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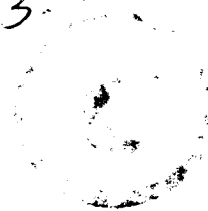
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THE THEOSOPHIST

Vol. LXIV

(Incorporating "Lucifer")

No. 8

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.

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THE THEOSOPHICAL PUBLISHING HOUSE
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THE FESTIVAL OF VAISAKH

The Lord Buddha has His own special type of force, which He outpours when He gives His blessing to the world, and this benediction is a unique and very marvellous thing; for by His authority and position a Buddha has access to planes of Nature which are altogether beyond our reach, hence He can transmute and draw down to our level the forces peculiar to those planes. Without this mediation of the Buddha these forces would be of no use to us here in physical life; their vibrations are so tremendous, so incredibly rapid, that they would pass through us unsensed at any level we can reach, and we should never even know of their existence. But as it is, the force of the blessing is scattered all over the world; and it instantly finds for itself channels through which it can pour (just as water instantly finds an open pipe), thereby strengthening all good work and bringing peace to the hearts of those who are able to receive it.

The occasion selected for this wonderful outpouring is the Full Moon Day of the Indian month of Vaisākh (called in Ceylon Wesak, and usually corresponding to the English May), the anniversary of all the momentous occurrences of His last earthly life—His birth, His attainment of Buddhahood, and His departure from the physical body.

C. W. LEADBEATER



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KARMA

Man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him—either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the iniquitous course; for there are *external* and *internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

Those who believe in Karma have to believe in Destiny which, from birth to death, every man weaves thread by thread round himself as a spider his web, and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *Law of Compensation* steps in and takes its course, faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made Destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

H. P. BLAVATSKY, *The Secret Doctrine*



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.

LEADERS OF YOUNG INDIA

[I venture to occupy this Watch-Tower with an address I recently gave to the teachers of the Besant Theosophical School at Adyar. I think it is of wider application than to India and follows naturally the preceding Watch-Tower.—G.S.A.]

I WANT to try, if I can, to lift you all up into the heights of this Besant Theosophical School. All of you come from comparatively small surroundings. You have not had any of the great impetus which comes from an understanding of the real purpose of education, and so while we have this Besant Theosophical School with its splendid name, one dare not feel satisfied with the work that is going on. It is much smaller than it ought to be, much more ordinary than it ought to be. Un-

less the teachers are in some measure out of the ordinary, unless they can rise out from those narrownesses in which through no fault of their own they are confined, naturally and inevitably the School cannot grow, because the School depends to no small extent upon the teachers. If the teachers cannot give the necessary uplift, one cannot expect very much from the younger people.

TIMES OF STORM

I want you to realize that you are living nowadays in times of storm and stress and splendid opportunity. Whether you teachers here are capable of entering into the spirit of storms and of yourselves expanding to the spirit of leadership which is of the very essence of this School, of course, remains to be seen.

If I were your principal or your headmaster, I should demand very much

from every one of you. I should not necessarily demand that you should teach well, though I should hope you did. I should not even necessarily demand that you should be eager either as to studies or as to games. But I should demand from each one of you a contribution to the School in an enthusiasm with which you are able to endow your students and an inspiration which you are able to give them. I should demand that and nothing less than that. Either you could or could not give it. If not, there are other places where you can teach. You must try again elsewhere. If you can give it, then you can lead this School to a reasonable fulfilment of its great purposes.

THE MAGIC OF THE IMAGINATION

You yourselves at such a time as this should be able by your own inner magic to lift yourselves up into an imaginative picture of yourselves as helping to lead your country in one department of life or in another. You may not be able to do anything for the moment. You may still remain in prison. But with the help of that potent magic of the imagination, you ought imaginatively to be able to feel yourselves giving a lead to India in those aspects of life which are near and dear to you. It might be in politics. It might be in education itself. It might be in music, in the many forms of art. It might be in any way in which your soul feels eager to express itself.

LIFE AND NOT FORM

I should care very much less for the routine of administration, though I know

well its importance. I should care less about the details. I should want to see life rather than form here in the Besant Theosophical School.

I should expect each one of you in your own classes with that imagination in which you lift yourselves up into the spirit of leadership for your own respective lives to see whether you cannot thus make glowing the lives of your individual students.

THE PATH OF LEADERSHIP

You have not fulfilled your duty simply by teaching your students the subjects for which you are responsible or by playing with the students in their games. Your task is tremendously uphill and tremendously slow. You may not be able to perceive results as you would like to perceive them. But your business is to try to give every student, however young he may be—that does not matter—every boy and girl, at least an entry into or a vision of, through your own example, through your own precepts, through your own living, the path of leadership. They should see you as standing out among your fellows with something to give which is different from that which others give, something to do which is finer or different from that which others do.

GIVE YOUR VISION OF THE REAL

There is no use of the constant sacrifices we make for this Besant Theosophical School unless you co-operate to the full with virility, with vigour, with life, with enthusiasm. There must be nothing less than that. And you can all give it, no matter what your respective temperaments may be. You

should be able to let everything go but the great vision of the Real as you individually may happen to perceive it. You ought to be afire with that vision, so that whatever you may be teaching, whatever you may be giving, whatever may be your contacts with your pupils, that fire enfolds them and arouses in them their own individual fires.

WE ARE NOT CONCERNED WITH RESULTS

However young a child may be, he has in him the beginnings of fine and great living. Those beginnings he may seize hold of in this incarnation or in another incarnation. It is not your business. He may not seize hold of them at all while you have to do with him. Student after student may pass through your hands in this Besant Theosophical School and there may be no results in their case.

But if you have the spirit of leadership within you along any line whatever, your attitude must be the attitude of seeking, seeking and seeking, with no sense of despondency, still less any sense of despair because pupil after pupil passes through your hands and nothing happens, you do not feel any response to the flames which are surging through you. Each of you must be an individual with his own uniqueness, with his own genius and power, so that he is different from all the rest of you, so that he is, as it were, almost fanatic about that which to him is supremely wonderful.

And that uniqueness must content you even though you fail to arouse in any of your pupils their own uniqueness.

THE FUTILITY OF THE PRESENT SYSTEM

Of course, I agree to the full that you have to work against an iniquitous system of education. There is hardly anything about it that is right. I have not worked in the educational field for all these years in every aspect of education—as teacher, as headmaster, as principal, as inspector of schools, as administrator—without knowing the futility of the present system of education. That futility injures you. You have grown up in it and have become deadened in it. That deadened condition through no fault of your own persists and makes it almost impossible for any real work to be done.

If we were free—and how I wish the Besant Theosophical School were free—we could get rid of all these examinations, all of these connections with Government. But this is not possible. We should find ourselves in opposition to the foolishness and ignorance of parents, and perhaps to their natural demand that their children shall learn to earn their living. But if we were free, then our curriculum would be different from what is at the present time.

AN IDEAL CURRICULUM :

1. THE INDIAN SOUL

In the first place, such a curriculum would be supremely Indian. I am always afraid, if I may say so without offering any offence, of our European members. Most of them have little of the Indian tradition behind them. They are very good, very excellent people, but are they alive with the soul of India? While one is thankful for their co-operation, I should be even more thankful

for their participation whole-heartedly in the soul of India. I am sometimes a little anxious lest we have too many western members on our staff, for the particular reason that it is the Indian soul that must be released, and even if we were an international school, it is still the Indian spirit that is needed. It is the Indian soul that is vital. That would be the basic element of the curriculum and should permeate every aspect of our work.

2. EMOTIONAL CULTURE THROUGH THE ARTS AND CRAFTS

Next to that would be the arts and crafts. I should add to the Montessori System, as it is at present, emotional exercises, through rhythms of all kinds—physical, æsthetic, artistic, and so on. Of course, mental exercises in the earliest years must be as spontaneous as possible, and only spontaneous.

3. THE LIFE OF THE INDIAN PEOPLE

When I had established these to a certain extent in the younger classes, then I should want my pupils to become acquainted with the daily life of the Indian people. That matters more than your mathematics, geography, history and literature, and all these other non-essentials. What these young people want, even while they are young, is life, and when they grow a little older, it is the understanding of their fellows round them that they need. With the development of the emotions and the feelings in the beautiful Indian way in which those emotions and feelings can be developed, they would understand life and be eager then to study subject

after subject which you would explain to them so that they might know the life of their brethren better through the development of the mind, through the growth of knowledge, and later on through the attainment of wisdom.

4. PRACTICAL SERVICE

Then to that understanding we should add practical service, and that would be to all intents and purposes our curriculum. We should have all we wanted and the young people would have all they wanted, and we should have the example of every teacher as a good citizen in the outer world as well as a fine example in the inner world of his School to the palpitating eagerness of his pupils.

There is no teacher here who should simply confine himself to teaching. He cannot teach with any fire, with any living reality, unless he helps to do some service to those around him. That aspect of education we did accomplish in the Central Hindu College, for we never allowed a single student, except the very youngest, to go on through the curriculum without giving something of what he received, something of his happiness, joy, peace, in whatever form it might most be needed. Thus they gave something of what they received to their more unfortunate brethren.

THE ACID TEST

Of course we were enslaved by the educational system as you are enslaved. You are working against great odds, but you must realize you *are* working against great odds and give yourselves

all the more. If I were the headmaster or principal of the institution, I should judge every teacher by the extent to which I could feel a certain fire beginning to glow in the pupils, so that they were happy, light-hearted, eager in their games, eager in their work, so that one felt that they had become free in a delight in living. If I ever do come here to judge, I shall not ask to see the work done—one assumes that the work is well done. If it is not, it ought to be. I shall want to know how far these young people are being released from the smallness of their normal lives, even if only in a very small measure, and are becoming free and strong and happy.

DREAMING DREAMS

We are only beginning. But we must inspire even the young children to dream dreams within the restrictions of their own lives, and as they grow older to see visions of the things they hope they will do in the future, even though when they reach maturity they find themselves unable to do what they have visioned. You teachers must show the way. The acid test of your value to this School is the capacity you have to be fine young people, for most of you are young, to have your own enthusiasms and to communicate not those enthusiasms, but to communicate that which will fan the enthusiasm of your pupils.

ARE YOU AROUSING YOUR OWN GENIUS?

If I think of those of you who are artists here, what great things are you

doing yourselves individually? Are you moving gradually towards a genius which will give you the opportunity to express something wonderful? Whether people think it wonderful or not does not matter. If you have the enthusiasm, if you feel you have done something which gives you a thrill, then you are able to teach. I would challenge my artist brethren: What have you done, what have you accomplished or achieved, that causes you satisfactions, thrills?

I would say the same to those who engage in any line of teaching whatever: To what extent have you achieved something in that subject that makes you feel that at least you have not lived in vain your life of devotion to that subject?

I am waiting to see from our Montessori teachers what they are going to do. Not what they copy, for anybody can copy, though not everybody can copy well. It is not the power to copy that is wanted—it is the originality. That is the whole spirit of Mme. Montessori's work. Not that you should do what she says but that you yourselves should vibrantly *be*. We are waiting for our teachers to give us that.

If you are a teacher of history, what can you do or give or understand of history that is not understood at the present time? Are you just repeating what you have learned in the examinations or what you can find in the textbooks, or are you a pioneer? Can you go further with the aid of your imagination?

If you are musicians, can you compose so as to satisfy your souls?

It is only as you young and you older teachers, too, are an example to your pupils that you can hope they will become their finer Selves. Never forget that somewhere there is genius in you and in every one of your pupils. It needs to awaken. But you can help to awaken it.

WE CAN HELP INDIA

India is in a difficult situation. We, humble though we are, few in numbers though we are, can help to prevent India from taking a wrong turning. Civilizations in the past have taken wrong turnings and have had to return onto the highroad of growth again. Individuals can take wrong turnings. India also can take a wrong turning. She must not. If she takes a wrong turning now in the midst of the tremendous opportunity before her, who knows how long will it take her to return to the highroad of her intended prosperity.

LIFT THE LEVEL OF INDIA'S CITIZENS

You who are citizens of your country, at such a time as this, must give of your noblest and best, whatever it may be, even though it may not seem directly helpful to your country in such ways as entering into politics, speaking in public meetings, taking an active part in public life. At least you must give of your finest so as to lift the level of citizens in this land. Only by so lifting the level of citizens will India become free.

WHY ARE WE HERE?

This little school is not for the purpose of helping a handful of students to

pass examinations. We have to enslave ourselves to that for the sake of getting pupils at all. So we have to do the best we can to help them to pass examinations in order that parents may be satisfied and possibly send us pupils in even larger numbers.

But what does it matter to any of us who have established this School, save that the Besant Spirit, that spirit of service, that spirit of sacrifice, that spirit of self-discipline amidst all circumstances, that spirit of passionate love for India, shall incarnate in every teacher who is privileged to be here and in every pupil who is guided here, let us hope by the forces that are slowly, by degrees, making for Indian righteousness, and for that power of righteousness that shall spread throughout the whole world.

I have lived for forty years in this country. I do know that the only thing that matters is that India shall be greatly free, for that means the freedom of the world. I want each one of you who are westerners to remember that.

YOU CAN BE WHAT YOU WILL TO BE

In these days live above yourselves. Make a sacrifice of your smaller conveniences and desires. Try now when the doors are wide open to lift yourselves into your finer Selves, into proximity to that Godliness which is essentially yours from the beginning of time and which permeates you more and more as you live life after life. This is the time when you can more quickly be whatever you will to be.

The question is: Can you awaken or can you not? Perhaps there may be

even among these teachers some who cannot awaken, who can only go along the conventional way. There will be some pupils similarly situated. Even if among you there is not a single pupil who is capable of leadership, you must not relax your efforts. And yet I know perfectly well that there are such pupils here, because I do from time to time observe that there are a number of young people who are very worth while. I wonder what you teachers are doing with them. Do you, to start with, recognize them? How are you helping them, giving them enthusiasm, inspiring them, thus justifying your membership of the staff of this institution? Remember how disgraceful it will be if, through small-mindedness, through not being able to see beyond our normal ways of living, we allow to leave this institution young people who might have responded splendidly. It would be a tragedy, and it is a terrible responsibility for us.

But I believe, as a matter of fact, even though one must assume always a percentage of people who are not able to rise, that in the case of this staff this percentage may either be very very small, or perhaps even negligible, non-existent. It may be that each one of you realizes he has come to this School, in order that he may help India forward and himself individually forward incidentally. He realizes that he is to help to pave the way for the India of the future to be blessed with leaders.

SHAKE YOURSELVES FREE FROM SLAVERY

I am afraid that some of you may be very matter-of-fact. It is so easy thus to be. I am afraid that some of

you may have little of the divine afflatus of India in you, so that you forget that you are Indians. You may be at the level of the enslavement from which India has suffered for 150 years and more.

You must shake yourselves out of this. Here is the place for you to shake yourselves free. Here is an oasis of liberty in the midst of a desert of slavery, that slavery in which the average individual throughout the country is imprisoned and from which it is so difficult for him to escape.

WHAT OF ORTHODOXY?

I am not concerned with your individual lives, so far as forms are concerned. I must say at present that while for the moment it seems futile to be orthodox, I think a magnificent orthodoxy is a wonderful asset. I think we need more of it, if it could be real, humble and non-obstructive. I should like to get back into the essential beauties of Indian living out of the promiscuities which Britain, I am afraid, has ignobly conferred upon the Indian people.

I am not at all clear as to Temple Entry. It is a fashion now, of course. It is very easy to say that all must be alike. Yet there are or should be holy places which give freely to all, *because they are apart*. And this promiscuous temple entry fills me with a certain amount of alarm, just as the entire abandonment of the caste system is, to me, dangerous. But that is not the theme for this present talk.

ON THE ALTAR OF THE SELF

The theme is that when there are great happenings in any country, then

the opportunity comes to the enlightened citizen, young or old, man or woman, to dedicate himself, to consecrate himself :

First to his own Higher Self, to his own splendour which is somewhere waiting to be conquered.

Then to the peace and the happiness and the prosperity of those around him, through whatever mode may be most sympathetic to his nature—the spirit of genius, the spirit of heroism, the spirit of saintliness, the spirit of power, the spirit of wisdom, all these greater qualities which gave to the world her great men and women.

WHAT IS YOUR GREATNESS?

All these greatnesses are near to us and we can gaze upon one or another of them and so make them alike in ourselves.

Some of you can give a magnificent devotion, an unquenchable, unchangeable devotion that may be a great light upon India's way.

Some of you can give some specific glory of genius, not necessarily in some great discovery but in a wonderful way of communicating truth—the little truths or the greater truths, those truths which to you are most true.

Some of you can live lives of action, going forth into the outer world and speaking your most honest word against any cacophonies from the unrighteous mobs.

Some of you can give great art, great music.

Some of you can give perhaps real sacrifice and heroism.

I should not have to make a list of greatnesses. You ought to be feeling,

when I am talking, what is your note, your quality, the splendour which is you, but which for the moment perhaps lies hidden, so that you may get rid of all the darkness around it and let it shine, in your case, upon your pupils.

YOUR DHARMA

Leadership, dear friends, is your dharma in the Besant Theosophical School, no matter who you are. Your own leadership always reverently subordinate to Mother India and her needs, you place your lives in these days at her disposal, just as the young Britisher or the young Frenchman, the young Pole, will go out to fight. You who unfortunately are not able to do that can fight in other ways, can make your lower selves the servants of the Higher, and can go forth into your class-rooms with the feeling that here are young citizens, some of whom you perchance can help to find themselves, whose forms you can help to mould into suitable receptacles for the greater Life which might otherwise not want to enter into them.

YOUR OWN FIRE WILL SHOW YOU YOUR WAY

I do not want to talk about the details—as to how you should teach, or what housemasters should do, or how teachers should play games with their pupils.

If there is fire in you, reality in you, if indeed you are born into this time of the world's life in order to help the world, you will know how to teach, you will not need the forms which the lesser folk need, you will not need the

methods. You will teach from your soul, not from your minds. And you will teach well.

HAVE COURAGE FOR THE FUTURE

I feel very sure that if through these dark times, and in the midst of an educational system which is utterly unworthy, an educational system flagrantly in opposition to the education India's sons and daughters used to have in olden days, if we can survive this, if none of you will feel any pride in what you have achieved in becoming B.A.s, M.A.s, L.T.s or any other series of letters, but rather feel there is nothing in it all, if you will feel also that here is a melting-pot, here is just a little real India, into which you have been guided by India's Rishis and into which the boys and girls here have been guided by India's Rishis, if you believe in Them as living realities and guiding India as best They can, then there will be nothing much to cause you to feel diffidence. On the contrary you will feel you can do great things just in these small surroundings. Please realize that what you are doing here, however ignored by the world as a whole, however outside the present scope of the educational authorities, however unnoticed by the public at large, is work that is going to help to free India.

SCHOOLS OF LEADERSHIP

I only wish that there were many other institutions throughout India just like this, so that everywhere we might have little places of light amidst a somewhat prevailing darkness.

It is a curious thing, you know, that when there is greatness, however mis-

guided, that greatness perceives something of reality, even though it twists that reality into ignoble ends. Adolf Hitler knows full well the value of Schools for Leadership, and that unless such schools are dotted all over Germany the future of Germany is in grave danger. So he has little schools with a few tremendously patriotic teachers, with selected pupils. It is easy for him to ensure this. And here these pupils are trained as to their emotions in dancing, in music, in the arts. They are trained to know how the German people live practically from the very beginning. Such a curriculum as the one about which I have been talking has already been brought into existence in Germany. Though, of course, it has been twisted, it is one of the most wonderful things to me that when there is greatness, even though an upside-down greatness, it cannot help perceiving some simulacrum of reality and entering into it, distorted as it must needs be. These Schools are wrong and do evil to the pupils. Yet there is something right in them.

PLAN FOR THE FUTURE

As a final word, I would ask you to try to see if you cannot plan a real system of education, even though it may be inoperable for the moment. See if you cannot plan this School so that the children come into an atmosphere of leadership. See if you cannot plan your own individual lives so that you scintillate with sparkling life, with vision of great things and the dwelling therein.

I have a very very eager hope that you will all be worthy of your School which has honoured you by accepting

you here, and you will be able to be leaders of the Young India that surrounds you and loves you and is eager to be helped by you.

* *

THEOSOPHY AND FREEDOM

In these days of universal strife there is incumbent upon most people the duty of seeking in every possible way to resolve the strife with its concomitants of hatred and violence into peace and goodwill, into mutual respect and happiness.

Such duty is incumbent upon none more than upon Theosophists and members of The Theosophical Society, for they are virtually pledged to strive for the practice of Brotherhood throughout the world. But it is inherent in membership of The Society that every member shall be free to lead his individual life in terms of his individual conception of Theosophy and its demands upon him. Similarly is he free to express his membership of The Society. Neither The Society nor any officer or member can ever require of any member that he shall hold and express such-and-such views, that he shall conduct himself in such-and-such ways, in the great questions of the day—in the problems of religion or politics, of education or industry, or in other questions which either divide or unite those in the midst of whom he lives.

Every member is free, for The Society has neither doctrines nor creeds, nor conventions nor orthodoxies.

My own individual freedom demands from me a certain attitude towards

Indian politics, towards the war, towards the inter-relation of the religions of the world, towards education, and towards many other departments of life.

In my little paper *Conscience*, I express much of this attitude, which I resolve into such action as I may from time to time deem appropriate.

Inevitably, being President of The Theosophical Society, there will be some to come to the conclusion that the views I hold and the activities in which I engage are more or less the official views of The Society, with the result that every other member will be deemed to hold the views I hold and to act as I act.

There could be no more false conclusion, for since the Brotherhood of The Society is universal and all-inclusive it must include, and happily include, individuals of all shades of opinions and activities, provided these are not in conflict with that spirit of Brotherhood which every member is expected to cherish in his own way and to express towards all, especially, of course, towards his fellow-members.

I have, and express as ardently as I can, my own views, my own interpretations of Theosophy and of my membership of The Theosophical Society, and for the very sake of the Universal Brotherhood for which The Society stands the risk must be run of The Society wrongly becoming identified with my views, as it might similarly become identified with the views of any other member, though in greater degree in the case of more prominent members.

I think my own views are well known throughout the Indian Section of The Society and in most other parts of the

world. But it is of the highest importance that every member shall guard The Society's essential freedom by emphatically declaring whenever occasion demands that only the three great Objects of The Society constitute the principles and policy of The Society, which every member is left free to interpret in his own way.

In India there may be Congressmen and anti-Congressmen in our ranks, Muslim Leaguers and anti-Muslim Leaguers, opponents and devotees of Mr. Gandhi, supporters of the World War and those who are out-and-out pacifists, members who believe in the caste system and those who abhor it. And so on.

It is one of the finest services of The Society to the world that members with radically opposing views and activities are able to hold them bravely and eagerly within the great brotherhood of The Society, regarding those members who feel constrained to oppose their views with the comradeship which their opponents within The Society should feel towards them. Such a service wonderfully promotes a very keen understanding of others who dwell in other camps, with the result that no difference of opinion or activity, however strongly held, ever diminishes the real brotherliness one member feels towards another.

I have much evidence of this, for wherever I go in India, though my political views may by no means be those of the majority of my fellow-members, my welcome is always warm and understanding, and I thus know that our Society is a brotherhood in fact as well as in intention.

Our Brotherhood matters more than our respective opinions. Such is the height to which membership of The Theosophical Society has lifted us. We may not hold our opinions less ardently, but we do hold our uniting Brotherhood more ardently.

Thus is The Society the great promise of Peace and therefore of Prosperity for the whole world, not that differences shall be less—differences there must always be—but that understanding shall be more and thus cause differences to pull together instead of rending apart.

But I hope my fellow-members are guarding this splendid universality of The Society, enjoying their own freedom within this universality and helping other members to enjoy their own various freedoms.

And I hope, too, that they take care lest it be falsely assumed that any individual opinion constitutes an orthodoxy of The Society. The Society, I repeat, has no creeds of any kind in any department of life, and as for its commitment to the spread of Universal Brotherhood of humanity, such Brotherhood is a fact and not a creed, for while opinions divide, Brotherhood unites.

I do my best always to dissociate my own views from any association with The Society, and I ask my fellow-members to help me by dissociating my views and also their own from all association with The Society.

The Society is an abode of the most perfect freedom, and must ever so remain.

* *

WHITE LOTUS DAY

White Lotus Day is the day on which we commemorate in deepest gratitude the unique service H. P. Blavatsky gave to the whole world no less than to The Theosophical Society. She was the great messenger and channel for the dawn of a new Light upon the world—though new only in form. On May 8th we pay homage to her and glorify her name.

But more than this happens on White Lotus Day, for it is a Day on which gather together literally millions of those who have cause to bless her for her blessings upon them. At Adyar there is annually an immense gathering of her devotees visible and invisible, for Adyar was her home and is, as Dr. Besant has ever called it, the Home of the Masters. Adyar is the great centre in the outer world of that Light of which H.P.B. was the channel, and when Adyar celebrates White Lotus Day thousands gather from all parts of the earth and from elsewhere too to sing to her hymns of praise. Dwellers in the inner worlds gather at Adyar. Dwellers in this outer world come in their subtler bodies. Every Section and every Lodge is represented, of course for the most part invisibly to earthly eyes.

And the adoration rises as fellow-stalwarts of H. P. B., who also have shed their physical bodies, are seen or felt near to the vibrant heart of the

gathering—H. P. B. herself, who multiplies herself to shed her benediction wherever people gather together in her name.

White Lotus Day is a great spiritual At Home, at which all Theosophists, be they or not members of The Theosophical Society, are at home to one another as members of one world-wide family. White Lotus Day is a family reunion—far-flung indeed on inner planes, and most potent there, but with scattered earthly counterparts where loyalty and gratitude find their expression on the physical plane itself.

White Lotus Day during war time is naturally of special significance, for the great warrior-spirits of H.P.B. and her immediate colleagues marshal around them all those who also are wise enough to fight in these Kurukshetra times. There is a tremendous heartening of that collective warrior-spirit which shall confound the enemies of Righteousness into desolation. The war draws more quickly to its end because of White Lotus Day and its high purposes.

Let every one of us who knows how to remember H. P. B. and H. S. O. and A. B. and C. W. L., and Those who sent them forth, renew his courage and his ardour on White Lotus Day—for Theosophy, for The Theosophical Society, for the winning of this Great War, and for an ever-increasing realization of the mighty benediction the Masters and Their messengers are ever bestowing upon the whole world.

George S. Arundale

THOUGHTS ON KARMA AND REINCARNATION

BY H. P. BLAVATSKY

[First printed in *Lucifer*, April 1889]

“IN man there are arteries, thin as a hair split 1,000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and *accompany it in its passage from body to body.*”

—UPANISHADS

INQUIRERS OR CARPERS?

“Judge of a man by his questions rather than by his answers,” teaches the wily Voltaire. The advice stops half-way in our case. To become complete and cover the whole ground, we have to add, “ascertain the motive which prompts the questioner.” A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the “inquirers into Theosophy,” as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are “open to conviction”—as they say; others, thinking with Cicero that no liberal, truth-seeking man should ever impute a charge

of unsteadiness to anyone for having changed his opinions, become *really* converted and join our ranks. But there are those also—and these form the majority—who, while representing themselves as *inquirers*, are in truth *carpers*. Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a “seeker” is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose*. He has neither the open determination of an avowed materialist, nor the serene coolness of a “Sir Oracle.” But

You may as well
Forbid the sea for to obey the moon,
As, or by oath remove, or counsel shake,
The fabric of his folly . . .

A PRINCIPLE OF EVOLUTION

Therefore a “seeker after truth” of this kind had better be severely left alone. He is intractable, because he is either a skin-deep socialist, a self-opinionated theorist or a fool. As a general rule, he talks reincarnation before he has even learnt the difference between *metempsychosis*, which is the transmigration of human Soul into an animal form, and Reincarnation, or the

rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.¹

HELPING RIGHT SEEKERS

The list of queer “investigators” is by no means exhausted with these amiable *seekers*. There are two other classes—Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural “miracles” on *authority*, or “thirty-seventh hand evidence,” to use a popular proverb, are often forced to yield in the face of the first-hand testimony of their own reason and

senses; and then they are amenable to reason and conviction. They had formed *à priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that *their* religion—like that of the great majority of their fellow-men—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that Theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would afford; but now, they seek to learn and understand before they believe.

This is the right and purely Theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new ideals by furnishing them with the most adequate and

far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-co-religionists. These will bring to bear upon them the whole of their arsenal, composed of the pop-guns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo-revelation*. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any *past* life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

WRONG IDEAS ABOUT REBIRTH

But what shall we say of our ferocious opponents, the Kardecists, or the reincarnationists of the French school and the *anti-reincarnationists*, *i.e.*, most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his “spirit,” after a few visits of consolation to the mortals he left behind him, may reincarnate at his

own sweet will in whom and whenever he likes. The Devachanic period of no less than 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists. These object on the highly philosophical ground that “it is *simply impossible*.” Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal Avatār, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of question). And “it is so cruel,” you see, to tell fond parents that the fancy that a *still-born* child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family séance-room is an absurd belief, whether reincarnation be true or not. We must not *hurt their feelings* by insisting that every child who dies before the age of reason—when only it becomes a responsible creature—reincarnates immediately after its death—since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also that as it is irresponsible till the age of, say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic action. “You hurt our best, our most devotional feelings. Avaunt!” they cry, “we will not accept your teachings.”

¹ Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every *chain* of worlds in our Solar System from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior “chain” has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds. Vide *The Secret Doctrine*.

E pur se muove! Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. "How can the earth, forsooth, be round?" argued the saintly wiseacres—the "venerable Bedes" and the Manichean Augustines. "Were it so the men *below* would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!" As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends, the *Summerland* theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all?—we are asked. We reply: (1) the testimony of every seer, sage and prophet, throughout an endless succession of human cycles; (2) a mass of *inferential* evidence appealing even to the profane. True, this kind of evidence—although not seldom men are hung on no better than such inferential testimony—is not absolutely reliable. For, as Locke says: "To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true." Yet, all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of Predestination;—that pleasant belief that every human being is pre-assigned by the will of our "Merciful Father in Heaven," to either everlasting Hell-fire or the "Gold-

en Harp," on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact, that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited to a small portion of mankind, and were never heard of before the day of the French Reformer.

THE RIGHT DOCTRINE IN THE WEST

These are pessimistic doctrines born of despair, beliefs artificially engrafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human *Ego* throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of Georges Sand, we are:

Cast into this life, as it were into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and so to speak, to make us perfect. From age to age,

from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the sceptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery, and even death. Yea, a divine instinct that always grows in light and in strength helps us to comprehend that nothing in the whole world wholly dies, and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favourable to our eternal growth in good.

IN THE EAST

Writes Professor Francis Bowen, as quoted in "*Reincarnation, a study of Forgotten Truths*,"¹ uttering a great truth:

The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages.

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today are almost countless. The Jews had the same doctrine; moreover, whether one prays to a *personal*, or worships in silence an impersonal deity or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of "God" or "Law" as a synonym of

¹ We advise every disbeliever in reincarnation, in search of proofs, to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.

Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins whether of omission or commission. Our disbelief credits the Unseen Power instead of equity with fiendish cruelty. It makes of *it* a kind of a sidereal Jack the Ripper or Nero doubled with a human monster. If a *heathen* doctrine honours the Deity and a Christian dishonours it, which should be accepted? And why should one who prefers the former be held as—an *infidel*?

KARMA

But the world moves on now as it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really a *fact* based on, at least, inferential evidence. We are told by those special *hobbyists* that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings *à priori*. Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands of generations of seers and adepts? Do they know anything of the laws of Karma—the great Law of Retribution, that mysterious, yet—in its effects—quite evident and palpable action in Nature, which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball,

thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this *hybrid* deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life—they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy—the deepest and profoundest of all the world philosophies—instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the “one living God of Gods.” “We do not want an *impersonal* Deity,” they tell us; “a negative symbol such as ‘Non-Being’ is incomprehensible to Being.” Just so. “The light shineth in darkness; but the darkneses comprehended it not.” Therefore they will talk very glibly of their *immortal* spirits; and on the same principle that they call a personal God *infinte* and make of him a gigantic *male*, so they will address a human phantom as “Spirit”—Colonel Cicero Treacle, or “Spirit” Mrs. Amanda

Jellybag, with a vague idea that both are at least sempiternal.

It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term *Karma*, how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, “in reality, the ABC of the Wisdom-Religion.” It is very clearly expressed in the January [1889] *Theosophist*, “Karma is the sum total of our acts, both in the present life and in the preceding births.” After stating that Karma is of three kinds, he continues:

Sanchita Karma includes human merits and demerits accumulated in the preceding births. That portion of the *Sanchita Karma* destined to influence human life. . . . in the present incarnation is called *Prarabdham*. The third kind of Karma is the result of the merits or demerits of our present acts. *Agami* extends over all your words, thoughts and deeds. What you think, what you speak, what you do, as well as whatever results your thoughts, words and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development (or reincarnation).

KARMA AND REBIRTH GO TOGETHER

Karma thus, is simply *action*, a concatenation of *causes and effects*. That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as

the field of their operation, the *right person in the right place*, is what we call *Karmic law*. What is it? Shall we call it the hand of Providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the *foresight* and *personal design* of a personal god; and because in the active laws of Karma—*absolute Equity*—based on the Universal Harmony, there is neither foresight nor desire; and because again, it is our own actions, thoughts and deeds which *guide that law*, instead of being guided by it. “Whatever a man soweth, that

shall he reap.” It is only a very unphilosophical and illogical theology which can speak in one breath of *free will*, and grace or damnation being *preordained* to every human *from* (?) eternity, as though eternity could have a beginning *to start from*! But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, *Sanchita Karma*. Both are indissolubly bound up, one in the other. Let us get rid of *Karma*, if we would get rid of the miseries of rebirths or—Reincarnation.

INDIA BY HELEN FRANCIS BRIDGMAN

Dear India, Jewel of all fair lands,
I weep today as I behold thy plight;
Thou hast so much of me, and I of thee,
It is as though I, too, were in thy night.

Indigo skies o'er Kashmiri gardens,
Sacred Ganges, and bright bazaars;
Sandalwood and tinkling laughter,
Temple bells and shining stars.

Flaming dawns of Arunachala,
Moonlight on the Taj Mahal;
Twilight o'er the river Jumna,
The lonely Muezzin's plaintive call.

Udaipur gleaming on enchanted lake,
You hold me in your spell;
Lotus pools and jasmine flowers
That I have loved so well.

Shrine of lovely martyred princess
Where pilgrims kneel to ask some boon;
“Stranger, this is holy ground—
This Padmini's tomb.”

O, silence of the centuries, break!
Great King Asoka, walk again!
And spirits of her ancient Sages, wake!
Unite her scattered children—rally men!

O, India, with all thy good and ill,
Thou art so dear to me;
I pray that no despoiler's bonds
Shall be thy destiny.

And, if invaders should destroy
This loveliness—my heart's true home,
My grief would be as deep as thine,
My tears as bitter as thine own.

THE TORCH-BEARER OF TRUTH

BY HELEN VEALE

SHE ATTACKED BIGOTRY, MATERIALISM, IGNORANCE

MAY 8th of this year closes the fifty-second year since H. P. Blavatsky left the body known by that name, and it is only now that we can begin rightly to assess the immense significance and scope of her work. Single-handed she attacked the fortresses of bigotry, materialism and prejudiced ignorance, and we now see them to have largely crumbled within this half-century, undermined by her attacks, invincible as they appeared. As Carlyle has pointed out, edifices built on lies, or on half-truths, cannot endure once the truth has challenged them, and she alone in her generation had the courage and the steadfastness of will to utter the truth which was needed for the world's redemption, and bear the obloquy which inevitably falls on revealers of unwonted—and unwanted—truth.

The world's civilization was sick unto death of certain diseases, and her greatest men were powerless to help, because they lacked the knowledge. Great minds and courageous hearts indeed were often enlisted in the forces truly opposed to progress, since false ends had been assumed as the objects to be pursued, or partial reliefs for human miseries were being in ignorance adopted, remedies which would eventually aggravate the disease, being based on no true diagnosis. Poisoning all human relationships was

what H.P.B. called "the heresy of separateness." Only at the world's inner shrines, where the light of Wisdom has never been extinguished, could a torch be lit that could illumine every murky corner of man's thinking, and show him how to think more rightly; and the messenger chosen to bear that torch, and hand it on to worthy successors, was our glorious H. P. Blavatsky, whom Theosophists are privileged to follow.

SHE PURIFIED SCIENCE

Her work was iconoclastic; she had to be a breaker of idols, of church, university and market-place, and she did not spare her blows. It is significant that those whom she belaboured most violently, the scientists, have been among the foremost to benefit from the light she brought. From Sir William Crookes and Edison onwards, some pure and disinterested minds could recognize her authenticity, and allow themselves to be led in directions that resulted in an entire re-orientation of scientific thought and research. Is there one among leading physicists and chemists today who is left a materialist? It matters little that their debt to her should be acknowledged, or that we should labour to prove any new development or discovery to have been anticipated in her writings. The fact is that she drew attention to the rottenness of the foundations of materialistic philosophy,

reaffirmed eternal principles of life to which intuitive minds could not but respond, and so turned thoughts and speculations towards the true source of light.

