needed for scientific work. The Holism of General Smuts was an advance-guard for the new philosophic science. So we were led to the thought that to become one in actual experience, whole, we must come into contact with the eternal in us, the Ātmān, and so to the Infinite; and this by living a good and noble life of—Brotherhood. But to add the life in the lecture to these dry bones is not easy. For the happy-Dr-Brother-Convention-President a bounds in poetical examples and allegories from the Scriptures, sounding out in sonorous Sanskrit, and these flow out with so much appreciation and enthusiasm that they become a double joy to the hearer.

The Convention Lecture by Mr. C. Parthasarathi Aiyengar on "The Planning of a Happy Society" united the emphases on science, on religion, and on a national ideal. There could be no happy social polity planned without a knowledge of essentials on which to build nationalism and internationalism; (so that laws would themselves be natural is implied!) or without the scientific addition of society as a graded organism, and

an evolution; or without the supreme law of religion, summed in the mystic word Dharma, the next duty, the next step. Racial history with this as a foreground set up in relief our possible and probable next Dharma, India and Britain *working together in harmony* in what may be the supreme Aryan Empire. To mount to this, to fulfil her Dharma as a spiritual teacher, and great in spirituality, Indians should become citizens rather than sectarians. And again as crown to all came the claim of brotherhood in this political arena, pointed by the saying of Pythagoras that Government exists for the good of the governed.

Mr. A. Rangaswami Aiyar's Convention Lecture, "The Present World Crisis and the Future," presented a masterly Theosophical summary of the evolution of the races, and the interlinking causes that made the crisis which required certain reconstructions making in order to avoid them in the future. The subject is too vast to permit of adequate summary, but the place of India, and the building of brotherhood and understanding were fundamentals.

The need for progression in the avoidance of all cruelty was stressed unexpectedly in the course of the meetings by Mrs. Cousins, who gave a lecture in place of the Questions and Answers meeting, and her subject, not announced, was the sensible value of vegetarianism in our lives, this appearing now as one of the prerequisites of inner peace, from which all peace springs, individual and

national. Certainly The Society does not bind itself and its members to this, yet the latter have so often been leaders and pioneers the world over in this matter. This lecture might in appearance seem to deal with progress in externals, but in good Theosophical fashion it dealt with both ends, the practical necessity to put altruism into daily ways, thus the equally practical need to face our traditions and our present standpoint in broad and brotherly manner, but always in the light of what *must* be the truth, the principle underneath, so that both spirit and body should work harmoniously in peace.

Kulapati and Mrs. Cousins added another item unrehearsed to the programme, an evening of recital of refreshing musical compositions played inimitably by the latter, and an invigorating poetry recital where the former read some from his *Collected Poems*, followed with selections from his new dramatic poem, *The Hound of Uladh*. So the intuition received for its arousing different ground other than mental. So too with the two Art Evenings. In the one the students of Kalākshetra and of the Besant Theosophical School showed their creative mettle and re-inspired the audience by the fresh charm and vigour of real and direct artistic self-expression. The second was a Dance Recital by Shrimati Radha, and this was another triumph, both for her own work, and for Kalākshetra, for she has so developed her dramatic form that its strong combination with her technique as a dancer of the classical tradition of

Bhārata Nāṭya, makes her already a young outstanding figure among India's artists.

Before the Closing of the Brother Convention came a symposium that fitly summed up the topics of the days in the applications made by speakers to the subject, "A Theosophist's Duty to India." Here Indians were declared to need to be Indian, activity in political brotherhood was acclaimed, the need for the beauty of human kindliness, and the wide duty of F.T.S. in India, Indians or not, and of F.T.S. without India, seen in one case, even if in thought alone, as co-operation with the Great Plan outlined by our great teachers; and in another, in a call to India to work towards the Plan even if under appearing injustice, while a third sketching the difficulties possibly ahead of either East or West failed to see the need for this alliance. The Chairman gave the constant needed reminder in his decision that as Theosophists our duty was individual, our own concern and the application of the Theosophy we may know.

This useful exchange carried throughout a feeling of community, and before the Chairman declared the Convention technically closed, with due and warm thanks to the speakers, to the workers, and to the different departments for the smoothness of its running, he called on Kulapati Cousins, who spoke in earnest and stimulating fashion on the living basis of unity, and the vision given by oneness. Such was the groundwork for the future in all true peace.

THE STORY OF THE SOUL

IV. IN GNOSTICISM (Concluded)

BY JEAN DELAIRE

"THE PISTIS SOPHIA"¹

STRIPPED of its non-essentials, its many troublesome repetitions and alien additions, *The Pistis Sophia* is—once more—the story of the human Soul, her fall from the heights (or loss of divine consciousness) her purgatorial stages on the planes of dense matter, her final triumphant return to the world of divine Plenitude.

Unlike the *Hymn of the Soul* and other New Testament apocrypha which, despite their Christian framework, undoubtedly derived their inspiration from the Wisdom-tradition—a tradition in which Christianity held an honoured but not a unique place—*The Pistis Sophia* is essentially Christian in outlook—Christian, and yet universal. With other names and different symbols, it tells anew the story of Eve and the Fall, but it tells it in words placed in the mouth of Jesus Himself instructing His disciples *after His resurrection*. This gives to the book its unique character, and confirms its claim to reveal the inner teaching of the Master, that teaching which Basilides had already tried to give to the world in his lost Gospel, the teaching which might have saved Christendom from centuries of intolerance and bigotry,

¹ *Pistis Sophia*: A Gnostic Gospel, translated by G.R.S. Mead, B.A.

and adherence to the dead letter of its own Scriptures.

To understand *The Pistis Sophia*—as to understand any sacred Scripture in its inner and vital meaning—we must bear in mind the fact that to every Gnostic, as to every true mystic, visible man was but the outer shell, the husk, of the inner and invisible man, the divine son, pilgrim of eternity. As the Scriptures of Vedic India described him: "Smaller than the small"—pin-point of light in a world of light, seed of life in a world of divine life—yet was he also "greater than the great"—"breath of the Endless Breath," one with the Supreme SELF of the universe.

"Behind the senses is the mind," declared the seers of old; and this is as far as our western psychology has dared to venture in its analysis of man; but the inspired Rishis took the further step, that which alone explains the mystery of man, and said: *Behind the mind is the Self*; and it is this Self, this immortal Spirit in man, which, according to the Ancient Wisdom, is the main-spring of all thought and feeling and action, and is in a quite literal sense the very Life of his life. As a lamp in a dark place, this divine spark sheds its radiance over the shadow world in which we live: itself invisible, its aura of living light can be

perceived by those whose eyes are open to inner realities. Thus to the Gnostic, as probably to those who wrote the first of the Gospels, the story of the Transfiguration, when the disciples beheld their Master in a shining raiment, "exceeding white as snow," was in a sense a prophecy, a promise, of the greater glory of the Resurrection. For, following their Master's footsteps, those three disciples who were nearest to Him had ascended into "a high mountain"—in other words, they had risen to the peak of their own being—and so for one brief moment they were able to see the radiance of the Self flooding the familiar outlines of their beloved Teacher. And this transfiguration was for them the momentary emergence of the "robe of glory," the first vesture of the immortal Spirit, while the Resurrection was its final and triumphant liberation.

Thus Valentinus, looked upon as "the most learned doctor of the Gnosis," could base all his work on the teaching given by Jesus after His Resurrection and Ascension, and could soberly stress the fact that it was only after He had received the last Initiation in the "First Mystery" that he could reveal to His disciples the ultimate secrets of life and death.

It came to pass, when Jesus had risen from the dead, that he passed eleven years speaking with his disciples, and instructing them up to the regions . . . of the first mystery, the mystery within the veil. . . . It came to pass, therefore, that the disciples were sitting together on the Mount of Olives, speaking of these things,

rejoicing with great joy, and being exceedingly glad and saying to one another: "Blessed are we before all men who are on the earth, for the Saviour hath revealed this unto us, and we have received all fullness and all perfection." And while they were saying these things the one to the other, Jesus sat a little removed from them.

It came to pass, therefore, on the fifteenth day of the month of Tobe, the day of the full moon . . . when the sun had risen in its going, there came forth after it a great stream of light shining exceedingly; there was no measure to the light with which it was surrounded, for it came forth from the Light of Lights, it came forth from the Last Mystery. . . . And the stream of light poured over Jesus and surrounded him entirely. . . . But the disciples saw not Jesus, for their eyes were blinded by the great light in which he was. . . .

It came to pass, therefore, when this stream of light had come upon Jesus and had gradually surrounded him, that Jesus was borne upward or soared aloft, shining exceedingly in an immeasurable light. And the disciples gazed after him, none of them speaking until he had entered into heaven. They were all in great silence. . . .

And all the Angels with their Archangels, and all the Powers of the Height, all sang from the Interior of the interiors, so that the whole world heard their voice; they ceased not till the ninth hour of the morrow. But the disciples sat together in fear. . . . They feared because of the great earthquake which was taking place, and they wept together, saying: "What will be? Surely the Saviour will not destroy all the regions?" . . .

On the ninth hour of the morrow, the heavens were opened and they saw Jesus descending, shining exceedingly;

here was no measure to the light which surrounded him, for he shone more brightly than when he had ascended to the heavens, so that it is impossible for any man in this world to describe the light in which he was. . . .

The author nevertheless attempts the impossible, and in halting sentences seeks to describe the glory of the risen and ascended Master as He returns to His disciples from the Height.

"The highest and the innermost are one," a mystic¹ of a later age has declared; and these words help us partly to understand what the Gnostic meant by "the Height," "the Interior," the First Mystery and the Last. Using the imagery of earth and sky, calling to his aid astronomical and astrological symbols, the true Gnostic was primarily, perhaps entirely, concerned with man himself, man as a spiritual entity, a being of light in a world of light; for they saw in him, in the most literal sense, a miniature of the cosmos, a divine seed which already held within itself all the potentialities of the divine nature, a hidden light, a living flame, ready to burst forth at the first contact with the "Light of Lights." Thus, when in the opening pages of *The Pistis Sophia* we behold the Initiate ascending sphere after sphere, plane after plane, in his upward flight, we are at the same time watching the eternal pilgrim, Man, treading the untried pathways of his own soul, entering his own kingdom after giving the true password and sign, past the outer and visible man,

¹ Jacob Boehme.

the transient personality, past the emotional self, past even the mind or mental self, reaching at last the trebly guarded sanctuary of the Spirit, the God-in-man, the Christ within. . . .