SHE ILLUMINED RELIGION

Organized religion was rather slower to be influenced, and even yet remains one of the main obstructions to unity and brotherhood. But its attitude has been modified in many directions, and it is now only the ill-educated and narrow-minded who still cling to the view that their own sect has a monopoly of God's blessing, and that the adherent of every other faith or church is destined to an eternity of hell. Religion owes a great debt to H. P. Blavatsky, for it had all but lost its hold on the mind and heart of educated man, who could not honestly uphold its superstitions, and arrogant claims to infallible authority. Essentially religious people, as Annie Besant for one, called themselves atheists; great social reformers repudiated spiritual guidance. But H. P. Blavatsky's torch illuminated the One True Source of every religion—not of one alone and exclusively—and made it possible for sincere men and women not to discard the faith in which they were born and educated, but to purify and live it, in full understanding of its mystic potencies, and without any sense of superiority over brother-men who had received the Truth from the lips of another Saviour or Messenger.

SHE PREACHED UNIVERSAL BROTHERHOOD

The old quarrel between Religion and Science, caused in Europe by the

obscurantism of the Church of Rome, had done incalculable harm to both, and all that was needed to reconcile them was the recovery of the knowledge of the Eternal Wisdom in which each had its historic source, the Theosophic scheme of Life, complete and interdependent in all parts, making no unreasonable claims for blind credulity, but open to proof by the progressive experience of every earnest seeker. Followers of Madame Blavatsky have still much work to do in the application of this key to the tangled problems of today, both in Europe and Asia, for the downfall of civilized institutions which our Seer so plainly foretold has come upon us, and we are responsible for the use of the knowledge she gave us. Russia's repudiation of religion is not the way of future human well-being, and it is up to Theosophists to convince men everywhere that the cause of human brotherhood does not demand it. Short-sighted English statesmen have spoken of the efforts of the United Nations as being directed to the establishment of a Christian civilization, overlooking the fact that, in that case, some of England's most valued allies must stand outside it, and India separate herself, for it is absurd to think that lands whose culture is inspired by living faiths, whose adherents far outnumber Christians, will suddenly be converted to a creed that has been specially discredited of late, by the devilish activities of nations that have led respectively the Protestant and Catholic divisions of Christendom. The new civilization we are all concerned to build must be no more—and no less—Christian than it is Muslim, Hindu,

Buddhist, Jewish or Zoroastrian, but it must be based on true and spiritual values of life, and on the practical recognition of Brotherhood, principles that may be found and cultivated under the banners of all the greater faiths.

REINCARNATION AND KARMA

Did Madame Blavatsky give any key to the solution of social problems beyond the principles of the Unity of Life and Brotherhood? These great ultimate truths may have had a lip-assent before, and yet did little to mitigate the bitterness of sufferers from social injustices or seemingly malignant forces of destiny. The Christian teaching of equality has in some ways done more harm than good, since it has resulted in great mass movements for the grasping of political power, and its wielding by dictators who exploit their followers' ignorance. Looking ahead to these times, Madame Blavatsky said that the most urgent need was for the spreading of the laws of Reincarnation and Karma, long since suppressed in Christendom by the Church of Rome, but demonstrably true for all that, and needed for a right understanding of human differences and inequalities, which are real enough and at great risk ignored. Do we realize that we are wronging a primitive man as well as

endangering other men by putting in his hands weapons of power that his immaturity cannot rightly use? If a man thinks he has only one life for self-realization, he naturally resents his limitations, tries fraudulently to conceal them, and strains himself to do badly what others may do well, to his own discomfiture as well as theirs. He is less envious and resentful if he looks forward to future lives, with increased opportunities as a result of present efforts, and if he knows that none other than himself is responsible for present untoward circumstances—no arbitrary divine decree. National jealousies too must be softened if not dispelled by the knowledge that a particular national livery is worn for one life only. If I am English today it is extremely unlikely that I have been that before, so to take pride in historical events in which I had no share is foolish.

SHE REMAINS OUR LEADER

So White Lotus Day this year may well be an occasion for our renewing our loyal service to our great leader, lighting our small torches at hers and fearlessly turning them on all the dark corners where envy, hatred and malice are engendered, for all these are the progeny of the darkness of ignorance, and light has been given us to dispel darkness.

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root Race in Spirituality.

H. P. B., *The Secret Doctrine*

RUKMINI DANCES!

Rukmini dances, and the joy of life expresses itself in perfect form.

Rukmini dances, and the Gods live and love again on earth as they lived and loved in days gone by.

Rukmini dances, and the devotee finds himself at one with the Beloved.

Rukmini dances, and the restless hearts of seekers are stilled with the wonder of Real Presences moving through the mazes of the dance.

Rukmini dances, and children laugh to see the God of Childhood, Venugopalan, Lord of the Flute, rob the gopis of their sweet curds and butter.

Rukmini dances, and the Lord of the Dance poses in ever-changing vibrant beauty in the Golden Hall at Tillai, and one catches a glimpse of the rhythmic splendour of Him whose dance creates worlds and brings men to their ultimate perfection.

Rukmini dances, and one well conceives the truth of the ancient teaching that the dance is another Veda, an all-inclusive Scripture, through which man can find enlightenment.

Rukmini dances, and little children stretch out their tiny hands in an effort to capture her shining loveliness.

Rukmini dances, and men and women bow in reverence as a daughter of India reveals to them the Mother.

Rukmini dances, and for an hour or so, in a world torn with war, there is a radiant shrine of Peace.

* * * *

The above was written to share with those who have not as yet had the privilege of witnessing Rukmini Devi dance in Bhārata Nāṭya, the classical dance of India, something of the inspiration which comes to those who have participated in what becomes, not only for the dancer but for those who see, a very real ritual of consecration.

ADELTHA PETERSON

THE DAILY LIFE OF BUDDHA

BY SISTER VAJIRA¹

THE Buddha at one time was a Hermit, practising all kinds of religious rites and self-torture which he afterwards condemned as useless. After he attained his Nirvāṇa at Gāyā, he became a Wanderer and Teacher for forty years.

His usual practice and routine was to start the day some hours before sunrise. During this period he would sit in solitary meditation. He would hold communication with spiritual beings or devas. In fact the hour before dawn appears to be a favourite time for many psychic manifestations. It was also the time when he would use certain psychic faculties in order to ascertain what individual in the neighbourhood was ready to listen to his Doctrine, or wished help in some way. If there was somebody, then sometime during the day that particular person would receive a visit from the Master.

When the time for begging his food had arrived, Gotama, "duly robed and bowl in hand," would leave his abode and in the company of his disciples would walk to the town or village where the people were expecting them.

¹ The authoress is an English lady who has donned the yellow robe, and lives at Sarnāth, where I had the pleasure of seeing her when on my North Indian tour. She presented me with a copy of the little booklet under the above title, from which some extracts are here reproduced. Sister Vajirā has written various smaller works and articles on Buddhist subjects, and is at present engaged in a more ambitious undertaking: the editing and translating of the *Sutta-Nipāta*, the first part of which (*Uragavagga*) is already published.—A.A.

When Gotama and his disciples arrived at a town, the people would come with flowers and scents, and after having expressed their devotion by such offerings, they would then conduct the Buddha and his disciples to various houses. Those who had the honour of giving Gotama his food would take his bowl, arrange a seat for him and offer the food. Then when the meal was finished the Master would give a discourse according to their desires. Sometimes, on such occasions, a number of lay people would publicly declare their devotion to the Dharma or Doctrine or Way of Life, some of them would even go so far as to renounce the world and take the yellow robe of the Order.

But very often Buddha and some of his disciples would be in a part of the country where there were only village settlements, then he and his followers would beg for their food, going from house to house, till a sufficient supply of cooked food was dropped into the stone bowls. One meal in the day was considered sufficient. To his disciples Gotama said: "I have only one meal in the day, and find that on this rule I am healthy and well, buoyant, hale and hearty. Do like me and you too will benefit in the same way."

Again on the question of food he gave the following reason for moderation: "You must train yourselves to moderation in food, taking food with a deliberate

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THE DAILY LIFE OF BUDDHA

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purposefulness, not for pleasure or delight, not for ostentation or display, but only to the extent required to support and maintain the body, to shield it from hurt and to foster the higher life."

Continuing our narrative, after the Buddha had returned from the town or village, he would retire to his residence and wait there until all his disciples had returned.

Then, when all the Almsmen had returned, the Master would give a short talk and give each of his disciples a subject for meditation, according to the ability of the individual, or to those who asked for help in this particular line. The monks, after worshipping the Master, would go each one to his own abode in the locality, in order to spend some hours in their meditation.

If it was during the hot weather just before the break of the rains, Gotama would take a short rest, and would spend some hours in meditation, and exercising certain psychic faculties, he would "see or survey the world," as it says in the Texts.

Then in the cool of the evening, the people of the town or village would assemble in the lecture hall, which they had specially built for public discourses, and which would also be used for the administration of any public business.

Here the Master and some of his disciples would arrive. For an hour or so the people would listen to the Doctrine being preached. Then he would return to his residence, take his bath with the water which his attendant monk had placed for him. Afterwards Gotama would retire to his cell and for a short time would be plunged in meditation.

In the meantime his disciples from various places would assemble once again.

The Buddha was insistent that silence should be maintained in the daily life of the monk and when they assembled together. When the Master accepted an invitation of any kind, he did so by silence, in other words, if he had nothing to say against it he remained silent. In his practical advice to his disciples he recommended, on meeting each other, they have the choice of two things, either to talk about the Doctrine or else to preserve a "Noble Silence."

Up to about ten o'clock at night, the assembly would listen attentively to their beloved Master. Some would ask questions on the Doctrine. Some would need advice over their meditation, or else the Buddha would preach on a subject which was necessary to the whole community.

When the weather permitted and on moonlight nights, the Buddha would preach to his brethren outdoors.

From about ten o'clock at night till two in the morning, Gotama would retire. After his disciples had departed, the Buddha would first of all take some exercise, then wash his feet, enter his cell, and take "the lion's lying posture on his right side, placing one foot above the other, considering, mindful and deliberate, the idea of rising up again."

Altogether the Master would sleep about three hours. Too much sleep was not conducive to the training of a monk. "Delight in gossip, delight in sleeping, delight in company" were habits which the Master condemned in the Order.

Then the Buddha would rise up again at two o'clock in the morning.

THE ISLAMIC CONCEPTION OF SOCIETY

BY M. NAIMUR-REHMAN, M.A., H.P.

University of Allahabad

INDIVIDUAL AND SOCIETY

WHAT is society? Why society? Fowlers would have us believe that it has something to do with *fellowship*, and with following. And *fellows* essentially are those who *lay* their money (fee) in partnership. Money and partnership. What contradiction in terms! That money, the centre and focus of all desire and of selfishness, should permit of partnership, sounds strange, and yet speaks eloquently of the real nature of man's life. Flung into a strange predicament by the jesting hand of circumstances, man desires to live alone and for himself, and yet cannot help living with and for others. There is a conflict. The ego wishes to dominate, but ultimately the altruistic sense prevails.

Born an individual, the child soon finds himself in society, living in company with others. Essentially individualistic and selfish in temperament and behaviour, he is compelled gradually to realize that he must give way to others' wishes and accommodate himself to others' demands. From his strict self-consciousness he rises to the knowledge and consciousness of a social self. And then a time comes when he feels that an isolated individual is not even conceivable, and that there can be no greater torture for him than that he should be condemned to "solitary imprisonment."

The individual self merges into the social self. He finds his embodiment in the life of the society. Nay, the very realization of an individual's ideal demands a society. It is only in relation to his fellow-men that the individual finds the ideal life. And this supplies the answer to the query, why society?

Society, therefore, is an organic unity, in which every individual plays a part in relation to others and not as a single entity. This is what the great Sa'di meant by saying: "The children of Adam are the organs of one single Body." The ideal life of one demands the complement of others, for it is only by mutual help that the whole organism develops towards perfection. This mutuality and reciprocity would seem to connote an annihilation of the ego. But it only *seems* to be so, for co-operation still involves the work and effort of an individual. Though altruism is the ultimate end, egoism cannot be ignored. Self-realization, as *the* end and aim of moral life, is an essential for society as it is for the individual. The perfection of society is directly dependent upon the perfection of the individual. It will, therefore, be wrong to develop the one and ignore the other. Carried to the extreme, altruism will be as self-destructive as egoism. Neither pure egoism, nor pure altruism, can, therefore, be the correct aim. Only a

careful and happy blending of the two can succeed in bringing about the happy end of perfection which is the ultimate aim of Man. An individual must realize himself; but he must do so for the sake of the whole. This will involve self-sacrifice; but with his sacrifice he will vitalize the whole organism of which he is only a part.

All this may seem to imply that all bias belongs to society. Let us, therefore, not forget that the individual has, in more senses than one, a private life of his own. Society owes it to him that his life and relations shall be promoted as efficiently as possible. True, he has obligations to society that must be fulfilled; but he has rights too, that must be secured. Here, again, the whole action is mutual. While all are under the obligation to respect individual rights, the individual is likewise under the obligation to employ his rights for the general good.

To sum up, every individual tries to develop his personality. This development depends upon society, which also limits it to some extent, and thus attains to its own progress and perfection. The progress of humanity means the progress of personal character in every individual of a society. The individual realizes his personality only in a society. Necessarily, therefore, the society changes as the individual changes. Teach the man to change himself, and the world will be changed. This forms the very basic postulate of the Islamic mode of life.

ISLAM IS PEACE AND UNITY

Before proceeding further it is necessary to define Islam. Briefly, as the

celebrated thinker, Al-Ghazali, puts it, Islam "is an expression for submission and unquestioned obedience, abandonment of insubordination, defiance and opposition. In a word, Islam is Peace, perfect peace, both internal and external. It proceeds from the individual to his society, and expanding ever more and more, it embraces all mankind, all the universe. The fundamental principle of Islam is Unity. It believes staunchly in the Unity of God, in stern, unbending monotheism. It started with a most clearly defined Theocracy, a state governed by Allah directly, the Prophet Muhammad being only His messenger-in-chief and a proclaimer of His Authority and Grace, with the Quran as the message, couched in words and expressions used by man. This One Ruler, Allah, rules the whole universe, and to Him alone belongs the command. All have their source and life in Him, and all affairs lie in His hand. He is omnipresent, omniscient and omnipotent. To quote Al-Suyūṭī:

He hears and sees, gives and withholds, rewards and chastises, honours and disgraces, creates and feeds, kills and preserves, determines and ordains. He alone administers all affairs, great and small. Nothing moves without His permission. Not a leaflet is shed by a tree, but He knows it. He always wishes well for His creatures, shows them the way to their happiness and success, and guards them against all that is perilous for them. He loves to give them His favour and boons, commands them to do what will please Him, and warns them against doing anything that may incur His displeasure. He informs them of the favours and gifts He bestowed on those who obeyed His commands, and of the chastisement and

punishment He inflicted on those who disobeyed Him, narrating to them the good deeds of the one and the evil actions of the other. He shows them the right way to success and happiness, and warns them of the wrong way leading to failure and perdition. He forgives them all their faults, shortcomings and wrongs, and accepts their excuses. He is their best friend and guide. He is merciful, loving, gracious. It is impossible not to love such a creator, master, preserver. He is the only one fit for adoration. Nothing else beside Him deserves obedience, nay, not even one's own dearest thoughts, wishes and desires.

NEEDS AND RIGHTS OF MAN

This desire is the very root of suffering. Man suffers because he is full of wants. He is happy when either he gets what he wants, or is in an enviable position to supply others' wants. Want begets all quarrels and wars, between individuals, families, nations and races, and makes man's history a record of bloodshed. Wants break all peace and harmony in human life. Nations and individuals must, therefore, cut down their wants to the minimum, or regulate them so carefully as not to interfere with the wants of others. Every individual and nation must play fair. Thus only can peace be established and maintained. Food and raiment constitute the chief needs of man. The economic problem is one of the greatest problems of human society, and its unsettlement produces some of the gravest results. These needs stand at the very base of human rights and claims.

Speaking of the rights of Man, let us start enumeration from the very first of them, *viz.*, the right to live. This includes as its primary necessities, both food

and raiment. Then comes freedom, for life is not worth a whit if one is not free. Freedom, of necessity, includes within its fold, freedom of person as well as freedom to hold property. And this leads naturally to one's right to make Contracts. These must be contracts that can be reasonably fulfilled. The last, and by no means the least, is the right of Education. This is at once a right and an obligation. That is, while the individual can demand it from his society, he is also under obligation to use it in the best way for the attainment of happiness and perfection for himself as well as for the society.

With these rights and claims the individual forms a group, a Society. This grouping adopts various forms. Primarily comes the family, in which the individual is born. It is there he receives and gives protection, care and love. From this resort, which he learns to call his "sweet home," he goes out to work. The workshop—or let it be school, or university—is another form of social life. And this is where contract comes in. Meeting a large number of fellow-beings there and experiencing a community of interests and feelings, he contracts an alliance with them, and a group of friends comes into existence. Expanding over a large and yet larger number, it assumes the form of a whole civic community which begins to function for the safeguarding of all possible rights, claims and demands, chiefly of the individual and also of the society, such as livelihood, food, education, health, communication, etc. But as the body requires a grouping and a society, the inner

self, the mind, the spirit, also craves for a community, and another group comes into being, which is of a more paternal nature than the others, and assumes responsibilities for the spiritual and religious needs of society. We may conveniently term it the Church. All these groups, however, subserve and look up to what convention styles the State, which controls all social relationships, makes laws and enforces them—all to the same end, the happiness and perfection of society. The next step is the international relationship of human beings. And here, be it said to the shame and disgrace of man, that he has failed ignominiously. He has held the balance so unevenly that he deserves to be deprived of the title—self-assumed—of a really rational being.

These details of the technical side of the question would more than suffice for our purpose. We will now proceed to study the attitude of Islam towards it.

THE RATIONALITY OF ISLAM

The attitude of Islam to this question is extremely brief and most remarkably simple. In fact the very phrase "the Islamic conception of society" would be tautologous if *Islam* were not regarded as a technical word connoting something like a religion. It may sound alarming enough, and may seem blasphemous to some, but the fact remains that Islam is not a religion in the accepted sense of the word. For religion is supposed to concern itself chiefly and mainly with three things, *viz.*, the supernatural, faith, and the sacred. Of the supernatural Islam recognizes nothing, nor does it accept any

deities besides the One. Faith, blind and irrational, as the votaries would like and order one to have, has no room in the system of Islam. And lastly, there is nothing sacred in Islam. It recognizes only one God, Allah. Faith in Him alone, and even that perfectly rational, and given only after all effort has been devoted to the achievement of the laudable and reasonable object in view, is the only faith a Muslim can have. Sanctity attaches only to Allah, and beside Him, the rights and claims of everything—every particle—in the universe are sacred, and cannot be violated. None, nothing, is adorable but He.

Unity lies at the very base of the Islamic conception of everything. The unity of the Godhead does not admit even of a mathematical conception. It is beyond that. Then comes the unity of all the universe. Naturally, therefore, there can be no question as to the difference of treatment between man and man. All questions of relation and interrelation are thus easily solved and soluble. As between God and man the simple formula of reverence to the command of Allah, and solicitude towards all the creatures of Allah, expresses the Muslim's behaviour; while between man and man, nothing expresses the Islamic ideal better than the French motto of Liberty, Equality and Fraternity, in the fullest sense of these words.

FROM THE INDIVIDUAL TO SOCIETY

Though this is all that need be said on the subject, yet an exposition may not be altogether uncalled for. Let us

begin with the individual. Whence does he come? Whither does he go? "He has already created you in diverse forms"—mineral, vegetable, and now animal. "You will certainly ride on from one stratum to another." "He created you from one, single vital principle, from a bond of love. Then He created your mate, and from them He spread so many men and women. He made you of flesh and bone. You become a youth, grow old, then decay and die." The young man has relatives around him, particularly the mother: "You will have to answer for the wombs." And there is father too—parents both. Therefore: "Be lowly to them and say, O Lord, have mercy on them, even as they nourished me when I was a baby." He rises now to be a strong, sturdy youth. There comes the warning: "Strut not on the earth proudly. Thou shalt not rend the earth, nor shalt thou ever reach the mountains in the height!"

The individual advances. He takes a wife, she takes a husband. "Treat women equitably. Give them their shares. Give them love and care. Men are guardians of women." "They are a garment for you, and you are a garment for them. Women are like glassware; treat them with all care." He begets children. There is a home, a family. Wife and children prove both physical and mental hindrances to performances of duty. But they shall not: "Your belongings and children are a source of sedition, civil war and infidelity. Forsake them when duty calls." There are families all around. Each has a right to privacy. "Do not enter any house except your own until

you have sought permission and have wished them peace. If you are asked to go away, do go away. This is the best policy for you. There is no harm in your entering a house which is not inhabited, and which is a repository of your belongings. Men and women must guard their eyes, lest they stray away. There are three times of privacy for you: before the morning prayers, and when you doff your dress in the noon, and after the night prayers; and every one must seek your permission before he can see you at these times."

Society is now expanding. Social relations grow. "You may eat in groups. And when you enter the house, wish its people peace, and goodwill to yourself. Yes, you may eat whatever you like, provided only that you shun what is bad. Do good to each other. As to drinking and gambling, shun them and avoid them. Their sin is greater than their gain. By these two means Satan wishes to spread discord and quarrels among you. And you shall not spread discord in a land when once peace has been established therein." Society adopts different forms and phases. Whatever it be—a place of worship, a school, a trading house, a club, a camp, etc. "To anyone who offers you peace, do not say, Thou art not a right believer. The right sort of company is one where there is no talk but that of peace, peace."

More and more of social needs and necessities and exigencies arise. The economic problem stares in the face of society. Marriage contracts have to be made. All must have an equal share. Every one in the family must inherit. Money and property belong to no

one single person, man or woman. Nothing is more sinful than hoarding. Usury and interest sever the bonds of love and affection between man and man, and therefore must be condemned outright. And do not forget the orphans in society, and the poor who claim equal attention. "Have you seen the man who denies retribution? It is he who repels the orphan and does not urge upon others to take care of the poor. Woe be unto those who offer prayers, but neglect this duty, who only make a show of piety, but refuse help to the needy." How about the widows? "Arrange for the remarriage of such of your women as are widows."

A society is thus born, consisting of true peace-lovers, who join hands in the common cause. They are brothers, for they are all born of the same principle of love and life. They conform with one another in everything they do or design. Their designs are never ill-willed. They wish no ill to anyone, they malign none. Yet there will be some who only pry and spy. Hypocrites! Ignore them not, watch them carefully, though their hypocrisy is their own punishment, and they suffer the worst tortures and pangs. Then there are enemies to be reckoned with. Offer them peace. "Invite them to join the good cause by all reasonable means and by good counsel. If, however, they persist in their enmity, then spare them not, and kill them wherever you find them." And there are enemies from foreign lands. "Persevere. Keep your cavalry ready on the frontier. God has given you iron; wield and use the sword against the enemy. Fight them stand-

ing side by side as if you were a strong wall welded together with lead. Let the land be cleansed of them till peace reigns again. The earth belongs to Allah, and only the righteous and the right-doers can inherit it."

KNOWLEDGE

Shall society forget and forsake knowledge? No. The wide, wide Nature all around man is a great book wherein there is an inexhaustible store of knowledge. It is like the lost property of a Muslim who should always be ready to take possession of it wherever he can find it. Even go to China to acquire knowledge! Never be tired of praying to Allah: "Give me more knowledge." A student's ink is as valuable as the blood of a soldier. Allah himself guards the student as long as he is studying. Travel far and wide to gain knowledge of the people of the world, and to see what wrongs they did that led them to perdition. Study the history of nations, and learn what gave them power and might and glory. Allah is all-knowing. All knowledge comes from Him alone, and for His purposes only shall knowledge be used. It should be a source of peace and mercy to one and all. Accursed is the knowledge that causes discord, and thereby leads to destruction and death.

DEATH

Death is nothing to be feared. For those who work honestly according to the behests of Allah keep on living, though the short-sighted regard them as dead, simply because they have gone out of sight. "He created Life and

Death only to test which of you is the best in his deeds and works." Fear, the mother of all sins and also of all polytheism, is to be specialized only for Allah. "Fear Me alone. And even those who do the right deed need have no fear and no sorrow." How can a Muslim possibly fear anyone or anything? For all things are the creatures of Allah only, and are as frail and flimsy, as evanescent and fleeting as man himself. Fear the enemy in actually large numbers? No, for "often does a small number dominate and win against a large number, by the command of Allah!"

RELIGION

I have said nothing of the religion—or to use the technical language, the Church of the society. I admit I have not, and I confess I cannot. As already stated, Islam is not a religion in the ordinary sense of the word. And since it is not a religion as we understand one, it has no church organization. Born of fear, and fostered and nurtured by priests, religion (as we know it) could have no room in Islamic society. Islam does not believe in the priestly class, for it does not see a need for it. Man can approach Allah, individually as well as communally, without the intercession of a priest. No one human being, or one class, can steal any precedence over the others in the right to have communion with Allah. There are no religious rites in Islam, none in the ordinary sense of the term. Axiomatically, again, there are, therefore, no priests. Is there nothing like sanctity attaching to anything in Islamic society? Yes, there is;

in a word, in Islam everything is sacred that has its connection with the whole body politic, the whole society. A mosque is sacred, because it is the meeting-place of Muslim society. As a matter of fact the whole earth is a mosque and can be a mosque. Any place where society gathers is sacred, and must be guarded against all aggression, and that is all. The same principle applies to everything Islamic, which concerns society as a body.

True there are institutions in Islam that go by the customary name of religious rites, such as Prayer, Fasting, Almsgiving, Pilgrimage. Studied carefully, they are nothing more or other than strictly social functions and performances. Prayers, five times a day—repeated in a large gathering twice a year on the first of the month of Shawwal and the tenth of Dhul-hijja—as also the pilgrimages to Mecca are really the social and political meetings and parade times of Muslim society. The fasting gives them the time, firstly, to habituate them to a hard life of hunger and forbearance; while the almsgiving, as an annual institution may be conveniently termed the Muslim co-operative bank, out of which the needy ones of the community are fed, and which also serves as the national coffer that finances war. All institutions, and functions of Islamic society are, therefore, essentially social in nature.

BROTHERHOOD

Islam, as I said in the beginning, is founded on a strict and stern principle of Unity. All humanity is one, all the universe is one. The individual in it

lives only for the community, and the community, in turn, takes care of the individual at every step of his life. It reforms and corrects the behaviour of the individual, and guides him on the right way. Automatically, by this action the whole body politic continues to live. Society lives and dies for the common cause only. It carries on its work by consultation. Property is equally distributable among the whole brotherhood. Every one's property is the property of the whole community. Even the life of an individual belongs to the community, and he must lay it down for the common cause if and whenever called upon to do so. An individual is an individual as long as he is alone. With two members of Muslim society present at any time or place, the society immediately resolves itself into a group, and one of the two is immediately recognized as the leader. The choice of this leader, whether it be in prayer

or for any other purpose, is made with all regard to the person's age, experience, knowledge and character. Islamic society knows no colour-bar, it has no caste whatsoever. All humanity is strictly one, absolutely equal. There is no such thing in this society as a nationality or race defined by reasons of its locality or home on the earth. No one race or nation is superior to another. "We have made you so many nations and races only that you may know each other. Surely with Allah the noblest one of you is the one who is the greatest in guarding against evil." Every one must work, and, working honestly and to the best of his powers and capacities, leaves the result to Allah. A broad community of interest, an ever-open mind, wishing love and peace to all—such is the Islamic design and conception of society. And this society is regarded, and rightly so, as a model society.

A SONNET: WAR AND ITS AFTERMATH

A world in turmoil, churning towns to dust
With blasting bomb and cruel bayonets' thrust :
The workers, torn from peaceful craft,
Are rendered homeless, maimed, dead or daft.
The fruit of culture ? Nay, dark powers elate
Slow down virtue's aims, relegate
Goodness, beauty, truth into darkest dearth.
Yet lift your hearts ! Know death but heralds birth :
More glorious lives result from heroes' deeds
Which wing their way to light, transcending creeds.
Mercy still shall reappear on earth ;
When hatred is turned back, kindness and mirth
Shall burst the bonds of miasmic despair ;
Arts of peace shall resurrect Love's repair.

M. A. A.

SECCIÓN ESPAÑOLA

UNA RELIGION PRACTICA

EN todos nosotros hay una tendencia natural a glorificar el pasado a expensas del presente. "Aquellos tiempos de antaño" ostentan una aureola rosada que nuestros ojos no le ven al monótono presente. Las personas viejas sobre todo, no se cansan nunca de hacer comparaciones desalentadoras de lo que fué y de lo que es. Hay un punto en que están de acuerdo las generaciones viejas tanto del Oriente como del Occidente, y es que cuando ellas eran jóvenes la religión y la piedad eran más verdaderas que hoy en día.

Si esto fuera verdad, el mundo andaría muy mal; pero en realidad, es probable que el mundo nunca haya tenido una época más llena de reformadores e idealistas que la actual. Lo que realmente sucede es que está ocurriendo un notorio cambio mundial acerca del concepto de lo que es religión. En el pasado "ser religioso" significaba aceptar ciertas formulas antiguas establecidas por el culto. Había necesidad de consagrar el comienzo de la tarea cotidiana, con ciertas oraciones y ceremonias, y la verdadera piedad era inseparable de una rutina externa y visible.

No hay duda que hoy en día en la vida de las gentes del Oriente y del Occidente, la rutina religiosa tiende a debilitarse, y en muchos casos ha desaparecido por completo. Pero esto no significa que esten decreciendo las convicciones espirituales de los hombres. Por el contrario, es probable que sean tan sólidas como en cualquier otra época. Pero lo que está cambiando es la rutina de formulas y ceremonias por una acción idealista y filantrópica.

Lo que mejor puede ilustrar el contraste entre el pasado y el presente son los tipos de *Sanyasis* que hay, uno de los cuales sigue la rutina antigua y otro la moderna. Los *Sanyasis* a la antigua se ven en la India por todas partes, y se les distingue fácilmente de los hombres "mundanos" en el traje; ellos han renunciado al espejismo del mundo y no ven utilidad alguna en tratar de moldear sus métodos "anti-espirituales" trazando una línea bien definida, entre este mundo del pan cotidiano y el mundo de la realización espiritual.

El *Sanyasi* moderno lo mismo en el Oriente que en el Occidente, lleva el traje del hombre corriente y se mezcla con todos en igualdad de términos, pero ha hecho su renunciación interiormente. Centenares de hombres y mujeres de Occidente han jurado o renunciado toda "carrera mundana" para dedicar a ciertas labores lo mejor que hay en ellos.

Así pues, todos estos hombres y mujeres no son sacerdotes consagrados de ningún rito o culto, ni pretenden poseer dones espirituales que los demás no posean. Andan por el mundo, y tratan de espiritualizar las actividades mundanas, no desde la ermita, sino desde la plaza pública; su piedad no consiste en plegarias y penitencias, sino a ser eficientes en la labor que han escogido, la señal de su espiritualidad no es visible a los ojos de los hombres, es un espíritu de renunciación y servicio que llevan en el corazón, pueden sentarse en los Consejos de los reyes con un corazón limpio que no desea nada para sí; pueden vivir como viven los demás, y sin embargo no tienen ambiciones personales.

Este ideal de religión esta ganando terreno constantemente tanto en Oriente como

en Occidente. Para muchas personas las antiguas formulas religiosas no son más que meras palabras y gestos, y en la neblina de oraciones e himnos no hallen el rayo de luz espiritual que buscan. Algunos *Sanyasis* modernos llegan a no tener "creencia" alguna, salvo el olvidarse de sí mismos en el trabajo por los demás; muchos de ellos tienen muy poca fé en una vida futura, y su idealismo se satisface con un porvenir de aniquilación para sus personalidades.

Es esta dedicación sin forma ni ritos, el altruismo, lo que nuestros mayores no comprenden, y que los ortodoxos consideran como una fase de irreligión, pero es el camino que sigue el mundo moderno. Aunque los santuarios e Iglesias todavía tienen multitud de fieles, pero cada día que pasa hay entre ellos menos personas de aguzado intelecto o de verdadero desinterés y valor. En el mundo actual de lucha y confusión hay almas que quisieran aventurarse en la tempestad y la batalla, y luchando por los hombres encontrar al Dios de sus sueños, pero cada día es menor el número de ellas entre los que adoran en los Santuarios e Iglesias.

Son estos modernos *Sanyasis* los que están añadiendo nuevas gemas de realización al rico tesoro de la religión; son los Evangelistas de una religión de Trabajo, los apóstoles de un Dios que es Trabajador; con espíritu de renunciación traen hoy a nuestras vidas una clase de purificación que ya no encontramos ¡ay! de los sacerdotes y ermitaños. Estos hombres y mujeres de Religión Práctica, aumentan su número continuamente, están efectuando grandes cambios en todas las religiones; están revelando el hecho de que la realidad no es estática sino dinámica, que no es inmovilidad, sino movimiento de perenne transformación; demuestran que las oraciones y las ceremonias son útiles, pero sólo hasta cierto punto, y ese punto es donde el hombre cese

de pedirle a la vida cosa alguna, que no sea el privilegio de laborar.

Este significativo movimiento mundial en pro de que la acción es la prueba de la convicción espiritual, es por supuesto, el antiguo evangelio del *Bhagavad-Gita* en un escenario moderno; el antiguo *Kurukshetra* se ha transformado, el campo de batalla es hoy el gabinete de los ministros, la tribuna de los conferencistas, la escuela, el barrio pobre, la fabrica y el hospital; pero ahora el Conductor del Carro es un Gobernante Interno que está dentro del corazón de hombres y mujeres, y cuya voz no es menos imperiosa o segura por ser El invisible.

Si el mundo ha cambiado es para mejorar. Quizás en los buenos tiempos antiguos habría más Lux externa, pero hoy la Luz Interna arde en mayor número de personas. El hecho de que esa Luz brille con tal fulgor en miles de seres, tanto Orientales como Occidentales, es una de las señales más alentadoras de que llegará un día en que no habrá Oriente ni Occidente, sino solamente un mundo.

C. J.

¿PUEDE DEMOSTRARSE CON UN MILAGRO LA EXISTENCIA DE DIOS?

POR JOSE M. OLIVARES

Por considerarla de importancia y de interés para nuestros lectores, transcribo a continuación una consulta que se ha hecho y la forma como ha sido contestada.

PREGUNTA: "Si Cristo-Jesús existe en espíritu y es todopoderoso como Dios, ¿cómo es que no concede poder a personas evolucionadas para demostrar con un milagro la existencia del Poder Divino y así convenecer a la Humanidad y regenerarla, evitando que el poder tenebroso logre su extinción?"

RESPUESTA : Son varios los puntos que deben tocarse previamente para que mi respuesta pueda ser debidamente fundamentada.

En primer lugar, yo hago distinción entre Jesús-Cristo y Dios, pues el primero fué un ser. Jesús, que alcanzó la iluminación Crística que es un estado de conciencia en que el ser se identifica con el Amor Universal. La palabra "Cristo" se traduce por "Ungido de la Gracia" y, por consiguiente todos alcanzaremos ese estado algún día como lo alcanzó Jesús.

Jesucristo, pues, si bien pudo expresar a Dios con más amplitud que cualquiera de nosotros, no es, sin embargo, para mí, el Supremo Dios, el Absoluto y Todopoderoso Dios, Causa y origen de todas las cosas y de todos los Universos.

El "Cristo en nosotros" de que nos hablan las enseñanzas cristianas, significa que en nosotros están en potencia todos los poderes de Dios, puesto que somos sus hijos, como también lo fué Jesús, si bien en éste la conciencia Crística alcanzó una culminación tan estupenda que le permitió la floración de poderes mágicos que nosotros hemos considerado "milagrosos" porque desconocemos fuerzas y leyes naturales de que son conscientes los que alcanzan tan excelsas alturas.

En segundo lugar no se puede admitir que Dios conceda esos Poderes, arbitrariamente, a nadie, por evolucionado que sea, por una simple manifestación de Su Voluntad o capricho, pues ello significaría siempre un privilegio que no puede adjudicar un Padre para quien todos sus hijos deben ser igualmente queridos.

Y así como no es cuestión que dependa de la Voluntad Divina que unos hombres sean más inteligentes que otros, sino que ello depende única, exclusiva y justicieramente, de los esfuerzos que cada uno haga para evolucionar, así la culminación de un Jesús, un Buda, etc., es el legítimo disfrute de una

posición espiritual individualmente conquistada tras los esfuerzos de muchas vidas.

Con estas premisas, fácilmente será comprendida mi respuesta en la parte que se relaciona con el primer término de la pregunta : Ni Jesús, el Cristo, ni el mismo Dios Supremo pueden, a mi pobre criterio, conceder Poderes a nadie, cualquiera que sea su grado de evolución. Estos poderes serán siempre el infalible florecimiento de todo ser que evoluciona y que por sí mismo alcance estados de conciencia superiores, en la misma forma como, infaliblemente, tiene que madurar la fruta o abrirse la flor cuando su hora ha llegado y se han llenado todas las condiciones que ese florecimiento requiera, en cuyo caso no se trata de privilegio alguno ni de caprichosa voluntad Divina, sino el cumplimiento de una Ley natural, de Su Ley, que es pareja para todos sin excepción. Esto es lo que conocemos nosotros como Ley de Causación o Ley del Karma. Si hay Justicia Divina, tiene que ser así, pues en la Naturaleza no caben los privilegios, ni efectos sin causas lógicas y naturales que lo produzcan.

Por otra parte, ningún fenómeno que se tenga por milagroso demuestra por sí mismo, a la gente, que existe un Poder Divino ; y ninguna demostración fenoménica, por maravillosa que sea, ha tenido la virtud de convencer a la Humanidad y regenerarla, como lo tiene bien demostrado el hecho de que la Humanidad no se ha regenerado porque Jesús hiciera todos los milagros que le adjudican. Muchos llamados Santos hicieron, según la tradición grandes milagros y ellos no convencieron a la Humanidad todavía de que existe Dios. Si cualquiera de nosotros, en esta época en que la gente se cree tan "viva", hiciéramos cualquier "milagro" que contradijera en apariencia a las leyes físicas, químicas o biológicas tenidas por muchos hombres llamados científicos como infalibles, sólo serviría para inventar

nuevas palabras raras y nuevas hipótesis retorcidas para tratar de explicarlo, pero nunca para deducir por él la existencia de la Divinidad, como lo supone el preguntante.

Es curiosísimo ver cómo hay quienes están esperando que se produzca algún "milagro" para entonces "creer" en la existencia de Dios y de Su justicia, y no se dan cuenta de que diariamente estamos viviendo en medio de verdaderos milagros que la vida nos está ofreciendo a cada paso, demostrándonos la existencia de una Inteligencia Creadora Suprema, no humana, que es la Causa invisible de todas las leyes que rigen la Naturaleza en virtud de las cuales se producen todos los maravillosos efectos que somos nosotros mismos y que nos rodean por doquier.

Convénzase el preguntante de que quien no es capaz de sentirse absorto ante una puesta de sol, cuando observa entre sus manos el ala de una mariposa o se detiene a pensar lo que se produce en cualquiera de los órganos de su cuerpo, no hallará en ningún otro "milagro" que se lo pudiera ofrecer aliciente alguno que lo lleve a pensar que hay algo más que las fuerzas ciegas de la naturaleza que combinándose "por casualidad" producen tales portentos de sabiduría.

Ningún milagro puede convencer al que de antemano no tiene internamente la convicción de que hay inteligencia en la Naturaleza, cuyos efectos son todos verdaderamente maravillosos, o si se quiere realmente "milagrosos", ya que, según los materialistas se producen solos y "porque sí" lo que, fuera de toda duda sería el—milagro de los milagros.

Y queda la última parte de la pregunta, que presupone que al simple reconocimiento del Poder Divino habría de cesar la acción de los poderes tenebrosos en el mundo.

Los poderes tenebrosos son generados por nosotros mismos y sólo se extinguirán cuando

el hombre cese de vitalizarlos con su ignorancia y con su inconsciente maldad.

Encárense los estudios y las meditaciones intelectuales por este rumbo y tomemos con nuestras propias manos las riendas de nuestro destino, mediante el conocimiento, la obediencia y el dominio de las leyes naturales, si queremos una Humanidad feliz, porque, seguramente a Dios no deben faltarle deseos de que así sea . . . pero, como es lógico y natural, El debe querer, como lo quiere cualquier padre humano sensato, que Sus hijos aprendan por sí mismos, y nó que sean simples títeres en Sus Divinas Manos.

EL PROBLEMA DE LA RE-CONSTRUCCIÓN

C. JINARAJADASA

Cuando en los momentos actuales enfocamos nuestro pensamiento en la "Reconstrucción", lo primero que surge como una necesidad es la abolición de la guerra. Otros creen que la reconstrucción de la educación es más fundamental que acabar con la guerra. También hay otros que con vehemencia claman contra la desigualdad de las riquezas, que obliga a una gran mayoría de la humanidad a vivir, no sólo en la pobreza, sino en condiciones toles que imposibilitan a sus hijos para poder salir del ambiente en que nacen. Muchos creen que el ideal supremo para la reconstrucción está en el Internacionalismo.

Pero al fin y al cabo, todos estos sueños dependen de la *estabilidad* del mundo. A no ser que la humanidad se sienta segura de que el mundo no caerá en el caos por las rivalidades que producen las guerras, ninguno de los planes sugeridos para la reconstrucción tendrá la más mínima oportunidad de ser experimentado. La necesidad suprema es la de que, de una manera u otra, se establezca el mundo.

Pero esta estabilidad depende en alto grado, si no exclusivamente, de la estabilidad del monetario. Por ejemplo, a no ser que la unidad monetaria se estabilice, habrá siempre, inevitablemente, cierta nerviosidad e inquietud en la vida económica del mundo. Pero a su vez, esta estabilidad en el cambio depende de otros factores, tales como la importación y exportación de los artículos de primera necesidad entre las naciones.

Durante varios años, antes de empezar la guerra, la vida económica del mundo se encontraba en un estado caótico. Había una superproducción de muchos de los artículos tales como la goma, el café, el té, azúcar y petróleo. Los grandes monopolios trataron de llevar a cabo la estabilización por medio de la restricción voluntaria, los cambios, etc. Pero esos grandes monopolios no se dieron cuenta que estaban jugando con los destinos de millones de trabajadores de sus industrias al atender al problema de la estabilización sólo con miras a mantener sus dividendos a un alto nivel.

Como los problemas del caos económico son tantos, y cada uno aparece como si fuese la clave del problema, se dificulta el desenmarañarlos.

Según están las cosas, en el conflicto de las diferentes soluciones ofrecidas perdemos la noción de lo esencial, o como se dice vulgarmente, "andamos por las ramas". Los departamentos que reconstruir son tantos y las soluciones tan numerosas, que nuestra visión se nubla. Es ésta una posición parecida a la descrita por Bergson con respecto a la situación actual de la ciencia. Bajo el ímpetu de un desarrollo puramente mental, la ciencia ve cada uno de los factores de la evolución como algo concreto y separado, y todos como unidades disociadas. A esta tendencia de la mente a separarse en unidades, se debe el que Bergson declarase que las teorías científicas no explican el verdadero significado de la evolución. Para una correcta

visualización de esa tendencia evolutiva ofrece él su brillante tesis sobre la Intuición. De manera similar, lo que necesitamos, para poder comprender el problema de la Reconstrucción es una facultad distinta de la mental que generalmente utilizamos.

En otras palabras, los primeros vislumbres de la verdad, en lo que concierne al verdadero método a adoptar para la Reconstrucción que se logrará cuando todos los problemas se enfoquen juntos, como una totalidad, aparecerán a la luz de una facultad distinta a la de la mente, o sea la que llamamos Intuición.

Hay pocas dudas de que gradualmente nuestros reformadores y líderes más adelantados desarrollarán esta Intuición, cesando así de actuar separadamente en sus diversas actividades, y uniéndose unos con otros hallarán la solución global. Por un proceso gradual y laborioso de experimentos y equivocaciones, la humanidad descubrirá finalmente la verdadera base de la Reconstrucción. Pero esto es un proceso muy lento. Lo que el mundo necesita de momento es una suprema Personalidad que sea la encarnación de esa Intuición. Cuando un sér de esa estatura dé su mensaje al mundo, el efecto será igual al de la salida del sol que ahuyenta la noche y deja ver con claridad al caminante, su situación y el colorido del paisaje. Es este Superhombre el que tendrá en sus manos la Reconstrucción con la cual soñamos. Después de todo, el problema es este: "¿Quién es él y cuándo aparecerá?"

Nos es grato acusar recibo de las siguientes Revistas:

- "Evolución" de Buenos Aires. Nov. y Dic. de 1942 y Enero de 1943.
- "Revista Teosófica Argentina" Sept. y Oct. del 42. y Enero y Febrero de 1943.
- "Alborea" Revista Eclética de Teosofía. de Argentina. Oct. Nov. y Dic. de 1942.
- "Comprensión" de la Región Cuyana, Argentina. Nov. y Dic. de 1942.
- "Espiritualidad" Mendoza, Argentina. Agosto, Octubre y Noviembre de 1942.
- "Juventud Teosófica" Santiago de Cuba, Cuba. Julio, Agosto y Octubre de 1942.

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER VII

THE MELODY OF MUTANTS

IN the second chapter the Mutant Runner Beans were experiencing a heavy thunder shower. Every vine survived without the least injury and the story of progress can be carried up to the end of October 1941, i.e., F/3 generation. For the purpose of clarification a few definitions are necessary. Throughout this essay the word "Mutant" applies to seed only, and when reference is made to "bud-variation," the term "Sport" is used, as previously mentioned. A Mutant in these studies is an individual seed, or a whole pod, or one valve of a pod, carrying seeds with dissimilar characteristics (chiefly of colouration of seed-skins) from that of either parent or of its immediate contemporaries. P/1 represents seeds of two distinct and well-known varieties of tall growing runner beans. At harvest the pods were carefully opened and the seeds separated into "Rights" and "Lefts" as shown in Illustration 2 (Chapter II). Botanical students do not as a rule open seed-pods with the dorsal suture uppermost. It is necessary to do so, however, for the purpose of accurate study, as each seed must be examined in situ. The pods are of course quite ripe and dry. The seeds are placed in envelopes, right and left, and the two small packets then placed in a large envelope and the essential details marked thereon. P/2 seeds are in due course sown two days before New Moon in deep boxes and labelled according to docket number. When the plants are one month old from showing time, they are set out in rows, about 15 to 18 inches apart. The arrangement for this planting is important. "S.P." left valve seed is linked with "C.S.E." right valve, the scars facing each other. The reason for this arrangement of planting is to follow the theory that each seed is either positive or negative, and is correspondingly affected by terrene "magnetisms" of an alternating character. The vines receive no attention other than to train them from overlapping one another. A label is tied on to the support at four feet from the ground, so that notes can be made as the vine grows. At the foot of each vine is a small stake bearing the registry reference. Whenever a special feature develops at a node or pod, a small white label is looped with a note. For example—"Pod rough"; "Smooth"; "Coarse"; "Scarlet suture"; and so on. When the pods are harvested, every one is known and the docketing process goes on as shown in Illustration 10. No chance is taken. Many hours are then employed in classification and so on. Those seeds which are selected mutants,

or variants of character, are sown the following season, but not interlinked. They are kept in sections as shown in Illustration 3, which is a very poor picture of colouration, etc. The discarded seeds are distributed, among "Diggers for Victory," and three first-class awards have so far resulted to these war plot exhibitors when dishes of green pods have been matched against other entries. And so arriving at the results of F/3 remove, the groundwork has been laid.

Before proceeding, the term "Rogue" needs clarification. It does not refer to an elephant, but to the appearance of strangers in a pure-line strain. From the writer's angle, a "Rogue" may be a very desirable and likeable individual. He is sometimes a Bohemian, a cross-bred or mongrel, or an alien from another strain. Personally, there is a feeling that true "Rogues" are near to the heart of Nature and that they serve one of her selective methods of breaking up smug aristocratic groups. A skiagraph (No. 11) shows a rogue which appeared in a row of selected "Autocrat" utility peas. Does he not carry conviction of having that virility and character which the other poor weeds lack? From whence? Possibly a mutant, a cross-bred, I care not what. Were I a breeder it would be from a collection of selected rogues that I would breed new strains. Three times of inbreeding and twice out. My experience is that fertility amongst these rogues is high, they have no disease, are virile and strong in the haulm. Thus does Nature "select" and re-select.

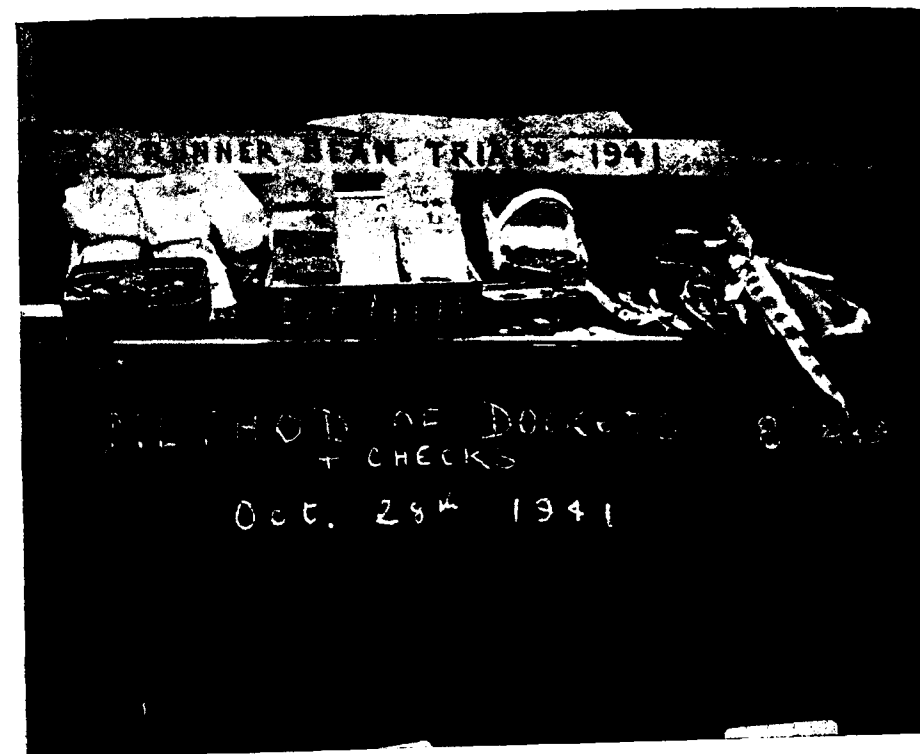
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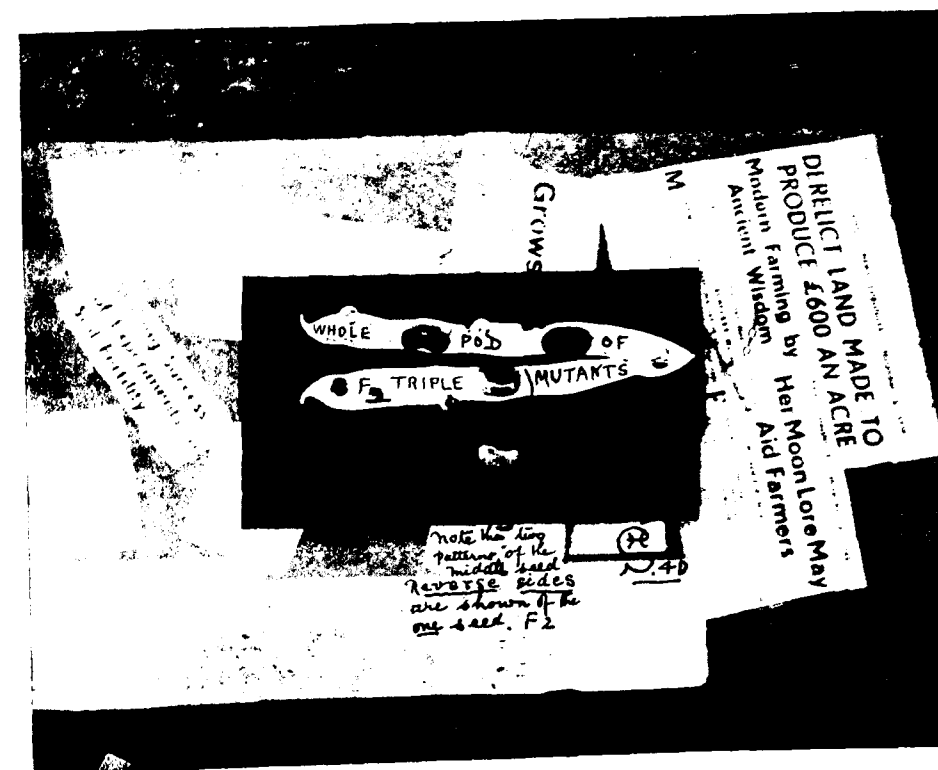
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This digression must cease and a turning made to the strict line of study. It was necessary to prepare a Biological Key into which the mutants would fit. What better plan than by adopting musical staff notation? By that method it was plain that the incidence of mutation in pods could be recorded. No claim is attempted that there is a musical scale correspondence between chords of sounds and mutations, in terms of physical vibrations. It may be so, but rather would it first be located, methinks, in subtler vibrations of the inner world ere the association were traceable in phenomena. Plato may have meant such a correspondence when stating that "Happy is he who comprehends the spiritual numerals and perceives their mighty influence." H. P. Blavatsky then goes on to state: "Future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the *growth* of vegetation." The term "growth," as hinted elsewhere, is probably a blind and is meant to include the whole genetic cycle, the most important stage being the epoch of conjugation. That observation leads to a pregnant line of thought which may be followed up in such passages in *The Secret Doctrine* as quoted below:

.... The creative force, at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration, which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the "Great Tone" or KUNG.



10



16

It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken it culminates in a single definite tone of an appreciable pitch which, as said, is the F, or Fa, of the diatonic scale. . . .

Ida and Pingala are simply the sharps and flats of that Fa of human nature, the keynote and the middle key in the scale of the septenary harmony of the Principles. . . . (V, 480).

The "Chords" of seeds associated with isolated mutants are arranged in the identical positions as found in either left or right valves of a pod. Turning to Illustration 2 it will be seen that a pod has been opened and its contents exhibited ready for examination. That is the manner in which each and every pod is notated. A docket is made out on which a large V is printed. Each matured seed is then marked on the left and right sides of the V to correspond with the pod. It is then possible to tell how many seeds fall on any "Sound," but so far the plan has been analysed to show the "Chords" of the mutant pods only; that is to say, to show the incidence of isolated mutants but not a whole pod of mutants. The Notation Key will be appreciated, as F.A.C.E. must fall either in the left or the right of every pod and are thus seen in the charts. Wherever an "accidental" is shown, it corresponds with a mutant seed which has fallen out of a natural

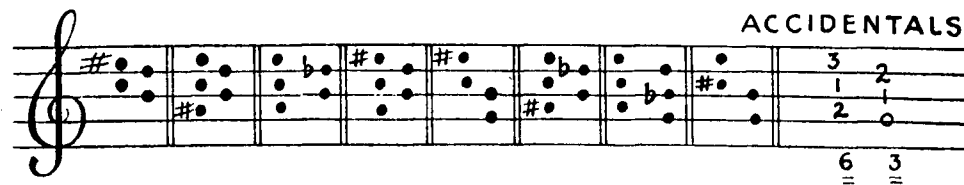
scale of equal intervals. A mutant falling on either F.A.C. or E. will be a "sharp" if found in a left valve, and a "flat" when attached to a right valve. The opposite valve then corresponds to G. B. and D. As the intervals of the biological scale are assumed to be of equal intervals, it would make no difference whether the sound was either an accidental sharp or flat. But there must be uniformity. As the author possesses very limited musical faculty, the working out of a possible plan of correspondences in musical key and staff notation must be the work of those qualified. Where no seed is represented, no "sound" or note appears in the "Chord." The "sharps" and "flats" may correspond with major and minor keys, corresponding with terrene alternations. This theory may be correctly founded, as similar "accidentals" apply to nodes of vines, to pairs of twin pods, and to whole vines ex the same section of parental seed. It is all very mysterious, but there are definite threads of an alternating pattern-sequence which should be followed up. (See Illustrations 12, 13 and the diagram of Biological Chords of F/3.)

Section No. 1 of the Notation Key shows the contents of an eight-seeded pod. F.A.C.E. intervals are supplied by the left valve in this instance while E.G.B.D. are furnished by the right valve. Section 2 is the reverse of No. 1. It has an opposite seed arrangement. In cases of twin-pods, a reciprocal or complementary arrangement is generally the case, but there are exceptions. Sections 3 and 4 are instances of seven-seeded left and right pods. If eight

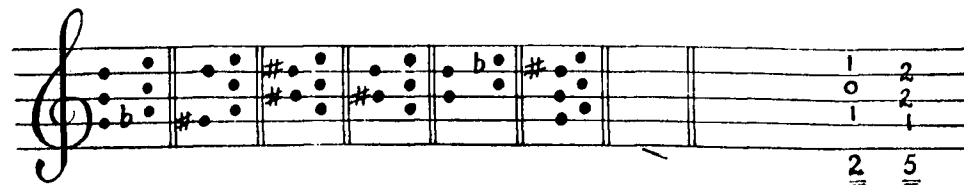
BIOLOGICAL "CHORDS" OF F/3 RUNNER BEAN MUTANTS

ASSUMING A SCALE OF EQUAL INTERVALS

F.A.C.E. IN LEFT VALVES



F.A.C.E. IN RIGHT VALVES



$$F.A.C.E = 6 + 2 = \underline{8} \quad G.B.D. = 3 + 5 = \underline{8}$$

MAXIMUM SEEDS IN ONE POD = 8

"SCALE" PLAN

C.D.E.
1.4.4.

$$\left\{ \begin{array}{c} \text{F.} \\ \text{O} \end{array} \right\}$$

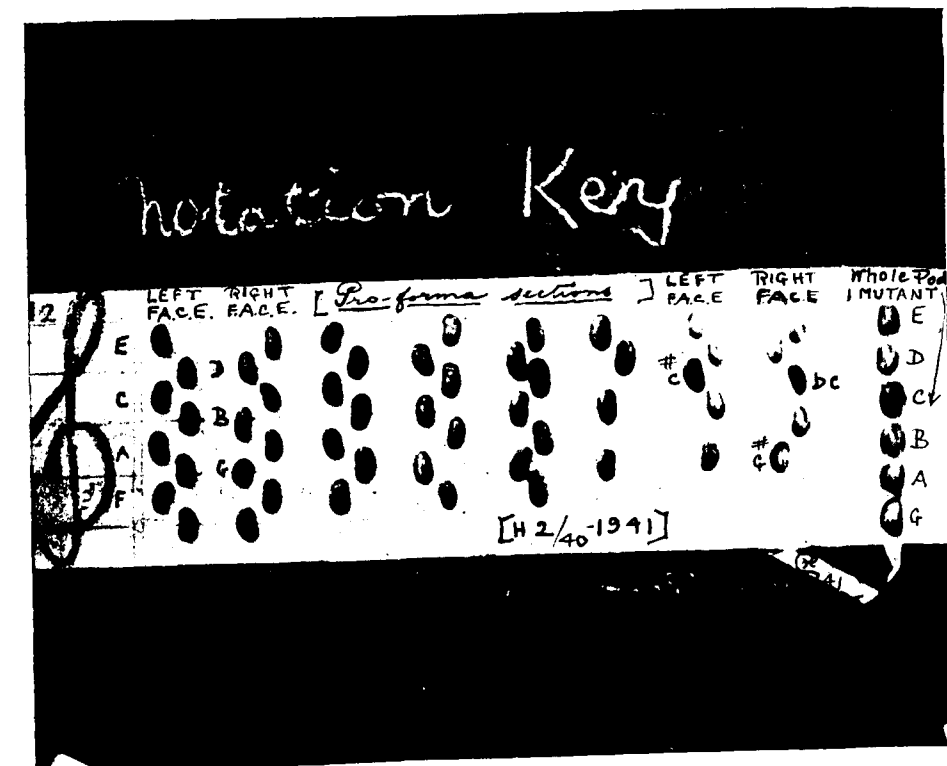
G.A.B.
1.3.3.



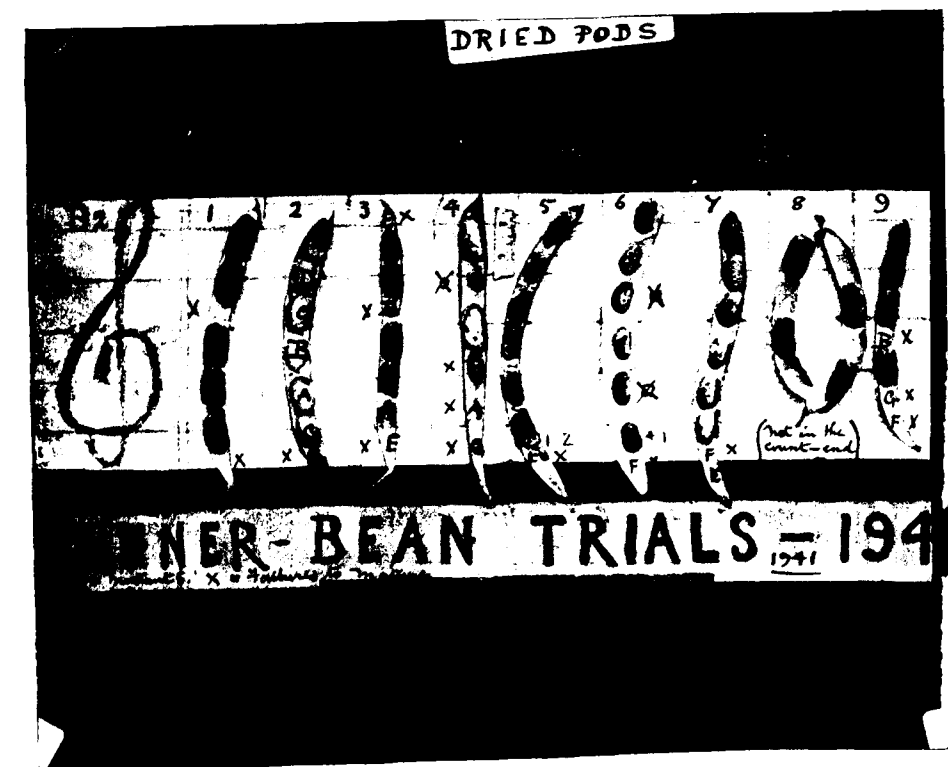
"KEY KEEPER
OF NATURE"

" EMBLEM OF
= STABILITY "

**"F" RESOLVES ALL DISCORDS AND
MUTATIONS**



12



13

One such deviation is that the growing shoot of the axis becomes transformed into a simple lengthened racemose inflorescence. Its fellow will continue the growing shoot of the axis until cut down by frost throwing out laterals at every node. A photograph showing this divergence is printed (No. 14). Mutants have occurred at nine inches from ground level and at every node up to eight or nine feet.

An artist kindly undertook to make paintings of the F/3 mutants as no other process would give an adequate record. He has faithfully copied his models so far as it is possible to adequately portray Life. However, it has not been possible to reproduce here illustrations of F/2 and F/3 mutants.

THREE GENERATIONS COMPARED

Brief observations follow, giving a comparison of the three filial generations: The paragraph numbers correspond to those given in Illustration No. 3 (in Chapter II) which is of F/1 mutants.

(1) F/1 mutants alternated in opposite valves (Illus. 2). Variants of both parental seed-skins among them. F/2 produced examples with bizarre seed-skins, some grotesque in design. Heavy black zig-zags appeared. Others were marked with old-fashioned lightning flashes. One seed-skin, on one side only, had a large ? mark. Other seed-skins were wonderfully mottled and one specimen carried a large black blotch on its reverse. F/3 has thrown more subdued marking with no special feature.

2. F/1 gave a few beautifully mottled and veined markings. One seed was "PW" pattern one side only, with a dark blotch on its reverse with a clear pink picotee back.

All striking variants were in three sister pods. F/2 produced a host of variants. One pod gave two left valve mutants, one of which was most peculiar, while three seeds in right valve were normal "PW" patterns. F/3 gave eight-seeded pods, smallish; and a host of types and patterns, the outstanding feature being some reticulated skins on heather-purple ground after "C.S.E." figuring. Complete alternations from one parent to the other. And they were very prolific. Four pods from four nodes gave quite distinct variants. Four distinct variants on one raceme. Another vine gave three distinct patterns at three nodes. Hardly two pods with similar seed-skins. A biological mixture with vines literally covered with clusters of succulent pods.

3. This was a rehabilitated mono-valve inbred (see Illus. 1). Before discarding this weak lot of inbreds, a few seeds were rehabilitated to another plantation with mixed companions. The result in this case, as also in No. 12, showed that they carried disease. They gave me two pods of mutants after rehabilitation, but the whole lot was burnt as the seeds were mere shells.

4. One node on one vine threw three distinct seed-skin patterns. Other vines gave scattered variants but nothing outstanding.

5. This section possesses outstanding characteristics. Seed-skins with scarlet streak or flecks. Mottlings on one side of seed and flecked black on the reverse. Twin-pods gave different skin markings, etc. The scarlet colouration is not yet fixed as, with one exception, it proved fugitive to sunlight. Perhaps it will reappear next season.

6. Only variants of parental patterns. Nothing outstanding.

7. Additional leaflets. In place of trifoliate foliage two vines gave three, four and an attempt at complete duplication of leaflets. Examples are shown in Illustration 15 in the frame at the back of section 2 of



14



11

seeds are assumed to embrace a full biological octave, there would be an upper and a lower "E." It is worthy of note that after the examination of hundreds of pods of seeds of F/3 harvest, when "F" was represented *not one instance of a mutant has been found*. This is important in view of what follows. Section 5 represents a full 7-seeded pod while section 6 shows another pod with several blanks, or failures to conjugate. Section 7 is a left "Face" with a mutant at "C" which is therefore a "sharp," while section 8 is a right "Face" with a mutant at "C" which requires an accidental flat; and, as "G" is also a mutant, it is a "sharp." The last section is a whole seed-pod with a "C" as mutant and it is left without its accidental sign for the student to mark for himself in the light of what has been said. Note that "E" represents the seed at the style end of the pod. If there is a blank in the pod at that place, the first seed is "D," and it will be found in the opposite valve to where "E" should have been.

Colour is the "Father of Sound," and Nature produces as many sounds as there are colours, and in her biological scale she plants as many forms in the right valve as in the left when counted over a large survey. The sequence of A.C.E. is in balance with G.B.D. In the case of F/3 Mutants in isolated positions, there were 35 "Lefts" against 34 "Rights." Again, isolated mutants of A.C.E. sequence count 8, compared with G.B.D. mutants which also count 8. Eight is the largest potential complement so far found in any pod of beans. If Nature gives

more seeds in numbers in a pod, she generally reduces the weight of the product. Such coincidences have required no manipulation to bring them about; they have just happened. Every mutant yet sown has proved itself to be fully viable and robust. The germination of all of these hybrids is without exception 100 per cent. Each seed is therefore a complete "Sound" in itself; at its stage of evolution it is an individual among its compeers. For the sake of those who have a leaning towards mysticism, it may be pointed out that A.C.E. in left valves gave six "Accidentals"; and G.B.D. gave $3=9$. A.C.E. in right valves gave 2 and 5 accidentals $=7$. Thus $9; 7=16$ and $1; 6=7$. The seven points of the Interlaced Triangle with "F" (corresponding to number 4, and also to colour green), in the centre, is the "Emblem of Stability," of the Cross and of the Tau. It represents the Key of Nature and is the Resolver of all "Accidentals" and "Discords." This leads back to the previous statement that when "F" is represented in a pod of seeds, *there is never a mutant* in that pod. The middle "F" of the musical scale is now linked up with "F" of the biological gamut and with the "Plan" previously symbolized.

Up to this point only isolated mutants have been dealt with. There are in addition to those isolated units, "Chords" found in one valve only, or in a whole pod, or of all pods at one node or on one side of the node or of the complete vine from collar to growing shoot. Where a whole vine is mutant to its fellows, it may have a different character.

the pod harvest. I have not seen one such variation of leaflets in the two parental strains over twenty-five years. Striking variations in seed-skins. Vine "c" gave several seed-coats which were a complete reversion of original parent "PW"

8. A mixed bag. Vines threw marbled patterns; deep rose grounds with black stripes; mauve grounds with flecks; heather-purple grounds with black blotch and veinings with seed-coats finely reticulated. These reticulations of seed-skins occurred over the whole vine, and this characteristic, I think, is fixed. They are fertile and prolific and, at times, the seeds are very heavy.

9. In this section the F/2 seeds were large, weighty and mostly distinct variants of "PW" seed-skins. The F/3 remove, however, brought about a change-over to "C.S.E." patterns. This is further evidence of alternation of parental characters. Many of the seeds in both removes had snub ends.

10. A unique section. In F/3 a beautiful mutant has been presented. In the left valve of one pod favouring "PW" type, there lay a seed similar to its contemporaries, but *on the reverse* side it carried a definite cream-lemon semi-circular band. Nothing like it has been seen by me in either parental strains over twenty-five years. In the opposite, or right valve, there was its "alternate" with a broken black band (see illustrations). That is further evidence of alternation or complementary colouration. All of the seeds are large, heavy, oily, and note well that the black flecks on the mutant run into and are superimposed upon the lemon band. The pod was not damaged in any way, nor was there any environal factor which was different to any other of the vines of this section. Two other pods contained smallish mottled seeds of delightful bluish-grey on soft pink. There were also alternations of patterns in pods and nodes, which threw first one type of seed-coat and then another type. A re-

markable vine was M10c/40-41 of "PW." Cheerful thanks are duly accorded.

11. This section rendered a host of variants and striking specimens of form. On one raceme were thrown six distinct patterns and colourations, of differing shapes and sizes. A few pods carried very small but perfect seeds in large succulent pods.

12. Inbred—discarded.

The details set out above should not be read as one would scan a seed list or auctioneer's inventory. The observations are the outcome of many years of quiet research, tabulations and contacts with experienced horticulturists and showgrounds. From the experiments one is aware of many difficulties in comparing and analysing results, and one must rely solely on one's own self for *all* of the work. To leave it to another is folly, for one is never sure some error has not crept in. As it is, very many pertinent questions arise, *e.g.*, from whence the new colour characteristics of lemon-cream and scarlet? Why the differences in ratios from generation to generation? Why sequential changes or alternations, as witnessed in isolated seeds, in one valve, in one pod, in clusters of pods, in nodal differences, as well as in whole vines? As an illustration of that problem turn to Illustration 16 which depicts a whole pod containing only three seeds, each one a mutant, each different from its sister seeds. Two seeds are quite different from the isolated mutant, and that mutant is as to one half "PW" parent seed-skin and the reverse side has the scar zone mottled and the outer band pink. It is a distinct mutant among mutants. Why? The reply that it is

occasioned by a "shuffling of factors" does not imply *Law* but *Chance*. If one is a fortuitist, then all scientific formulæ and ratios are worthless. Either we live in a world of chance, of fortuitous reactions, or else the whole Cosmos is a Harmony of the Spheres from microbe to macrocosm. Occultism teaches that "everything is double in Nature; magnetism is positive and negative, active and passive, male and female."¹

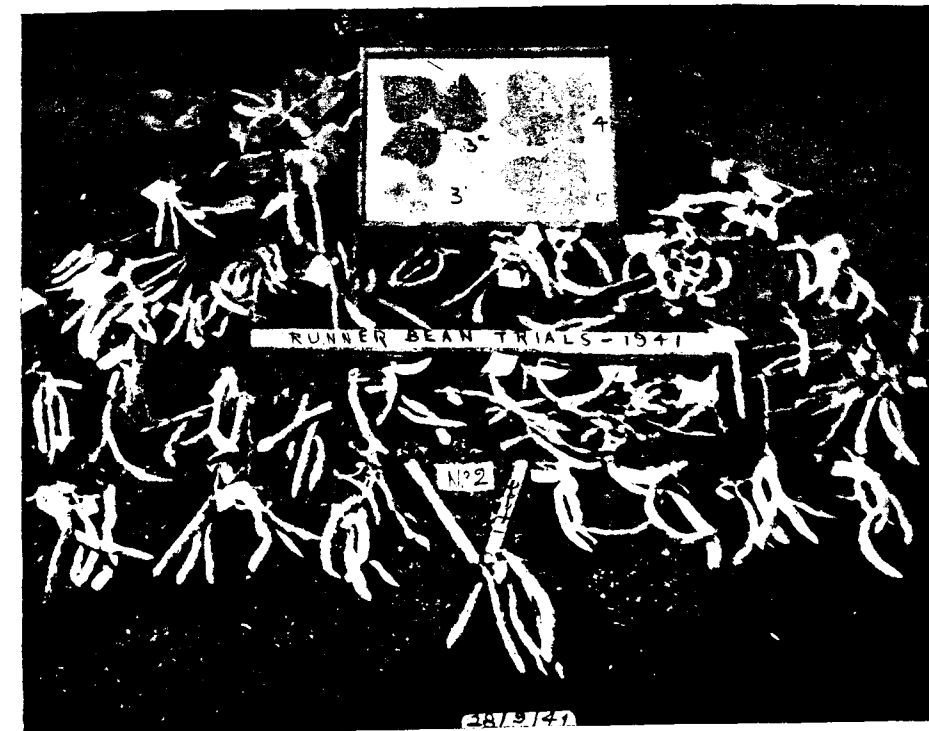
All manifestation is founded on that Law. On that Law research must work, bearing in mind that there is ONE LIFE but multitudinous phenomena of forms. The submission is, therefore, that positive and negative "magnetisms" influence vegetation. These may be Lunar-Terrene forces allied with Solar Prāna or any other combinations of Fohatic Threads, as already suggested. However, Man and *he alone* can "till the ground" and only by his own sweat can he live. Why then not seek to co-operate with Nature's "Forces" in an intelligent manner?