Returning from even the briefest contact with this inmost Centre, the Initiate's face truly shines with a supernal light, "a light that never was on land or sea."

He shot forth rays shining exceedingly, [*The Pistis Sophia* tells us], his rays were without measure . . . of every figure and of every type . . . and they were all pure light in every part at the same time. . . . And when the disciples had seen these things they feared exceedingly and were troubled. But Jesus, the compassionate and merciful-minded, when he saw that his disciples were troubled with great confusion, spake unto them, saying: "Take courage, it is I, be not afraid."

It came to pass, when the disciples heard these words, that they said: "Master if it be thou, withdraw thy glorious light, that we may be able to stand, so that our eyes be not blinded. We have been dismayed, and the whole world has been dismayed, by the greatness of the light which is in thee!"

Thus Arjuna on the battlefield of Kurukshetra, having for one brief moment beheld his teacher as the heavenly Man, cried out:

I have seen that which none hath
seen before
My heart is glad, yet faileth me for
fear!

And even as did the disciples on the Mount of Olives, Arjuna implores Shri Krishna to return to his human form and veil the awful splendour of his Divinity.

Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage and came to Jesus, and cast themselves together at his feet and worshipped him, rejoicing with great joy. They said unto him: "Master, whither didst thou go?" . . .

Then Jesus said unto them: "Rejoice and be glad from this hour, for I have gone to the regions whence I came forth. From this day forth, therefore, will I speak with you freely, from the beginning of the truth unto the completion thereof; and I will speak to you face to face without parable. From this hour will I hide nothing from you of the things which pertain to the Height. . . For authority hath been given me by the Ineffable and by the First Mystery of all mysteries to speak to you . . . and tell you all things."

And Jesus, before unveiling the greater mysteries, recalls to His disciples those lesser mysteries revealed to them during the years of His ministry: "That mystery of which I have spoken from the day on which I first met you," a passage which confirms in a remarkable way the Early Christian tradition of the inner teaching given to the tested and proved disciples.

For the first time Jesus speaks of His vesture, that "robe of glory" so often alluded to in Gnostic literature, which is not only the radiance of the resurrection body, but—at least in *The Pistis Sophia*—is the sign and symbol of a high degree of Initiation. For, according to the Gnosis, at every step taken by the Initiate towards the Height—at every step taken towards the Innermost—a degree is conferred,

a vesture is given, a channel is opened, a centre is vivified, until the Initiate reaches the Centre of all centres and discovers the Last Mystery, the divine Plenitude within himself.

Clothed in that mystic robe like a high priest officiating at the altar, Jesus instructs His chosen in the doctrines of the Ancient Wisdom.

The first is of pre-existence, and He tells them that "from the beginning" He had chosen them and had brought with Him to earth twelve great Powers who dwell within them as their souls: "For which cause I said unto you from the beginning that ye were not of this world. . . Ye are souls which pertain to the Height, which I have brought from the twelve Saviours of the Treasure of Light. . ."

Who are those Twelve Saviours? Who the Nine Guardians of the Treasure of Light? What mean the Five Voices and the Seven Amens?

Here as elsewhere in this great epic the author makes use of a system of symbolism to which we have lost the key, and the modern reader wanders, bewildered, in a jungle of strange names and obscure allegories. If he but perseveres, however, words of ever-living truth will ultimately reward his quest.

One by one, then, Jesus expounds the mysteries of the Height. The first was Pre-existence. The next is Involution and Evolution—the forthgoing of the divine Life in the universe or Involution; and its return, laden with the fruits of its myriad experiences or Evolution; in terms of humanity—the little wheel within

the great Wheel—the descent of the Soul or Ego into incarnation, and her return to the heaven worlds at the end of her long pilgrimage.

"It came to pass," says Jesus, "when the sun had risen in the regions of the East, that a great stream of light descended, in which was my vesture, the same which I had laid up in the four and twentieth mystery, as I have said unto you. And I found a mystery in my vesture, written in those five words which pertain to the Height: *Zama zama ózza rachama ózai*."

"And this is the interpretation thereof: The mystery which is beyond the world, that whereby all things exist: It is all evolution and all involution; it projected all emanations and all things therein. Because of it all mysteries exist and all their regions. . . This is the First Mystery."

There follows the fragment of an ancient hymn of at-one-ment, obscure, yet beautiful even in its obscurity. It is apparently sung by those angelic beings who have robed the Saviour in his vesture of light:

Come unto us, for we are thy fellow-members: we are all one with thee!

We are one and the same, and thou art one and the same:

This is the first mystery which hath existed from the beginning

In the Ineffable before It came forth, And the Name thereof is All-of-us . . .

Come unto us, for we all stand near To clothe thee with the first mystery and all his glory . . .

Come unto us; for ever, until the time appointed by the Ineffable was fulfilled

Have we been in need of thee, to clothe thee by order of the First Mystery. Come to us quickly, that thou mayest receive the whole glory,

The glory of the First Mystery!

From this region of pure light Jesus passed into the realm of darkness, and there met and conquered "Adamas the great tyrant"—perhaps a prototype of Satan, or another aspect of "the lion-faced Power Arrogant," who, later on in the book, lures Sophia to her doom in the great abyss.

In the description given by the Saviour of the struggle between Himself and the Powers of evil—that perennial fight between light and darkness—there is an interesting allusion to the black magic rites brought to earth by the fallen angels.

Adamas . . . and all the tyrants which are in all the æons, began to fight in vain against the light, and they knew not with what they fought, for they saw nothing beyond the exceeding great light. It came to pass, when they fought against light, that they expended their strength one against the other, they fell down in the æons, they became as the inhabitants of the earth who are dead and who have no breath in them.

And I took from all of them a third of their power, in order that they should no more prevail in their evil doings; and in order that, if the men who are in the world should invoke them in their mysteries which the transgressing angels brought down from above—that is to say, their magic rites—in order that, therefore, if they should be invoked in evil practices, they should not accomplish them.

The Saviour, having revealed the mysteries of Pre-existence, of Involution and Evolution, of Good and Evil (the passages regarding the *origin* of evil, however, are extremely involved and obscure), now discourses on Re-incarnation; and His interpretation

of this ancient doctrine is especially interesting when contrasted with the view prevalent in the East and so insistently set forth in the sacred books of Hinduism—the belief in a necessary, oft-repeated and almost automatic process: “As a man, casting off worn-out clothes, taketh on others that are new, so the Dweller in the body taketh on other bodies that are new . . .” But in this remarkable passage of *The Pistis Sophia* Jesus seems to imply that Reincarnation is only necessary for the Soul that has not attained *perfection* in this life.

Replying to one of the disciples who enquired as to the after-death fate of the Soul of a just and upright man who had not been instructed in the Gnosis, Jesus says that the Soul of such a man will be carried by Angels before the throne of the Virgin of Light—one of the Gnostic names for the Divine Wisdom—and at her hands will receive a new body to begin another life on earth. He does not state, however, how many times this process may be repeated, nor how many lives may be necessary before the status of even a just and upright man be attained. But at least the ethical import of Reincarnation as understood in early Christianity is clearly brought out in this passage.

Mary Magdalene, who in *The Pistis Sophia* appears as one of the wisest and the most understanding of the disciples, now begins a series of questions regarding the rulers of the æons, the transgressing angels and the mystery of their fall; but the Saviour's

answers, deeply involved as they are and teeming with allusions to astronomical and astrological signs, configurations, angels, revolutions, æons, spheres, heavens and so forth—are quite beyond the understanding of the modern reader. It is probably the part of the book most heavily overwritten by the unknown scribe who many years later translated it from Greek into Coptic and—as was, alas, the custom of these days—took every imaginable liberty with the original text.

We come at last to the core of the book, the story of the Soul, the eternal Eve, now called Sophia, she who dwelt in the Thirteenth Æon, the Place of Light, until the god Arrogant, through envy of her exalted position and using the wiles of the subtle beast of Genesis, induced her to leave the celestial planes for the worlds of darkness and woe.

Here we find appearing once more the universal allegory of the *reflected* light, the deceptive image, the shadow of the Real. As Dionysos was set upon by the Titans while he looked at his reflection in a mirror, as Narcissus was drowned in the pool in which he beheld his own image, so Arrogant caused a mirage of the true Light to appear in the darkness of the lower worlds, and Sophia, seeing the mirage, mistook it for the Reality and forsook the radiant sphere where she had hitherto dwelt. . . .

[The story of how Sophia returns to the Place of Light, see *THE THEOSOPHIST*, June 1939, pp 254-59]

A MANUAL OF MEDITATION

II. ILLUMINATION¹

BY EVELYN BENHAM BULL

THE second section is called that of illumination. This is because light appears to come out of darkness. We see with a new vision, hence the world itself seems made new. Out of the vitality of freedom which came with more flexible thinking, out of the regular meditation upon sublime truths, out of the controlled emotions and licensed living according to the laws of the spirit, new life was truly born within us. That is why we feel at the threshold of a strange, dazzling and different world.

It is inevitably so. We not only are able to walk upon the path with confidence, but we are so sure of our way that we can begin to appreciate the beauty of the surroundings in this new life. Beauty will blind us but it will also enable us to see, for the first time, the horizons which are incredibly distant but, in the freshness of this new vision, incredibly clear. Do not lose that glimpse of future beauty. Work as it comes will engross you and you will tend to forget that there is more to the road than the steep path immediately around you. Do not lose the vision. Thus this second stage brings illumination of the near and the far.