It is necessary to supply a few further figures and comparisons for those who hunger and thirst for concrete facts. Moreover, as will be revealed in a later chapter, it is necessary to supply such data to support the final submission. Hence it is now stated that—

The yield of potential viable seed from the F/3 harvest compared with P/1 has given an increase in units of, say, 12 per cent. That is not to say the parent stocks were weak, nothing of the kind. Both of the parental strains are strong and under normal climatic conditions give handsome crops. That was

¹ *Isis Unveiled*, Vol. I.

the reason for selecting them for experimentation. There is, however, increased fertility in F/3 all along the vines. That is to say, less flowers failed to "set." It has generally been found that a somewhat moist atmosphere is necessary to ensure maximum fertility with many plants, including runner beans. One imperial pint of well-mixed hybrid seeds, all of mediocre standard, gave a dry weight of 12.5 ounces. Sorting this pint of seeds, as near as it is possible to do with so many variants, it is found that in one parental group there are 125 seeds, weighing just 8 ounces, and in the other parental group there are 85 seeds only, weighing 4.5 ounces exactly. There are therefore 210 seeds in all giving 16 seeds to the ounce in one case, and 19 seeds to the ounce in the other. The original parental colour-skin ratio in F/3 is 3 to 2. The average length of green pods in the three best growing months showed an increase at maturity of, say, one inch. As we had a good growing season for some weeks, however, climatic conditions being favourable may account for part of that increase. No aid of artificial soil fertilizers or thinning out has been practised. All vines share and share alike with whatever is going of sunlight, wind or rain. The parental *potential* yield was seven seeds per pod. The average actual yield was nearer to 4.5 seeds on a basis of 100 per cent germination. The potential has risen to eight seeds per pod, (but seldom reached), on 100 per cent germination basis. The actual yield of good sound viable seeds in F/3 is roughly one more seed per pod harvested. That increase is reflected in



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17

the amount of seed beans for distribution among war-time gardeners. Photographs show a section of these pods ready for examination and classification. They are a sample of the whole F/3 harvest. Enough of cold comparisons of figures. They do not tell of such qualities as constitution, character and flavour. Nor do figures reveal biological principles, nor Nature's demands or laws. This chapter therefore closes on the concrete fact that cross-breeding of selective strains and individuals although not in itself remunerative to the producing farmer and horticulturist who must live by their labour, is essential for the welfare of the whole State. Further, such work requires skill, patience and understanding of Nature's Plan for the Plant, with which the preceding chapters have humbly dealt.

Much more could be said; sufficient unto the day.

[The next instalments were to be the final chapters on "Harvests of Grain or of Husks?" and "Tattvas, Tendrils and Torsions," but these have been lost in transit. The author is now back in the City, in business harness, and so will not be able to replace the lost MSS., or do further researching, till the end of the war.

He writes that controversy is not invited, as only similar experiments by those with leisure could substantiate or contradict the submissions made. Letters, however, of a helpful nature or practical contributions from those who have personally carried out experiments, in any part of the world, will be welcome. Such correspondence should be sent to the Author, care of the Manager of the Theosophical Publishing House, 68 Great Russell Street, London, W. C. 1, England.]

SCIENCE NOTES

By K. J. KABRAJI

HAS the link between the lowest biologic forms and forms belonging to the mineral kingdom been discovered? Apparently, and very possibly, it has been. And in this way.

When X-rays are passed through various pure or even fairly pure substances, they are reflected in particular directions characteristic of each such substance. These directions, moreover, give the spacings in the substance of the sets of parallel planes having greatest atomic densities, *i.e.*, of the planes in which most of the centres (protons) of the atoms lie. And the intensities of reflection show in which of these planes the largest numbers or the heaviest of the atoms lie. Thus, in a few years the positions of

the atoms in numberless of the simpler compounds became known.

Gradually this method of structure-determination was applied to pure or crystallized preparations consisting of complex molecules, like the cellulose in the cotton fibre and the constituents of leather; and even certain colloidal solutions have been found to give the orderly reflections that reveal, at least in part, the positions of the atoms in the molecules, generally of great complexity, and the positions the latter take up relative to one another, so long as the solution is not mechanically agitated.

Hitherto, however, only what is considered lifeless matter has been thought capable of such structure-analysis. But now certain

plant-viruses extracted, isolated from all other accompanying substances and held, as solutions of various strengths, before these X-rays, have also given reflections and shewn orderly arrangement. In no known ways do they seem to differ from other solutions of complex substances and show that remarkable uniformity of particle-size, spacing and regularity of atomic arrangement within the particles that have always been thought to be essential qualities only of forms not possessing a life of their own, *i.e.*, not capable of growth by nutrition, of self-directed movement and of propagation of the species.

But a virus has a little of all these three qualities, and yet it shows the uniform and regular internal structure and patterned and regular spacings between its particles. It is certainly a thing that grows at the expense of its host (or, in a suitable medium, drawing its nourishment from that), and that multiplies itself—though whether by fissure, budding or crystalline accretion followed by break-offs, it is not known. No non-biological forms would live, grow and multiply in these ways, or injure and stunt or destroy the plant-cells in which they find themselves, as these viruses do. Yet, on the other hand, there is nothing to distinguish them from non-organized matter!

This effect of X-rays on them has thus revealed them as possibly the link, so far undiscovered, between non-organic matter (*i.e.*, of the mineral kingdom) and the lowest biological or organic forms. And so the life that we have, of late years, recognized as being in the vegetable kingdom we must now concede to the mineral kingdom as well. And, just as the life in the vegetable and animal kingdoms is shown to be the same and only varying in degree of consciousness—or awareness—and sentience, because there are numerous organisms which can be classed equally legitimately as belonging to the animal or the vegetable kingdom, so the life that dons mineral forms and has its dim experiences and makes its slow progress through them is also indistinguishable from that in the vegetable kingdom, and is in fact the same life that is in the animals and in man—one Life only, and pervading *all* Creation.

The latest work which has suggested the above has been done by Drs. Bernal and Fankuchen and described by Dr. Bawden of the Rothamsted Agricultural Experimental Station, England, in *Nature* of 21 March 1942.

—*The Indian Theosophist*

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STATES OF CONSCIOUSNESS

BY M. R. ST. JOHN

THE Consciousness of the average human is centred mainly, if not entirely, in the physical and material, and it seems that members of this Society might occasionally ask themselves: "What proportion of my consciousness is not centred in these lower levels?" At the same time allowance must be made for the exigencies arising by having to use a physical or animal body in order to function in this material world at all.

I assume that the majority of students, who consider themselves to be approaching "the Path of Attainment," become more and more aware of their real or higher selves, and therefore recognize more fully the limitations imposed by the physical instrument.

There is another factor to which attention should be given, namely, that mankind in general is more prone to depend on what has gone before, which is naturally understandable because we are unaware of what the future may have in store for us.

In fact, our consciousness is, to all intents and purposes, working from what is past (experience) and present but not nearly as much in the probable future; this is what is termed the Lower Consciousness, but our Higher Egoic Consciousness (Ātmā, Buddhi, Manas) embraces the future as well.

In *Man: Whence, How and Whither* (Chapter I, Preliminaries) we find the following:

When the Human Kingdom is traversed, and man stands on the threshold of his super-human life, a liberated Spirit, seven paths open before him for his choosing.

1. He may enter Nirvāna.
2. The Spiritual Period.
3. Part of the Spiritual Forces. (This might be bracketed with No. 2 precept.)
4. Remains a member of the Occult Hierarchy (as the Masters are).
5. He may pass on to the next Chain (assisting in its preparation).
6. Enter the Deva Evolution (this is likely if the Ego transferred from it previously for physical experience).
7. Service of the Logos in the whole system (this is supposed to be the hardest of all).

Many Theosophists might affirm that this choice does not concern us now but only when we have finished our physical evolution, although the authors of *Man: Whence, How and Whither* do not state this to be so.

Presuming that not a few of us are more or less capable of choosing now (wishful thinking) which of these seven Paths we are likely to take, since, individually, we are the best judges of our inherent tendencies and capacities suitable for one or other of these super-human roads that will be open for us to choose when the time has come for us to do so; if this is the case, we might from now onwards prepare our individual selves for that special field, although some great reason might arise

later for us to make a change which, from the point of view of the Egoic consciousness, is unlikely.

I have not culled satisfactorily from that important work what special functions some of these Paths comprise, but the authors have done what they can in that respect, and Theosophical students may have formed fairly correct notions of what these entail.

Surely we are becoming more and more apt to retain consciousness in the Higher Triad while keeping it actively and correctly achieving all that is necessary for physical manifestation and work.

Another important factor which one is inclined to overlook, is the Physical Elemental, which is of such importance in our incarnations, for it might well be termed the Guardian of the body we are manifesting in.

Certain habits and actions acquired and which have become habitual we have no occasion to think about, for these have become automatic, as our Guardian sees to that: it is only when we undertake some new function that it is necessary to consider which is the best way to perform it.

All of us must be aware that certain doings which have become habitual, if not automatic, such as playing a musical instrument, running, jumping, rowing, cycling, swimming and other acquired abilities, do not require thought.

The Physical Elemental does not survive the complete destruction of the body, and this is why, in ancient Egypt, it was often embalmed in order that the departed owner could function on the Etheric level, for the process of embalming keeps the physical from decay which, under ordinary circumstances, takes place in a comparatively short time.

When the body gets old, after passing the three score years and ten, one becomes aware that its automatism cannot always be depended on.

This is because the Elemental ages with it, and dies with it if it is cremated or buried in the ordinary way; but if the corpse should happen to be buried in a lead coffin or in any other manner which would delay the decomposition, the Elemental is likely to survive until such takes place.

In old age it is noticeable that mind has to be utilized much more frequently in connection with motion of any kind.

The partial sacrifice is the debt that is paid, the perfect sacrifice is the gift of the whole.

A. B.

CORRESPONDENCE

THE THEOSOPHICAL SOCIETY'S RIGHTS AND DUTIES : DYNAMIC AND EXPANDING

DEAR Dr. Arundale: In THE THEOSOPHIST of November 1916 Dr. Besant wrote the following:

"Is The Theosophical Society to remain neutral in the great struggles which mark the close of one age and the beginning of another? Is it to stand aside in selfish isolation, claiming to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and of Wisdom are leading the Armies of the Light against the Powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to complete the victory won in the higher worlds? The Theosophical Society . . . has been studying . . . the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their own evolution, wrapping their knowledge in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?"

This stern injunction has not been heeded, and we believe that our failure to preach our principles *in those places where they were most needed* may be at least partly responsible for the present world war. Many members have forgotten, or have never known, that the Objects of our Society are not only the familiar three, but the doing of all such things as are incidental or conducive to the attainment of these Objects, or any one of

them (cf. the International Rules of The Theosophical Society).

May we then attempt to invest our knowledge "in the solution of those problems on the right answer to which depends the coming civilization"?

The world is passing from an age of Individualism to an age of Co-operation. Hitherto The Society has concentrated on the individual, on changing human nature. But it is only a half-truth to say that by changing the individual we shall change the nature of the communities—the family, national and commonwealth, in which the individual "lives and moves and has his being." The individual does not live in a vacuum. He and his environment form an indissoluble whole. Both must be changed together. "True evolution teaches us that by altering the surroundings of an organism we can alter and improve the organism; and in the strictest sense this is true with regard to man" (H. P. Blavatsky). We suggest that here lies the key to the future work of The Society if it is to discharge the obligation laid upon it by its Founders, who have said that "humanity in the mass has a paramount claim upon us."

We, therefore, think that at this period when our policy is being reconsidered it is more than ever the right and the duty of The Society to declare its judgment upon social facts and social movements, and to lay down principles which should govern the ordering of the individual living in society, whether that society be the family, or the larger community of the nation and the world. Not only has the Society the right

and the duty to lay down principles for the conduct of the individual life (upon which it has hitherto concentrated) but also to lay down principles for the conduct of, and to exert its influence upon, society itself. The Society needs to consider also whether some change should not be made in its constitution whereby organization should be from the Centre outwards, rather than by autonomous Lodges and Sections living side by side without harmony. This has several times ended in anarchy (as in the Fascist countries) and often in isolationism, in countries where freedom is not understood, both completely contrary to the spirit of The Society.

If we take up a militant policy, we shall have to drop forever the word "neutrality"—a word which is gradually changing its meaning from "impartiality" to "indifference to evil." The alternative of "universality" is just as paralyzing to action.

If this policy of action is seriously put into effect throughout The Society, it may result in the resignation of any inactive members there may be, but a call to action would recruit a number of new and active members to replace them.

We apologize for the somewhat bare and blunt presentation of the above ideas, but feel that you would prefer a brief statement to a more wordy and polite dissertation. We believe that our opinions are shared by quite a number of members in various parts—certainly a fair-sized minority—and would therefore respectfully suggest that they be put before the General Council for consideration.

G. EEDLE

LEONARD C. SOPER

England,
22 October 1942

FIRST-HAND THEOSOPHY

Revered Sir: At the last Convention you laid great emphasis on the point that every

member must acquire a first-hand knowledge of at least some branch of Theosophy in 1943. Now, there are varied opinions about a first-hand knowledge of Theosophy. May I therefore request you to kindly indicate what you exactly mean by it? Will you also kindly throw some light on how every member can acquire such first-hand knowledge?

Does it mean an intuitional affirmation of a thing, or something more than that? Intuitional affirmation is, no doubt, most convincing to the person who has it; but it is doubtful how far it may be said to be a thing of first-hand knowledge.

A first-hand knowledge of most of the Theosophical Truths is likely to involve clairvoyance, or a development of psychic faculties. But, then, we are told in *At the Feet of the Master* to "have no desire for psychic powers." How can we then have a first-hand knowledge of these Truths?

As regards the development of clairvoyance, Bishop C. W. Leadbeater says in *Talks on the Path of Occultism*, Vol. I, p. 290: "A tenth part of the trouble and study and research that is put into these experiments (on vivisection) would produce an army of reliable clairvoyants; indeed, the attention that is given by the average student to his long training would generally be quite enough to develop his clairvoyance." What is your opinion about it? If it be so easy to have an army of reliable clairvoyants, why should not an organized effort be made to bring them into being as quickly as possible for the better and more efficient service of humanity and the world?

As the points raised above are, more or less, of general interest, would you kindly publish your observations on them in *THE THEOSOPHIST* or *The Theosophical Worker* or *The Indian Theosophist*, for general information?

JAGAT NARAYAN

Dr. Arundale's Reply

Dear Sir: Your letter dated the 4th instant. I did not say that every member *must* acquire a first-hand knowledge of at least some branch of Theosophy in 1943, but that he would do well to acquire such first-hand knowledge.

Certainly an intuitional affirmation is a mode of first-hand knowledge. If I know something intuitively, even though I may know it for myself alone and may, as my intuition grows deeper, have to un-know it in course of time, still it is far more first-hand knowledge than any emotional or mental affirmation.

Deeper than such relatively first-hand knowledge would be knowledge gained through experience in the laboratory of consciousness. Having gained some experience in determining the nature of various types of consciousness available to us, we should be able to use one or another of the various consciousnesses wherewith to contact at least the frontiers of the Truth which we are investigating and therefore in a measure experiencing. But we must be clear as to the nature of the consciousness we are using, both as regards its possibilities and opportunities and also as regards its limitations. Most of us have not made much study of the ingredients of the various consciousnesses which are at our disposal at our level of evolution.

We talk quite vaguely of emotional consciousness and mental consciousness and no less vaguely of intuitional consciousness. We cannot use any of these for first-hand knowledge unless we try to know much more about them than we actually know at present. And the way to such knowledge seems to me to be by immersing ourselves in one consciousness after another, and in the immersion to strive to perceive—I think this word is rightly chosen—what

the consciousness is like. It ought not to be difficult for any of us to arouse an emotional consciousness or a mental consciousness and then to try to dissect them or make contact with them, so that we know what they really are so far as our powers permit us to know them. Then, armed with the powers of a particular consciousness we can investigate at least some aspects of that consciousness in a particular form or forms.

We could take one or another of the great Truths of Theosophy and try to realize them in terms of a consciousness. I wonder whether you can see how this could be done in the case of the Truths of Karma or of Reincarnation, or of the various states of consciousness themselves. Of course, we can use the intuitional consciousness in terms of all lower forms of consciousness. It is the direct method, sometimes more easy to employ than the more indirect methods which I have just been trying to describe.

There is also, of course, clairvoyance. But there is not so much distinction between the development of psychic powers and the use of the consciousnesses I have described. It is obviously true that we should have no desire for these powers, but we surely may have a scientific use for them, and develop them along scientific lines, though not without the aid of some more experienced individual. At the present time we have no leisure to try to help to produce, as Bishop Leadbeater writes, an army of reliable clairvoyants, and in any case, have we the necessary teachers? For myself, I am just an embryonic student in all these things and I am certainly not competent to teach. In my opinion only Bishop Leadbeater and Dr. Besant could teach. There are no others that I know of. We must, therefore, serve humanity as best we can with the powers we already possess.

But there is no reason why we should not work, perhaps, to some extent along the

lines I have been suggesting above. I am afraid I am not very clear, largely because this kind of work is a matter of individually specialized effort, and no one can prescribe for somebody else how he should go to work. Still, I may have helped you a little to pursue your own way more effectively.

DEGREES OF MEMBERSHIP

Mr. President: Your ruling is invited on the following proposition: Every member of The Theosophical Society has, I believe, the right to affix F.T.S. as an honorific title to his or her name, not to show oneself off, but to acknowledge publicly one's affiliation to a much misunderstood group of "Cranks." It is certainly a more respectable designation than F.H.S., F.G.S., or M.R.A.S., etc., declaring association with a historical or geographical or engineering or Asiatic society. Some of these measure the depth of your pocket, for you are placed as first or second class member according to fees only.

In our Society we have an ungraded lot of P.T.S. True, there is the one excep-

tion of P.T.S. But why should we not institute a system of classification by merit? For example, a newly admitted brother may be an "Associate" (A.T.S.). After seven years he may claim Membership (M.T.S.). After another seven years' period, or earlier if very active, the Council may grant Fellowship (F.T.S.); and then seniority may be distinguished by, say, *Stalwartship* (S.T.S.) a title suggested by the list of thirty-two stalwarts at the last Convention. Similarly, Members of the Council might be M.C.T.S.

I grant that our members need no such incentive, but a Society with its feet on the earth may as well declare to outsiders the rank and standing or status of its constituents. Even the Masonic Order has its rank and degrees; and the Salvation Army has its captains and colonels. The idea is to distinguish the service of each member and his "age" in The Society if he is faithful to the end.

If this is not consistent with the dignity of The Society let it be ruled out of order, but then why keep even the "F.T.S.,"?

DESH-RUKH

THE PASSING OF PROMINENT THEOSOPHISTS

DR. JOHAN VAN MANEN

FRRIEND Death released to a higher plane on March 17 at Calcutta the Ego whom we knew as Dr. Johan van Manen, C.I.E., a very erudite and valued member of The Theosophical Society for over twenty years and for some time Assistant Director of the Adyar Library. He added many rare manuscripts to the Library's Oriental collection. He was a personal friend of Bishop Leadbeater, lived next door to him during Bishop

Leadbeater's residence in the Octagon, Adyar, and accompanied him on some of his travels. Dr. van Manen's rooms were crowded with books, not only the walls but the floor also, and one had to thread one's way through piles of books on the floor to enter his study. Deeply learned in philosophy and philology, he spoke several European languages, and translated from German, French, Dutch, Italian, from Latin and Greek, and was well versed in Sanskrit, Chinese, Tibetan and Pali.

Of recent years he was General Secretary of the Asiatic Society of Bengal (1923-1939) and edited its journal; he also edited for the same institution the *Bibliotheca Indica*, and was Acting Librarian of the Imperial Library, Calcutta. He was also a member of the All-India Library Conference at Lahore, the Managing Secretary of the Indian Science Congress Association, and a member of the Senate of Calcutta University. He took occasional interest in Theosophical activities in Calcutta, and addressed the Bengal Theosophical Conference in Calcutta in 1937.

Dr. van Manen came into Theosophy at the age of eighteen. Born in 1877, at Nijmegen, Holland, he joined The Society in 1895, an early member of the Netherlands Section, and two years later was translating for the President-Founder, Colonel Olcott, an article by Prince Oukhtomsky, (of the entourage of the Czar of Russia, and a paramount authority on the subject of the Lamaic philosophy), praising the Colonel's efforts in bringing together the Northern and Southern Buddhists on the basis of his Fourteen Fundamental Propositions (*Old Diary Leaves* IV, 173).

Dr. van Manen was the first General Secretary of the European Federation of National Societies inaugurated in London in 1903, and he organized the Congress at Amsterdam in 1904, London 1905 and Paris 1906. In 1908 we find him returning to Holland after a long stay with Bishop Leadbeater and delivering an address to the Whitsuntide Convention of the Dutch Section, besides reading a paper from Bishop Leadbeater on an aspect of clairvoyant research.

Work at Adyar

In 1909, the year after Dr. Besant's assumption of the President's office, Dr. van Manen came to Adyar with Bishop Leadbeater, was appointed to the Executive Committee, and found a congenial post in the

Adyar Library as Assistant Director. He was heartily welcomed by the Director, Dr. Otto Schrader, and a rich companionship it proved to be, these two eminent scholars working in "close and pleasant co-operation" for seven years, "with the same aims and in the same spirit and in complete harmony for the same object," as van Manen writes in a prefatory note to Schrader's introduction to two Sanskrit works—the *Pāñcarātrā* and the *Ahimbudhnya Samhitā*—which Schrader wrote while a prisoner of war in the Ahmednagar camp. Their association with the Library ceased in 1916, but they have both enriched it with their scholarship, constructive organization, acquisition of valuable manuscripts, and contacts with important foreign libraries.

A romantic episode occurred late in 1910 when a solitary leaf of a Tibetan manuscript was received at the Library from a correspondent in the north of India for identification. Dr. van Manen immediately recognized it as having special and remarkable value. From his examination of the script he determined that it belonged to a particular recension of the Prajnaparamitas of the pre-Christian era. The leaf was submitted to Bishop Leadbeater who by clairvoyant investigation discovered that it was a leaf of a work written by Nagarjuna, the Buddhist patriarch, nearly two centuries B.C., and known as the *Sam-bodhi*. Nagarjuna's manuscript was not, however, an original production, but a translation from an old Atlantean manuscript, which was a holy relic when one of the later Atlantean migrations left Poseidonis; they took it with them to India. There is good reason to believe that Nagarjuna drew the materials for writing his Paramitas from this primary manuscript. The investigators were not surprised to find that the Atlantean manuscript was one which the Master Morya, when more than ten thousand years ago a Ruler in Poseidonis, had had copied, and that

before that date it had belonged to a secret society of white magicians who were active in the very heart of that degraded civilization. No less inevitable was it that the Chohans Morya and Kuthumi should be associated with this manuscript, seeing that the Master K.H. was Nagarjuna in that life! (THE THEOSOPHIST, January 1911).

We find another good story in Dr. van Manen's report on the researches into Occult Chemistry (THE THEOSOPHIST, October 1909). Bishop Leadbeater, requiring some specimens of substances for breaking up purposes, "subtilized a few sample atoms from the required substances in the Dresden Museum and submitted them to Mrs. Besant for disintegration." Van Manen sadly confesses that these were not, after being dismembered, put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. A nice case for legal opinion!

Dr. van Manen discussed a variety of topics of great interest in THE THEOSOPHIST—The Wonder Tree of Kumbum, Lao Tzu and Herakleitos, Theosophy and Politics, and so on. His largest book runs into nearly 140 pages, *Mrs. Besant's Theosophy according to the Bishop of Madras*, a valiant and convincing defence of Dr. Besant against the attack of the Bishop of Madras and seven missionaries representing as many missionary societies. These eight took advantage of the Court Case and other incidents to attack Theosophy, The Theosophical Society, and some of its leaders. Van Manen stood in with the President, and severely trounced the Bishop and his satellites for their "un-Christian conduct" and exposed their errors and misrepresentations. This book is not only a very able and complete defence of the President but also a learned discourse on the Theosophical view of religion and Christianity.

An attractive feature of THE THEOSOPHIST book columns were Dr. van Manen's

reviews; on more than one occasion Dr. Besant acknowledged his "invaluable literary help."

A picturesque figure he was, often clad in Javanese or Malay dress, a brilliant conversationalist, a companionable friend, never married, and generous to the poor folk around Adyar. He was an inveterate smoker—the Founders had smoked before him, but that tradition has disappeared and smoking at Adyar is no longer correct except among the airmen who are billeted in the houses on the beach.

Dr. van Manen's funeral, in the evening of the 17th, was attended by the Dutch, Belgian and Swiss Consuls, and by Dr. Kalidas Nag, representing the Royal Asiatic Society.

In honoured memory of Dr. van Manen the Adyar Library was closed on March 19.

J. L. DAVIDGE

MR. C. E. GYDE

Mr. J. J. van Ginkel announces in his December *Transvaal Federation Newsletter*, the passing of Mr. C. E. Gyde, one time General Secretary of the South African Section, its first Treasurer, and several times editor of the Section journal. Some years ago he settled at Bedford, England, and helped the English Section as a touring lecturer. He was born 5 April 1880, and joined The Theosophical Society 20 January 1908.

Mr. van Ginkel writes:

"Whilst I am writing this letter his photo is standing in front of me. I had always hoped that I should see him again, but that was not to be (he died in England). Gyde, as he was affectionately known to every one, and I must have been co-workers in many previous lives—he has often told me so because there was a strong link between us. During the many years he was President I always acted as his Secretary, and I have

happy memories of many a lovely week-end spent on my farm at Pyramids, when at night lying under a starry African sky I could listen to his profound wisdom. He was Godfather to my daughter Thelma, and all my children were passionately fond of Gyde. All five belonged to our Round Table of which he was the Chief Knight.

"He was a faithful worker for 35 years, carrying on in the early days under the greatest difficulties, and one can set up memorials, or erect statues in his honour, but knowing Gyde, as very few had the privilege of knowing him, I am convinced that the greatest service and gratitude we can show him is by keeping his beloved Lodge going.

"In that way more than in any other way can we show our love to one who never wavered in his loyalty to the Elder Brethren.

"I am sending my cheque for £1-1-0 to Miss M. Cillie towards the cost of a stone bench to be placed in our garden to his memory. Would others like to join?"

MR. H. C. KUMAR

Hukum Chand Kumar, B.A., warden of Sevakunj, a students' home at Karachi, passed over on the 7th March at Hardwar, aged 66. He retired from The Theosophical Society some years ago, but before that time had been a great worker in Sind, secretary of the Theosophical Muslim Association and a protagonist of Hindu-Muslim unity (he was a convincing lecturer), and a member of the General Council from 1935 to 1937. We remember him as a student of the Brahma-vidyāshrama, Adyar, and later as vice-principal and later principal (1917-1922) of the Sind National College, Hyderabad, Sind. His son, Mr. Bhagat Ram Kumar, M.A., is vice-principal of the Theosophical College, Madanapalle.

J. L. D.

MISS ALICE RICE

The Theosophical Society, Honolulu Lodge, announces that Miss Alice Rice, who was a member of this Lodge of long standing, passed away on 31 July 1942. Miss Rice held several offices in the Lodge and attended the Adyar Conventions twice.

"It would be interesting to meet all those who had memories of Miss Alice Rice when her passing was announced last Saturday. Some knew her as a music teacher, some knew her as a Theosophist, some knew her as a friend of animals, but all will remember her as Alice Rice. Most of these people were probably in their heyday some years back, for Miss Rice was one of the links that bound the Honolulu of today with the Honolulu of three or four decades ago, but it is certain that her departure did not occur unheeded."

"'Alice Rice, Honolulu, Hawaii,' was to be found on many lists of well-doers in different parts of the world. Whatever she subscribed to she held to loyally and indomitably. Whatever she set out to do, whether it were lessons to be heard, growing lives to be supervised, a car to be managed, or truth to be maintained, was done energetically and thoroughly. Orphaned dogs and cats were not nuisances but claims on her care and attention. Despite the insistence of her local interests she was able to visit India and other lands and to make the acquaintance of some of the commanding figures of the last half century.

"Now that she is no longer with us, as the common remark runs, brings us up short with the realization that Miss Rice has gone but her life of solicitude, capably and assiduously maintained until the end, will not suffer the fate of dust and ashes in the soul of the world."

—A FRIEND

BOOK REVIEWS

A DEWAN DISCUSSES RELIGION

World Religions: A Study in Synthesis, by Sir C. P. Ramaswami Aiyer. The Government Press, Trivandrum, India. Price As. 8.

Sir C. P. Ramaswami Aiyer will be remembered by the adult generation of Theosophists as the distinguished advocate of Madras—later a judge—who assisted Dr. Besant in a famous lawsuit which she herself defended, and afterwards helped her wage her Home Rule campaign. He represented India at Round Table Conferences, and at the World Economic Conference of 1933, and has for some years past, as Dewan of Travancore, done much to build up the material and cultural prosperity of that flourishing State. In the midst of his administrative duties he finds time to discourse on religion, but this is not surprising, it is indeed characteristic of the cultured Indian who founds his faith and philosophy in Brahmaildya, a total view of the One Reality.

The value of the book is not that the author synthesizes the common elements in the great formative religions and reveals the fundamental similarities in the careers of the chief Prophets and Saints, but that he has given us a new interpretation of the age-old facts concerning both faiths and teachers adapted to our time, and envisaged the individual religions as facets of a great world religion. Finally he applies religion to the rebuilding of India in her present crisis.

Behind the common symbols and ceremonies of many countries the author finds these common elements of the faiths: "The relativity of the universe and the phenomena of world appearances, the seemingly inescapable duality involved in the problem of good

and evil, the tremendous topics of sin and redemption from sin, the approach of man to the Supreme through a son of God or the Mother Goddess or Shakti or through Intercessors, Avatars or other manifestations, or, again, through Prophets or Apostles, priests or oracles." Sir C. P. Ramaswami Aiyer notes that in nearly every religion known to man, whether ostensibly dualistic or polytheistic or pantheistic, the ultimate truth is always conceded which is expressed by the saying: "The Supreme is one; learned men speak of it differently." Thence the unity, the trinity and the hierarchical order.

While there are easily discernible divergences in the teachings of the great Originators, the author finds similarities equally noticeable: "Every one was endowed with a sagacity and wisdom that comprehend the lures as well as the pitfalls that encompass our lives and our possibilities as well as our frustrations. Each had his temptation, his tapas, and emerged with mellow faith and with his special scheme of salvation . . . and all proclaimed the faith that was in them—the faith in the eternal existence of a Supreme Spirit, the dependence of the Universe on that Spirit, and the need to conform to that way and that conduct which would lead to realization and the fulfilment of man's destiny and the purpose of his life. None of them advocated the path of ignoble peace, or mere acquiescence, or one strewn with roses all the way."

The author goes on to analyse the teachings of individual founders, building up his commentary on the Natesan series of religious teachers, and showing that different cults and forms of worship have "originated in differences of national and individual

temperaments and evolution." This is of course another way of saying that the great Teachers have delivered a message adapted to the needs and the evolution of the peoples to whom they spoke. He is at one with the esoteric philosophy in placing the Lord Buddha on the pinnacle of attainment. He declares the greatness of Jesus to be in his "bold and unflinching adherence to a religion of love and meekness that was radical, revolutionary, and in truth communistic in outlook." Curiously Sir C. P. Ramaswami Aiyer has no difficulty in reconciling the warrior Shri Krishna with the child Shri Krishna of the Gopis; he makes no effort to reconcile them, evidently regarding the flute-player and the warrior as phases of the same manifestation, though Dr. Besant distinguishes between them in terms of both time and personality.

It is in Hinduism, the most inclusive of all the great faiths, that the author finds the key to the world's religious problem—Hinduism with its unsurpassable depths of unity and harmony. "There is no inconsistency in the Hindu mind between the monotheism of Muhammad, the apparent dualism of Zoroaster, the Christian developments of the doctrine of the Trinity—a variant of the Trimurti of the Hindus—or the pantheism that thinks of nature and all its manifestations as an emanation from the Godhead." What the world needs, in his view, is education, not in the outer manifestations of Hinduism, but in its inner significance, in the active cultivation of Abhaya, freedom from fear (one of Roosevelt's freedoms!), and in Ahimsa, sympathy and love—these "most need emphasis today, when, in spite of scientific progress, material wealth and intellectual advancement, our sense of frustration is so pervasive."

Every religion has its own spiritualizing and uplifting elements which ought to be sufficient for its adherents, but we know how

sadly people belie their faith. Even without its esoteric implications Christianity should have been strong enough to render the recent and present great wars impossible had the truths enunciated by the Christ Himself been practised in the daily life of the peoples who profess the Faith—the injunction to "love thy neighbour as thyself," and the sublime dissertation on love in S. Paul's letter to the Church at Corinth. Such enduring and lovable truths lie in the heart of every Faith, though it is very natural that Sir C. P. Ramaswami Aiyer should regard Hinduism as the basis of that world structure in which all religion and philosophy is integrated. There is much to be said for Hinduism as the basis of the world's religious system by very reason of its Aryan origin, its age and depth, its cultural wealth and philosophic diversity. It is the synthesis of this past civilization which the author would apply in the rebuilding of India, not excluding the rich contributions which other faiths and philosophies have made. To the Theosophist, however, summing all religion and philosophy is inevitably Theosophy, which clarifies the principles of nation-building as they should be applied to the nation's physical and spiritual wellbeing.

A somewhat lengthy notice of a small book of eighty pages. But it attracts by its clear independent thinking and virile expression. And it challenges India and the world to Unity—India so ridden by political uncertainties and vacillations, yet never once does the author use the word "politics"!

J. L. DAVIDGE

THE NEW INDEX

An index should serve two purposes: It should point to all that is said on a certain subject and its subdivisions, so that the student, the lecturer and the writer can

collate into one synthetic whole references that might otherwise pass unnoticed. For example, *Annie Besant—Builder of New India* is a book about many subjects, some of which are placed in a definite portion of the book—others of which run like golden threads throughout the whole of the book. *Freedom* and *Liberty* is one of the latter subjects. The whole of the book is radiant with Liberty, and only through the use of the Index can these golden threads relating to Freedom be drawn into unity.

But the Index is not only for the person who is studying a given subject. An index should enable the person who has read the book to find again a particular passage that has appealed to him. Only a very full concordance could completely meet the need of the person who wishes to find every passage in a book, as we witness from the fact that a biblical concordance is many times the size of the Bible itself. Yet all great utterances—and all of Dr. Besant's utterances are great—must at least be so keyed that through one or two words of the passage they can again be located. For example, take that splendid statement: "A Nation does not petition for Freedom. She proclaims it." While the many references interlinking Nation and Freedom (the obvious correlation) would be useful to the student, it would be disconcerting to the person searching for this particular passage, had he to look up all of them to find it. So this important reference is also to be found both under *Nation* and under *Freedom*—subheading "proclaims."

If a proper name appears under the reference, it can be quickly found through the proper-name index. If a vivid metaphor is used, as, for example, "game of life," the *Symbols* subject will aid in tracing it. "A picture is worth a thousand words," says the Chinese proverb. Many times a vivid imagery will remain like a burr in the mind

when the subject about which the picture was made has become a blur. Dr. Besant gave such a vivid illustration of cavalry and infantry keeping pace with each other. Was it in relation to Unity, to Swarāj, to a political army, to Freedom or Liberty? Whatever the original, it can be found under "Symbols."

An Index should be simple, that is to say, readable by anyone. Some people say: "I cannot use an index. It is all Greek to me." If there are too many disjointed prepositions after a subheading, it becomes quite confusing. For example, "child, the, of," becomes obscure even to super-intelligences who revel (or do they?) in such obscurities. In the Index to *Annie Besant—Builder of New India*, such formations are avoided by a liberal use of possessives, and young people are able to understand the significance of a particular heading as quickly as old experienced research workers. As an additional aid, besides the numbers in many instances are placed letters. For example, Y=youth and all numbers preceded with "Y" are of especial interest to young people.

We have tried in this Index to link into one subject closely allied synonyms. When you want to know what Dr. Besant has said about *Suffering*, there must also come into the purview such words as *Pain*, *Sadness*, *Sorrow*, *Misery*, etc. Similarly under *Happiness* (and the book is about Happiness) there must be included such words as *Gladness*, *Joy*, *Pleasure*, *Laughter*, *Delight*, *Ecstasy*, *Bliss*, *Cheerfulness*, *Merryness*, etc.

On the other hand there are many qualities of human consciousness that have not sufficient references to entitle them to a separate heading yet are of interest to the reader. These are grouped under the main subject "Qualities." The words "Virtues and Vices" were discarded as a heading not reflecting Dr. Besant's own thought, for she uses, for example, the words "pride,"

"passion," "indifference," in their dual aspects.

As one-fifth of the book is about education, with scattered references throughout the whole of the text, it was felt useful to make a "Guide" to the Educational portion of the Index under the headings: "Aid Education," "Conditions of Student," Divisions Broad and General, "To what End," "How to Teach," "How Not to Teach," "What is Taught," "What to Teach," "When to Teach," "Where to Teach," "Who shall Teach," and "Whom to Teach." While still maintaining for easy reference the subheadings under Education in alphabetical order, this small Guide enables the teacher and student to refer quickly to those subjects of immediate use.

Under Social Reconstruction, there is a similar grouping for the welfare-worker under such headings as "Ideals Regenerating," "Methods," "Needs," "Obstacles," etc.

Chronology—most useful to the student of history—is to be found under *Time*, under which also are grouped comparisons between the Past and the Present; the Past to be reborn in the Future; what can be done in the present to prepare for the future still before us, etc. In addition, Index 1 lists Dr. Besant's writings by dates, so that those interested in a particular period can follow her thought at the time.

Dr. Besant's prophetic utterances are worthy of the closest study. The subjects "Prophecy" and "Karma" will be found fascinating to students of the Great Law.

Dr. Besant herself is a subject of perennial interest and inspiration. Bits of autobiography are interwoven in the book. She rarely used the word "I" except when speaking with deep import. Even the expression "I say to you" was a herald of some of her greatest utterances. Therefore, it seemed advisable to list not only the biographical material under the word "Besant," but to

group under "I" in the General Index those autobiographical glimpses wherein she reveals a little more of herself; as, for example, "I dream," "I challenge," "I oppose," etc.

But above all other subjects is India, India the Mother, India the Motherland. For that reason a small special Index, very like a concordance, has been devoted exclusively to India. Therein are to be found all those loving shining words applied by Dr. Besant directly to India—words that heal, words that unite, words that inspire, words that challenge. Therein are also to be found references to the relationships between India and Britain and the glowing words describing Indo-Britain, the new world-wide Commonwealth of Free Nations.

In *Annie Besant—Builder of New India* there are approximately 170,000 words. Discounting the usual thirty-five to forty per cent for the connectives etc., there still remain some 100,000 words of direct interest to the reader. It has been the earnest endeavour of the builders of the Index to make these words readily available for the inspiration of all. As subjects have been completed, the growing Index has been in constant use in our own work. Suggestions here and there have caused modifications to make it still more usable. The compiler will be pleased to receive further suggestions from other users to be considered for a future edition.

ADELTHA PETERSON

The Unobstructed Universe, by Stuart Edward White. E. P. Dutton & Co., New York. Price \$2.50.

A book which has been attracting considerable attention in Theosophical circles is *The Unobstructed Universe*, the latest of a series of "divulgences" through the author's wife Betty. It has the ring of authenticity and seems to be an undoubted communication from the other side of the veil. As is the case with all such communications, the

communicator can reveal only what he or she has discovered. Therefore, there seems to be no knowledge of the truth of reincarnation. On the other hand, there is a fine exposition of the laws governing the manifestation of the trilogy of space-time-motion which appear to Betty and her teachers as conductivity-receptivity-frequency. A good book to give a glimpse into the reality of other dimensions and the permeability of the physical world by other worlds, and also as to the relation of our own consciousness through a psychological sense of space-time-motion with the noumena that ensoul our phenomenal worlds. The attempt to coin new nomenclature for old realities makes the book if opened at random, appear confusing, but if read from first to last chapter, it will be found an entertaining and interesting account of the opening up here in the physical world itself of the sense of an unobstructed universe.

A. H. P.

Lighting Therapy and Colour Harmony, by Roland Hunt. Price 4s. 6d.

Complete Colour Prescription, for Rebuilding our Bodies and Cities, by Roland Hunt. Price 1s. 6d. Both published by the C. W. Daniel Co., London.

These two attractively presented booklets demonstrate the very great possibilities of a practical application of occult science in relation to coloured light therapy. Wonderful lamps are here illustrated and described, aiming at intensification of colours in the aura that need reinforcement. Mr. Hunt belongs to a mystic organization that is known by the letters A.M.I.C.A., hailing from California, but with a branch in London, and its bona fides is proved by the statement that any of the lamps may be freely copied, or the scheme adapted to cheaper materials, as locally available. So the welfare of humanity is plainly to be first served. Sun-Ray cooking is also explained

and provided, and seems to be quite extensively operating in California. Surely the Indian climate would serve as admirably.

The only unsatisfactory element in these booklets is that they offer little more than casual hints on the underlying principles that govern Light Therapy, but perhaps these principles and the rationale of the system of Healing are adequately explained in other books.

H. V.

Visions of Dreams: Selected Poems by Lieut. Gurnett. T.P.H., London. Price 1s.

It is difficult to associate these essentially peaceful verses with a military title, but such incongruities occur in a world so obviously "out of joint." It is tragic that so sensitive a heart and mind should be needed by the war-machine! Lieut. Gurnett is evidently a Theosophist, and would not wish to shirk his national duty; but he is less attuned to the heroic than to the compassionate, and utters the cries of souls in anguish. One of the best of these poems is the first, an appeal to the "Lord of the Builders":

"Send Master-Builders, loving, strong;
Send plans of Thine; our way is long.
From lake-built hut and beast-like cave
Through Europe, laved in Murder's wave,
To coming better things we grope.
Lord of the Builders, send us hope."

Other poems well worth the pondering are "The Litany of Life" and "The Seer," the latter a protest against ecclesiastical complacency in view of social injustices and cruelties.

"Do you tell me, narrow preacher, these
be superficial things,
That the soul of man is holy, though each
day its red crime brings?
Crimes against our God-lit conscience,
crimes against our body's need?
Then the Gods shall rend your logic, and
the fiends shall ape your creed."

H. V.

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Portugal: Madame J. S. Lefèvre—Calcada do Combro 32-42, Dir. Lisbon; *Osiris*.

Puerto Rico: Señor A. J. Plard—Apartado Postal No. 3, San Juan.

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Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, Switzerland; *Vestnik*. (The Lodges are outside Russia.)

Scotland: Mrs. Jean Allan—28 Great King Street. Edinburgh; *Theosophical News and Notes*.

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

Spain :**Sweden :**

Switzerland: Frau' Fanny Scheffmacher—17 Neusatzweg, Binningen, Basel; *Bulletin Théosophique de Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Señor Enrique Molina—18 de Julio 1333 Sala F, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

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TANGANYIKA TERRITORY: Narayana Lodge, Secretary, Mr. C. D. Upadhyaya —P.O. Box 240, Dar-es-Salaam.

KENYA COLONY: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel—Railway Accounts, P.O. Box 570, Nairobi, Kenya Colony;

Mombasa Lodge, President, Mr. P. D. Master —P.O. Box 274, Mombasa.

Canada: Canadian Federation, Secretary-Treasurer, Mr. J. T. S. Morris, Lake Buntzen, Burrard Inlet, B. C.;

H. P. B. Lodge, Secretary, Mr. E. W. Hermon—45 St. Clair E. Ave., Toronto, Ontario.

China: Shanghai Lodge

Manuk Lodge

Federated Malay States: Selangor Lodge

Japan:

Straits Settlements: Singapore Lodge

United States of America: St. Louis Lodge, President, Mr. Charles E. Luntz—5108 Waterman Avenue, St. Louis, Mo.; *Ancient Wisdom*. (Note.—This affiliation is granted as a temporary measure for a period not longer than two years from October 1st, 1941.)

OTHER ORGANIZATIONS

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel—33 Ovington Square, London, S. W. 3; *Theosophy in Action*.

Federation of South American National Societies: President, Señora de La Gamma—Apartado Postal No. 595, Montevideo, Uruguay.

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

**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.

A RE-ORIENTATION

I TALKED the other day to the Adyar Lodge on the question of a re-orientation of the work of Theosophists throughout the world. I have had a strong feeling for a considerable time that we need to be much more active than we are, that we need to spread Theosophy much more than we do, and we need to be much more virile in our individual memberships of The Theosophical Society. I feel very clearly that this is the occasion for a changing Theosophical world, so that each one of us changes away from his accustomed attitudes to Theosophy and The Theosophical Society, even from his accustomed outlook, and begins to help The Theosophical Society as it needs to be helped in its service of the new world, and begins to do what he can to make Theosophy that particular kind of living

force that it is needed it should become if the right kind of work is to be done in this new world.

The very war itself is a war to change the old world so that it may become a new world, and if that be so, as we may assume it is, the heart of the world, which I venture to say is Theosophy and The Society, should similarly be reconditioned. The question is: How is it to be done? What can we do?

STAGES OF MEMBERSHIP

Now, there are two stages of membership in The Theosophical Society. The first stage is the stage of the member who wants for himself, who seeks for himself, who finds for himself, and then who hugs to himself. A number of members want to use their Theosophy and their membership of The Theosophical Society to help themselves along. Their insistent question is: "What is

the use of Theosophy and The Theosophical Society to me? How can I gain from it, how can it satisfy me, how can it get rid of my troubles, difficulties, worries, my anxieties?" There is a *personal* relation between such a Theosophist and *his* Theosophy and *his* Theosophical Society. It is a very natural first stage out of which many members, I imagine, do not emerge. From the beginning of their membership to the end of their membership, from the beginning of their studentship to the end of their studentship, they relate Theosophy and The Theosophical Society to themselves—"What personal benefit can I derive from my membership of The Theosophical Society?"

But if a member of The Theosophical Society is a dynamic rather than a static person, then he moves on to the second stage, to want for others, to seek for others, to find for others, to share with others. We will let the first stage go and become intent on the second stage. If he wants Theosophy, if he wants all the power of membership of The Theosophical Society, it will be only incidentally for himself, it will supremely be in order to be of service to others. So must we seek Theosophy and the fulfilment of our membership in that spirit.

THE WORLD CRIES FOR THEOSOPHY

Each one of you must challenge yourself as to what kind of Theosophist you are. Are you sure that you have passed the first stage, are you sure that the Theosophy in you, The Theosophical Society in you, is to help others so that

you have no interest in keeping Theosophy for yourself or of using your membership for your own advantage, but rather to give the benefits of both to those who are around you? I venture to say—and I do not think there is any fear of contradiction—that the world has never more urgently needed, and I would even go so far as to say cried for, Theosophy and all that The Theosophical Society means, than it cries at the present time. This is independent of The Society, independent even of Theosophy as you and I may happen to know it.

An interesting example of this fact is Ceylon. I am informed by the Theosophical Publishing House that there is a very definite and growing demand in Ceylon for Theosophical literature independent of the growth of The Society's Section in Ceylon.

If that is true of Ceylon, I think it is true of almost every part of the accessible world. In fact, it is the experience of the Theosophical Publishing House that Theosophical books as such are more popular than perhaps they have ever been before, more popular now, more saleable now, are more sold now, than they have been before. That is not an exaggeration. Thus, is there a flowing tide towards Theosophy and towards The Theosophical Society. We must make use of it, and we can only make use of it by giving to the world what the world needs.

The world does not need the whole of Theosophy as we know it. It does not need the whole of the spirit of membership of The Theosophical Society as we know the spirit of that

membership. It needs something specific out of Theosophy and out of The Theosophical Society. We have it, and if we are at the second stage of our membership of The Theosophical Society we can give it.

What is it that the world needs, for what does the world today cry out? In one word, it cries out for comfort, and if there is any science which supplies comfort—if only one knows how to use the science—it is the Science of Theosophy. Therefore, ought we to be busy delving into Theosophy and delving into all the benefits which have accrued to us from our membership of The Theosophical Society, to see what comfort we can positively give to a world athirst for the waters of comfort.

EVERY LODGE TO BE A PLANNING COMMITTEE

Every Lodge should be active in this direction. You will notice that practically speaking most Lodges are concerned just with lectures on the Science of Theosophy, more or less dull according to the nature of the lecturer, whereas a Lodge in these days ought to be a Planning Committee, it ought to be a kind of workshop in which the members plan how they can satisfy the needs of their surroundings, which reflect the great need of the world, that is, the need of comfort, the need for peace, the need for understanding, the need for confidence.

I want every Lodge to change from its self-satisfactions to satisfaction of the world's needs. Each one of us knows as much Theosophy as he can possibly digest. There is no necessity

for any one of us, whoever he may be, to attend a single lecture more on some aspect of Theosophy. We are replete with Theosophy. All that we can possibly assimilate we have, and there is much that we have that we are not yet beginning to assimilate.

I, therefore, am quite prepared for a revolution in The Theosophical Society in the course of which every Lodge may have a few spasmodic lectures on one or another of the aspects of Theosophy, but is supremely intent on discovering ways and means of presenting Theosophy to the public so that the public may feel that Theosophy is tremendously worthwhile and that they cannot do without it. I am taking it for granted that you and I cannot do without Theosophy. Blot out Theosophy, and our lives become dark indeed. I hope that that is the case with every one, I hope that you have all been so impregnated with Theosophy as given to us in our classical literature, that you find it indispensable to you. That indispensability must be communicated to the outside world.

The acid test of a Lodge is not the syllabus, or the weekly meeting, or the fortnightly meeting, or any other of its celebrations by any means. It is the extent to which a Lodge plans to serve the world as it is, so that the world may become as it is destined to be. Each one of you should think of this and see how you individually can plan for Theosophy to be presented. What is the best way? What is the most appealing way of presenting Theosophy so that it becomes irresistible to the public generally, especially along the

lines along which the public is athirst? You ought to be able to be clear about that, you ought to know the world sufficiently well—I am sure you do—to know that, to be able to say: “The world, my own surroundings, *my* world, (as you might say), needs this or that or the other; that is what the public needs, I must adjust my Theosophy so that I give the people what the people need.”

FOR THE HELPING OF INDIA

That is very vital, that is very urgent. You will fall into backwaters, into stagnation, unless you move with the times. If The Theosophical Society does not move with the times, it will be in a very bad way indeed. In India where we talk so much and achieve so little, it is urgent that every member of The Theosophical Society in this country shall use Theosophy and his membership of The Theosophical Society as a driving power to help India along. You see how there is widely prevailing stagnation at the present moment. A political leader in India recently confessed his inability to know what to do and asked the public to tell him what to do! It is a terrible confession for one who is supposed to be a leader—he cannot do anything and he would let the irresponsible crowd, if he can get information from it, tell him what to do. If that were to be the utterance of a general in the army, I think that general would be cashiered at once and regarded as entirely incompetent. If he were defeated by the enemy and were to say, I do not know what to do, I will take a plebescite of my

soldiers, I am sure the commanding officer would soon have him out of his command.

If a leader cannot lead, he had better give up his leadership. Whatever be a person's politics, when he comes to a confession of incapacity it is a very serious matter, especially when it comes from a man upon whom one bases, in a way, one's hopes.

We Theosophists must brace up these weaklings. We must give them strength, we must tell them what India is to be and along what lines our beloved President-Mother has indicated that she shall move. Sooner or later, I tell you, India will have to come to have confidence in Dr. Besant. It lost confidence in her, ignored her, rejected her, but sooner or later her words of truth must be recognized as Truth by at least the larger portion of the Indian people and by the vast majority of India's most prominent men and women.

We have her truth, we know it, we can read about it now in the Besant Spirit Series. And one of the duties of the Lodge is to tell the people along non-partisan lines, without being either Congress or Muslim League or of any other political persuasion, what are the essentials for India's growth. We can thus render a great service without compromising The Society's neutrality or universality, and that is a very urgent service to render. We can do it by laying stress on what we perceive to be fundamentals. And we cannot arrive at these fundamentals more clearly than through reading Dr. Besant's own pronouncements.

FOR THE SPREADING OF COMFORT

But that is only one particular part of the work. The major part, of course, consists in spreading comfort. When one looks over the world and sees millions of people in deep distress and anxiety, one realizes how worthwhile would be a tremendous outpouring of comfort, of soothing, in which they could be baptized, in which they could be confirmed as to their confidence in the Gods and in Their worlds. It would be very wonderful if Lodges regained much of the vitality which perhaps many of them have lost, by taking up this work which so clearly and intimately impinges upon the new world.

Whatever may be our political or religious or social or educational opinions, there are certain fundamental principles of the Science of Theosophy, among which are the principles of comfort, of solace, of strength, of confidence. We must spread those, and I will add, even if we have not those qualities ourselves. You may ask: “How can we spread that which we ourselves do not happen to possess?” We cannot wait nowadays to possess what we have to spread, in order to spread it. If sometimes we think we are hypocrites in sending out tremendous advice which we ourselves are not quite able to follow, it is no real hypocrisy, it is an honest effort to become an impersonal channel for Truth which we know to be real even if we ourselves have not yet been able to assimilate it. Because I may tell you this, that or the other for comfort, do not think I have yet achieved comfort for myself, but I

know that the more I think and talk about these great principles, the more, perhaps, will they enter into and form a substantial part of my consciousness.

I am quite prepared to go to any Lodge and to the public and tell them what they ought to do, how they ought to behave, how they ought to study, to assimilate their studies, how they ought to give advice. If they should ask: “What about you?” I should say that is a very pertinent question because I am in the same position as everybody else. But we have the Science of Theosophy and its splendid teachings, even if these have not yet entered into our own individual beings. At least let us pass them on and hope that some of them will help and provide others with the comfort we ourselves individually also need.

BE PRACTICAL

So I would recommend that the lectures be soft-pedalled. We have been having very often in many Lodges, extremely futile talks about God. We need not trouble so much about God at present, but we do need to trouble much more about man. Whether or not God exists, our answer to the question will not make any difference to His existence, so I think it is to a great extent at present a waste of time to enter into controversies of that kind or into other metaphysical controversies about which we can have no realization whatever.

I think it is a waste of time for us to follow the example of large gatherings of pandits who discuss in detail all

kinds of minutiae relating to certain problems in the Shastras and other religious books. Of course there are some people who cannot do anything else. Let them go on! I suppose they do good. But there is more urgent work to be done.

But you and I who are Theosophists must try to be practical men and women of the world; we must see what the world wants, what the world needs, and supply it. That is the reason for The Theosophical Society being in existence, that is the reason for the renaissance of Theosophy and The Society sixty or seventy years ago. We must give, give, give; share, share, share. Our Lodges must be turned into workshops instead of being what very many of them are—intellectual debating groups. Our intellectual swords must be turned into workshop ploughshares. That is what we have to do. Then some of us who are in the habit of lecturing will be free from that appalling question: "Will you come and preside over this, that or the other meeting, and what will be the title of your speech?" As a matter of fact, for any lecturer who is a lecturer at all, a title is an imprisonment. He cannot speak effectively to an audience until and unless he looks at that audience and sees what kind of audience it is and sees what is the best way of talking to that audience and convincing it. One subject may be useful. Another subject may not be. When I have to give lectures I am always trying to beg the organizers to relieve me of thinking of a title, which I shall probably not implement at all when the time comes to speak.

WE SPECIALIZE IN ESSENTIALS

We must first look at our public and see its needs. We know that really we can give the essentials of reconstruction today so that the lawyers, the economists, the philosophers and scientists can erect the building, the superstructure, on the basis of those essentials. We alone, I dare to say, can give those essentials. Without the essentials all the building by philosophers, lawyers, economists, is bound to be in vain. When one reads of these various erudite bodies planning economic and other kinds of reconstruction, we can say to them: "You are not going to get far along those lines unless you have something of the spirit of Theosophy in you." We can provide that spirit. We may not be learned, we may not be eminent scientists, lawyers, educationists, or economists. Sometimes people complain that members of The Theosophical Society are rather ordinary men and women, but it is very often the ordinary labourer who has most to do with the foundations of the building. He can do a good deal of what might be called the rough work, though it is the essential work.

I have made up my mind that I must only give practical lectures which will, so far as I can make them, help the public and equip members of The Society in individual ways to present and spread Theosophy as Theosophy needs presentation.

A WORD FOR AGE

Every one of you has some kind of specialization which he can use for the spreading of Theosophy along a particular line. And, of course, if you are

retired from service you have all the more time, all the more experience, all the more of the Theosophical assimilation of the work which you have been doing for a livelihood during twenty, thirty, forty, fifty, or sixty years. So there is always need for the Theosophist, whatever may be his outer world equipment and whatever may be his age. And naturally, it is true to say that in all this the older Theosophist is even more needed than the younger Theosophist because the younger Theosophist has not quite found his Theosophical feet and he generally will for the time being look at Theosophy and his membership of The Theosophical Society from his own particular somewhat narrow angle. For however orthodox and set we elders may be, the young people are also more or less orthodox and set, too. They sometimes think that they are very much freer than we are, that they have a wider outlook than we have, that they have vision we do not possess, that they are free men and women in the new world, whereas we are slaves in the old.

I repudiate, on behalf of age, those accusations. We older people are bearing the burden and the brunt of a particular Theosophical period for which we are responsible. The brunt and the burden of yesterday were borne by our predecessors, the brunt and the burden of tomorrow will be borne by these young people. But you and I are responsible for today and we have not yet quite handed over charge to the tomorrows.

LOOK FORWARD

It would be wonderful if the Madras Lodges, even a Madras Lodge, could

be able to set an example in the particular direction I have been suggesting. We must revolutionize The Society, we cannot be satisfied with The Society as it is, nor must we rely upon what we call the good old days of H.P.B., Colonel Olcott, Dr. Besant, and Bishop Leadbeater. No doubt they were very good old days, but upon the good young days, the good days to come, must we focus our eyes, upon those must we concentrate our vision, our very beings, and look forward, forward, forward. Mind less what is in the past but seek more to build a beautiful future.

BECOME FREE OF BOOKS

I was saying only this morning to a group of fellow-workers that I should not so very much mind if all our Theosophical classical literature disappeared, if all the Shastras and all the Sacred Books, the Bibles of the world, disappeared, provided we have an intense faith in the world, provided we have an intense faith in humanity, provided we have an intense faith in the future, provided we make up our minds that we will serve the present and the future with all the ardour at our command. You may say, we need the Scriptures, the Bibles, the Theosophical classical literature. Yes, perhaps we do, but they must not clog us, but must make us freer and freer. If the Scriptures make you freer, well and good, they are valuable, but if they keep you confined in orthodoxies and grooves, as almost every Bible does from being misread by the people who (read) them, then they do far more harm than good. Above all, if you try to belabour other

people with what you imagine the Great Saviours to have said, then you are doing a grave injustice to both the Saviours and to the individuals whom you belabour.

We have not yet acquired in all our Theosophical study the understanding of the work which Saviours do, that is to say, we do not really know how a Saviour, a Great Teacher, a Rishi, a Saint, works. We read what are *supposed* to be the utterances of the great Personage, but whether those apply now exactly as they are alleged to have been uttered, whether it is possible to sense their eternal meaning for them, in contradistinction to the time-meaning which they revealed when He uttered them—if He uttered them at all as we now have them—all that we do not know. When people say, the Lord Buddha said this, the Lord Christ said that, Shri Krishna said the other, I wonder. I am perfectly certain that the individual who arrogates to himself the power to interpret a World Teacher just through what happens to have come down through the various Scriptures, is a very cocksure person, who cannot know what it suits him to allege.

SPECIFIC COMFORTS

One of the very important things that has to be done for the sake of the new world, and for the sake of the people who will belong to the new world, is to help them realize that the Saints, Saviours, Rishis, are living Personages, and can be known face to face. There may or may not be living witnesses to that fact, but it does not matter. It is impossible to achieve a true understanding

of these Great Ones without conceiving Their anxious and deep and personal interest in Their children scattered throughout the world. That is a very important comfort we can give.

Of course, there are specific comforts we can give with regard to death, with regard to sorrow, grief and troubles of all kinds, comfort with regard to hope which so often seems unfulfillable and unfulfilled. There is so much comfort we could give, even if we cannot always apply it to heal ourselves. It is much easier to comfort other people than to apply that comfort to ourselves when we are in need, in distress. Sometimes people are supposed to preach only what they practise. If that were to be the rule, we should have no more lectures in The Theosophical Society, we should have no more exhortations or utterances of any kind, no priests, no more intermediaries between God and man. We cannot, I certainly cannot, practise what we preach. I believe in it, yes. I know I ought to practise it, I know that if I am to give real comfort to others I must be able to give real comfort to myself, and any failure so to do vitiates the power, intensity, purity of the comfort I may be able to spread. Still anything is better than nothing. When a person is *in extremis* with regard to sorrows, troubles, suffering, a little ray of sunshine, even though feeble, is better than nothing at all.

Of course, a Master does not need to utter words of comfort. His very presence as a living Comforter removes the necessity for any words. But unfortunately we are not in the position of the Masters and we have to use

words with as strong an intent as is open to us.

There is so much to be said, of course, with regard to details in this connection of the re-orientation of the work of The Theosophical Society. It means an increasing sense of our responsibility for our surroundings. The Madras Lodges must feel that they are responsible for Madras. Adyar has a tremendous responsibility which I am the first to admit it does not fulfil as it should fulfil. I am eager that Adyar should fulfil its duties, in far greater measure. It will not fulfil them merely by having its members rush about (to various places) and presiding at celebrations, silver jubilees and anniversaries. That does not help much. It will only be able to help by an increased intensity of living for service.

So do I put it to you that you should discuss ways and means of making a Lodge a workshop of planning, to draw upon the resources of your Theosophy, of your membership of The Theosophical Society, to help others so that people may turn to a Theosophical Lodge for comfort whenever they need it, so that Theosophists may be known as comforters, not with a large "C," but with a small "c," so that people may say: "If their Theosophy and their membership of The Theosophical Society enables them to be of a certain comfort, there must be something rather special about Theosophy and The Theosophical Society."

COMFORTING MATTERS MORE

It is less, from one point of view, the Truth of Theosophy, less the splendour of membership of The Theosophical

Society, and more the comfort of Theosophy and of the membership of The Theosophical Society that at the present moment matters. Of course, if Theosophy were not true, it could not give healing and comfort. It is because it is true that it does give comfort, but we must lay stress more on its healing and comforting aspect and less on the fact that it happens to be the Science of sciences, the Science of Truth. And where there is healing and comfort there is happiness and peace.

If I speak of Lodges, I am speaking no less of individual members. Every member must be a beacon-light, a comfort wherever he is. He must lay himself out, not only to receive into his heart those who need comfort, but to go forth where comfortless people are and to shine with the healing and comfort of his Theosophy upon them. We must not revolve in our own little individual or in our own little Lodge circles. The Lodge is a workshop, a dynamo. Just as the whole world has its workshop and dynamo in the very centre of the earth, so we are told, and that there are wrought all the activities of the world as a whole, so can we reflect that world workshop to the end that every Lodge becomes a little workshop.

I venture to say without the slightest hesitation that by so doing we shall draw the Masters very much nearer to ourselves, They will see that we wish to serve Them actively as They are constantly employed in serving the whole world. Many people wish they could come in contact with the Masters. But there is no particular reason why they should. The Masters have not time to

comfort and heal individuals; They have to be at work comforting and healing the whole world. Many of those who do have occasion from time to time to come into contact with the Masters, tell us that now they see Them less, on the whole, because we are expected to stand on our own feet and to have learned enough during all these years to help without needing the crutches of the Masters.

MR. VAN DE POLL

In order to implement all this, I am appointing one of our Adyar workers, Mr. Hendrik van de Poll, to travel among the Lodges to emphasize and re-emphasize in the most gracious and charming way, all these points. I want him to be exclusively preoccupied in that work for a considerable time to come, and I want him also to spread our literature as best he can, especially, of course, the less expensive literature which members can possibly be expected to buy.

I have to remain at Adyar because I am very much overwhelmed with work. Lodges always say, Come here, there, elsewhere; come and visit the various parts of the Section. One cannot always do so. I should like the Lodges to say: "If you want to come, come; you will receive a brotherly welcome, but we can manage without you." That would be a wonderful tribute to the efficacy of a Lodge.

Mr. van de Poll's duties, then, will be to travel through South India and just talk to members. Never mind the sympathizers and the public—they are mostly weaklings. We must first irrigate the Lodges, see that they are workshops at

work serving their surroundings, then the public will benefit. The public will not benefit from most lectures. I take it for granted he is in a state of spiritual agitation, that he feels he has a mission, that however busy the Elders may be, They have found time to bless him on his outward way. Perhaps They have not. But the work is vital and we shall try to make use of the Publicity Department to the same end.

THE BESANT SPIRIT SERIES

I very much hope that all the Besant Spirit Series of books, especially *Annie Besant—Builder of New India*, and that wonderful Guide and Index will sell like hot cakes, to use the English expression. We have not finished with the Besant Spirit Series. I regard those as the most valuable books which have been published in recent years by the Theosophical Publishing House. If you want to know how you should serve, and what lines you should take, consult the Besant Spirit Series. In that Guide and Index which is particularly attached to *Annie Besant—Builder of New India*, you will find from Dr. Besant herself the answer to practically every question. It is a remarkable production, it is the work of a remarkable person, of Mrs. Adeltha Peterson.

Annie Besant—Builder of New India is sold at cost price so that it may spread as widely as possible. It would be wonderful if that particular book could be really well translated into some of the mother-tongues.

TELL US YOUR IDEAS

If you have questions to suggest to me, idea to give, lines of work to

submit, I shall be very glad. You people know far better than we people can know what the public here is needing now, by way of comfort and healing and happiness along whatever line. You should know how these can best be given. We may be able to supply the material of them all because we have a good many workers who can help. If you can tell us what you want, we will see what we can do, see what we can supply.

If this kind of work goes on year after year, we can double our membership of the Indian Section. We Theosophists are supposed to be stick-in-the-muds, dreamers, with little conception of the hardnances of life, the reality and difficulty of life. We are supposed exclusively to be engaged in reading, in studying the abstract rather than the concrete. We have that reputation. We repudiate that. We must show how awake we are, and wakefulness means the helping of the world in distress.

* * *

OUR CHINESE VISITORS

It was a great privilege and joy for Rukmini Devi and myself to receive the other day at Adyar, on behalf of Kalākshetra and the Madras Branch of the Sino-Indian Cultural Society, the Chinese Educational and Cultural Mission sent to India by the Chinese Government. I think the Mission was largely desirous of visiting Adyar for the sake of witnessing a short Dance Recital by Rukmini Devi herself and two of her pupils—Shrimati S. Radha and Shrimati S. Sarada.

The Mission had very little time for they had to sandwich in the visit between a luncheon at Government House and a train to Calcutta at 5.10 p.m. Still, the members arrived a little after three and stayed to the last possible moment.

I could not help thinking how young the members of the Mission looked. Yet each was a distinguished member of the Chinese Government and might have been expected to look almost venerable, clean shaven as they all were. The head of the Mission was Dr. Y. H. Ku, Vice-Minister of Education in the Chinese Government, while the other members were Mr. W. T. Wu and Mr. Tsung Lien-shen (Supreme Council of National Defence); Mr. Tsuin Chen-qu (Ministry of Education); Mr. Joseph Ku (Ministry of Foreign Affairs).

With the roadway lined by our Boy Scouts the Mission arrived in a number of official cars at the Pavlova Theatre where the Dance Recital took place. Sir Merevel Statham, the Director of Public Instruction for the Madras Province, accompanied the Mission, being attached to it during the Madras part of its visit, and as soon as the introductions were over little Sarada opened the Recital with one of her delightful dances which literally enthralled our distinguished guests, who delighted almost equally in the accompanying music. Then Radha, not so little but no less graceful, gave one of her spirited expositions of Bhārata Nāṭya, the great sacred dance of the ancient Scriptures, received with equal enthusiasm, and finally Rukmini Devi herself danced as she alone can dance, giving a lofty

spiritual interpretation to the items she selected. Needless to say, the members of the Mission declared they had never seen anything like this dance-interpretation of the holy Scriptures and that they would treasure it as one of the highlights of their short tour. The head of the Mission said that in China the Dance no longer had the status it used to have in the days of old, and that he hoped Shrimati Rukmini Devi would sometime visit China to inspire the people by her own dancing to revive their age-old dance-culture.

When the time allotted for the Dance Recital was over—everything had to be worked to close schedule—the following address was presented to the members of the Mission by Rukmini Devi and the President of The Theosophical Society jointly, wrapped in silk cloth woven in Rukmini Devi's hand-loom workshop :

THE CHINESE EDUCATIONAL AND CULTURAL MISSION AT ADYAR

Dear Friends: We most happily welcome you to this great centre of International Brotherhood, from which for over sixty years have originated activities profoundly affecting national and international life throughout the world. From the days of Helena Petrovna Blavatsky and her co-worker, Henry Steel Olcott, followed by their illustrious successor, Annie Besant, The Theosophical Society has given great impetus to every movement for the regeneration particularly of India's ancient glories. Every cause, such as the education of the poor, the education of woman to take her rightful place in national life, the awakening of India's national consciousness, and the

revival of the true understanding of all the great religions of India, for all these and for the nurturing of many other causes, Adyar has been and remains a great Home.

The most recent of these activities, inspired by this Centre, is Kalākshetra, literally, Sacred Abode of the Arts—with its two Objects: To emphasize the essential unity of all true Art, and to work for the recognition of the Arts as vital to individual, national, religious and international growth—established in order to help renew in India her great achievements of culture and learning in the light of her spirituality, which alone can unify all nations and peoples.

It was the common origin of the great cultures of our olden days which drew India and China into a close brotherhood. May we venture to say that the greatest common message both of India and of China is that even the smallest things of life are expressions of the Divine Beauty? All the more do we give you specially hearty welcome today, remembering the close ties that unite our peoples and cause us to look forward to a still nobler future. The India that you see today is far different from that described by your illustrious forefathers. Despite the inevitable fact that India has greatly changed, we know that the spirit of ancient India still dwells in the hearts of her people and in her sacred soil. And it is our fervent hope that the outcome of the War will be a magnificent renaissance of this age-old spirit in both countries.

It is to fulfil this ideal that we have started in Kalākshetra a branch of the Sino-Indian Cultural Society established at Shantiniketan some years ago by the great poet, Rabindranath Tagore.

Finally, may we express not only for ourselves, but, we feel, for the whole of India, our deep admiration for your heroic people and for those two great leaders, Marshal and Madame Chiang Kai-shek? May

we ask you to be good enough to convey to both of them our profound homage?

Our prayer is that China may soon be restored to peace and happiness not only for her own sake but for the future comradeship of all nations for which ideal she has sacrificed herself.

GEORGE S. ARUNDALE
President of The Theosophical Society

RUKMINI DEVI
President, The Sino-Indian Cultural
Society, Kalākshetra, Adyar, Madras

Adyar,
7 April 1943

Then came a very brief visit to the Adyar Library where our guests were received by Captain Dr. Srinivasa Murti, the Hon. Director of the Library. They spent a few brief moments looking over some of the manuscripts which had special interest for them, and the Director then presented to them copies of

1. The Adyar Library Report for 1940-41—the latest report available in print.
2. *The Bhavasankrantisutra and Nagarjuna's Bhavasankranti Sastra*, with the commentary of Maitreyinatha, with English translation and Notes by Pandit N. Aiya-swami Sastri—No. 19 of the Adyar Library Series.
3. *Alambanapariksha and vritti* by Dinnaga, with English translation and Notes by Pandit N. Aiya-swami Sastri—Adyar Library Series No. 32.

Numbers two and three represent works in Sanskrit of which the Sanskrit originals have been lost. The present

Sanskrit version represents the text restored from its Tibetan and Chinese versions which alone are now available.

And then the whole party hurried away to Rukmini Devi's flat for a tea arranged by Mr. and Mrs. Arthur Chase. During the tea there was much signing of programmes and of Rukmini Devi's photographs, and the members of the Mission signed their names both in Chinese and in English in the Visitors' Book. With his eye on his watch Sir Merevel suddenly declared that time was up and drove his charges to the waiting motor cars into which they were hustled after very cordial but very brief farewells. Off went the vehicles, leaving us hoping the waiting train would be reached in time and still more hoping that it would if necessary be kept waiting until the arrival of its special passengers. Indeed, there is no reason why almost any train should not be kept waiting almost anywhere, for it goes so slowly that it can make up almost any amount of time that may for one reason or another have been lost. However, we learned afterwards that the train was not kept waiting and that it was able to steam off punctually.

So ended a very happy visit, and I most sincerely hope that the comradeship between China and India, which once was very close, will even by this short visit to Adyar have been strengthened to serve the great purposes of that China-India Brotherhood which is to be.

George S. Arundale

THE INTEGRATED LIFE OF CULTURE

BY S. V. RAMAMURTY, C.I.E., I.C.S.

Adviser to the Governor of Madras

[Mr. Ramamurty delivered this noble address at the Parents' Day celebration of the Besant Theosophical School, Adyar, on 8 April 1943, after he had opened the Exhibition of Montessori and other educational material and Dr. Arundale had presented the annual report. The function took place under a mango tree at Damodar Gardens.]

LET me first thank Shrimati Rukmini Devi and Mr. Sankara Menon for the honour they have done me in asking me to preside over today's function. The report that has been read is a record of satisfactory work done during the last year in spite of difficulties. There is vision behind the design of the School, in which the growth of body, mind, heart and spirit have all received attention. We have enjoyed going round the valuable exhibition where ideas of education evolved by the world-famous Dr. Montessori find expression. It is indeed due to the world contacts of The Theosophical Society that this School has had the benefit of personal guidance from Dr. Montessori in a system which, starting with childhood as its laboratory, bids fair to yield results applicable to all humanity.