This is a very precious and intimately beautiful time on the path, the highway of the spirit. Since you

are seeing all things anew, it is an opportunity to see them truly, in their particular reality as the expression of the great Reality. Make use of this to evaluate and revise your opinions and judgments.

It is a time of great joy. Drink this refreshing cup to the full, for as you go on and work harder, that joy will sustain you.

It is a time of love in terms of light. That is why the qualities given are all as though immersed in light. That is indeed so. The light of the spirit brings new radiance to love, new strength and serenity to will. And, for the first time, one begins to understand the meaning of light as light. It is only a beginning, but to one emerging from darkness it is so overwhelming that it feels like the beginning and end of all existence. One wonders how anyone could possibly bear more light than this, or find more significance in it.

This is a characteristic of each stage of growth and in its way it is a very valuable characteristic, for only as we live the Present fully do we really understand and experience the past and the future. They are the Present. But breathe deeply, experience above all the consciousness of consciousness, and then you will have the experience of the Present in each of its manifestations. Then the

¹ Part I appeared in our December issue.

experience will not engulf nor intimidate you.

Finally, this is a time of increased power, of awakened capacities. It may show itself in an increased capacity for spiritual upraising; it must show itself as increased capacity for daily living. To some it also brings the actuality within the truth of reincarnation. All find their houses at this stage; that is, they gain a wondrous conception of the purpose underlying their past lives, the thread of it coming to a clear pattern now, and showing ahead as a shining light. This conception of wholeness must come at this time; the fundamental purpose of one's existence is and must be seen. Service is the key-note, but each has his own aptitudes for this, and he must know them. To a few comes actual memory of past incarnations, revivifying the truths of this period in a special way.

It is absolutely essential that all qualities, all thoughts, all meditations, be integrated by Light. It may be considered in many ways—light within, light above, light in nature. Love has to be the love for one's fellow-men, or it could not be love in Light. It is impossible to give that until one has learned what one's lamp is, and how to keep it burning steadily. One must join knowledge with faith, and thus find wisdom for living. One must learn that one has a lamp, how to light it, how to keep it light. This is Will in Light, to provide a channel in darkness, impregnable, impervious to all circumstance. The channel created and maintained, we can do

all. Our creative capacity is limitless, but it must be protected and insulated by the Divine Will within us.

Then do! Then believe, and do further! Do with light in your faces, joy in your hearts, courage in your hands. Wings will be given to your feet. Fear not, fear not, for as you do, greater and greater will be the responsibilities thrust upon you. Fulfil each nobly and gently.

Thus will you each indeed be Light in darkness. This is the second stage, of illumination. See to it that you are fully illumined. Perceive the significance of the cosmos in your own unfolding. Each is a complete world; come forth, then, into being. Radiate; penetrate; be!

Upon entering. For that which was Light from the beginning, that which is, that which will be, is the Light of the World, transcendent, immanent, eternal. It is unchanging, it is everlasting, it is ever-abiding. Seek that Light and trust in it.

Reveal thyself to thyself within Its rays. Commune with nature, and you will learn its secrets. Thou art bathed in the same Light and naught can be hidden from Thee.

MEDITATIVE MATERIAL

Walking thus, we shall have confidence to lift our eyes from the tracks we make, and see the beauty awaiting us on either side.

Here is a treasure-chest; herein are beautiful laces, jewels, silks. Here is what we bring with us from other lives. We may forget but they are

there. Here is what we remember and love in this life.

In this treasure, there takes place a transmutation. The vision leaps, as the flame from the well-laid fire.

We cannot see until we have eyes with which to see. Before that, our treasures exist as objects and remembrance of our earthly lives. The vision, however, is the reality in them.

Seek the incorruptible treasures. These shall pass away; those, never. Reach out and take that which already belongs to you, as your heritage.

Wider the vista grows; more clear the far horizons.

I see a house with many fair chambers. Stone by stone it has been laid. It is a dream house come true. The rooms are large and sunny, with a spiritual spaciousness, a delicacy and simplicity which is both natural and complete.

On all sides are lawns and gardens. In all ways is it complete and ready for use.

Going to its balconies, one looks out over slim, tall trees, shining in the sun, to an exquisite lake, in which is mirrored, with perfect clarity, the beauty bordering its shores.

In the distance, the mountain ranges are visible in all their majesty. Even here we can see their summits, for the air is clear and pellucid.

It is the day of achievement, of completion. Herein read the parable of your soul's structure, prepared with patience throughout the ages. Herein see the vision of the future upon the horizon. Take note of its attributes, and perceive that naught is lacking

of power and grandeur, concealed in this limpid beauty.

Here, one has the far vision. No longer is one's gaze content with the glories of that which is near by. Vision is at its apogee; receive its radiance.

Love in Light. Let your light so shine that the dis-eased souls of mankind may find rest and solace; that thy shining may be as a great light in a dreary place, an oasis in the desert of darkness. May there come to thee by thy shining that knowledge and understanding which will enable thee to shed thy rays intelligently, sympathetically, comprehendingly! Granting to all thy love, giving to all thy power where the way is open, the spirit will gain discernment. Love tempered by wisdom is a lamp burning steadily. Be thou the lamp!

Will in Light. I am the Light of the World. Realize this. As the candle stands, idle and unseen until it is lighted and glowing, a comfort to those around it, so is thine inner nature until thy will applies the match. The light-giving power of the candle resides therein. Within thee resides also the power of the Eternal Spirit, evidenced in thy Self, ever present. Bring thou the match to thy capacities. Only by externalizing the potential can it be made an actuality and of service to others. Keep not thy riches hidden. Sleep not but live, O Slumbering One.

Thou art That, the Law-giver of the Universe. Feel within thyself the Creative Principle working upon the forces which surround it. Realize the

endless capacity of thyself for promoting good, for encouraging the welfare of humanity. For from thee issue forth the fiats of the world's energizing. The dynamo is thy Self, as an extension of the Logoc principle of creation. Be thou the energizer, not the recipient of blind forces. Power is thine; use it.

In order to become a fully functioning organism in cosmic evolution, a fully conscious unit in the universe, the power must proceed from degree to degree, from one used capacity to another. This is possible by the steadily increasing illumination of the Divine Intellect within thee. It is necessary to maintain a flowing current of the life forces through the channels directly connecting the Self with physical manifestation. It is necessary to learn how to keep these channels nourished without deflection of power.

The laws of nature as exemplified in the rising and setting of the sun, in the source of the planetary chain, in the rising and falling of civilizations and races may be fulfilled in thee. Thou art a cosmic universe with laws as necessary as binding, as unalterable as the laws of any universe. Do not be a dead planet, but let thy light shine, steadily. Let

thy cosmic consciousness be an increasing light, that it may render habitation possible for aspiration and love. Thus will be strengthened thy link in the planetary chain of man. Thy rays of light will shine upon and irradiate others, that there new life may abide and flourish.

Light in Darkness. There is a light that shines in darkness. There is a power that resides in darkness, the immobility of the inactive. We may cultivate the capacity to draw forth from our residual energy, greater and greater supplies that these may be made an active source of the world's energy. Service to our fellow-men may mean more than using the power of love that we have. It may mean evolving the power that we *can* have if we will to have it. It is there, the slumbering life of our potentialities. Let us not be blinded by the shining light of our being. Let us meditate, concentrate, rotate the unseen light of the Becoming, that, feeling dimly the force of our will coursing through its ancient realms, it may gleam fitfully, then steadily, until all darkness is the *Created* Light, an unimaginable splendour, a limitless energy, a radiance unending.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men, and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness.

—From A MASTER'S LETTER, *Lucifer*, January 1888

PEACE OR WAR?

SHALL WE FIGHT FOR GOD'S PLAN?

"PEACE or War? How can there be two opinions about which of the two is good or evil?"—asks Arya Asanga in a recent article in *THE THEOSOPHIST*. As well ask how can it ever be right deliberately to plunge a knife into a man's body. The answer, as any experienced surgeon will tell you, is: It not only can be right but often is absolutely necessary in order to save life.

"Ah, but in war," comes the immediate remonstrance, "you are *taking* life, not saving it." Yes, it is true, in war lives are taken, and for those who believe that the preservation of physical life is the first law under any and all circumstances, further argument is futile.

We Theosophists, it seems to me, through our study of the Ancient Wisdom, should have a particular understanding of SACRIFICE. "Sacrifice," by its very nature, cannot be confined and limited. Sacrifice up to a given point, to a drawn line, so to speak, is not really sacrifice at all. Sacrifice must be all-out. If we have allied ourselves irrevocably with God's Plan, we should not be deterred from any action because it is repulsive to us. We must be brave enough and wise enough to look beneath the surface *shockingness* of events. We must extend our minds, our understanding, our vision to grasp the purpose of the Plan.

Complex as is God's Plan in its workings, it can be said to be comparatively simple in its broad outlines. The purpose of the Plan is Evolution—the unfoldment of the divine powers in man. As the

Divine Sparks gradually pierce through the veils of confining matter, one Jiva or "unit of consciousness" recognizes other Jivas, and is magnetically drawn towards them. Thus brotherhood is a fact in nature, not merely a beautiful ideal. Just as the unfoldment of the divine spark in man arouses the brotherly spirit, so, conversely, does the brotherhood ideal summon to quickened unfoldment the divine spark in man. We must then assume that the careful nurturing of the spirit of brotherhood and its constant growth is one of the basic features of the Plan.

If this be true then we must keep our eye, our minds, our energies focussed on that feature. Anything that appears to threaten the advancement of brotherhood must receive our prompt attention. It is useless to say that the means to preserve brotherhood must not violate the particular code of morals that holds sway in our ordinary, everyday lives when no emergency threatens. That kind of attitude indicates a myopic view of God's Plan.

In fighting a forest fire, it is often necessary to set on fire a part of the forest in order to stop the spread of the conflagration. Thus the fire-fighters employ as a method of preservation the very thing they are fighting to exterminate! How inane must appear this action to the uninitiated observer who does not see the whole picture, who does not know the plan.