It is the setting of this School that marks it out from its fellows. It is not merely a school for the purpose of educating children. It is a part of an integrated life of culture, where children and grown-up men and women move together on a common pilgrimage. It is such an integrated life that is the essence of the Indian vision of life. Our

ancient sages have seen all life as one. That oneness runs through all the varied manifestations of our life. It is perhaps true that in India we are cautious in pursuing the many in all its richness, lest we should lose touch with the One. From the side of India through its patient, age-old vision and life, and from the side of Europe particularly through the vigour and almost riotous energy of the past three centuries, humanity has to achieve a rich and full life.

None indeed was better fitted to furnish such a setting for a rich and full life than Dr. Besant with a mind both comprehensive and synthetic. When I was young, she was a gigantic figure with great eloquence and driving power. She took the past history and future development of the world in one vast sweep. The unseen and the seen were to her one common flow. To fill such a mind and gain her devotion, none was better fitted than India—home of civilized men with long vistas of life, of achievement and of aspiration. Having conceived the idea of a World Teacher, Dr. Besant devoted to that conception her great energy, vision and strength of purpose. Indeed the World Teacher

took the form of her Manasaputra. What matters it, if no flesh could claim to clothe that form? Perhaps no flesh can. Perhaps it is not an Indian but India that is the World Teacher.

Today, in Europe, religion hardly holds the dominant position. The hopes of Europe are based on a secular freedom. Dr. Benes, statesman and scholar and a great European, forecasts the growth of democracy from the political into the economic and social. Even he does not foresee its growth into the moral and spiritual. Democracy is today not only battling with dictatorship but also clashing with religion. The need of the nineteenth century was to reconcile Science and Religion. The need of the twentieth century is to reconcile Democracy and Religion. Democracy seeks freedom, but has not yet learnt that the freedom of each is consistent with the freedom of all only through the operation of the moral law. Moral law in action is love. Freedom and love are counterparts of the same idea, like the cosmic counterparts, Purusha and Shakti. It is in India perhaps that the challenge of democracy to religion is most emphatic. But none indeed can see it better than India.

I believe that the mission of India as a World Teacher is to reconcile democracy and religion, the freedom of man and the love of God. The prospect looks dark with internecine quarrels inside religion itself. But I have faith that the religious tolerance of India which gathered within her boundaries all the great religions of the world can also keep them together in peace. Religion has covered much of the ground

between it and democracy in India. Religion in India is not only spiritual and moral but also social and economic—a region which democracy in Europe aspires to cover after the war. It is, I think, a task well within the competence of India to make religion democratic, particularly if democracy gives a helping hand in making itself religious. The highest tragedy is not the fight between Good and evil, but between one form of Good and another—between Justice and Goodness, between Freedom and Love, between Statesmanship and Saintliness, between the Law of Rome and the Law of Buddha, between Democracy and Religion. May all men of goodwill help to relieve such a tragedy!

In trying to visualize the reconciliation of democracy and religion, of the freedom of man and the love of God, I have seen a vision of the Temple of Man. It stands on a snow-clad peak of the Himalayas. All round it is eternal mist, through which hidden stars shine. From them come rays of light and life which impinge on the outer gate of the temple, where the dwarapalakas¹ are parents. The first prakara² into which the gate opens is the prakara of children, trailing clouds of glory behind them. At the second gate, the dwarapalakas are teachers, and the gate leads into the prakara of students, their minds lustrous with wonder. At the third gate, the dwarapalakas are rulers, and the gate leads into the prakara of citizens, aglow with eager hope of progress. At the fourth gate, the dwarapalakas are saints, and it leads into the prakara of

¹ Dwārapālakas = Guardians of the gate.

² Prākāra = Enclosure within a temple.

saints, in whom the self becomes selfless and the individual merges with the universal. Inmost of all is the Garbhagriha,¹ where God sits, helping men to see that they are HE.

In the first prakara the children are free and happy, they love to live and live to love. Their pent-up qualities, developed through the ages, well out like water from a clear spring. Freedom and happiness, life and love, are the four primary rights of man, and they are the design of life in every prakara. Under such conditions, the growth of children, the education of students, the progress of citizens, and the salvation of saints, are all forms of one process, self-realization. The temple has thus four prakaras—regions of body, mind, heart and spirit. Yet everywhere there is a common design, a common direction and a common objective of life. In such a Temple of Man, there is room for the integration of all forms of Good in one rich composition.

In South India, there is a temple of stone in almost every village. I believe

¹ Garbhagriha = The innermost sanctuary.

that in India with its abundance of life and a rich religious tradition, there is in almost every village a temple of life—with its children, its students, its citizens and its saints. In such a temple, too, we stand here today—with children of the Montessori School, students of the High School, parent-citizens in this religious temple, men and women selfless and saintly. In a temple, saints live and teach. India, whose abode is in the prakara of saints in the Temple of Man, has played ever through the ages the role of a teacher, and China, like an affectionate younger brother, the role of a learner. Yesterday, a Mission from China came and, I trust, paid homage before the light of culture that has been lit here and kept burning, by no one with deeper love and greater courage and steadfastness than by the Director of this School and of Kalā-kshetra, Shrimati Rukmini Devi. To her and all those associated with her in the good work that is being done in this School, I offer on your behalf and mine our cordial congratulations.

AN EDUCATIONAL FESTIVAL

IN THE BESANT THEOSOPHICAL SCHOOL

BY E. F. PINCHIN

AT the close of its school year, the Besant Theosophical School at Adyar offered to visitors a three-day educational festival. It began with Parents' Day on 8 April 1943, when a delightful programme was arranged under the chairmanship of Rukmini Devi who is—to its great good fortune—the Director of the School. The chief guest of honour was Mr. S. V. Ramamurty, C.I.E., I.C.S., Adviser to H.E. the Governor of Madras, who opened the Exhibition of Educational Work, and delivered a beautiful address [printed above].

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On the following morning H.E. the Hon. Lady Hope, a most appreciative and truly understanding supporter of educational activities, came to visit the Exhibition. She charmed all by her happy graciousness, and her interested questions betrayed her intimate realization of the true values in education and her delightfully human sympathy with the difficulties of achievement. The Art and Craft work which was finely displayed, and included pictures and beautiful lacquered articles of general use, greatly pleased her and she returned to it before she left, to choose certain pieces which especially attracted her. The teaching apparatus produced by the Staff brought forth her whole-hearted admiration of the Montessori Method, with which she was already acquainted, and this was increased when she saw the work produced by even very young children. We were glad to be able to present some of the fruits of the work of our great world educationist, Dr. Montessori, in such a convincing manner to such a truly appreciative guest. The School was greatly honoured by Lady Hope's visit, and it is to be hoped that it will be only the first of many such visits.

Of the exhibition itself there can only be praise. I would say this spontaneously if I were an outsider, and I say it deliberately as one of the Staff. The high standard of the Art and Craft work of the pupils we have already mentioned. Of the Montessori work, some of the work in the youngest classes was new even to frequent visitors to the School, showing that there is no resting on past achievement. The beginnings

of geography, history and botany were most attractively presented with rich coloured apparatus, charts and maps, some of these done by the children themselves.

One of the most interesting points was the proof of Dr. Montessori's statement that quite young children understand and rejoice in exact terms and correct scientific classifications, which are usually taught much later in High School and even College, where they are merely a wearisomeness to the flesh, for at this stage the student should have been already prepared with these so that he might work intelligently with the underlying laws and principles, the study and research into which is the true work of the College student. One little girl in the Children's Section had voluntarily begun her own first collection of leaves gathered in the School garden, and classified according to shape and margin with the scientific labels.

Mathematics, that bugbear of most teachers and taught but the great joy of Montessori-trained children, as usual attracted many visitors, who were surprised at the amount of work done, and found themselves not nearly so sure as the small children as to the law underlying the division of fractions by fractions, nor as the slightly older children on the question of the real nature of negative numbers. The history of counting and the development of mathematics in many countries were also new to many of us who wished we had learnt in this way in the days of our youth. And oh, the delight of individually handling accurate material so that we

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could "dis-cover" our own geometrical theorems, some of which have never appeared in a textbook! Definitions are easy to remember and apply when the mechanism of them has been experimented with by oneself first.

The development of History and Geography in the Middle School presented another rich feast of colourful and meaningful charts. Correct statistics used by the teachers and children in making maps of crop cultivation were linked with charts, also made by them, showing pictures of the various grains and fruits with the kind of soil in which they grow and thermometer readings of temperature and rainfall necessary. The real understanding of the wealth of local districts, of India and of the world is understood in this way, and the planning of export and import charts (most interestingly made) which completes the study, is enthusiastically followed by the children themselves. The history, also charted attractively, connects with the geography, and the reason for wars past and present, and for political, economic, social and cultural intercourse becomes understandable and real to the student. One special feature from the youngest to the oldest classes is the use of strong, pure colours in the work, which makes all the apparatus and charts at once vivid and realistic in their teaching and also themselves things of beauty, a factor that is often totally disregarded in school work. Both the Director of the School and Dr. Montessori hold that beauty belongs to life and all its activities, not to certain aspects only, and that rich colours should surround youth.

One room was devoted to languages, the Montessori Method being applied to the teaching of Sanskrit, Tamil, Telugu and English, so that the pupil can make a comparative study of the languages he learns, even from the earliest stages, using material which can be rearranged so that he may experiment with the best order of words in any sentence as expressed in any language, and so obtain an inner and practical knowledge of it as well as the grammatical rules. As with mathematics, the history of language as a growing need of expression for humanity, is followed in the Middle School and picture-writing, hieroglyphic and cuneiform scripts and the development of the presentday alphabet are studied with the children.

An interesting feature was a map showing the development of the Sanskrit, Arabic, Persian and Indo-European languages from their common Aryan centre, which was followed by work commenced in Form IV, where the study of English literature is begun. A chronological chart depicting on correct scale the great antiquity and the wealth of development in the Sanskrit language compared with the vigorous but young Indo-European daughter languages, especially English, was a strikingly vivid presentation. The study of contemporary writers in many countries was one of the possibilities of such a chart, but also for the English work in particular, the periods of English literature were themselves analysed and reproduced on a larger scale, each period having its own accompanying language-history booklet, illustrated where necessary, and also booklets of

verse and prose from the great authors of the period, some of it reproduced in Old and Middle English characters as well as modern dress. In this way much knowledge only found in source books and learned tomes is made available to the children and so gives a real culture-basis for the language. Such booklets are of course real manuscripts produced by the members of the Staff, and the School is thus producing its own maps, atlases, charts and textbooks, as is necessary when an educational method such as Dr. Montessori propounds is followed, for a new orientation is given and a new approach to all subjects. That the School can produce work of such quality and value is due entirely to the inspiration and guidance of Dr. Montessori and Mr. Montessori.

We must not forget, in connection with this section, the work of the Fifth Form pupils in original verse and individual studies in literature and history, interestingly recorded according to their own plans, and to the two very good issues of the School magazine with their student-contributions and editorship, as well as the printed Souvenir for Rukmini Devi's birthday also produced by them, in which were various original efforts of the youngest to the eldest students, four languages being used; some of these were of exceptional

merit. The general lay-out and the cover design as well as the editing was the work of students, and the whole was a very pleasing and excellent production.

Nor must we forget the Natural History Section, obviously a favourite subject as it should be, where the method of individual reproduction with a wealth of colour, of classified knowledge is a never-ending delight of the children, who even in higher forms will continue to do work for the younger forms. There can be few schools where there is such a wealth of material for the students' use and for their powers of creation to be actively engaged.

The Physics and Chemistry Section gave opportunity for students to demonstrate experiments themselves, including hydraulic power and the mechanism of a mountain railway—not to mention the "magic" side-lines of mysterious disappearing colours and suddenly visible prognostications of fortune—a welcome and happy demonstration theatre.

After such a feast and festival, we can only say: "May the School prosper and continue to grow still more finely and completely, learning from its difficulties and problems, till it approaches the vision of its founders and still more of her to whom it seeks to be a living memorial.

What is the highest good, but to know something of man and his powers, to discover the best means to benefit humanity—physically, morally, spiritually?

H. S. OLCOTT

THE MASTERS

BY ANNIE BESANT

[First printed in 1912, it is reprinted here as a very appropriate introduction to the article which follows, the first of a series on Essential Reconstruction.]

WHO IS THE MASTER?

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call "Salvation," and the Hindus and Buddhists "Liberation." When the Christian Church still kept "the faith once delivered to the Saints" in its fullness, salvation meant much more than escape from everlasting damnation. It meant the release from compulsory re-incarnation, safety from all possibility of failure in evolution. "To him that overcometh" was the promise that he should be "a pillar in the Temple of my God, and he shall go out no more." He that had overcome was "saved."

The conception of evolution, which implies a gradual expansion of consciousness, embodied in ever-improving material forms, underlies the conception of Masterhood. The perfection it connotes is to be reached by every human being, and clearly perfection cannot be gained in the course of one brief human life. The differences between man and man, between genius and dolt, between saint and criminal, between athlete and cripple, are only reconcilable with the divine justice if each human being is in course of growth from savagery to nobil-

ity, and if these differences are merely the signs of differing stages of that growth. At the apex of such a long evolution stands "the Master," embodying in himself the highest results possible to man of intellectual, moral and spiritual development. He has learned all the lessons that humanity can assimilate, and the value of all the experience the world can give is his. Beyond this point, evolution is super-human; if the conqueror returns to human life it is a voluntary action, for neither birth can seize him nor death touch him, save by his own consent.

We must add something to this for the full conception of Masterhood. The Master must be in a human body, must be incarnate. Many who reach this level no longer take up the burden of the flesh, but using only "the spiritual body" pass out of touch with this earth, and inhabit only loftier realms of existence. Further, a Master—as the name implies—takes pupils, and in strictness the term should only be applied to those who discharge the special function of helping less advanced men and women to tread the arduous road which takes them "by a short cut" to the summit of human evolution, far in advance of the bulk of their fellow-men. Evolution has been compared to a road winding round and round a hill in an ascending spiral, and along that road humanity

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slowly advances; there is a short cut to the top of the hill, straight, narrow, rugged and steep, and "few there be that find it." Those few are the pupils, or "disciples," of the Masters. As in the days of the Christ, they must "forsake all and follow Him."

Those who are at this level, but do not take pupils, are concerned in other lines of service to the world. . . . There is no English name to distinguish these from the teachers, and so, perforce, the word Master is applied to them also. In India, where these various functions are known as coming down from a remote antiquity, there are different names for the different functions, but it would be difficult to popularize these in English.

We may take, then, as a definition of a Master: a human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man, who takes pupils that desire to evolve more rapidly than their race, in order to serve it, and are willing to forsake all for this purpose.

HIS PLACE IN EVOLUTION

It may, perhaps, be necessary to add, for the information of those who are not familiar with the Theosophical conception of evolution, that when we say "a perfect man" we mean a good deal more than is generally connoted by the phrase. We mean a consciousness which is able to function unbrokenly through the five great spheres in which evolution is proceeding; the physical, intermediate and heavenly worlds, to which all men are now related, and in

addition to these the two higher heavens—St. Paul, it may be remembered, speaks of the "third heaven"—which ordinary humanity cannot as yet enter. A Master's consciousness is at home in all these and includes them all, and his refined and subtle bodies function freely in them all, so that he can at any time know and act at will in any part of any one of them.

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilization to another, members of the Occult Hierarchy, Masters, and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

THE WORK OF THE MASTERS

They aid, in countless ways, the progress of humanity. From the highest sphere they shed down light and life on all the world, that may be taken up and assimilated, as freely as the sunshine, by all who are receptive enough to take it in. As the physical world lives by the life of God, focussed by the sun, so does the spiritual world live by that same life, focussed by the Occult

Hierarchy. Next, the Masters specially connected with religions use these religions as reservoirs, into which they pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed "means of grace." Next comes the great intellectual work, wherein the Masters send out thought-forms, of high intellectual power, to be caught up by men of genius, assimilated by them and given out to the world; on this level also they send out their wishes to their disciples, notifying to them the tasks to which they should set their hands. Then comes the work in the lower mental world, the generation of thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heavenly world. Then the large activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in the numberless cases of need. In the physical world the watching of the tendencies of events, the correction and neutralizing, as far as law permits, of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil. In conjunction with the Angels of the Nations also they work, guiding the spiritual forces as the others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction.

These are but a few of the activities ceaselessly carried on in every sphere by the Guardians of Humanity, some of the activities which come within our limited vision. They stand as a Guardian Wall around humanity, within which it can progress, uncrushed by the tremendous cosmic forces which play around our planetary house. From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race or civilization. Their ranks include all the greatest Prophets of the Faiths of the world, and while a great religion lives one of these Great Ones is ever at its head, watching over it as his special charge.

A NEW WORLD

During the present century one of those great crises in the history of humanity will occur, which mark the conception of a new civilization. . . . The hurrying rush of present events, the intolerable burdens crushing down the peoples, the menace of war, the chaos of opinions, political, social and religious; all these and many more are the signs of the changing times, of the passing away of the old, of the birthing of the new. It will, indeed, be a new world on which the eyes of the infants of today will gaze in their maturity; for again is ringing forth the ancient saying: "Behold! I create a new heaven and a new earth. Behold! I make all things new."

ESSENTIAL RECONSTRUCTION

PART I. DISCRIMINATION

BY F. J. W. HALSEY

THINKING over problems of reconstruction, over inescapable changes and fundamentals which must see the light if that New World Order which every one is talking about is to be born, it occurred to me to consult that great little Book *At the Feet of the Master*, loved by all Theosophists and by many thousands outside The Theosophical Society. Studying this little book phrase by phrase from a national and international angle, instead of from the usual individual one, I found the results so interesting and illuminating that I decided to write them down in order to share them with others, hoping to spur on some of the many thousands who are students and lovers of the words written therein, to work for their international application as the most realistic and the surest way of bringing about those better conditions after which at present the statesmen and altruists of all nations and peoples are groping.

Let us begin with the four Qualifications which are given for the treading of the pathway of greater national and international kindness and co-operation:

"Discrimination, Desirelessness, Good Conduct, and Love."

I. DISCRIMINATION

"Discrimination . . . is usually taken as the discrimination between the real and the unreal."

What is the real and the unreal applied to national and international goals? The Master cites two outstanding trends of the unreal for the individual:

"Men . . . work to gain wealth and power."

Nations, too, work to gain wealth and power, witness the innumerable wars which have been started so that wealth and power might be the result of conquest. Look and see where the present policy of the nations, where Germany and Japan today have led the world. Let us note then that

"there are greater things than these" for the nations to strive after.

WEALTH AND POWER

What do nations do when they are out to gain selfish wealth and power? History suggests that one of their first actions is the subjugation of other peoples, the acquisition of colonies, and the exploitation of those peoples' capacities and their countries' wealth for the enrichment of the conquerors. That is, broadly, what has certainly happened in the world very markedly for the last several centuries.

May we not make the bold deduction that the whole colonial system, as it stands today, must go? That all sufficiently evolved peoples should be given unconditional independence; and that for the backward peoples the system of

Mandates should be extended or replaced by a sort of "Big Brother" Movement, which would give them the guidance needed as well as the protection in all fields that may still be required—the particular "Big Brother" to whom they will entrust this guidance to be chosen by themselves?

Does it not follow too that the subjugation of classes and sections of populations to wage-slavery, sex-discrimination and credal disabilities should be abolished, as well as many other well-accepted practices of today? A very large field of investigation is opened out here, while at the same time the fact that the plan of evolution insists on the acceptance of equality of consideration for all without exception, with a recognition that there is inequality of development, hence the need for diversity of conditions to suit growth and happiness of all, must be reckoned with at every step.

"In all the world there are only two kinds of people—those who know and those who do not know "

that

"God has a plan and that plan is evolution."

Those who understand that plan work **"for evolution and not for selfishness."**

THE UNITED NATIONS

The assent to and support of this plan of evolution is open to all,

"whether he calls himself a Hindu or a Buddhist, a Christian or a Muhammadan, whether he is an Indian or an Englishman, a Chinaman or a Russian."

It is an overriding, fundamental proposition, human in its scope as against

the limitations of creed, race or nationality, calling for the co-operation of all. Was the enumeration of these nationalities casual? Or is it possible that a deep but neglected warning was given, a charge for special co-operation which it is not yet too late to carry into effect? India, England (and the English-speaking countries), China, and Russia; India, whose freedom and resurrection are essential to world wellbeing, as Dr. Besant, the messenger of the Hierarchy, has so often insisted on; England, which is on trial as the leader in the new order to come, with her daughter nations of the Commonwealth to aid her; China, the first of all the nations to oppose the wave of evil which has well-nigh overwhelmed the world; Russia, which has borne the brunt of the fighting in the West upon her own soil, and which was named by Dr. Besant as the "runner-up" to England, should the latter fail to discharge her responsibilities satisfactorily; Russia, with her gift for daring social experiment.

And what about the religions named? Was it just a casual coincidence too that the Hindu recognizes the difference of evolutionary status in social organization, with its graded responsibilities and duties suited to each stage, but also the fundamental Oneness of Life; that the Buddhist enjoins complete *ahimsa* or harmlessness, the cessation of cruelty with its positive counterpart of active doing of good; that the Christian stresses the value of the individual, even of each "sparrow," and teaches self-sacrifice of the one for the many as the ideal; that the outstanding mark of the Muhammadan is the brotherhood in

which he holds all those who share his Faith? All these different values are just the very ones which will be most needed in co-operation by all those who in the immediate future will try to apply

"God's plan, which is evolution "

to the affairs of men and nations.

ON WHICH SIDE?

Ever will those who take part in the Peace Conference-to-come have to be reminded that

"all are one, and that therefore only what the One wills can ever be really pleasant for anyone."

Revenge will be fatal in its influence on the future. Expert knowledge and sympathetic understanding co-operatively applied to world affairs by the Indian, the Englishman, the Chinese and the Russian will be essential for the wellbeing of the world for centuries to come. The sinking of national and racial differences for the support of purely human welfare is a prerequisite for the success of the New Order and until the nations realize this

"they are following the unreal instead of the real. Until they learn to distinguish between these two, they have not ranged themselves on God's side."

But that is not all,

"and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish"

in the national and international spheres.

"But the body and the man are two, and the man's will is not always what the body wishes."

Moreover, we are warned that there is a variety of bodies to be dealt with—physical, astral, mental. How can this conception be interpreted in terms of the nation?

Can it be said that it is the Spirit of the Nation, its National Deva, who is the "man," and that it is the physical, emotional, intellectual needs of the peoples which constitute the "body"?

THE CRUCIAL TEST

Everywhere after the war, war-weariness is likely to engulf the peoples who have been geared up to the highest possible pitch of sacrifice for so many suffering years. Everywhere we shall have to cope with that deadening apathy which will murmur:

"How much trouble it will be for me; let someone else do it."

But the immediate years of what will be so-called peace will actually be an even harder test for the nations than the years of war. Self-forgetfulness and co-operation for the sake of the common good, practised under the stress and in the heat of war, will have to be hardened like steel by the cool determination to do

"the right at all costs,"

whatever opposition and obstacles may be encountered.

"When there is work that must be done, the physical body wants to rest, to go out walking, to eat and drink."

The nations will want to rest, to start once more accumulating ease and comfort *for themselves* with insufficient consideration for the needs of millions of other beings and creatures. The nations

will want "to go out walking," to spend energies on non-essentials before crying necessities have been attended to; they will want to eat and drink more luxuriously than is necessary when millions of others may still go under-nourished. Will the nations have the moral stamina and vision to follow the advice of the Master and say that these things

"must wait awhile"

until all nations and peoples can have their due share of ease, leisure and adequate nourishment, until the standard of living for each human being has been *levelled up* to preclude gross overwork, under-nourishment, lack of freedom for self-culture?

THE CARE OF THE BODY

The Master names three physical needs to which He apparently attaches the utmost importance. He says of the body:

"You must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always even from the minutest speck of dirt."

The nations are therefore also enjoined to take good care of the physical needs of the peoples in their charge. The workers must not be overworked. Conversely it would seem to imply conditions in which none shall be idle or unemployed, for only sarcasm of the bitterest kind would charge the millions of unwillingly unemployed that all countries harboured before the war, with the warning not to overwork. A society therefore seems indicated where all without exception shall be employed for the good of all, where therefore

every variety of needful work shall carry with it its own dignity and call for its equal meed of respect, where ease and luxury shall only be introduced when every brother has had his due needs attended to.

PROPER FEEDING

The people must be "properly" fed on "pure food and drink only." Surely it is not far-fetched to interpret "properly" as meaning adequately, on a well-balanced diet which would in a very few years not only improve the physique of the peoples out of recognition, but would at one stroke raise a generation of human beings to whom a whole list of diseases chiefly due to malnutrition would be unknown except as they were described in old books.

What are the implications involved in the proper feeding of all human beings everywhere? During the war, Supply Boards for the best and most co-ordinated supply of war needs have been established in various continents, and the industries of the various nations organized so that the supplies of each could be most easily produced, manufactured or distributed as would best benefit the good conduct of the war as a whole. It cannot be beyond the organization of peace-time goodwill to have somewhat equivalent Supply Boards to co-ordinate the production, manufacture and distribution of vital foods in such a way that all peoples shall be "properly" fed, and diseases of malnutrition disappear from off the face of our prodigal and ever-accommodating Mother Earth.

What is the implication of "pure food and drink only"? The abolition for human nutriment of all decomposing and fermenting foods, therefore including all animal flesh-foods, for decomposition sets in as soon as death has released the animal's living spirit. This would then require an entire revision of animal husbandry and agricultural policies of the nations, and would affect in a hundred ways innumerable secondary industries which have their being in the slaughter of animals, whether in the air, on land, or in the sea. It is easy to see what a vast question this little word "pure" in connection with food raises, what tremendous opposition and formidable obstacles "vested interests" are likely to put in the way, before the Master's perfectly plain instruction can be put into universal application.

Nor is this all, for the production of really pure food requires that no contamination of dirt shall reach it anywhere between its production and its consumption, that the practice of adulteration for greater gain and profit shall be entirely abolished, and not winked at by law up to a certain percentage, as is done at the present time in practically all countries. Hence another vast horizon of reform and endeavour opens out to view, including all the machinery of food production, preservation, sanitary services, law, chemical industries, transport problems, etc., etc. The mere problem of feeding the nations "properly, on pure food" will alone keep an army of the world's scientists and organizers occupied for years to come.

ACHIEVING CLEANLINESS

The Master further enjoins:

"You must . . . keep it (the body) strictly clean always, even from the minutest speck of dirt."

How is that going to be made applicable to the nation and to masses of people at large? It is not possible for the very poor to keep strictly clean always, and the colder the climate the more difficult the question of cleanliness becomes. It costs money to buy soap and soda to wash clothes; it costs money to buy pails or tins for water, and scrubbing-brushes with which to scrub floors; it costs money to buy disinfectant and paint with which to whitewash and paint the walls and doors of rooms and houses; it costs money to heat the water to a temperature which will not freeze the body, to heat the room in which one wishes to bathe, especially where small children, invalids, and delicate persons are concerned. The thick and woollen clothes of cold countries are costly to buy and expensive to clean. When people do not even earn enough money to give their families proper nourishment, how can they be expected to spend money on buying cleaning materials?

What a vast social change will have to come about before the Master's injunction "to keep strictly clean always" can become a practical fact for the majority of people! It seems to imply that a standard of living must come into operation which will offer no valid excuse for the presence of dirt anywhere on the score of financial inability. The logical sequence of this line of thought leads to the abolition of slums; to a

living wage which will allow the purchase of all things necessary for the observance of cleanliness, without encroaching on other vital expenditure, whether this be expenditure on basic food materials or expenditure for the constructive use of leisure, both being needful for a healthy body and mind; it implies the use of far-reaching public services at nominal cost or no cost, (greatly extended sanitary services, public or communal heating services, public or communal hot-water services laid on to each habitation, etc., etc.); and a public service of cheap, serviceable, but becoming clothes so that even the poorest could afford to destroy such clothes as had become dirty and replace them with clean new ones, where the old ones could not be adequately cleaned, free **"even from the minutest speck of dirt."**

Oh, the horror to a sensitive body to have to go on wearing day after day clothes impregnated with dirt, through sheer financial inability to buy clean ones! It seems to me that a minimum of possibility of essential cleanliness should in some way become the charge of the State, in the new social structure of the future. Many obscure diseases, bred of dirt, would disappear from the physical sphere; many emotional diseases bred from ugliness and lack of beauty would fall away and leave the national feelings more stable and dependable, less open to vulgarity and moral dirt.

THE IMPORTANT PLACE OF ART

This leads us to the fact that there is also the nation's astral body to deal with.

"It wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions . . . not because it wants to harm you, but because it likes violent vibrations and likes to change them constantly."

The individuals who compose the nations as a whole, are not yet, in the mass, highly evolved souls, we must therefore reckon with, and provide for, their emotional needs. It is here that arts and crafts, creative work of all kinds performed in clean and, if possible, beautiful surroundings must come into their essential place in the life of the nations, a place in education to which not nearly enough importance has so far been given. It is these which will, under proper guidance, provide the necessary changes of vibrations essential for the growth and evolution of the emotional nature, it is these which will help the envious nation to build up yet more beautiful and nobler possessions than those envied, which will drown mere sordid greed for money in the inspired joy of creative impulse. Taught the way of creative release from childhood upwards, a greater tolerance and understanding will result which will make sharp and angry controversy between nations less likely to be animated by a crudely offensive spirit coming into utterance through military action.

Good music, good drama, good literature, painting and sculpture, good films, good wireless entertainments must be made available easily and cheaply to the people at large, while the unbridled dispersion of vulgarity through these mediums, as at present practised to an almost unlimited degree, must come

under some measure of control such as is already exercised to some extent by present censorship regulations. What is to be the criterion? The measure in which each approximates to the true and beautiful archetypes which are behind every expression in the material world.

THE PROUD SEPARATION OF THE MIND

In an age which is predominantly mental it will be well to take heed of the weaknesses which the Master ascribes to the mental body:

"Your mental body wishes to think itself proudly separate, to think much of itself and little of others . . . tries to calculate for self . . . instead of thinking of the Master's work and of helping others."

"Proudly separate". . . Shall we need any further illustration of where proud separateness leads us as nations than the skilful use which Hitler has made of this very failing in Europe, even after having explicitly expounded the technique he was intending to follow in that most outrageously truthful but most disbelieved book of modern times, *Mein Kampf*?

When the world was wide and large with insuperable distances, that was the time which the nations were given for the building up of their unique characteristics and individualities. Now science has annihilated distance and time, the size of the globe, relative to man, has shrunk from a continent to a county. Affairs of man which seemed to have no interrelation because of the vast distances of space and time which separated them, have now become of urgent simultaneous and communal in-

terest affecting the richest as the poorest, the most intellectual as the most illiterate.

THE NEW ROAD

A nationalism proudly separate from others, thinking much of itself and little of others was no doubt necessary at one time to build up confidence in the individual national qualities each had to offer for the orchestrated harmony of the whole, but the history of evolution everywhere seems to show that a constantly growing and extending co-operation is the goal to which the future is beckoning. From single cells were built up groups of cells, from these organs and organisms under a progressively centralized, but steadily more-embracing consciousness, each group of cells abrogating some of its sovereign will and liberty so that the whole organism might be the better pledged to service as a unit.

Is not that the road opening out before the nations—a certain abrogation of individual sovereignty where international affairs are concerned, for the sake of the general wellbeing of a federated unit or Commonwealth of States together working for the best possible conditions for every individual within their borders? We are told that the mental body elemental

"will try to make you think of the many different things which it wants instead of the one thing which you want."

So will the roving mental spirit of the nation try to insist that this and that and the other are all conditions essential to its very existence. After the war, after all the suffering which has

been endured, there will be the inevitable tendency for the nations to try to calculate for self, to think each of their own progress first. What, oh what, must be our attitude to this terrible, subtle and threatening danger?

"At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say. Between right and wrong Occultism knows no compromise."

Here is a clarion call to test our moral fibre, not only as individuals but as that collective entity, the nation, and it may be well to remember here what has been said in another connection of the various fighting forces, that their speed is equal to that of their slowest units. The nations will have to

"watch unceasingly, or" they "will fail" to win those conditions after the war for the consolidation and expansion of which this very war is being fought. Remaining

"firm as a rock where right and wrong are concerned,"

the attitude of the nations must also be such as will

"yield always to others in things which do not matter, . . . leaving to others the same full liberty which you need for yourself."

THE RELATIVITY OF NEEDS AND VALUES

Let us take heed of the word *need* here and remember that needs change with evolutionary stages and circumstances, are relative, and, in a world of never-ceasing change, are not static. Let this remind us that in a sane and normal society full liberty is not given to the child to burn or drown itself nor to the criminal to loot other people's

houses, or shoot their inhabitants. Both have to be restrained with understanding for their ignorance and with opportunity for the transmutation of their uncontrolled impulses into energies constructively used for the good of the whole. Liberty is ever coupled with responsibility for its use; where liberty outstrips responsibility, licence and unwarranted privilege develop tyrannies which destroy liberty. The need for full liberty is therefore not an absolute, but a relative concept which the wisdom of the nations will have to work out in a wise and understanding manner,

"always gentle and kindly, reasonable and accommodating."

FUNDAMENTAL LAWS OF NATURE

"Study deeply the hidden laws of Nature, and . . . arrange your life according to them. . . ."

May we not suggest that the fundamental law of all Nature, hidden behind mountains of ignorance, and under oceans of selfish prejudice, is that of the Oneness of all Life, not only on the globe, but in the Universe and in the Cosmos. What revolutionary changes the application of this knowledge would bring about were the nations to "arrange" their "life according to" this law! Aryan and Jew, coloured and white peoples, male and female human beings would meet on a basis of common brotherhood, all entitled to an equal share of kindly consideration at the same time that the rights of the younger members would become the especial responsibility of the older.

Animals, plants and even minerals would be recognized as members of the

same Life, still engaged in climbing the lower rungs of the ladder of evolution and entitled to quite special rights of protection, seeing their complete inability to protect themselves from the selfishly applied superior ingenuity of man. Respect for Life would replace the butchery of war, the butchery of slaughter and sport, the oppression and submergence of peoples and classes, would sweep away the disabilities before the Law and the rigid deadness of conventions of one half of the human race, the female sex, the deadening effect of the presentday system of education imposed upon a quarter of the human race, the children and young people. What wide sweeps of new vision open up before us through the application of just this *one* "hidden" law of Nature! There are other hidden laws, such as Reincarnation and Karma, which all help the nations to understand more intelligently the scroll of history as it unfolds itself, and which, through understanding of the law, will help them so "to arrange" their national lives as will burn up and counteract evil Karma already due, and will ensure happier conditions for the national generations of the future.

THE BODY-ENDOWED SPIRIT

Then we are told that we

"must distinguish not only the useful from the useless, but the more useful from the less useful,"

and we are reminded that

"to feed . . . souls is more useful than to feed . . . bodies."

It sometimes appears to me that there may be danger that the nations may disregard this definite direction in the

wave of material wellbeing which they will seek to establish immediately after the war. There is no shadow of doubt but that there will be millions of "bodies" which will have to be fed as soon as hostilities cease, and very properly and rightly the nations are already planning ahead so that there may be the least possible delay in the carrying out of this

"good and noble and useful work."

But is there an equal eager planning for **"those who know"**

to go out in their thousands to help

"feed their souls,"

to help heal the terrible wounds of mind and emotion which are likely to warp and distort the soul-growth of millions? In the Axis and Axis-occupied countries, so much has been done to starve and poison the soul. Here is a clear call to those countries where the lamp of Righteousness has been kept burning, pointing out in unmistakable terms where the foundations of future peace lie.

Economic reform, "freedom from want," and material welfare will all help to make the running of life's wheels easier, and aid in their lubrication, but it is only the feeding of the souls of the peoples with the fundamental Truths of the One Life, of the body-endowed Spirit which is "immortal and inextinguishable, and its own dispenser of weal and woe," that will ensure a future in which our sons and grandsons will not again have to fight a war the overwhelming hideousness of which grows with each passing year. There is no duty greater than this, yet it is one of

which one hears least—perhaps because there are so few capable of undertaking this work. For it is no narrow churchianity which will be wanted, no sectarianism proclaiming the only true dogma, no cold intellectualism devoid of healing emotion, but an understanding, deep and kindly, of the foundation of the God-like Spirit imprisoned in tortured human form, an understanding wide and green as friendly pasture lands, lofty and beckoning as a mountain landscape, enfolding and adaptable as a calm tropic ocean, whose sunlit wavelets creep up to surround and enfold in their warm waters all objects, smooth and rough, of whatever form or texture. After the war it is **THIS** which will be the greatest work to be done; on **"those who know"**

rests a responsibility which cannot be shirked, for

"if you know, it is your duty to help others to know."

WHAT IS WORTH TEACHING?

There are many ways in which this knowledge can be given to others, but one obvious method is of course by means of the educational systems in use for the nations' children. We are told to **"think carefully what is worth learning."**

Is not the converse true then too? Think carefully what is worth *teaching*.

"Study first that which will most help you to help others . . . You must learn to be true all through, in thought and word and deed."