Can We Be Neutral to God's Plan?

If the present war of aggression by the Axis powers goes counter to God's Plan and threatens one of its basic features—

the growth of brotherhood—what are we to do? Arya Asanga does not tell us. He merely tells us, and very emphatically so, what we must *not* do. We must not bear arms against the aggressor. Apparently a passivist attitude is suggested. This is tantamount to a course of neutrality. However much we may in our hearts condemn the actions of the aggressor we remain, nevertheless, neutrals in action, and it is action these days that counts.

This neutrality is directed not only towards the aggressor but also towards God's Plan! Beyond doubt we know that God's Plan does not permit the trampling of brotherhood under the profane heel of merciless marauders. Can we then be satisfied to leave the defence entirely in the hands of the Logos and the Hierarchy? Some orthodox religionists, lacking the intuitional touch, might say Yes. God is all-powerful, almighty. But surely we Theosophists know better than to sever ourselves from the Divine Plan. We *must* know that our purpose in life, our Dharma, is to throw ourselves wholeheartedly in with the Plan. How can we deliberately isolate ourselves?

This war is obviously more than an ordinary war of conquest such as most wars that history has recorded. *This* war, were it to result in a victory for the Axis powers, would mean the end, for a long time at any rate, of the brotherhood ideal. Unquestionably this must be of particular concern to the Logos. It should, therefore, be of particular concern to us. We can turn our backs on this world conflict, but we cannot do so without turning our backs on the Divine Plan.

It might be pointed out that within the Logoic scheme there are earthquakes, epidemics, floods, famines—all of which are destructive of human life. We draw no

conclusions therefrom. The facts are simply pointed out as being worthy of thought and consideration.

So far the disagreement with Arya Asanga's viewpoint has been a difference of opinions. But now let us take up a point that deals with facts, not opinions. Arya Asanga bluntly states that one cannot bomb and shoot and kill and mutilate one's fellow-man with friendship and love in one's heart, but only with deadly hatred and enmity. The first part of the statement may be true. The average person does not kill (let us use an example of C. W. Leadbeater) a poisonous snake with friendship and love in his heart. But he can crush it underfoot without deadly hatred and enmity.

I must claim to be in a much better position to judge at first hand the reactions of war upon warring people. If 130 million Americans are a criterion, let me assure Arya Asanga there is little real hatred in evidence. Even England, with which country I have been constantly in touch, appears to evince little hatred in spite of the rather considerable trials through which that country has passed.

Hatred Thrives among Non-Warring Peoples

We should be sensible of the fact that the great majority of people, at their present stage of evolution, have not yet succeeded in completely eradicating hate from their hearts. This fact makes it all the more surprising that not more hatred is shown towards our enemies than there is. It calls for an explanation. I think the reason can be found in the circumstance that the people of the warring nations are *far too busy* striving their utmost to win the war, to have any time for hatred. Where fierce, flaming and

unconfined hatred is to be found is in the nations who did *not* fight, or who were not sufficiently prepared to resist the conqueror's onslaught. These nations, now under the ruthless invader's heel, bound by the soul-destroying shackles of defeat—these nations are the real haters. They, unfortunately, have the time to hate; hatred that is constantly fed by ignominious provocation; hatred that in some cases remains, *nefas dictu*, people's only hope!

Is there not in this a tremendously significant lesson? Can we not envisage a picture of what the world would look like if the moving spirit of the democratic nations were something akin to Gandhi's doctrine of non-violence? Less hate? A thousand times, No!

Theosophists Do Not Hate

May I present a personal episode? Shortly after America entered the war, a client came into my office and suggested his use of an advertising idea which involved employing as a slogan the sentence: "Remember Pearl Harbour." Before I had time to properly think I found I had literally pounced on the man. With complete lack of diplomacy that an advertising man usually exercises in consultation with a client, I stated that I thought the idea was *terrible*; that we Americans did not have to hate in order to win this war; that these tactics might be suitable for the Nazis, but we, certainly, would not stoop to their level. I cite this story simply because I think it demonstrates the reactions of the average Theosophist. We fight *instinctively* hatred wherever we meet it. And we can fight *without* any hatred in our hearts.

Nations That War without Hatred

Arya Asanga would do me and, I feel sure, himself, a great favour if he

would read, in the July 1942 issue of *The Readers Digest*, "The Heroic Defence of the Philippines" by Lieutenant-Colonel Warren J. Clear of the U. S. General Staff. Let him read the intimate story of how these soldiers, marines and nurses conducted themselves, not so much during battle as between battles. Let him see if in these human documents he can find any suggestion of hatred. The amazing spirit and sense of humour exhibited was kept going, not by hatred, but by a deep, unshakable devotion to the mother country and its institutions. In reading this absorbing narrative one seems to sense that the composite thought of these brave combatants was at a level which excluded thoughts of hatred, just as oil will exclude water.

The American newspaper correspondent, Cecil Brown, was aboard the H.M.S. *Repulse* when she was sunk by Japanese airmen. He was in a unique position to judge how men acted while in the heat of battle, and when they knew they were facing certain death. A seasoned newspaper reporter, without any axe to grind, he told just what he saw and heard. He tells of the amazement of the crew at the success of the Japanese attack; and he makes a special point of adding that he detected "nothing akin to fear or hatred." *Evidently not even impending death could arouse in these men feelings of hate without which Arya Asanga seems to feel no men can ever fight, and to which even the civilian population of a warring country must always be subjected.*

These are not isolated instances. These are some of the countless links in an endless chain of events that chronicle bravery, courage, self-sacrifice—not hatred.

I shall obediently follow Arya Asanga's injunction, not to quote another Teacher against those he mentions.

(Although it would be interesting to learn how Shri Krishna's quotations can be interpreted as advocating that war is wrong under any and all circumstances!) It is quite impossible to disagree with the first quotation given, that of 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."

Aye! How utterly and tragically true (the last two lines) of Poland, Greece, Yugoslavia, Norway, Holland, Belgium, France and Czechoslovakia. It is that kind of victory over the rest of the world that we are trying to circumvent; as well as to free the enslaved peoples.

Also given are two quotations from the Lord Christ:

"Love your enemies, bless them that curse you, do good unto 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."

In the first place, these injunctions are obviously given to disciples and not to the people at large. Dr. Annie Besant in her book, *Esoteric Christianity*, has made it very clear that in the New Testament are to be found two types of teachings of the Christ: one for the people at large (exoteric); the other for those on the path (esoteric). But even so, these behests imply a course of action in case of *personal* molestation only. The disciple was instructed if struck on one cheek to turn the other. But if a mighty blow was struck against God's Law—what then? The practice of Ahimsa no matter what *personal* wrongs and injustices one suffers . . . does not mean complete inaction and passivity no matter what *world* wrongs and injustices are committed.

I do not think Arya Asanga has treated the subject quite fairly in that he has indiscriminately thrown all war on the same rubbish pile. Surely there must be a difference, and considerable difference, between a war of conquest and unbridled attrition, and an unprovoked war of defence against aggression and for the preservation of what the defendants believe to be their cherished liberties.

Another saying of the Lord Christ might have been given with equal appositeness: "He who taketh up the sword shall perish by the sword."

Surely this means "He who taketh up the sword of conquest shall perish by the sword." Could it possibly mean: "He who taketh up the word to fight for righteousness and to free enslaved peoples shall perish by the sword?"

Possibly Arya Asanga has read my article published in the December 1941 issue of THE THEOSOPHIST, "A Key to the Rise and Fall of Nations." There I have endeavored to show that Nature evidently has a plan, a definite pattern consisting of certain qualities which she is trying to develop in the human race. The one outstanding quality she is seemingly striving for is *virility*—moral virility, certainly not brutality. In this article the evidence presented was purposely restricted to known historical events. For the present purpose, however, it might not be amiss to suggest that the conclusions drawn from history may be still further strengthened by a study of the method employed by the Manu in forming and developing the Fifth Root Race and the subsequent sub-races. Are not some of us just a little shocked at the wars of conquest which was so often the way that these new, virile races spread out into the world? Yet we must know that the Manu was carrying out the Divine Will.

It might be argued that those days were long ago, the world has grown up, and wars should cease. That is a point that deserves serious consideration, and by various indices that is the way things are appearing to shape. For perhaps the first time in history a group of powerful nations are dedicated to a plan of enforcing peace upon a basis that may not accord one hundred percent with the high Theosophical concept of Universal Brotherhood, but will approach that ideal very much more closely than any plan that history records.

But first there is a job to be done! It may be unpleasant. It may be shocking. It may be revolting. But none of these are valid reasons for shirking our Dharma—which is working for, fighting, if needs be, for God's Plan.

Arya Asanga refers to the quotation "Love conquers all." A truism should not be changed. But may one supplement this with: "Sacrifice conquers all more quickly." May one also dare to suggest a new definition of "sacrifice"? *Love in Action!*

A. HERBERT PERON

"PEACE OR WAR?"—I

Arya Asanga asks: "How can there be two opinions about which of the two (peace or war) is good or evil?" If by peace we mean the conditions prevailing before the outbreak of this war, I myself have no doubt about peace being a greater evil than war. There is no war-propaganda, as such, in connection with this war, strange as that may sound. If there is any such propaganda it is confined to those who make war for the sake of war or for the sake of aggression and domination. That sort of war-propaganda does go straight against Theosophy. But peace-propaganda, if it means upholding the

status quo or the conditions that led up to and brought about the war, is also going straight against Theosophy, to use Arya Asanga's expression.

Many of us found the great evils connected with the pre-war peace intolerable. The many wars going on then and going on now, side by side with the mighty military conflict among nations, are as real as that conflict is—and almost as terrible in some ways. Our President has over and over again pointed to these other wars, and to the results they bring. The war of guns and planes may well be a result, in part, of those wars upon the poor, downtrodden and outcast, in many countries, including India, and not excluding Africa. The slaughter of animals and birds for food, the neglect of animals in many ways, is a direct cause of such things as the war that Arya Asanga deplores.

Generously, Arya Asanga's references to the lofty spiritual ideals of the Great Teachers are not made in order to seek the support of authority. May I point out, however, that those ideals are for individuals who presumably are able to respond to them in some way? However great the ideals placed before men, they are not ideals in any sense for them if they are beyond their power of response to them. This is as natural a fact as childhood and youth.

Peace and war, as we usually talk about them, are conditions that relate more to nations than to individuals. National policies, however arrived at, are decisive in either direction. National customs, national thought-currents, national ways of feeling in various directions, whether artificially stimulated or traditional, or a result of both things, are the real forces we have to bear in mind.

From this point of view, it would be useful to compare the United States and

Japan or Germany. There is an overwhelming answer in favour of the pacifically-inclined United States. Regrettably, from my point of view, the United States was attacked instead of herself taking the initiative in that way. Russia was also attacked. China was attacked nearly five years ago. Poland was attacked, Austria was annexed by force, and so was Czechoslovakia. Belgium, Norway, the Netherlands and Greece were invaded. These are the facts of the present war. Britain attacked to keep her promise to Poland to go to her defence if she was attacked by Germany. But behind this hideous story of aggression and violence on the part of the Axis powers there is the aggressive mind and temper that brooks no code, no law, no convention, except that of its own lust to conquer and to subjugate. The national policy of modern Nazi Germany is clearly expressed in its day-to-day ruthlessness and barbarism. I define barbarism—apart from the unspeakable cruelties inflicted upon countless thousands of innocent people before and since the war began—as “the absence of standards to which appeal can be made.” It is the barbarism thus defined that really is the source from which the barbaric and cruel methods derive. That is the Nazi mind and feeling. It is its own ugly standard. It is contemptuous of all others. It is as contemptuous of India’s spiritual standards as of British ones. It has no more “use” for Mr. Gandhi than for Mr. Churchill except in so far as it can play Mr. Gandhi against Mr. Churchill in its own game and for its own ends! India and Nazi Germany are poles apart. Barbarism and absolutism, on the one hand, and spiritual ideals, on the other, cancel each other as do night and day. But pacifist India has played a part and still plays a part in the world’s Karma or

action-drama. It is not a happy part judged from a world standpoint, however justifiable it may seem from a pacifist Indian point of view. The pacifist tends to be judge and jury in his own case, and reject the claims of the world while to some extent “renouncing” the world. I regret the Indian pacifist does not say with a western poet: If I am not on the level of the lowest—in this case the British—I am nothing! Britain and India are not barbaric by our definition, and both have a share, in the West and East, respectively, in maintaining standards of civilization in the world. That is as important, surely, as being stupid, in their respective ways, towards one another! These two countries have a joint task to do in the future, and they will have to do it together whether they like it or not!

I venture to say that because one of the things that stands out in our Theosophical teachings is the irresistible pressure of the law of evolution, which in our world of today is a tremendous pressure and urge towards co-operation and world unity—in a concrete and not in a sentimental sense. Evolution is doing some business with nations at the moment and is not primarily concerned with any nation’s sentiments! Irresistibly evolution is moving forward towards the uplands of righteousness, justice and freedom. Nothing else is so certain, so inevitable, so ineluctable. Over the inevitable (we are advised in an Indian Scripture) we should not grieve! Indian and British folk had better get used to that idea.

If this is a God-planned world, then war—by the very fact of its taking place in it—is evidently part of the Plan. We cannot pick and choose among events and stick some in and some out of the Plan. God’s Plan—an evolutionary and never a stationary one—is the expression of His

love in both peace and war. It may be that God’s love is even more manifest in war—if that is possible—than in peace. The Elder Brethren co-operate with God’s Plan in the form of war as well as in the form of peace without much distinction, one would reverently presume. We all also co-operate, albeit unconsciously—even when we are against war as a matter of “principle,” or against this particular war on the grounds of expediency.

D. JEFFREY WILLIAMS

“PEACE OR WAR?”—II

In writing recently to one of our members who wrote of his disappointment regarding Dr. Arundale’s stand about the war, I included the following paragraphs:

“Must we not at the outset clearly differentiate between good and evil, and then strive for good by whatever means are necessary to prevent the evil from assuming control? Gandhi’s idea is magnificent for the time when the world reaches the point where it is capable of responding to such ideas. But the Japanese are not. No wall of Truth and Beauty at India’s border will halt Japanese aggression at that point. Our complete dissolution of all armament protection will not prevent the Japanese from taking Hawaii and the Pacific Coast. So long as there are those who will fight with explosives they must be met with appropriate means. The world is learning that these means do not lead to peace, and it will presently abandon them, but that abandonment will never come so long as any nation is permitted to advance its personal and selfish interests by means of arms and explosives. If by simply laying down and doing nothing about it we give them the opportunity of proving the effectiveness of their own methods, then those methods will go on being effective.

“To postpone the complete teaching of the lesson that the world is now learning so thoroughly until after Germany and Japan have assumed control of the world, would be to postpone the era of world peace for a thousand years, and the last Great War instead of being now would be a thousand years hence, with world domination by wars and consequent unhappiness in the meantime.”

It has occurred to me that they might be useful as a comment on the article recently appearing in THE THEOSOPHIST on “Peace or War?” by Arya Asanga.

SIDNEY A. COOK

“PEACE OR WAR?”—III

The article by Arya Asanga in the March 1942 THEOSOPHIST was discussed at our Study T. S. Circle a short time ago. I note that you welcome correspondence on this “most important subject.” The question put, “Peace or War?” is not a simple one. Peace, a glorious and wholly to be desired thing, may be impossible, and War, terrible and cruel, may be necessary, brought upon the world by our mistakes, our want of courage and of insight and by the desire for conquest by some. Can we at the present time say that it shall be peace? Is it in our power to say this with any truth? We form part of the Great Community of peoples and we cannot separate ourselves from those who love war and desire conquest. We have had this phase to a certain extent in the past and now that we loathe war we find that we must fight to defend the helpless and the oppressed. Those who are starving and agonizing now must be helped by struggle, by war if need be; we were less than men if we denied the call of sacrifice and duty. The Great Ones have helped the bodily needs as well as the spiritual, and to most of us the thought is clear

that we must put our all into the effort to rid the world of persecution and slavery both of body and mind. This surely is the meaning of Brotherhood and is the doing to others as we would be done by. There is little or nothing to be gained by preaching just "Peace, peace, peace, when there is no peace." Mad dogs must be forcibly restrained and this in the interests of peace.

But in this war-struggle there need not be hate. Hatred, yes, for the system which can breed cruelty and hatred, but not for the individual soldier. This hatred is not present, at any rate to any large extent, in our armies. In all the services one can find deeds of kindness done to prisoners of war and the saving of life at sea with a certain amount of fraternity in the bringing through of relief from hunger and pain. In our churches today the prayers for the wounded and suffering include those of the enemy. Again, are there not evidences in history of good and of liberation as the results of struggle and revolution? Are the "consequences of violence always destructive"? The French Revolution ushered in a new era of freedom; the Chinese War has brought a wonderful unity to the nation. The Russian Revolution, in which much cruelty was inflicted, has evolved a new age for the millions of Russia, and Russian men and women now are shewing great and noble qualities.

"There is no religion higher than 'Ruth'" has surely no place in the hearts of T. S. Members whether in War or in Peace. Truth is being sought, and if to be true to oneself demands war then it must be war, and we in this way shall then be true to every man, woman and child. We have to be clear-sighted enough to contact the New Age which is dawning upon the world. Born in pain and struggle, as is

the physical birth of the child, so is also the case of any large life-giving idea. This is indeed a time of world crisis, of evil strongly entrenched against the powers of Good and it may be that a certain amount of crisis is present in The Theosophical Society. But if we are determined to do our best to bring in the age of Brotherhood, to end racial persecution, to obtain freedom of thought, freedom of religious observance, a loving sympathy with all that suffer, whether human or sub-human, a crisis will not hurt us really. To bring in the era of Brotherhood, struggle will be necessary, possessions and class interests will fight to retain their place in the world, and we must be the pioneers of a newer order of things, a different set of values, a greater sense of beauty and of happiness.

SOUTHAMPTON LODGE, England

"THE BUDDHA ON WAR"

In THE THEOSOPHIST for June 1942, Bhikkhu Arya Asanga writes on the above subject and says that the Lord's Teachings "about resistance against aggression, about violence and war, whether offensive or defensive, about conquest, victory and defeat," are clear and condemn them all equally.

No doubt Paul Carus, in chapter 51 of his book *The Gospel of Buddha*, adds his own reflections that Buddha justified war in a righteous cause after having exhausted all means to preserve the peace and that he who was the cause of war must be blamed; in paragraph 17 of that chapter, and in the previous paragraph he says that Buddha said that he who deserved punishment must be punished and who was worthy must be favoured. These reflections he gives in the form of a conversation between the Tatha-gata and Simha,

the General-in-Chief, who was the disciple of the Nirgranta sect. The preceding paragraphs 1 to 14 in that chapter relate to the meeting of the Buddha and Simha, and Simha clearing his doubts whether the Blessed One taught the doctrine of non-action. In Vinaya Pitaka Maha Vagga (VI, 31) the meeting between the Buddha and Simha, the General-in-Chief of the "Licchavis," is referred to and the General asking the question of the Buddha whether he taught the doctrine of non-action. Simha is referred to as General-in-Chief and as General in the description of the conversation in that Buddhist Scripture. After the Buddha explained his teaching regarding action and non-action, Simha the General took his refuge in the Blessed One, and invited him to take his meal with him the next day and the Buddha expressed his consent by remaining silent. Simha the General served and offered with his own hands excellent food to the fraternity of Bhikkhus with the Buddha at its head.