Civilization stands at the cross-roads in these days of world war, but it is largely on the choice it will make of

what is worth teaching to its children and youth that the future will depend. The nations can, in half a generation, rear more equivalents of "Hitler Youth"—and sign the death-warrant of progress—or they can lay equally deep foundations for a brotherhood of nations and of all Life, such as has never yet been seen upon the earth,

"true all through, in thought and word and deed,"

whose chief preoccupations will be to be wisely helpful to others.

Teachers and educational authorities will have to ask themselves many searching questions as to the worthwhileness of much that passes as education today. Pioneers in a new world orientation, pioneers in a new era of history, while remembering that

"all knowledge is useful"

will have to inaugurate some revolutionary reforms of the general educational systems in vogue, if they are to **"take care that it is the most useful part"** of knowledge that is being, and shall be, imparted to the plastic minds and hearts of the youth of the world, the nations' citizens of tomorrow.

INDEPENDENCE OF THOUGHT

Nothing appears to be further from the Master's ideal than the uncritical, unthinking, unquestioning attitude demanded of all Nazi and Fascist citizens and youth. The first prerequisite for being true in thought is that

"you must think of the matter for yourself, and judge for yourself whether it is reasonable."

It is for the educational authorities to devise means by which this desideratum

is brought about in education, so that the minds of youth do not early become **"enslaved"** by numberless **"untrue thoughts, many foolish superstitions,"** for **"no one who is enslaved by"** these **"can make progress."**

Already that great educationist, Madame Montessori, has pointed the way towards freer and more constructive paths of education, and many daring experiments made in Russia will repay careful scrutiny. Stretching into the far dim past, there are methods of education in the East, which have withstood the destructive urge of the centuries and millennia, and have kept fragrant and green a spiritual culture, whose humanities must permeate the future if true thought and civilization are to prevail.

TRUE THOUGHT

"Your thought about others must be true; you must not think of them what you do not know."

If the nations are in future to think true thoughts about other nations, all the history books in the schools all over the world will have to be revised. For the most part, history as taught in schools everywhere, is tendentious and often deliberately misleading, in order to whitewash some national action which, if presented in its naked truth, could not appear but as reprehensible, callous or unjust. Unwelcome Truth is camouflaged and distorted, and youth is presented with a travesty of events termed history, which will often act as a barrier for true thought about other nations for the rest of the student's life, inducing a national suspicion which reacts in the recurrent thought:

"He meant to injure me."

The Press of the nations has a responsibility equally clear for the true representation of one nation to another. Upon it lies the heavy onus of seeing that current events are presented in their true aspects, without colour or whitewash being applied to adjust these aspects to acceptable national sentiment. The time has come for both the Press and the historians to don *human* spectacles in the stead of limited national ones, so that there will be no excuse in the future for anyone to **"think untruly of"** his brother-nations.

TRUE SPEECH

Now that the wireless and the radio play such an extremely important part in human and national relationships, the warning of the Master with regard to speech takes on a constantly growing importance, for by the development of science, speech, which could at the most reach but a few hundreds in the past, now simultaneously reaches hundreds of millions with results which are not yet being sufficiently appreciated.

"You must be true in speech too—accurate and without exaggeration . . . Think well before speaking, lest you should fall into inaccuracy."

This should be put up in large letters above every microphone, for, if this were taken to heart, how many wireless programmes in every language under the sun would not suddenly fade out of the ether? If these words were the loadstar of every transmitting station how many propaganda programmes would stand the test? The extraordinarily skilful use made by the Axis

nations of the power of the spoken word over the wireless for the hypnotic preparation for the subjugation of the nations would in the future become impossible, and diplomatists and politicians, with that held ever before their eyes, could not but inaugurate a new era in international intercourse.

"Be true in speech"

must also apply to the whole of the teaching profession, whether secular or religious. If there is one thing more than any other which the Axis has demonstrated beyond cavil or doubt, it is the importance to the State, to Humanity, of the CHILD. Here, within our very midst, the Future has come down into the Present. One of the great achievements of the Axis powers, the influence of which will remain when all their military conquests will have been forgotten, is this one recognition of tremendous and portentous significance—the place of the child in a world which is becoming more and more Future-conscious.

Overshadowed by dark forces, the Axis has demonstrated how *untruthful* speech, and the record of *untruthful* speech in the written word, can alter the character of a whole people within the time of half a generation, from that of ordinary kindness into the blood-curdling brutality exhibited by the Nazi adherents. If only the world will take cognizance of the immense importance of this statement and set to work with equal zeal and efficiency to sow truthful, accurate and unexaggerated speech in the minds and hearts of its children, then it can be considered that this war has brought forth no more hopeful

portent in any of its ramifications than this—that the world *can be regenerated* in one-half the lifetime of one generation if true thought, true speech and true action can be made to prevail and pervade throughout the whole of the child's educational period, till it is ready to play its part in adult life.

If a realization of the importance of strict truthfulness and of the importance of the CHILD should emerge as legacies left us by events which have coined the term "Axis powers," then two steps of such incalculable value to the evolution of mankind will have been taken that their implications can scarcely be foreseen. It is for educationists the world over to apply this new vision in practical fashion at the earliest possible moment, with the utmost possible liberality. Then, indeed, a new Future will be within our very grasp.

TRUE ACTION

"Be true in action; never pretend to be other than you are."

But nations are constantly pretending that various of their actions are dictated by purely philanthropic motives towards classes, sections, minorities, and other nations under their control, when in truth these actions merely disguise the thin end of the wedge meant to facilitate still easier exploitation. When there is but one Flag of Truth for all nations to sail under, then the hoisting of any other will be but the equivalent of the old pirates' flag, that of the Skull and Crossbones!

Let the nations ever

"discriminate between the selfish and the unselfish."

Let them revise their colonial policies, their treatment of "native" populations, of their own submerged classes, of all who sport a different coloured skin, their trade and industrial policies, their treatment of women, of the creative artists in their midst who feed the nation's soul, their treatment of their younger brothers, the animals, who have been committed to their charge, their treatment of those younger human souls, the criminal classes. . . Indeed, there is ample room for rectitude in action!

THE GOD IN EVERY ONE

Perhaps there will be no warning more needed after the war than that which now follows:

"You must discriminate in yet another way. Learn to distinguish the God in every one and every thing, no matter how evil he or it may appear on the surface."

To untold hundreds of thousands who have gone through the deepest suffering and ignominy, physical, emotional and mental, there will be no more evil being on God's earth than that designated under the name of Nazi or Japanese. Already half the world is seething with thoughts of hatred and revenge; already the peoples are demanding that the leading criminals shall be brought to retribution. That is well so far as it goes, but let the nations' tribunal remember that no righteousness can be present if

thoughts of hate and revenge are allowed entrance. Here above all they will have to remind themselves constantly:

"You must not think of them what you do not know. . . . You must be accurate and without exaggeration."

They will have to remind themselves ceaselessly that they must

"learn to distinguish the God in every one no matter how evil he may appear on the surface."

No harder test of the integrity of their intentions will confront the nations than their attitude towards those who precipitated all the suffering of these years upon the world. The Master indicates but one sure way: neither revenge nor hatred, neither condemnation nor isolation—but a *helping* hand. Or in other words, a recognition of his inability to stand alone, of his weakness, of his ignorance, of his need for education to the Truth of Being.

"You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong."

The result will be greater trust among the nations, the replacement of suspicious obstruction by kindly and eager co-operation, the replacement of greed by the recognition of need.

(To be continued)

THE WORLD, INDIA AND THEOSOPHY

BY SPECTATOR

PROBABLY everybody will agree if we say that what the world most urgently needs now, and what it will need in still greater measure when post-war reconstruction has to be taken in hand, is *Universality*: universal goodwill and mutual co-operation. Now, if we are agreed upon this basic necessity that goodwill and co-operation should be universally accepted and practised, should be world-embracing in order to be effective and lasting, the next step to be taken seems to be the question: how will humanity be enabled to procure and secure these two great goods which now—even as a direct result of the war—have become more remote from realization than ever before?

Theosophists agree upon, and humanity at large is discovering this truth that Brotherhood—Universal Brotherhood—is the master-key to open the doors which will enable mankind to enter into the sanctuary of a better world. But how to proclaim that Brotherhood of all in such a way that it becomes more universally understood, recognized and accepted? It certainly is not sufficient *only to proclaim* that Brotherhood is a fact in Nature; it should be realized and lived (at least as far as possible tried). Thus far, Theosophy and The Theosophical Society are the only really world-wide movement officially standing for such a Universal Brotherhood which should be and—as we believe—

must become the basic principle and sure foundation upon which the new world-organization will have to be rebuilt. But, honestly, they do not seem very successful or to carry much weight in the councils of today.

The world, humanity everywhere on the globe, needs Brotherhood, needs it in all departments of life, that is, it needs mutual trust and confidence, understanding, sympathy, tolerance, co-operation, etc.—in short, the universality of Spirit. Mankind at this very junction of its road is at this moment most ardently longing for a guide to bring it understanding, a guide who can really lead spiritually *by setting the example*. Mankind is eagerly waiting for the coming forth of the Powers which possibly could help it out of its dire needs, and undoubtedly it never was more prepared than it is now to follow that lead, *if only it will come*.

But where on a somewhat larger scale than at present available in the direct ranks of The Theosophical Society, and consequently proportionately more influential, can we find the essential qualities needed? If they are available somewhere on earth in its travail of today, they certainly as yet remain invisible, dormant, that means of no use; The Society itself included. If anywhere in the world of today, it is in India that we should be able to expect and hope for a possible revival of spiritual

insight and spiritual influence, because nowhere is the Ancient Wisdom preserved so well, so faithfully and in such rich abundance as it is here.

But undoubtedly even India's spiritual Wisdom is certainly not available for direct, practical use at the very moment, because it is dormant also, hidden and unheeded by the vast majority of the population of this large peninsula. In the tumultuous fray of exaggerated political, religious and other quarrellings, the essentially spiritual characteristics of universality, such as Love, Tolerance, Understanding, Brotherhood seem to be hidden, so that the *greater* issues are being intermingled with secondary ones, causes and effects confused.

It has been repeated over and over again that by virtue of her Sacred Heritage of the Ancient Wisdom, this nation of India is the only one at present capable of saving the world, but the world and all its dire needs remain without help, yet expectantly waiting for signs, if not for deeds. What is the use of such a high presumption of being the custodians of the Highest Wisdom and of the balm which *could* relieve the world's sufferings, if there is but a very negligible minority to have at least some slight idea of what can be really meant by that saying? What is the use of possessing the most priceless and precious thing, if its owner is unaware of its value, does not realize its work?

Does anybody really believe that it is sufficient, only to repeat that India alone *can* redeem the world by means of her spiritual Heritage, without that claim being substantially accompanied and supported in actual life? How can

the world follow, if there is nobody taking the lead by setting the example? Words and theories alone will not do.

Is there really between Indians and Indians so much tolerance, mutual confidence, co-operation, a sense of responsibility that India rightly and justly can claim to be an example to others, can give a lead in the difficult problems of post-war reconstruction? Who dares to answer in the affirmative as long as, for instance, the two most important parties or religions (what name should one give to the groups of Hindu-Muslim antagonists?) remain distrusting each other, even ready to use force? If they remain intolerant, how could one imagine that at the Round Table of post-war discussions, India would be able to ask other nations to behave tolerantly and to put an end to their political and religious disputes and quarrels?

Isn't it also true that such a Muslim-Hindu co-operation (which indeed cannot be so very difficult to secure, if only it were approached in the right spirit of tolerance, goodwill and in the light of national Unity) almost immediately would set the nation free politically? But if it is done the other way round, the problem being seized from the wrong end, if political freedom be granted while tolerance, service by sacrifice, brotherly understanding still remain hidden under the cover of quarrellings, caused by minor but always inevitable differences, its attainment may perhaps prove to be rather more of a curse than of a blessing.

And let us not forget that nowadays the whole of humanity, all nations of

the world, India included, are forced to go even a step further internationally. All of them at present are bound to acknowledge their *interdependence* with all the rest of the world, so that each of them will have to sacrifice something of their precious independence or national sovereignty as it is called to the coming world-organization. Here also—as all the others—India will be obliged to sacrifice something of her independence.

Therefore, what India needs seems first of all a spiritual liberation. If that can be achieved, if the nation can be awakened—and this really seems to be easier than any other way—then political freedom will come automatically in a minimum of time; it could not be withheld by any power on earth. What a glorious picture: India as a spiritual leader! But the first sign of the awakening to such a leadership—for a nation as for an individual man—must be that one knows how to rule oneself.

Here lies the true work of Theosophy and of The Theosophical Society everywhere, but in a very special way in India; to arouse a spiritual *réveil*. If they would only enthusiastically *try* to achieve such a reawakening. The immediate task of every Theosophist—and still more of every Lodge—in India seems to be to start a most lively activity in order to arouse the greater part of the nation to the recognition of the spiritual value of their ancestral Heritage.

Here, however, we approach the most tragic feature of it all. The constant complaint concerning the work and life of The Society in India, has been that a great number of its Lodges and members are also more or less dormant,

have their interests and attention on other topics. If such is really the case with Theosophical Lodges and members, the custodians of the Ancient Wisdom as it is best suited for the needs of the present times, how then must it be with millions upon millions of the population of this vast continent, about as large as the whole of Europe? In 1939 The Society in Europe counted about *thirteen* thousand members, and India out of a so much bigger population of over three hundred millions in that same year had but *four* thousand members. And now we are told that even these few members are not so very alive, not so very keen to spread their priceless presentation of the Ancient Wisdom among their fellow-citizens, thus to revitalize India's spiritual Heritage of old.

As long as The Theosophical Society in India—that is the Lodges, *all* its Lodges and every single one of its four thousand members—do not succeed in arousing many, many thousands more of their compatriots to the recognition of Theosophy as the presentday representative of the Ancient Truths, there can—it seems to me—be but little possibility for India to fulfil her glorious task of spiritualization in the coming post-war reconstruction. Her voice will be so weak that nobody will listen to her. The *one* thing India has to contribute is just this fact of her spiritual insight—Brotherhood; this is the one and paramount contribution which no other nation can give. And the awakening of India to the truth of this fact depends on the awakening of the sleeping Theosophists!

To the great detriment and loss for the world as a whole, India is not leading where it certainly and easily could lead, nor is the Indian Section. Where are, for instance, the leading and instructive articles in THE THEOSOPHIST on the supreme Wisdom of the Vedas, the Puranas, the Itihasa, etc., written by Indian members? There could be many indeed, but why don't they manifest?

With regard to leadership in numbers, in 1939 the Netherlands with a population of nine million inhabitants had a membership of The Theosophical Society of 1,800. At the same rate, in the same proportion, *India should have at least 70,000 members.*

Without a strong Theosophical Society, without a better realization by its members of the priceless value of the Theosophy entrusted to their care, and without an honest attempt of her members to live (and carry out in the world) the First Object of The Society as well as possible—to apply Universality, Brotherhood, Trust and Confidence, Tolerance and Co-operation in actual life—the world will have to wait. The world will have to wait until India is ready to give the necessary impulse to inspire other nations of the world to follow her example and apply the same virtues in their actual dealings and behaviour.

What The Society needs is a fresh wave of vitality and enthusiasm, vivifying the Lodges, brushing away the dust collected while everybody was asleep. *Theosophy first*, should be the slogan. Rise, brethren, do it yourselves. Do not expect it to be brought

from outside. Do not wait for more guidance and new inspiration from the top; these have been given and are constantly being given in abundance but remain unheeded. Rise, brethren, to the unique opportunity offered in the present constellation; such an opportunity most probably cannot be offered again for incarnations to come.

Get busy now. Theosophy first. Both, the world and India need the vitalizing influences of Brotherly Wisdom and Universality which through the channel of The Theosophical Society Theosophy brings. Do not let them wait expectantly but in vain. Revitalize the life in the Lodges, make it as universal, all-embracing and brotherly as you possibly can. Make the Lodges as busy as beehives, full of activities of all kinds, that is, full of life and carry that life to your fellow-men in villages, towns and country, thus awakening the Nation to the appreciation and understanding of her ancestral spiritual Heritage.

Theosophy first! and bring the application of that Theosophical Life and Wisdom into all departments and activities in The Society as well as in the world. The Lodge is to be the great and strong central point for them all. Let all life-activities emanate from the Lodges, so that they become living centres for the Nation's spiritual reawakening. Then—but then only—will The Society (that is, *you* yourselves) fulfil the duty of service for the liberation of the world by means of speeding up a spiritual liberation of the Motherland.

Vande Mātaram!

NOTES

FOUNDATION DAY

17 November 1942

The Founders of The Society were pioneers who opened up a new territory of the mind. Today we see the result of their pioneering work in the hundreds of organizations proclaiming occultism, pseudo-occultism, psychism, Yoga, astrology, numerology, etc., in all lands. The myriads who during the last sixty-seven years have been attracted to Theosophy have been drawn by many interests, some by reincarnation as giving a conception of justice; some by the conception of a brotherhood of religions; others by all that describes the inner nature of man; others by the doctrine of the unity of mankind which is the basis of Universal Brotherhood; many by the acceptance they find in Theosophy of all the main truths of Science. The teachings as to education and the spiritual conception of the arts have also attracted other groups. A few have been profoundly influenced by the idea of the existence of the Masters and the way to Them. There are others, too, who have been deeply fascinated by the marvellous Pageant of Mankind which is revealed in the teachings as to the great races and religions.

Yet it is a fact that only a minority of those attracted to Theosophy join The Society. What is the reason for this indifference? The reason is that

BY C. JINARAJADASA

they fail to understand Theosophy in its entirety, and their attention is focussed only on sections of the Ancient Wisdom. Because the moment any one of clear intellectual perception becomes aware of all the aspects of Theosophy, he is impelled into action on behalf of mankind. From that moment he is drawn quickly to The Society as a body whose object is to transform all human affairs into a more ideal mould. The true philanthropist realizes that in order to be effective he must have a clear idea of the work to be done, and it is this idea which Theosophy gives him.

Already Theosophists have achieved much in the realm of Brotherhood. Wherever Theosophists make communities, as at Adyar and Benares and other Centres, all thought of race or colour disappears and a miniature Universal Brotherhood manifests itself in practice. In a similar way at International Theosophical Congresses, they meet as brother-souls in search of truth, and dividing lines vanish. There is much yet for Theosophists to do. The vast problem of race and colour is coming more to the front as the result of the War than ever before. On this the Theosophical ideas have much illumination to cast and it is for us to give our help towards a solution.

A vitally important work is that which was described in 1883 by the Master K.H. when he said: "On the elevation

of woman the world's redemption and salvation hinge." What that conception is which the Adept offers to us is given in these words:

"Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

"Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatan India, with all her profundity of learning, has neglected and forgotten it.

"The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land', and has to come to men through the Theosophical Society. That light will lead on and up to the true spiritual intuition. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own power to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

(From *The Paradoxes of the Highest Science*, page 172, by Eliphas Levi, footnotes by "E.O."—Eminent Occultist—a pseudonym of the Master K.H.)

You will note that the Master says that the great truths concerning the true function of woman have "to come to men through the Theosophical Society." Here then is a vast field of endeavour for us all, men and women.

Often it is said that there are now far fewer members of The Society. It is true that in the past was the high-water mark in the membership; but that does not mean that there are fewer Theosophists. As a matter of fact there are today many more "live-hard" Theosophists than at any time in the past. Since I addressed you¹ two years ago I have visited India, Burma, Singapore, Java, Australia and the United States. I can assure you that the devotion to Theosophy and to its ideals of service has in no way lessened. There are today more "worthwhile" Theosophists in The Society. The promise was given by a great Teacher of Teachers to H.P.B.: "So long as there are three men worthy of our Lord's blessing in The Theosophical Society, it can never be destroyed."

The strength of The Society is shown by the fact that there are today hundreds who will sacrifice everything for the ideals of Theosophy.

¹ Members in London.

ACTION AND INACTION

We see daily hundreds of thousands who have not any occult vision, but who nevertheless are intent upon doing their job. Though danger surrounds them they do not think of it, because they are intent upon performing their duty.

In the same way, with all of us who have found a great work to which we have dedicated ourselves, our personal element is so subordinated to the welfare and grandeur of that work, that thought of danger and discomfort in connection with it is simply not present in our consciousness.¹

There is a very difficult problem touched upon in *The Bhagavad Gita*, and that is the problem of action and inaction. There are certain times when obviously action is necessary, and an action which sometimes seems to go contrary to one's general aims. In that book is the teaching that one has to discriminate between action and inaction, for both are necessary in one's life. I apply this at the moment to a certain number of people who are committed completely to the gospel of Pacifism and the following of that noble creed, and who in a crisis like today's are utterly unwilling to change. Now for those of us who are aiming at Occultism, we are, very briefly, for no *one* creed as to action or inaction, that is to say, while we have certain deep convictions we are ready to modify them as events change. Convictions are only the result of experience so far, and there are times when life presents us experiences unknown to us before. The most important thing is not a conviction as such, but the welfare of mankind, and to try and co-operate with the Divine Will which is administering that welfare. Obviously, the gospel of Love to be applied in all things and at all times is beautifully true; but as there can be nothing outside the Love of God, and

¹ Referring to his voyage round the world in wartime.

as evolution proceeds only through strife, strife, too, must be a part of that Love.

These two aspects of action and inaction come into our lives constantly, and we have to find a balance between the two. An American poet describes this problem of life:

For all your days prepare,
And meet them ever alike,
When you are the anvil bear,
When you are the hammer strike.

Many of us have taken for granted that the only possible spiritual gospel is that of utter patience, of submitting ourselves to the Will of God, becoming, as it were, the anvil on which the karmic hammer strikes. But we have to realize that sometimes when we are patient, because that seems the only gospel, and we put up with many an anvil not so much affecting ourselves as the life of others, we may be blundering very seriously with our patience. We have a dual task, and so must remember that sometimes we are to be the hammer also, which is as much required as the anvil. There are times when we have to leave aside our gospel of patience, resignation and so on, and definitely be the hammer, and strike.

How are we to know when we should be the anvil and when the hammer? That is the problem for us all, and it is a problem which will follow us right through to the threshold of Adeptship. One thing to remember is that we must not be too rigid in identifying ourselves with one aspect only, so that we fail when crises come. When we are the hammer and have to strike, or when we are the anvil and have to bear pain and

suffering, what is essential is that there should be an attitude of *impersonality* about both. There must be no resentment in us because we have to suffer as the anvil, nor against the thing to be struck when we must be the hammer. We have to enter into a condition of understanding. When we are the hammer, it should be as a part of the great hammering by the conscience of the world, and not so much as a manifestation of our individual resentment against the evils which have to be hammered.

This vital problem is a part of our own inner life. It must be met not so much by appeal to creeds and philosophies as by a continual inner realization of the deeper mysteries of things. Therefore those of us who are devoted to a great work have a dual duty, both as the anvil and as the hammer.

* * *

A SEVEN SEAS CHARTER

[To be amended and amplified by others]

1. THE NATION AND THE CITIZEN

A. The Child

(1) Every child¹ shall be fed, washed, clothed, housed, and examined for health, whether among his parents or in an institution, according to a standard of health determined by a National Board of Health.

(2) Every child shall be educated so that he is happy while at school, and so that later when he enters an occupation he is happy in his work.

¹ "Child" means boy or girl, when the pronoun "he" is used.

(3) Every child shall have facilities for play, a playground being provided not farther than a quarter of a mile from his home.

(4) Every child shall have free access to a children's library, and to special entertainments for children—song, dance, drama and story-telling.

(5) Every child shall have adequate training, at the right age, for such an occupation as is likely to prevent discontent when called upon to engage in it.

B. Woman

(1) Every woman, whether unmarried or married, shall receive a wage equal to that earned by a man for the same type of labour.

(2) Every married woman shall be allocated a part of her husband's earnings as her wage for her services to the joint family. Where a married woman earns a wage in work other than for her family, her earnings shall be pooled with those of her husband before determining her wage for services to the joint family.

(3) Every married woman shall have the right to refuse to bear the burden of motherhood unchallenged by her husband.

(4) Every expectant mother shall have the right to a vacation from employment on full pay of four months, and of five if ordered by a physician, inclusive of pre-natal and post-natal periods, and to receive all medical and nursing services before and after confinement.

(5) Every woman shall have the same rights to property or to its disposal and to inheritance as a man.

(6) The conditions for divorce shall be the same for women as for men.

C. All Citizens

Every man and woman shall have the right :

(1) To free water, both hot and cold ; and light.

(2) To free housing, including heating where the climate demands it, according to a standard determined by the National Board of Health.

(3) To an occupation suited to his or her temperament and capacity.

(4) To such conditions of work and surroundings as bring out of the worker a satisfaction in doing his or her work in a spirit of "Work through Joy."

(5) To a wage sufficient for a standard of wellbeing determined by a National Board of Health.

(6) To regular employment, or when such cannot be temporarily provided, to the same wage as when employed.

(7) To free transportation to and from the place of labour.

(8) To a free quota for postal and telegraphic needs.

(9) To an annual holiday on full pay, of not less than three weeks, including free travel in his country during the period.

(10) To free registration, when such shall be required of the citizen, on occasions of birth, marriage, burial and other events.

(11) To such cultural entertainment—concerts, theatres, exhibitions, pageants—as the Board of National Culture shall determine.

(12) To free medical examination and treatment, therapeutic and remedial, in all branches.

(13) To maintenance on full pay during disability through accident or sickness.

(14) To retirement from work, if he or she asks for it, at the age of 45, 50, 55, according to the country, whether tropical, subtropical, temperate or arctic.

(15) To adequate maintenance after retirement till death.

(16) To a sum adequate to cover the expenses of funeral or cremation.

II. THE CITIZEN AND THE NATION

A. Every citizen shall contribute out of his or her wages a sum for the welfare of the Nation, deducted at the time the wage is paid, and transferred to the Nation.

B. Every boy and girl shall

(1) at an age determined by the Nation, give one or more years to National Service, maintained by the Nation during the period.

(2) be placed on a reserve list after the period of National Service is over, to be recalled to further service when necessary.

(3) learn a second living language, selected by the individual.

C. Every citizen shall so exercise his rights under the law as a citizen that he does not interfere with the rights of another citizen.

D. Every citizen shall report, at periods decreed by the National Board of Health, to appropriate institutions to be examined regarding his health and fitness.

III. THE WORLD BOARD OF HUMAN WELFARE, CREATED BY ALL THE NATIONS AND PEOPLES

The duties of the Board shall be :

(1) The Board shall arrange conditions of travel, of temporary residence in, immigration into, and emigration out of, each country, with a view to safeguarding the wellbeing of each Nation or People on the one hand, and the development of International Amenities on the other.

(2) The Board shall guarantee to all citizens of the world the freedom to worship in his or her own manner, in so far as he or she does not interfere with the manner of worship, or of the abstinence from worship, of another.

(3) The Board shall, in so far as conditions allow, arrange that barriers of colour, race or caste are abolished in travel and accommodation in each country, and press steadily towards this end.

(4) The Board shall supervise the affairs of all Nations and Peoples, so that no Nation or People shall be exploited economically or politically by another Nation or People or by a group of Nations or Peoples.

(5) The Board shall regulate all production and distribution of commodities, services and monetary balances and exchanges, in all Nations according to the needs of a standard of wellbeing for all the Peoples of the world.

(6) The Board shall maintain in each Nation a Bureau to arrange for the visits to other Nations of groups of children, students, professors, artists, engineers, and to provide information regarding conditions of travel to them.

(7) The Board shall, in the name of all the Nations and Peoples, and as their Mandatory, discipline any Nation or People who places obstacles in the way of success of the World Scheme for all Mankind.

AN AMAZING "STATEMENT OF CHRISTIAN BELIEF"

There appeared in *The Times* of London this morning (4 January 1943) a "Statement of Christian Belief," issued by the head of the Church of England, the Archbishop of Canterbury, and the head of the Free Church Federal Council, the Rev. J. S. Whale, its Moderator. The text of the Statement begins :

"It is generally acknowledged that there is among our people—e.g., as gathered in military camps or elsewhere—widespread ignorance of what the Christian Faith is, and failure to see it as an intelligible and coherent view of life. As a result of this, multitudes of people regard religion as irrelevant to the matters which most concern them. There is also without doubt a weakening of the specifically religious sense, with consequent neglect of worship and prayer. Besides this there are grave indications of decay with regard to some elementary moral standards, such as those of honesty."

Then follows a paragraph which re-asserts what all acknowledge, that Christianity is not merely "a form of teaching about life but a source of power to live by that teaching." Naturally the two leaders state that the inspiration to live the life will come from Christ's teachings. But what is striking is the assumption that God's effective dealings with mankind began only with the appearance of Christ two thousand years ago, for they state that His life and death as recorded

in the Gospels has been set by God before mankind, "not only as an event of history but as a final disclosure of what God is and of the eternal purpose of righteousness which He is working out in history. In the Gospel the Biblical record of this redeeming activity of God reaches its consummation."

Follows from this conception that "God took hold of human history and individual human lives in a new way in the great act of the Incarnation."

What is astonishing and incredible is the assertion that "God took hold of human history and individual human lives in a new way in the great act of the Incarnation." The two Church leaders cannot of course imply that before the coming of Christ God merely took a cursory glance over human affairs; their contention is that with the Incarnation He exercised "a new power" over the hearts and wills of man. They claim that "God who as Spirit is ever active among men—speaking to them in all ages through their consciences and most specially through the prophets of Israel" began a new supervision over humanity.

It is important to note that this previous action of the Spirit "ever active among men" spoke to them "through their consciences."

There is thus a blind and wilful ignoring of the great fact that before the coming of Christ great religious Teachers have appeared, who either must have appeared with the full consent of God, or despite God's supervision. The old rigid idea that religions before Christ have no value to mankind, except merely to till the soil of men's consciences for the sowing of Christ's seed, is reiterated once again by these two leaders.

There was a time not so many generations ago when the very pious and devout in Christianity in Britain held to the chronology of Archbishop Usher that the world was created by God in the year 4004 before Christ. We have today the proclamation by two seeming educated men that the spiritual redemption of mankind by God who created the universe began only 1943 years ago. No wonder that with this clinging to blindness to historical facts all the most self-sacrificing efforts of the Christian Churches have resulted in what the two leaders describe is the religious attitude in this Christian land of England today, that "multitudes of people regard religion as irrelevant to the matters which most concern them."

C. JINARĀJADĀSA

NUEVAS INSTITUCIONES DE FRATERNIDAD

Las verdades y misterios del ocultismo . . . tienen que demostrarse tan destructores como constructores—DESTRUCTORES en cuanto a los perniciosos errores del pasado, y a las viejas creencias y supersticiones que ahogan con su abrazo ponzoñoso, como la hierba mexicana, a casi toda la humanidad; pero CONSTRUCTORES en cuanto a nuevas instituciones de una genuina y práctica Fraternidad Humana dentro de la cual todos habrán de convertirse en colaboradores de la Naturaleza, y trabajarán para el bien de la humanidad.

K. H.

SECCIÓN ESPAÑOLA

MENSAJEROS Y ASOCIACIONES TEOSÓFICAS AL TRAVÉS DE LOS SIGLOS

"Entre los mandatos de Tsong-ka-pa, hay uno que ordena a los Rahats (Arhats) hacer un esfuerzo para iluminar al mundo, incluyendo a los "bárbaros blancos", en cada siglo, en cierto período especificado del siglo" (Doctrina Secreta 111-42).

Uno a veces encuentra personas en la Sociedad Teosófica que crean un problema. Me refiero a aquellas para quienes la Sociedad, es una organización entre muchas. Pertenecen a ella lo mismo que pertenecerían a un club o a alguna otra sociedad, con un objetivo especial, estrecho y a menudo egoísta, y no es fácil hacerles apreciar la diferencia entre la Sociedad Teosófica y demás sociedades de cualquier clase que sean. Tales personas son un verdadero problema para el trabajador en el campo teosófico. Cómo llegar a la mente y a la conciencia de quienes tienen ese erróneo y extremadamente limitado punto de vista, falta de apreciación? Ninguno de nosotros, por su puesto, está en ese estado mental. Nos damos cuenta aunque sea vagamente, de que la Sociedad es única; y seguramente podremos añadir algo más a eso. Veamos si podemos descubrir por nosotros mismos la inmensa grandeza de nuestra causa teosófica, si podemos comprender el por qué nuestra Sociedad no es una Sociedad sino LA Sociedad, que contiene en sí tan infinitas posibilidades de bien para el porvenir, que cuando comprendemos esas posibilidades, dedicamos todas nuestras energías a su servicio.

En primer lugar tenemos que ver a La Sociedad Teosófica en su verdadera proporción dentro del marco de la historia. Tenemos que darnos cuenta de que nuestra Sociedad es el resultado de un Gran Plan, que Los Maestros están llevando a cabo. Estamos familiarizados con el bosquejo general de ese Plan. Sabemos cómo, desde la fundación de la Gran Logia Blanca (Gobierno Interno del Mundo), todas las fuerzas evolutivas se han hecho pasar por canales de expresión, a través de las razas, a través de las regiones, a través de los esfuerzos culturales, poco a poco se ha ido inclinando a la humanidad en ciertas direcciones, que nos son reveladas por nuestro conocimiento del pasado, hasta que llegó el momento de fundar la Raza Aria. Al sacar esta raza blanca de su hogar asiático y llevarla al occidente, especialmente a Europa, surgió una situación completamente nueva. Hasta el momento culminante de la cuarta Raza Raíz teníamos un fondo evolutivo que se ajustaba a la superficie. Hasta la época media de la Raza Atlante, había un triunfo del espíritu sobre la materia, adecuado a la expresión del principio racial que la correspondía, pero al llegar a la Raza Atlante llegamos también al fin de la utilidad de ese fondo evolutivo.

Al aparecer la Raza Aria nos encontramos con un pueblo que necesita para expresarse algo que esa base evolutiva no puede proporcionar. Por lo tanto en cierto sentido somos una raza defectuosa (aunque somos la última y la más intelectual), porque la base de evolución no es del todo suficiente para dar a la mente un desarrollo adecuado. Somos la mente perdida en la emoción, mientras que los Atlantes eran la emoción en la emoción, por decirlo así. De modo que con la

aparición de la raza Aria surgió este problema ante la Gran Logia Blanca; hacer progresar una raza que tenía que desarrollar el intelecto, sin una base apropiada a ese crecimiento. Las fuerzas de nuestro intelecto pueden compararse a esas plantas que viven de la humedad que encuentran en el aire, y que carecen de raíces que penetren en la tierra. Somos una raza con una mentalidad ficticia, y que tiene por lo tanto una especie de vanidad, de orgullo de su mente, que es injustificado.

Así es que todos los problemas de raza y religión toman una nueva tonalidad en nuestra raza, y por consiguiente, todos los preparativos para la labor de la raza tuvieron que tomar un cariz ligerament distinto. El desarrollo de este problema llegó a su culminación recientemente; y se nos dice que cuando se hizo patente este defecto de nuestros pueblos arios, la Gran Logia adoptó un nuevo plan para ayudar a la humanidad, en parte según parece, para corregir ese defecto. Desde hace mucho tiempo han seguido el plan de enviar en ciertas épocas un Gran Instructor al mundo, pero ahora han añadido un esfuerzo adicional para ayudar al mundo occidental (a los pueblos Arios especialmente) una vez en cada siglo. La Sociedad Teosófica es la culminación de ese esfuerzo adicional, es el resultado de muchos cientos de años de cuidadosos planes y de desarrollo de los mismos.

Cuando digo que es el resultado de semejante plan, no lo interpretéis de una manera rígida y mecánica, ni creáis que TODO está arreglado minuciosamente con siglos de anticipación. De los mundos internos o mundos de la realidad, se derrama sobre el mundo físico una inmensa corriente de fuerza, de una potencia, esplendor y gloria que no alcanzamos a comprender del todo. Estas son las enormes fuerzas del Arquetipo, que se están expresando en la conciencia racial y sub-racial. Los grandes Seres, nuestros Maestros, que premanecen en los mundos

fuera del tiempo y espacio, contemplan la marcha de los sucesos interviniendo en ciertos momentos propicios, dándole a esa corriente una nueva dirección, para re-ajustar las fuerzas.

En el plano físico también tenemos ese esfuerzo especial que se hace en cada siglo para el mundo occidental; y así es como viene la Sociedad Teosófica a ser un canal o receptáculo en el cual se han vertido grandes fuerzas que corregirán los desvíos importantes de los siglos pasados y arreglará las cosas en el porvenir. Mirando hacia atrás, a esos esfuerzos de siglos pasados, vemos como nuestra Sociedad no es una de tantas organizaciones, sino una organización muy especial, no sólo en este siglo sino para muchos siglos en el futuro. Volvamos atrás y examinemos los últimos siete siglos de esfuerzos para ayudar al mundo, y encontraremos datos muy interesantes e iluminativos en referencia al trabajo de la Sociedad Teosófica.

En primer lugar debo aclarar cierto hecho básico de los ciclos de labor, lo que nos hará comprender mejor este asunto: Siempre que se está desarrollando una ley cíclica, tiene lugar un curioso fenómeno relacionado con ella; en su naturaleza se concentrará un período de impulso, como lo hemos podido observar en los esfuerzos de los últimos siglos; el próximo impulso será extenso, vasto y se difundirá ampliamente. Los esfuerzos son sembrados en varias partes del mundo, como si fueran semillas y al cabo de un siglo hay una enorme acumulación de esas fuerzas y entonces se lleva completamente a efecto el esfuerzo comensado.

Volvamos atrás al siglo trece, alrededor de 1275 (me refiero al período hacia el final de cada siglo) al año 75 aunque en realidad es sólo una referencia aproximada; y empezaremos con el año 1275, aunque el esfuerzo que se hizo comenzó antes y duró

por algún tiempo después, lo mismo que en caso de la fundación de La Sociedad Teosófica, el esfuerzo comenzó muchos años antes de que fuera fundada la Sociedad.

Para devolver al mundo occidental la cultura mental que había perdido, se hizo el primero de esos esfuerzos, el año de 1275. En el occidente habíamos tenido la edad oscura, que empezó a cubrirnos poco después de la muerte de Jesús. A causa de la temprana interrupción de ese trabajo, fué imposible revelarle a la Religión Cristiana todo el lado intelectual que debería haberla acompañado. Se había tratado de injertar en esa religión los principios del Gnosticismo, pero la idea fué rechazada por la Iglesia Cristiana desde los primeros tiempos, y por eso tuvimos la edad oscura en Europa, siendo la época en la historia de los pueblos Europeos en que su ignorancia fué más profunda; era la gente más ignorante del mundo, en esa época, salvo quizás algunas de las tribus verdaderamente salvajes, y por eso eran llamados por los Maestros "bárbaros blancos". Hasta las mismas razas Atlantes existentes, poseían una cultura mental muy superior a la de nuestra raza Aria en Europa, durante la edad oscura.

En ese período, cuando nuestra religión cristiana estaba en un nivel mental muy bajo, no poseía inspiración alguna para sus devotos, salvo de un carácter emocional. Por medio de la personalidad de Rogerio Bacón se hizo un esfuerzo, que fué secundado por sus colegas en las sociedades alquimistas y secretas, para devolver a los occidentales el conocimiento místico, a través de la ciencia unida a la religión. La estructura de las plantas y la vida celular eran hechos reales para Rogerio Bacon, aunque no se supone que tuviera el equipo científico que tenemos ahora; pero él era un ocultista, y utilizaba el uraeus, un órgano clarividente que se proyecta entre los ojos, él y sus colegas hicieron estudios de la base científica de la vida, y

sembraron, su conocimiento en sociedades místicas por toda Europa. No podían darle este conocimiento al público, por que éste era tan ignorante que hubiera sido peligroso publicarlo. La Iglesia de entonces hubiera quemado vivos instantáneamente a estos hombres, por tratar de acaparar el poder de la Iglesia, que se consideraba su guardian adecuado; así fué que ese trabajo se dió a Europa de una manera secreta por este grupo de místicos, antes y después de 1275.

Pasó un siglo y llegamos al momento en que todos estos esfuerzos que se estaban haciendo por separado en toda Europa, pudieron reunirse en una gran corriente de vida que podría reformar la cultura europea. Y esta llegó en la forma de un fenómeno bien concido, el Renacimiento, el revivimiento del conocimiento, qué sólo una expresión externa del esfuerzo hecho un siglo antes por Rogerio Bacón y sus colegas.

Cuando aquel esfuerzo hubo pasado, se dió principio a otro nuevo, y una vez más fué en una dirección que daría más resultado en el porvenir que en aquel momento. Me refiero a la forma de esfuerzo alrededor de 1475, la invención de una máquina que habría de libertar a los hombres de las formas dogmáticas de religión, y este paso fué la invención de la imprenta. En verdad no parece una cosa espiritual, pero encerraba grandes posibilidades, pues permitió por primera vez a los hombres el libre acceso a la Verdad. El mundo se acercaba a la democracia del conocimiento, y el libro impreso fué uno de los pasos dados hacia el próximo esfuerzo para ayudar al mundo occidental, y este trabajo fué encomendado un siglo después a Francisco Bacon y a sus colegas. La democracia del conocimiento hizo posible la liberación de los hombres, de los dogmas sin intelectualidad de la Iglesia. Por primera vez se imprimió la Biblia, y muchos pudieron leer las palabras que se suponían dichas por el mismo Cristo primero en Latin luego en

Ingles, hasta que por fin vino la versión de la Biblia autorizada por el rey Jaime, y por último una gran corriente de conocimiento comenzó a fluir a través de los libros impresos. De esta manera primero vino la liberación de los instruidos del dominio de la Iglesia dogmática, que culminó en la época del Renacimiento; luego la liberación de todos los pueblos europeos de esa tiranía, que culminó en la Reforma.

Más tarde vino el tercer paso, en 1679 y 1755 con el proceso que se siguió para liberar a la humanidad entera del dominio político de la Iglesia. Este proceso empezó en 1675 con cierto número de grupos de trabajadores que estaban tratando de traer de nuevo las ideas liberales al mundo occidental. Hubo una gran organización basada en el Rosacruzianismo; otras de la que la Real Sociedad fué su punto central, la Masonería y algunas otras sociedades medio secretas que se extendieron silenciosamente por toda Europa; vinieron luego en 1775 las reformas democráticas de gobierno. La revolución Americana y luego la Francesa; los principios de libertad para casi todos los hombres del dominio de los poderes despóticos, ya fueran de la Iglesia o de sus gobernantes.

Todos estos pasos, que resulta fascinante ir trazando, condujeron a un esfuerzo final de la Gran Logia Blanca para presentarle al mundo occidental la Verdad una vez más. Encontramos en la carta del Mahachohan del año 1881, una alusión a este plan de los Maestros: Al principio de la carta dice El, que ha llegado el momento de volver a revelar la verdad al mundo occidental, y entre otras cosas dice, que La Sociedad Teosófica fué escogida para que fuera la primera piedra o base de las futuras religiones de la humanidad.

Es sumamente interesante notar la manera como fué organizada La Sociedad Teosófica exclusivamente con ese propósito. En los primeros tiempos de la Sociedad se hizo un esfu-

erzo, no tanto para convencer al mundo como para prepararlo para el cambio mundial que se realizaría más o menos un siglo después de la fundación de la Sociedad. De manera que nuestra labor será la de establecer Logias por todo el mundo, por que el esfuerzo se hará en gran escala tanto en Europa como en América y Australia, donde quiera que se encuentre la raza Aria.

También se hizo necesario dividir en varias direcciones este esfuerzo, y así fué que en 1875, junto con la fundación de La Sociedad Teosófica se fundaron otras tres organizaciones en el mundo, cada una de las cuales está vitalmente conectado con nuestra organización, y són: La Sociedad de investigaciones Psíquicas, la Antigua Iglesia Católica de Holanda (La Iglesia Católica Liberal, es una rama de ella) y la Orden Co-Masónica. Estas organizaciones forman parte del trabajo para este siglo. En el año de 1872 por primera vez, fué admitida oficial y apropiadamente una mujer a la Masonería, y ese acto dió comienzo al movimiento Co-Masónico como uno de los esfuerzos de fin de siglo para ayudar al mundo. Igualmente la Antigua Iglesia Católica de Holanda rompió oficialmente con el Vaticano y principió a ofrecer los sacramentos sin exigir conformidad con dogmas imposibles. La Sociedad de Investigaciones Psíquicas se fundó para llevar a cabo el propósito de la Gran Logia, asegurandose bien de que estos esfuerzos no se desviarían hacia un canal relacionado exclusivamente con el Espiritismo; y por lo tanto se creó un canal científico para investigar esos fenómenos.

Algunos preguntaran: Por qué no se permite el Espiritismo en la Sociedad? El espiritismo está muy bien para las personas de cierto tipo, pero no para los miembros de la Sociedad que creemos que el camino adecuado para la raza Aria es el ocultismo; un camino Positivo y no Negativo como el del espiritismo.

El Dharma de la Sociedad Teosófica, y que está en capacidad de realizar, es devolverle al mundo sus grandes verdades espirituales, y con este fin fué que se creó la Sociedad como una organización especial. Tal fue la naturaleza de la labor llevada a cabo por la Gran Logia Blanca para ayudar a la humanidad a fines del siglo pasado, cuando escogieron a Madame Blavatsky y a Henry S. Olcott como los fundadores de la Sociedad Teosófica.

Mirando hacia atrás vemos que las semillas sembradas por Rogerio Bacon y sus colegas en el año de 1275, florecieron en el Renacimiento en 1375, y las sembradas en 1475 por Francisco Bacon y sus compañeros, se convirtieron en la democratización del conocimiento en 1575. Como resultado de

la fundación de las organizaciones de 1675, vino la liberación política (desgraciadamente por medio de revoluciones), en 1775. Sin duda alguna que la fundación de la Sociedad Teosófica con sus pequeñas Logias por todo el mundo, dará sus frutos antes de 1975, pues es inmensa la acumulación de esas fuerzas, y pronto vendrá un despertamiento general por conocer la faz Esotérica de la Teosofía como filosofía permanente.

La labor de la Sociedad, es conservar la vida y el crecimiento de las Logias, manteniendo vivo el interés en el ocultismo; de esta manera hará posible que la humanidad reconquiste una vez más la herencia inapreciable del conocimiento aculto.

F. K.

A BOOK REVIEW

BY ADELAIDE GARDNER

Monkey, translated from the Chinese by Arthur Whaley. Allen & Unwin, London.

This translation of the old Chinese classic by Mr. Arthur Whaley is a literary event which, in a truly cultured society, would be the subject of many evening discussions and series of lectures in the universities. Here we have the old, old story of the creation of the universe, the descent of Life into Form, told symbolically as the history of the miraculous Monkey, evoked by the winds of heaven from pure stone, perfect in all his organs and nature, but immortal. After his sub-human life, for outraging the conventions of the Chinese heaven—a wonderful world of golden pagodas, peach gardens, Buddhas and Bodhisattvas, with Lao Tsu stirring alchemical pots in a laboratory of the gods—he is buried under the Mountain of the Four Elements, and sealed with the Sacred Word so that the cracks will not come open!

From this he is released only to go on pilgrimage in search of the Sacred Scriptures, the secrets of immortality. His comrades are all symbolical, Pigsy being the most easily recognizable! All perform miracles of endurance, pass through hair-breadth escapes, and meet demons and denizens of all worlds. It is a fairy tale, mixed with ribald incidents and propaganda for the pure faith of Buddhism; while running through it, as gold and silver threads in a background, are humour, kindness, and profound philosophy of a deeply Chinese quality. All this Mr. Whaley has rendered into exquisite English with great skill and sympathy.

This book is more than the *Pilgrim's Progress* it is advertised to be on its cover. It is a *Rāmāyāna* in Chinese terms and infused with the courtly delightfulness that is so characteristic of Chinese culture.

CORRESPONDENCE

ABOUT A YOUNG MEMBER

MY dear Friend : Thank you for your letter dated November 19. The only point that requires any definite answer is concerning the letter from the young member. I had intended to reply to this, because you sent me a note about it in a previous letter.

Why should she not smoke a little and drink a little and take a sandwich that might possibly have in it meat or fish, when she happens to be out among people? If she feels not to do this makes life rather more difficult for contacts with other people, then she had better make the contacts in the way in which she thinks best. I say this particularly, because I think it is most desirable that she should place Theosophy in all its splendour above the details of its application. Let each person apply Theosophy the best he can and if he sees no objection to smoking, drinking, and a certain amount of meat and fish eating, let him go ahead and find his own way little by little.

I do not like at all that our young people should feel that Theosophy must be associated with all kinds of ideas which we may believe to be profoundly true, though whether they are or not is another question. When they themselves believe these ideas to be profoundly true, then let them hold them. Until they do, let them hold the ideas they have and believe *them* to be profoundly true. I can remember the time when I drank alcohol and ate meat and fish and smoked. Here I am and out of them, and I wonder whether I am a better man because of being out of them. In certain respects I may be; but in other respects I may not be.

Let us leave young people to discover their own ways of interpreting Theosophy

and be very careful not to associate our own particular fads and fancies or great "principles," as we probably prefer to call them, with that spirit of Theosophy which is above, far above, our own particular interpretations. Let some of us by all means be queer and unnatural. We have to be. But let others who do not want to be queer and unnatural be, well, shall I say, commonplace, though that is not very polite.

I wonder whether I shall be going too far if I say that there is too much teetotalism, vegetarianism and non-smoking in The Society. It is very dangerous to say this, but perhaps you see what I am driving at. There are always some people who think that if they are teetotallers, non-smokers, or vegetarians, they are gaining salvation, and they do not mind "paying the price." But there may be many other people, especially young people, who do not think they will gain salvation if they are to gain it at all, which I think they probably do not know, should they have to invest in it by paying the prices of non-smoking, teetotalism and vegetarianism.

So there you have for the moment what are my own considered views. Above all, I do not want our young people to feel sad and restricted. That would be far worse than any little indulgences which might make them feel hail-fellow-well-met to those around them.

G. S. A.

COPIES OF "THE THEOSOPHIST"

The T.P.H. suggests that, if convenient, subscribers to our magazines, specially THE THEOSOPHIST, might save their copies during the war period, so as to be able to present them to members and Lodges of enemy occupied countries, after the war, if and as required.

BENGAL PRESS ACCLAIMS A GREAT THEOSOPHIST

COMPILED BY J. L. DAVIDGE

IN addition to the biographical notes, mostly dealing with his association with The Theosophical Society, which appeared in *The Theosophical Worker* for October 1942, there was a great wealth of detail regarding our Vice-President, Mr. Hirendranath Datta, in the Calcutta press at the time of his passing on September 16 at the age of 75, all showing the wide range of his genius and the deep appreciation of his learning and wisdom which was shown towards him by his fellow-countrymen.

KARMAYOGIN AND SAVANT

The Hindustan Standard wrote of him (September 17): "Hirendranath was an indefatigable worker with the magic touch that could transform earth into pure gold. But he was much more than a worker, he was a karmayogin. He was a savant. Things of the spirit had a much stronger appeal for him than things mundane. Few of his contemporaries could equal him in the mastery of the intricacies of western and eastern philosophy. His books on the Gita and the Upanishads are monumental works which can equal the masterpieces in any language on these subjects. The love he cherished for his mother-tongue prompted him to write these books in the Bengali language and he easily overcame the temptation of gaining international reputation by writing these books in English. These are monuments of scholarship; more however than scholarship, they reveal the wealth of the soul of the writer and the deeper realization of his inner self. He was a Theosophist by conviction and realization who has left for the benefit of humanity inextinguishable

sparks to illumine the paths of the seekers of truth."

The Statesman of the same date wrote, besides an outline of his career: "Mr. Hirendranath Datta was by profession a solicitor, but along with his reputation as an outstanding lawyer he enjoyed recognition as one of Bengal's intellectuals. Poets, critics, politicians, students of philosophy and Theosophy gathered round him. He never aspired to party leadership yet was among the foremost of Bengal's nationalists. A forceful speaker in Bengali, he also used the English language with ability and grace; and was listened to with admiration when he addressed political and other public gatherings in either tongue."

SCHOLARLY ATTAINMENTS

Here is the personal and intimate touch of a friend, Pramatha Chaudhri, whose monograph in Bengali was translated into English for the journal of the Vishva-Bharati University, Shantiniketan:

"I first came to know Hirendranath Datta when I had entered on my fifteenth year. He was then about 16 years old. I remember seeing a young man in the grounds of the Presidency College—tall, handsome and well dressed, one of those figures that would never pass in the crowd. One of my class-friends told me that this youth had passed out with great distinction from the Hindu School and joined the Presidency College. After this I gradually came to know him intimately, and during the last sixty years have walked beside him in many a path of life.

"That Hirendranath Datta was a man of outstanding intellect, high scholastic attainments, and a finished speaker, is a fact well

known to all; but he was something more than that. Amongst those who passed out of school and college into the arena of life towards the end of the nineteenth century were a body of young men who felt miserable at the idea of the national degradation. They used to dream of reviving the departed glory of India; they resolved to dedicate themselves to the task of making that dream come true. Hirendranath may be said to have been the most remarkable person of that lot. He possessed extraordinary singleness of purpose and strength of character. It would not be too much to say that it was he who built the two monuments to his greatness—the Bengal Academy of Literature and the National Council of Education. In the establishment of the former he lent a helping hand. But the credit for the preservation and amelioration of the latter is Hirendranath's alone. Probably there are not many who know the immense difficulties he had to overcome in this connection. If these two institutions have contributed to the future uplift of Bengal, they will constitute a lasting tribute to the perseverance and untiring efforts of Hirendranath."

INTELLECTUAL LEADER

After designating Mr. Datta as "a most brilliant product of the Calcutta University"—he obtained first class first in English at the M.A. examination and stood first in the B.L.—*The Amrita Bazaar Patrika*, widely circulating amongst Hindus, said of him:

"For nearly half a century he led the intellectual urge of Bengal to deeper and wider channels with his suggestions based on the Gita and Vedanta. His interpretation of the neo-romantic literature, his learned books on aspects of Indian philosophy and religion are solid gifts to his country. His researches were universally revered, and his prestige as a scholar secured for him leadership in many other fields of cultural activities."

All the Calcutta papers give full credit to his 45 years' association with the Theosophical movement, as an active associate of Dr. Besant, as President of the Bengal Theosophical Society, and as Vice-President of the International Theosophical Society, as the press distinguish the parent Society and the Indian Section.

The Amrita Bazaar Patrika goes on to speak of his Bengali writings, and this is interesting to us because some of these works have not been translated. We summarize as follows:

Mr. Datta's contribution to Indian thought was quite rich. Some of his books have run into many editions. Among his highly appreciated works in English are *Theosophical Gleanings* and *Theosophic Vedanta and Vaishnavism*. In his *Gita Ishwarabad* or "Theistic Gita," in which he shows great scholarship and spiritual achievement, he discusses the six systems of Hindu philosophy and shows how the Gita contains what was wanting in the six systems and how it filled a great void. In his view theism in its rich and solemn form can only be found in *The Bhagavad Gita*.

His *Cosmology and Psychology of the Upanishads* is another brilliant work showing consummate knowledge.

In *Vedanta Parichaya* he deals with a subject about which "none in this country has clearer conceptions."

In *Karmabad* and *Janmantar* he discusses how in every country the leaders of thought have accepted the doctrines of rebirth and transmigration of souls. In an interesting quotation from Goethe, the German poet, the latter confesses his partiality for this doctrine. Goethe remarked to Falk on the occasion of Weiland's funeral (January 25, 1813): "I am sure that I, such as you see me here, have lived a thousand times, and I hope to come another thousand times."

Jagnabalker Adwaiterbad, or the Monism of Jagnabalker, is another work revealing great scholarship. The author remarks that to be a complete man and to realize God, one must have all three aspects, Jñan, Prem and Karma, equally developed. Complete realization of the Godhead is not possible through one of these means to the exclusion of the others. There must be a simultaneous development of all these phases of experience to bring a man nearer to his goal.

Mr. Datta enunciates another significant proposition: according to him God is both a principle and a person. He has written profusely to establish this proposition. In the case of God, we cannot, in the author's view, separate these two aspects. This reveals how Mr. Datta "approached the most complex problem in the synthetic way."

"Mr. Datta was the last of the University graduates who ransacked their brains to evolve a synthesis between the East and the West, and in his later years he devoted himself day and night to free Indian thought from the trammels of speculation of Indologists and propagandists of European civilization." His later publications are marked by deep philosophical thought. Some of his works, it is understood, are still to be published.

In his Kamala Lectures on "Indian Culture," delivered at the Calcutta University, 1940, the Vice-President consummates his cultural philosophy. After contrasting the ancient Indian with modern European cultures, he forecast for India an honoured place in a mighty Commonwealth of Nations. "She will become the religious High Priest of Humanity and her culture will transform civilization and yet redeem the world. In the new order that is coming Indian culture will have a glorious function to discharge, namely, to act as the pivot to move humanity to a happier and holier living. It is for this thrice-glorious destiny

that India has been preserved throughout the ages."

It is a noteworthy fact that all the newspapers say little about his legal attainments—all the stress is on his cultural eminence—except that he was the head of a leading firm of lawyers and one of the seniormost members of the Incorporated Law Society of India. Another of his practical connections was the Hindustan Co-operative Insurance Society, of which from its inception he was one of the promoters, its solicitor, a director for many years, and for some time chairman of directors.

A FRIENDLY EDITORIAL

A remarkably sympathetic and understanding summing up of his work in politics, in education, and in journalism—a little known phase—is given in an editorial in *The Amrita Bazaar Patrika* of September 18:

"The passing away of Hirendranath Datta creates a void in the public life of the country which can hardly ever be filled up. But a man of such eminent achievements as he does never pass away. He lives in his works and in the grateful memory of the people he served with devotion. He was one of the makers of modern Bengal. With a brilliant academic career to his credit, the scion of a highly respectable family, he joined the legal profession as an Attorney of the Calcutta High Court and soon rose to fame. His genius was versatile and his activities many-sided. His great gifts qualified him for playing a leading part in the fields of politics, literature, religion and social service during the days of the Swadeshi Movement. In politics he belonged to the Tilak School and when the Congress was divided into the 'Extremist' and the 'Moderate' sections he belonged to the former. Though an ardent Congressman since the beginning of his career and a valiant fighter along with Mrs. Besant in the campaign for Home Rule for

India, he practically gave up politics and left the All-India Congress with the growth of Mahatma Gandhi's influence over this organization. His speeches had a peculiar quality and many a platform reverberated with his voice not only in years gone by but also till recently.

"He was one of the founders of the National Council of Education in Bengal. As such, he was a pioneer of national education which sought to free intellectual growth among Indian youth from the trammels of adventitious western cultural influences. All his life he felt the deadweight of a soulless Westernism upon Indian cultural life and he gave himself up, like Vivekananda, Tagore, Sri Aurobindo and other great sons of India, to the task of interpreting the ageless culture of the country to his countrymen and to foreigners. For years he was at the head of the Bangiya Sahitya Parisat, the authoritative body of Bengali men of letters, and it was his ambition to forge it into an institution of the eminence and authority of a National Institute. There was, indeed, hardly any institution of cultural enthusiasts in Bengal in which he was not interested or with which he was not connected. For nearly fifty years he filled a prominent niche in Bengal's public life. He was of a modest, retiring disposition, and was of simple habits which verged on austerity. He was particularly happy in researching into the mysteries of Indian philosophy and was one of the ablest exponents of Vedanta philosophy, which he interpreted in terms of synthesis with the main currents of Indian metaphysical thought. His writings on Hindu philosophy and religion will stand as monuments to his literary genius and erudition. His

breadth and sanity of outlook and his extreme catholicity of religious belief made him an outstanding personality in Theosophist circles. He was President of the Bengal Theosophical Society and a Vice-President of the International Theosophical Society; and in these capacities he did no small work in interpreting India to the Occidental world.

"To us, however, his death is much more than a national loss. In him we have lost a personal friend with whom many unforgettable memories of the past are associated. *The Amrita Bazaar Patrika* owes a deep debt of gratitude to the departed great. Not only was he very closely and intimately associated with our predecessors but in our time also we have always looked to him for guidance and sound advice. There was a time when the amiable figure of Hirendranath Datta was almost a daily sight in the *Patrika* office and numerous articles from his facile pen on a variety of subjects used to adorn our columns. For years not an evening passed when our predecessors had not the good fortune of discussing with him current topics of general interest and availing themselves of his valuable advice. Our hearts are too full today when we think of the voluntary service rendered by this great son of Bengal to our institution and of the sweet and cordial personal relationship that existed between him and ourselves. We are consoled in our profound grief by the consideration that the nation, like ourselves, mourns his loss; no less by the consideration that Hirendranath passionately believed in reincarnation. When, therefore, his ashes are washed away in the sacred waters of the Ganges, we are sure and certain in the hope of a resurrection of his spirit among us."

"THE LOTUS FIRE"

BY GEORGE S. ARUNDALE

ILLUMINING SYMBOLS

WITH regard to *The Lotus Fire*, I want to stress its really practical nature. Never mind the book. Think of the great principles, the Seven Symbols. When Dr. Srinivasa Murti is talking of the great achievements of western scientists, he stresses the value of their first-hand experience of the truths taught in the ancient Scriptures. You and I must have practical experience of the subtlest truths of Theosophy. We must know them for ourselves. The value of *The Lotus Fire*, as it seems to me, is that it helps you so to refine and so to vivify your consciousness that you can know these things the great scientists of our Theosophical Wisdom have demonstrated by practical experience. You can know the mighty truths set forth in the great Scriptures of the world. If you take as an experimental study the Seven Great Symbols which belong to this form of Symbolic Yoga, you will see how far they will illumine your consciousness. If these Symbols do not, there may be other Symbols more appropriate to your needs than these. The Seven Symbols as set forth in *The Lotus Fire* were given by a particular Teacher, one of the immediate disciples of Shri Nataraja, and so they have their authenticity for me, but each individual must have his own authority. He may discover that all authenticities are his authorities, that all Symbols are his Symbols. But until

he has such a revelation, he will quite rightly want to have his own Symbols. If these particular Symbols are outside the frontiers of his consciousness, let him achieve others.

THE POINT MEANING CONCENTRATION

My first Symbol is the Symbol of the Point. The Point does not mean something infinitely minute or necessarily something infinitely tremendous. It means a *Concentration*. Whether that Concentration is macrocosmic or microcosmic makes really very little difference. Can you draw the universe into your own individual consciousness, never minding the external worlds? Begin at the beginning with all that there is of yourself that you can possibly contact. Can you draw that into yourself into a concentration? This process, this achievement, we can symbolize by the World-Point.

That is the beginning of this particular form of Yoga. You make of yourself a Cup, and use the materials of yourself with which you are perfectly familiar—emotions, feelings, actions, speech, the two kinds of mind. You must also include, if you can, both the forthgoing consciousness of Buddhi and the inflowing consciousness of Nirvana, and any other type of consciousness on which you can impinge. You draw all in and make them for a miraculous moment one—one without a second, one and indivisible. That is practical Yoga,

not theoretical, but purely and simply practical with the actual elements of yourself at your disposal. That is the first step. You can call that step the Point. If you are able to unite all these different types of consciousness into yourself, even if only for a moment, then will your individuality become a Universality and the Universality will be magically contained within the individuality so that there is a single whole, indivisible and yet composed of a relatively infinite number of parts. This is what I mean, on the whole, by the Point in Symbolic Yoga. Once you have reached the particular point where all the different aspects of your consciousness merge and become one, you have made a starting-point from which you can realize, at least theoretically, the beginning of a Universe.

A UNITY AND A UNIVERSE

All this needs no books, no Scriptures, nothing but a commonsense application of that which is yourself to that which is outside yourself. If you can realize yourself as a unity, you are beginning to realize not only that unity but a universe, you are beginning to realize the origin of creation. The Theosophist is ever anxious to know for himself what is the origin of creation, and while what the books say is very useful as a means of pointing the way, the moment you begin to know even a little for yourself, you are achieving Theosophy, making it a part of yourself, so that you can talk of what you know without reference to a single authority whatever, except the authority of your Divine Self.

Supposing that you are for a moment able to hold this conception of yourself as a Point, so that there is nothing but a Point in you, comprising you, you do not, cannot, gaze at a distance but you are one with all nearness and distance the moment you are able to hold that consciousness of unity. While it is only a moment, to start with, later on it will become more than a moment, that consciousness of the Point will last, it will endure.

All such words as "momentarily," "lasting," "enduring," are false words, when as a matter of fact you are contacting Eternity, but for the purposes of simplicity one may venture to use them.

You have thus achieved that sense of oneness of yourself with nothing left outside of it as regards any accessible realm of consciousness. First there is the concentration, and then a vivification, an externalization of that Point, so that the Point moves outwards and outwards and outwards, and you will suddenly, as a click of your consciousness, have some conception of how God created a Universe, you will perceive the immensity of Space and Time. You will perceive that He has something to work upon and with. We use the word "God" for that Supreme Immeasurable Divine Point. Words have no importance whatever in these realms.

If we can reach that externalization of the Point without lessening anything of its concentrative intensity, then Time is nothing for you, everything is Eternity, and you perceive, therefore, yourself as one with your past and with what is to be your future, and you can identify yourself as a Point-to-be in a

future in which you will be the Creator and Space and Time and the denizens of time will be for you your working tools and the material on which they work.

A SPACE-TIME CONTACT

It is a very wonderful experience, especially from the Theosophical standpoint, to be able to perceive these tremendous Realities which cannot be explained in words, and to know at first-hand what is the purpose of evolution, with the Sea of the Unmanifest, or with the Sea of the Pre-Manifest, inhabited by those whom we cannot but call Men or Men-Women, which is the same thing. There comes the dawn, and they await the call from what we may call the "without." So one perceives that tremendous all-containing-Point as it is when the process of evolution is more or less completed. The perception of this all-containing-Point shines forth, calling upon all of the great Sea of the Unmanifest. You do not need any books after you have become one with your Self.

Thus you gradually go beyond yourself to the largest Self which you are capable of knowing. All of a sudden there comes this click which enables you to enter from the microcosmic into the Macrocosmic. Then when you reach that stage the other great Presences are easy to achieve. Having achieved the Spirit of the Point, having confronted the Spirit of the Point with the Sea of the Unmanifest, the nature of which one can know very little, there comes this contact between the two—the creative Spirit of the Point

and the creatable Sea of the Unmanifest. It is a Space-Time contact, but what is the nature of it I do not know and do not think I can know until I have reached the Rishi's stage of evolution.

I am thinking of a particular sea but there must be innumerable seas. While this particular sea has this particular Divinity, other seas must have other Divinities, but a consideration of that would take us back into regions that are entirely inaccessible. But we know there is the Divinity, a Point in this particular sea among the innumerable regions of the unmanifest, the Creative Spirit at work, vitalizing and illumining the Sea of the Unmanifest until it becomes manifest. Then the Evolutionary Process begins.

THE EVOLUTIONARY PROCESS

That Creative Spirit is what we call the Fiery Web-Womb—the creative outlook or aspect of the Point. So there comes the creation and the vivifying of the beings in the Sea of the Unmanifest. It is a Web. It is a Womb. I do not quite know why we call it a "Web" but we do. It is obvious why we call it a "Womb." That is quite clear. Thus the Point grows into the Web-Womb.

The Creative Spirit being at work, in some extraordinary way, due to the quality of the Point, it becomes limited and so the next or Third Great Symbol is the Vertical Line which limits the range of the creative process, first by establishing Itself as a kind of piston-rod, going up and down and thus forming the great Circle-Globe (the Fourth Symbol) within the limitations of which the Universe comes into existence, the

limitations being marked by the Vertical Line.

Then comes the Fifth Great Symbol, namely, the Horizontal Line which prepares for the beginning of the Evolutionary Process. It is the Cross which becomes the Svastika (the Sixth Symbol) as it whirls.

To me all this is tremendously vivid, because I have seen it at work. I dare say you have seen it as well, but have not been able to remember it as clearly. So we have this Horizontal Line which cuts the Vertical Line, producing the Cross. Then comes the great Whirling of the Svastika Evolutionary Process, the fruit of which is the sublimated Lotus (the Seventh Symbol) in each created creature. Finally the process begins all over again, proceeding along the same fundamental lines.

You will see in *The Lotus Fire* that there is every authority for all these statements from such great scientists as Sir Oliver Lodge, Sir Arthur Eddington and others. I make little footnotes and at the end of the book there is further corroborative material.

THE PROBLEM OF CURVATURE

One very particular aspect of this Symbolic Yoga is the fact that every Symbol is curved. The Point is curved. That is one of the great problems we have to try to surmount and we can only do it by going outside the normal powers of the brain. What do we mean by a curved Point, a curved Line, a curved Cross, a curved Globe, etc.? When we come to the curvature of the Line we are much more in the realms of ordinary science, and so we can become

fortified by some of the statements of these great scientists as to the curvature of all the processes of Nature, for Sir Arthur Eddington speaks of action as being "the curvature of the world." If you can think of the curvature of the Point, all other curvatures will fall into their proper place.

But it is very fatiguing to attempt to penetrate into regions so cosmic that the brain has nothing to do with them whatever.

MAKE USE OF THE SYMBOLS

If you find these Symbols helpful, Theosophy becomes clear. If these Symbols are not adequate, then you can always find others that will help. These are my Symbols and are the particular ones that help me. What are the Symbols that will help you? You must take your Theosophy as best you can and so begin to build your own Universe with all its component parts. The component parts are the Seven Symbols, or others if these do not help you. You must have Symbols or you will not be able to understand the vastness of a conception which the Symbol brings into so close and so understandable a relation to you. I do not think it possible to do without Symbols, without formulæ, mnemonics. The Point must mean a Vastness which can only be expressed by that word. So also the Web that is the Womb. Every Great Symbol must give you a sense of the Creative Activity of God or Man—it does not matter which you say.

Similarly with the Line which moves, as it appears, up and down, and with the Circle being created round the Line,

and then the Horizontal Line which is an intensification of Manifestation. In fact there are two manifestations. The manifestation of the "men" or "men-women" out of the Sea of the Unmanifest, but the Central Manifestation is the intensification of Manifestation within the Universe Itself, the Circle-Globe which is a Universe.

Of course, if you have imagination, you can visualize yourself as the Point. You can imagine yourself to be the Web-Womb, with your creative spirit which is the utmost within you. There is no one living who is not creating out of himself, whoever he may be. It has to be realized very clearly that the creative spirit is in the essence of your Unity. There can be nothing without that. That gives you your Vertical and Horizontal Lines, and then the Whirling of the Svastika. It is very difficult to understand the whirling of the Svastika, how it is that it makes evolution a fact. I do not believe it is at all clear to me. Then, of course, there is the opening of the Svastika into the Lotus.

TO UNLOCK THE ANCIENT WISDOM

I have been losing myself in my thought along these lines. Our thought tends to be too restricted. The Theosophist has this immense advantage over all other people in that he has a key with which he can unlock the wisdom of the ages. Other people may be able to know along a certain line very much more than we can know, but the great Scriptures do not readily give us the vistas of knowledge that we have so freely given to us in Theosophy—a knowledge that will take us ages to achieve.

We are beginning to make our own laboratories within ourselves. We are beginning to fashion realities and create in them. We are beginning to fashion these great Cosmic Processes into laboratories in which we can refashion ourselves. That is the immense contribution of Theosophy to Theosophists. It enables them to know upon their own lines. If I have written *The Lotus Fire*, it is not to suggest that it is a Bible, but a spur to your own creation along your own unique lines. That is the supreme contribution of Theosophy. It must not be confined to the emotions, to the mind, or even to the Buddhist or Nirvanic processes of consciousness. You must be able, even if only at rare intervals, to contact that which is beyond limitations. "God created man to be immortal and made him to be an image of His own Eternity." We are immortal. Therefore we are the Eternal Self. We must exercise our immortality unrestricted within the limitations of consciousness. We must use our immortality to transcend Time and Space. We can do it. We have various aids to doing it. Theosophy says to us: "You are a God and can even now use the powers of your Divinity."

If only we could realize that, our contribution to the life of the world would be far greater than it is. We shall be less intent upon ourselves, upon others, upon personalities, upon all that is external to us, and we shall begin the great process of looking within to discover our Selves, and therefore our Immortalities, our Divinities, our Eternities.

The Lotus Fire is just a little suggestion along these lines. You can get the

same help from innumerable other books, to start with. But the time must come when you are independent of them all, because you have built your Cup, your Chalice, within yourself, and you have all the material within yourself both for growing and for knowing. Then there are no external problems and no aids or crutches are needed by you. Then indeed the most splendid lecture that could be given would be a lecture where an individual disclosed himself as completely as he could. Such a disclosure could be made but it is difficult.

BEGIN NOW

I hope some of you will feel it worth while to take up practical Yoga along these lines, so that you may know who you are, whence you have come and whither you are moving, and so to elaborate within yourself that immensity of Power that will enable you to overcome all ob-

stacles. I wanted to let myself go this morning, to suggest this extremely important way of making your Theosophy real to you, real for you, real with you, no matter what happens. Every magic and splendid truth of Theosophy is yours for the knowing. Theosophy sets before us Truth which is an inestimable gift. Then you work at living them and it takes ages. If you begin now, especially at times like these where everything has ceased to be static and become catastrophically dynamic, you will be able to take advantage of the tremendous movement everywhere and become Movement more than anything else. If you can enter into movement when everything static is being broken into pieces, this movement will take you along much more swiftly, and Theosophy will be your own experience, rather than other people's aspiration or knowledge as the case may be.

THE UNATTAINABLE

As when a traveller climbs the first low hills
That rise above the plain, then backward looks,
Proud in achievement, for a little space;
Soon on he presses toward the distant peaks
With eager step, yet every height he gains
Discloses greater heights to be attained;
So on the way the Artist stays awhile
To view the simple flowers beneath his feet;
Then onward fares where lovelier vistas rise;
And farther still, through dreamlands of desire,
With nature's thund'rous music in his heart,
Upward he hastes, nearing his journey's end.
Yet from the last great height, he sees beyond,
Ever receding, fairer yet, his Dream.

HAROLD HENRY

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