As the Buddha is likely to have known that Simha was a General-in-Chief in the army engaged in acts of violence and in war whether offensive or defensive, and is not said to have discoursed in his preaching to him about the harm and the evil caused by war and his professional work as

General-in-Chief in helping to spread destruction by war, but "about the merits obtained by almsgiving and about the duties of morality," and accepted his hospitality, the next day, along with the fraternity of Bhikkhus, it cannot be inferred that Buddha condemned war for defensive and righteous purposes, from his general teaching that "never by hatred is hatred appeased" which can as well be understood to refer to the conduct of individuals in their relation with their fellow-beings and not to defensive and righteous wars. I invite Bhikkhu Arya Asanga's attention to verse 137 in Dhammapada which says: "He who inflicts punishment on those who deserve it not . . . such an one will speedily come to one of these ten states." It seems to be implied that punishment or "Danda" to those who deserve it is not wrong, though in Max Müller's translation the above verse is rendered as "he who inflicts pain on innocent and harmless persons will soon come to one of these ten states" (*Sacred Books of the East*, Vol X, p. 37). But "Danda" literally means "Rod," and Max Müller heads the chapter as "Punishment," for "Danda" has the derivative meaning of "Punishment" from "the Rod of Punishment."

A. RANGASWAMI AIYAR

CORRESPONDENCE

FOR RECONSTRUCTION

IT seems to me that any effort we make towards Peace and Reconstruction after the War, will be defeated unless we are first of all aware of the causes which have led up to this War, and so enable us not only to defeat them but to render it impossible for these causes to raise their

heads again in this world. The following would appear to me to be the chief causes of this Armageddon. I do not place them in any order of consequence for they are all interrelated; they are: Money, Nationalism, Possessions, Religion.

It will not be disputed, I think, that the desire for wealth is at the bottom of all this misery in the world. The fact that

nations and individuals especially, perhaps, have piled up huge wealth through the manufacture and sale of weapons of destruction is indisputable and these weapons were not used only for defence but for destruction. That, however, was of no concern to the makers and sellers so long as they got PAID. And so money helped to create a spirit of destruction, the Karmic effect of which is now in operation.

In private life also the desire for wealth created a spirit of ruthless cut-throat competition and profiteering, a spirit which was shared and assisted by the Banks and by those already in possession of large capital sums made through the agencies mentioned and speculation closely allied to gambling. And so gradually there dawned upon men's minds the fact that greater wealth could be obtained by possessions and trade overseas, and the greater these were the better for themselves and the nation to which they belonged. So the spirit of nationalism was fostered and wealth sought for overseas under the guise of patriotism. Hence nationalism became lauded into a virtue, was extolled and lauded as something most eminently to be admired and cultivated, and so arose through the desire for wealth and possessions an intense rivalry between nations, each desiring as many plums as possible and ready to fight for them. Nationalism in its initial stages and amongst people of backward intellects has its uses, but amongst more enlightened races Internationalism and all its implications should have long ago supplanted this narrow spirit of human isolationism. We are now learning this fact.

We have now briefly considered three basic influences in the world which have contributed to the evil we have generated, and before offering a solution which may be useful to render these forces impotent

for all time, I must however refer to the last-mentioned point, that of Religion. I consider that the orthodox religion of the present day has definitely failed to influence men's minds or change the course of events owing to the fact that the present form of this orthodox religion is decidedly outmoded in so far as being effective in breaking up and dissipating the causes of evil in the world, evils which they seem to consider are inevitable and can only be alleviated but the causes themselves left untouched. Until the Churches realize and teach their forgotten truths of the Laws of Cause and Effect, (Karma) and Reincarnation, they will never be potent enough to point out to men's minds the fact that we ourselves are to blame for making these causes and we shall suffer for them till we learn the fact that we are the sole agents of our misery and happiness.

And now in conclusion the solutions. I do emphatically suggest and think that the Bellamy system of International Barter and Trade Co-operation holds the solution of the financial problem. That money should be absolutely done away with as a medium of exchange. That an Universal International Council of every nation shall hold and control all the assets of the world and that the coupon system be introduced by means of which every human being will be able to obtain from the International stores everything that is necessary for his requirements. That the Social Security System shall give every one free education and medical attention, etc. That every human being is an asset of the State and so must be assisted. No one shall be rich or poor. That nationality ceases to exist anywhere and also trade barriers, for all humanity shall be free to move and live wherever he or she desires, subject to such local laws as

may be devised for the welfare and comfort of those whom he may wish to live amongst. An International Police patrol for the maintenance of order both on land, sea and air will also be imperative. I have only given the broad outlines of my ideas here, the working out of details in connection therewith must be left to those of administrative capacity.

It should be patent however to all nations that the spending of such colossal sums of money on armaments must inevitably pave the way to universal bankruptcy, and some if not all nations are bound to default each to each, and the Lease and Lend Act seems to be a step towards the adoption of an international system of barter and exchange in which money shall have no share or importance whatsoever.

With the disappearance of all exclusive and isolated nationalities and their rights of possessions anywhere as against the interests of other nations, the world may well be said to be moving towards an era of long continued happiness and peace.

There is nothing Utopian in these views, they merely indicate the trend of events towards which the world's activities are moving.

WYNYARD BATTYE

"THE SONG OF LIFE"

My dear Dr. Arundale: I want to thank you for speaking out, in THE

THEOSOPHIST for September, about the debasement of music. It seemed so sad that London children in the air raid shelters could not be induced to sing! They all had learned to croon. I send the following little poem on an experience with birds, which, I will not venture to say confirms what you say (where you have the occult knowledge we lack) but, I think, *illustrates* the same principle—from merely physical-plane observation—of the harmony with evolution of musical music.

It will be splendid if Theosophists everywhere will help to set the current towards better music! Both America and Great Britain have already found it wise to discourage the broadcasting of the most debilitating pseudo-music. So we have a grand chance to press for the better kinds!

BIRDS' MUSIC

Wild birds love music! Once we played
Through scores of records—birds
around
Made every crowded bush resound
Singing deliriously unafraid.

With Bach and Beethoven they choired!
Tchaikowsky—Chopin—Rubinstein—
Their songs exultant intertwine—
They sing and sing, entranced, inspired!

When jazz begins they fly away—
They hunt for worms in unconcern—
They fluff in dust and peck and preen,

Why do the birds choose? Who can say?
For noble music they return
A chorus joyously serene!

KATE SMITH

THE HISTORICAL ASPECT OF KARMA

BY ARTHUR ROBSON

THE ROMANCE OF WORDS

IT is a well-known fact that words go through changes of meaning from one age to another, and often in the history of a word scraps of folk history are found entangled, little records of otherwise forgotten doings of the past, which are generally interesting and sometimes most fascinating. The word "lumber," for instance, is merely a variant of "Lombard" and has a curious story attached to it. In the Middle Ages the Lombards set up as bankers in London—as they had done in other parts of Europe—in the street that still bears their name, and later combined banking with the business of the pawn-broker. In course of time the word "lumber" came to be applied to the contents of a pawn-broker's shop, and then, by an easy step, to any collection of old and ill-assorted things that were out of use, and so to any dump of what is now called "junk." In the new world the word "lumber" has taken on yet a new meaning.

Every student of Shakespeare becomes familiar with the changes of meaning which such words as "nice" and "quaint" have undergone since his time. These two words have moved in opposite directions, the first from something discreditable to something commendable, the second the other way about. Often words come

in course of time to take on a meaning diametrically opposite to that which they once had. Examples of these are the French words *jamais*, *rien* and *personne*.

THE ORIGINAL MEANING OF "KARMA"

But, whereas other words have caught only fragments of out-of-the-way history, in the life-story of the word "Karma" and its changes of meaning the most momentous part of the history of an entire nation is written.

The original and true Vedantic meaning of the word "Karma" is given in the *Niralamba Upanishad*, which is perfectly explicit on the point:

What is Karma?

Karma is that action alone which is performed by the organs and ascribed to the Ātmā, as "I do."

The Bhagavad Gita (III, 27) says:

All Karma is done by the force of nature. The self, deluded by egoism, thinketh, "I am the doer."

Karma means "action," "doing," but is used of those things only that we do by natural impulse, from natural inclination or tendency. In other words, one's Karma is the sum of one's habits, tendencies, mannerisms and peculiarities of nature, as manifested by what one *does*. A collective unit of any kind—a family, a social

class, a sect, a race—has its own collective Karma, that is, a mass of habits and tendencies common to all members of the unit. But, apart from the collective Karma that one shares with other members of any unit to which one happens to belong, there is, of course, one's personal and individual Karma, one's own peculiarities of nature, which are an indelible record of one's past.

Karma, all Karma, comes from the past, which is plainly seen in it, and from which it derives its dynamic power. You meet a person for the first time and within half-an-hour, without his mentioning a word of his past history, you can by his mannerisms and peculiarities of behaviour often divine quite a fair part of that history.

But it is not only, or even chiefly, with one's past in this life that Karma is concerned. Karma arises from, and is a record of, one's *entire* past. We take our Karma, our particular nature, our character, with us from one life to another. This is the "constant rolling on" of Karma, carried along by its own momentum.

ORIGIN OF THE FOUR CASTES

Now it was the purpose of the Hindu sages to discover how best we can become masters of our Karma, obtain release from the "bondage of Karma," cease to be slaves of habit and instinct. They made a thorough study of the subject and found that the methods that could be adopted to this end were many, and that the one best suited to a person depended on

his nature and special abilities or excellences. The method that was best suited to one who was strong on the intellectual side, say, would be found ill suited to another person, whose outstanding qualities were those of heart, but who was not possessed of an acute brain.

They found that, broadly speaking, mankind could be divided into four groups, the four castes.

The four castes were created by Me according to the varied distribution of excellences and Karmas. (*The Bhagavad Gita*, IV, 13.)

Perhaps one might be inclined to put Karmas before excellences, because it is out of one's Karma that one's particular excellence grows. One tends, for example, to follow intellectual pursuits, and that naturally develops one's intellect; another's natural bent is for pursuits demanding strength of will and, as a result, he develops a strong will.

But the converse is equally true. If one's excellence lies in intellect, it inclines one to activities of an intellectual nature; if strength of will, to activities in which that excellence serves one best.

Thus Karma and excellence are interdependent.

CASTES ORIGINALLY SELECTIVE

The primary object of the institution of the four castes was almost certainly cultural, being designed so that each person's development might proceed along lines best suited to him. But it also lent itself to another purpose—vocational, the distribution of

vocations according to people's native Karmas and excellences. There is no doubt about it that the system grew from very small beginnings, and during its heyday, which may have been *before* the Aryans descended on to the plains of India, it embraced no larger a proportion of the population than is represented today by the university-trained members of any modern civilized state. And it is quite certain that originally, and as long as the system was still a live, healthy and life-giving institution, *the four castes were selective*. That is, each person was allotted to his proper caste after it had been determined what his native Karmas and excellences were that he had brought with him from his past. Scattered all over the ancient Scriptures are texts declaring that a person's caste was determined by his Karma. The *Jain Sutras*, for example, has:

By one's Karma one becomes a Brahmana, or a Kshatriya, or a Vaishya, or a Shudra. (*Uttaradhyana*, XXV, 33.)

HOW PEOPLE WERE ALLOTTED TO THEIR APPROPRIATE CASTES

The questions naturally arise: If people were allotted to their castes according to their respective Karmas, *whose* business was it to do the allotting? and what means was there of determining with certainty what caste a person really belonged to?

We will take the second question first. The fascinating subject which treats of the principles which guided, or should have guided, those whose business it was to decide to what caste

a person belonged can only be touched upon here. It would require a whole book to deal with it at all adequately. It is sufficient to our present subject to notice its operation with respect to one caste, the Brahmanas, and this will serve as an illustration to indicate its operation with respect to the other three castes. The principle here may be stated quite simply: those whose strong point was intellect were allotted to the Brahmana caste. In *The Bhagavad Gita*, XVIII, 42, are enumerated the Brahmana's Karmas, "born of his own nature," and the most important of these, the fundamental Brahmana Karmas, are the two allied ones of Knowledge and Wisdom, and those who were found to have these as the most prominent features in their make-up were put into the Brahmana caste.

Now it is obvious that the sooner it can be determined with certainty what particular group or caste one belongs to, the better. The great Brahmanas, the earliest in the group and those who really deserved the name, and to whose deep wisdom the development of the four-caste system was due, found a means of determining as soon as a child was born along what lines he was likely to develop and what his at present undisclosed Karmas and excellences were. They could truly look into the seeds of time and say which grain would grow and which would not. And their means of doing this was probably Astrology. To this day every Hindu child's horoscope is cast almost as soon as he is born. But the custom is now

followed with the very doubtful object of trying to peer into the future.

It must be admitted that the scientific basis of Astrology has been entirely lost, and what was once a science is now guess-work. It is as if the basis of the logarithmic tables in common use among mathematicians were lost while the tables remained, and those who used them did not know how they had been arrived at and were not altogether sure how they should be used. It would hardly be surprising if the results which followed from their use were found to be unreliable. Astrology will be a science again only when, having discovered its scientific basis and having blotted out from human memory all present astrological knowledge, it is possible to build it all up again right from the very foundation, in the same way as it is possible for a mathematician provided with only a pencil and a supply of blank paper, to calculate the logarithmic tables afresh.

There is no doubt about it that the original purpose of casting a child's horoscope was to determine his Karma, the nature that he had brought with him from the past, with the object of determining how his education should be shaped and what vocation he would be best fitted for. And this is the most useful purpose to which the casting of the horoscope can be put. To use it for trying to divine what one's "fortune" is to be is a prostitution of the science, which cannot but lead to its decay, a fate which has already overtaken it.

Since the exercise of the true science and art of Astrology called for intellectual powers of the highest order, the casting of horoscopes and the allocation of people to their respective castes naturally fell to the Brahmanas, who were in this and other ways trustees of the great civilization of Aryavarta, having grave responsibilities, but also enjoying considerable privileges and power.

THE CASTES BECOME HEREDITARY

It is easy to see that they would be tempted to secure the same privileges and power to their children by making them Brahmanas even if the Karma which they had brought with them from the past did not entitle or qualify them for it. No doubt they withstood the temptation for centuries, being held to a regard for their trust by the public opinion of their own caste. But in course of time lapses began to occur and became more and more general, thus bringing into the Brahmana fold men who were devoid of intellect and wisdom and who had been smuggled into the caste only because of their being the sons of their fathers. With the increase in the numbers of such pseudo-Brahmanas, the tendency to make the caste hereditary became more and more general until in course of time its hereditary character became absolutely fixed and rigid. At the same time the other castes, for similar and complementary reasons, also became hereditary.

But the evils which attend a social system which reserves authority in a

state to any particular caste by hereditary right, irrespective of whether the members thereof are fitted by nature for the exercise of that authority, soon showed itself in India. India was seen to be definitely on the down grade.

LORD BUDDHA'S DENUNCIATION

When the Lord Buddha came, he pointed out the evils of the existing system and repeatedly declared that it was not a man's birth, but his Karma, that determined whether he was a Brahmana or not.

Adhered to for a long time are the views of the ignorant; the ignorant tell us, one is a Brahmana by birth. Not by birth is one a Brahmana, nor is one by birth no Brahmana; by Karma one is a Brahmana, by Karma is one no Brahmana.—*Sutta Nipata (Vasethasutta)*.

He said in almost those very words that a man is *not* a Brahmana merely because he is the son of his father.

A man does not become a Brahmana by his plaited hair, by his family, or by his birth. . . . I do not call a man a Brahmana because of his origin or of his mother.—(*Dhammapada*, XXVI, 393, 396.)

The whole system of hereditary castes, particularly a Brahmana caste enjoying authority solely by right of birth, was anathema to the great Light of Asia, and he constantly endeavoured to have it swept away. And indeed his endeavours appear to have had some success.

TRUTH LOSES AGAINST VESTED INTERESTS

But the Brahmanas were too firmly entrenched in their positions and were

loath to part with the power to which they had unlawfully succeeded. In course of time they re-established their position, and it was Buddhism that was swept out of the land of its birth. The perfect light of that great religion, which, "stripped of its superstitions, is eternal truth," as the Mahachohan has said, was snuffed out in the country where it first shone upon the world.

There remained, however, a snag. The Brahmanas might sweep away the teachings of the Buddha, in which it was stated beyond all possibility of doubt that birth and family were no qualification for one's being a Brahmana. But in their very Hindu Scriptures, particularly the well-known *Bhagavad Gita*, it was stated that it was one's Karma that made one a Brahmana or Kshatriya or Vaishya or Shudra. Nothing, it is true, was said about one's *not* being qualified for a Brahmana's position and authority *by birth*, but that was for the simple reason that at the time those Scriptures were written the hereditary principle had not come into existence. But it *was* stated that it was one's Karma that determined one's caste. Something had to be done about this. And the Brahmanas, whose ancestors had by their breach of a sacred trust secured their present position to them, did not hesitate to falsify the meaning of the word "Karma" in order to hold on to that position. "Karma," they explained, was what one had earned by one's actions of the past, and one was a Brahmana or Kshatriya or anything else because one's actions in the past had earned one that particular

destiny. This meaning of the word "Karma" could be made to fit into these particular texts and those which stated that Karma was the cause of suffering. But it made nonsense of a large number of other passages in which the word occurred.

DECAY OF HINDUISM

The decay which had set in with the introduction of the hereditary principle into the caste system was aggravated by the distortion of Hindu doctrines and the resulting confusion in Hindu philosophy, whose exponents were these hereditary trustees of Aryan wisdom.

A way out of the confusion was sought by treating the word "Karma" as being very fluid in meaning, a sort of blank cheque to which any value might be attached which would make some semblance of sense of the particular passage in which it occurred. And that is how things remain to this day. And it is this falsified doctrine of Karma that some Theosophists have taken over from Hinduism. As Mr. J. Ramsperger has written in *The Canadian Theosophist* (June 1941, p. 121):

The theory of Karma is one of the most important concepts of the Theosophical doctrine, but it is also the most misunderstood and bungled up part of the teaching. The principal cause of this is that it has been taken over by the Theosophists almost entirely from the Hindus and Brahmanas. That the Hindus and the Brahmanas doctored the theory in such a way as to enable them to defend their own personal and caste interest, is obvious.

DR. BESANT'S TREATMENT OF THE WORD "KARMA"

It did not escape Dr. Besant's notice that the meaning that was attached to the word "Karma" popularly and by Theosophists could not be made to fit it in the large majority of passages in the *Gita* in which it is found. It is a significant fact that in her translation of that peerless work, whereas she left other words in their Sanskrit form—words such as *San-khya*, *Yoga*, *Maya*, *Atma*, *Mahatma*, *Adhyatma*, *Omkara*, *Purusha*, *Pitris*, *Sattva*, *Rajas*, *Tamas*—she found she could not allow the word "Karma" to stand and has rendered it by one English word or another.

It will be said that these Sanskrit words are familiar to every one and do not need to be translated; that, moreover, they have no true English equivalents. But that applies also to "Karma." In fact, there is no Sanskrit word that is more bandied about by Theosophists than "Karma." If they truly understood it, there should be no need to substitute an English word for it. But she found that the word could not possibly be made to bear any of the meanings attached to it by Theosophy, and has rendered it by meanings which can be attached to it only by taking the greatest liberties with it, meanings such as "duty," "obligation," "works," etc. It was obvious that in the passages in question the word was being used of what the person *does himself* and not—as "Karma" is made to mean now—the things that happen *to him*. For example it is said:

Agriculture, cattle-farming and trade are the Vaishya's Karma, *born of his own nature*. (XVIII, 44.)

The meaning should be clear enough: that anyone whose Karma or natural inclination consists of any of these things is a Vaishya by nature and falls into that caste.

Even the use of the word "action" as a rendering of "Karma," generally leaves the meaning of the passage obscure if it does not make nonsense of it. The expressions "bondage to Karma" and "freedom from Karma" are clear enough when one understands that Karma is that action alone which is done by innate impulse, coming from the past, and that bondage to Karma means nothing more or less than being a bondsman to one's impulses and passions, and that freedom from Karma means emancipation from such bondage. But when the expressions "bondage to action" and "freedom from action" are used instead, one is left puzzling what one is expected to understand by them.

THEORIES TO DESCRIBE THE MODUS OPERANDI OF "KARMA"

Theories have been propounded which purpose to describe the *modus operandi* of "Karma" (in the popular sense of the word). But it must be noticed that no one who has propounded any of these theories has attempted to illustrate its application with reference to a specific case.

Miss Veale's theory is this:

A wrong-doer injures himself and none other, and temporarily frustrates his own essential purpose, setting up local strains in a great pattern which automat-

ically supplies the corrective counter-strains that set things right again. (THE THEOSOPHIST, October 1941, p. 31)

The first thing that strikes one when one comes to scrutinize this theory is the amount that is taken for granted, and one naturally questions whether we have the right to postulate all this. What is this "pattern" that is supposed to exist? and how does one set up a strain in it by everything one does? Then these "counter-strains that set things right again": consonant with the popular doctrine of "Karma" they must be the things that happen to the person that set up the original strains. But the doer of these things surely sets up further strains which in turn produce *their* counter-strains. If the "pattern" is of such perfect elasticity as it would seem to be, the succession of strains and counter-strains should go on *ad infinitum*. So it is questionable in the highest degree whether the counter-strains *do* set things right again.

And even if they did, that would account only for the "bad Karma" which is supposed to result from *wrong-doing*. What about good actions, acts of heroism, of benevolence and self-sacrifice: do they too produce strains which evoke counter-strains? If so, then, logically, these counter-strains should set things *wrong* again, as the counter-strains of *wrong-doing* set things right again.

Mrs. Peterson's theory is that "Karma" operates by a process of suction. She says:

Put differently, whenever a power leaves the Self, it creates behind it a

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

(THE THEOSOPHIST, January 1942, p. 247)

I doubt if anyone will find this at all convincing. Notice the ingenious device to make the punishment fit the crime, what Mrs. Peterson refers to later as "attractive moulds." These vacua, we are told, have definite shapes and being, presumably, intelligent vacua, reject anything which does not fit them, accepting only what does. It is obvious that the writer is hard put to to make her system function so as to differentiate primarily between "good Karma" and "bad Karma," and secondarily between what may be regarded as Karmas of different shapes and sizes. With this fantastic result.

The truth is that all theories that attempt to explain the *modus operandi* of "Karma" are entirely fanciful. And they perforce *must be*. For the simple reason that the action of the "law" which they are intended to explain has not itself been observed. It is itself only a theory. No single concrete example of a "karmic effect" has yet been traced to its "cause" so as to leave us in no doubt as to the connection between the two.

The history of Science abounds with theories which attempted to account for natural phenomena, and which, accepted for a time, have later

proved to be false. But at least the facts themselves, of which they purported to give the *raison d'être*, were certain and indubitable. When astronomers before the time of Newton propounded theories to account for the fact that the planets circled round the Sun, and the satellites round their respective planets, at least the fact itself was certain. The movements of the planets and their satellites could be observed and their rates and directions calculated. In fact it was from a study of the rate of motion of the Moon and his discovery that it "fell towards" the Earth at exactly the same rate as that which an apple falls to the ground that Newton lighted on the great truth that it was gravity that held the Solar System together.

But those who pretend to give the reason why for the "law of Karma" have no such observable facts to go on. Unless the two cases mentioned by Mrs. Peterson are intended to be regarded as instances of the operation of this law. In which case let us examine them. Here they are:

Man has found to his sorrow that whenever he has disturbed the law of "biological balance" he has suffered thereby. When a bounty was given to kill mountain lions in the American Rockies, the deer, multiplying apace, not only came down and overran the farmer's gardens, but went out in great herds to lonely fastnesses and died of starvation. Examples could be given *ad infinitum*, as, for instance, man's experiment in importing rabbits into Australia where there was nothing that could be to them a biological balance. (*Ibid*, p. 246.)

In the first case it would appear that certain people, the government presumably, gave the bounty; certain others, hunters, did the actual killing of the lions; and still others, the farmers, suffered as a result of the actions of the first two. Can this be said to be an example of the operation of "Karma" as popularly understood? If so, where is the justice of it?

Then take the other example: It is too well known what a terrible curse rabbits have become in Australia, costing the country—government, local authorities and private citizens—millions of pounds annually to combat. Is the importation of a few pairs of rabbits into the country such a heinous offence as to have called down this terrible retribution on itself? Can it indeed be said to be an offence at all? These two cases appear to prove nothing whatsoever.

THE POPULAR DOCTRINE OF "KARMA" IS STERILE—AND FRAUGHT WITH HARM

The popular doctrine of "Karma" is, like all false doctrines, utterly sterile. Even if it were true, the knowledge of it would still be quite useless until it should be possible to trace each piece of what is called "Karma" to its source. One is driving along the road with scrupulous regard for speed limits and all rules of the road. But that doesn't save one from others' recklessness. A car driven by some bone-headed idiot suddenly looms up in front of one, and in a split second it's all over. One struggles out from the wreckage

of one's car to find that one is maimed for life. Of what use is it telling one that it is all one's Karma if it can't be traced to its cause? If it were possible to trace Karma to its cause and so to be able to foresee with certainty and accuracy what the "karmic effect" of any action would be, we should know what actions to avoid and what to do. But that has not been done for a single piece of "Karma" in such a way as to be at all convincing.

But the popular doctrine of "Karma" is not only useless. It is even worse. It can lead to, and *has* led to, teachings which are positively dangerous. Teachings, be it said, which follow from the main doctrine by a process of reasoning that is perfectly logical.

If it is true that nothing can happen to you which is not the effect "by the operation of natural laws" of something you have done in the past, then, obviously, there is a certain amount, no more, no less, of "bad Karma" that can happen to you, and also a certain amount of "good Karma." All this "bad Karma," then, *must* come to one sooner or later. This belief produces a fatalistic attitude and a sense of helplessness when beset by evils, "flopping." Why try to remedy what *must* be?

It produces not only this sense of helplessness with regard to one's own misfortunes, but indifference to the misfortunes of others. As Mr. Ramperger says,

It was a welcome excuse to be indifferent to the conditions of the poorer classes by telling them that it was "their

Karma to be poor," or "that they deserved it."

There are some who would even be inclined to *welcome* misfortune when it should come to them, in the belief that they were getting it over and done with, "working off their bad Karma."

But we have to go still further to reach the peak of absurdity. The teaching is being given in all seriousness that we should not *wait* for misfortune to come our way, but actually *draw* it down upon ourselves, on the assumption that every piece of "bad Karma" that one suffers reduces by one the number on one's tally. Mrs. Peterson writes:

If within us is the power to attract so many units, let us say, of cruelty from the world at large, when one unit descends upon us we shall welcome it, knowing that now only nine are left.

Could there be a teaching more pernicious than that? It is of no use saying that it is too patently absurd for anyone to take seriously. There is no teaching so absurd but some people will believe it and act upon it. There are, in fact, numbers of men dotted about the sacred places of India who deliberately court suffering, although generally it is not at the hands of others, men who hold up an arm until it withers, or keep a fist clenched until the nails grow into the palm, or submit to pain and disfigurement of some other kind, all in the belief that they are thereby "working off their bad Karma."

This "tally of bad Karma" idea raises an utterly vain hope in the

minds of its adherents, the hope that a time will come when no further misfortune of any kind can befall them. They ignore a most important truth: that Pain does not inhere in the occasion of it but in the person who feels it. Thus, instead of devoting their energies to a schooling of themselves so as to make themselves immune from pain, or at least less subject to it, they waste them in "working off their bad Karma."

THE TRUTH ABOUT KARMA

The *truth* about Karma is something which is at the same time thoroughly wholesome and full of beauty, as is clear from the passage from one of the letters of the Master K. H., which Dr. Besant quoted in her manual *Karma*, and which Mrs. Peterson has requested. I shall take the liberty of reproducing it yet again.

Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportional with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.

The Buddhist calls it his "Skandha," the Hindu gives it the name of "Karma." The Adept evolves these shapes consciously; other men throw them off unconsciously.

Now let us see from an example or two what this means.

A person, "A," observes the unhappy condition of another and there comes to him a feeling of sympathy and the desire to do something to improve the latter's condition. Although he may do nothing about it at that time, the thought becomes a force which, reinforced later by other thoughts akin to it, becomes a driving power so insistent that he feels himself carried along by it into doing something to alleviate the unfortunate one's distress.

The same sight of another's distress may produce in "B" a sense of repulsion and thoughts allied to that. These leave their appropriate traces from which there grows a force that drives him to take some action with regard to the other which would hardly be humanitarian.

The dynamic intensity of any such force, good or bad, coming from the past, depends on the strength of the thoughts and feelings from which it springs. It must be understood that it is not only thoughts which are *unaccompanied* by action that set these forces going, but also, and more especially, those which *accompany* action.

It is in this way that the mass of forces has been generated which we bring with us from the past, and which constitutes our Karma in the present. And which, according to its dynamic intensity (what I have repeatedly referred to in *Human Nature* as the "strength," "impetus," "power," etc., of Karma) not only governs our *own* actions in the present, but also "reacts" on any sensitive or nervous organization which comes in contact with it."

Now these forces—tendencies, impulses, etc.—that we find in our nature are capable of being examined and traced to their sources, as I have shown in the first half of *Human Nature*. From a study of this we are enabled to foresee what influence our thoughts, feelings and actions in the present are going to have on our conduct in the future. We are thus enabled, if we would take the necessary pains, to train ourselves to control these forces coming from the past, and to so shape our thoughts, feelings and actions in the present that the forces which we shall take with us into the future—our Karma in the days to come—will be good and beautiful. It is just this that the Adepts have learnt to do, as indicated in the last part of the quotation given above. How we must set about to achieve this for ourselves is a problem to the study of which the second half of *Human Nature* is devoted.

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