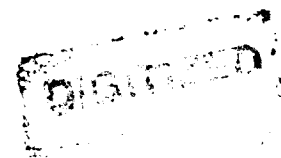
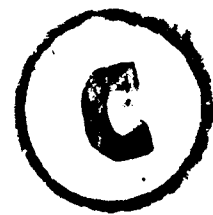


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No. 10

EDITOR: GEORGE S. ARUNDALE

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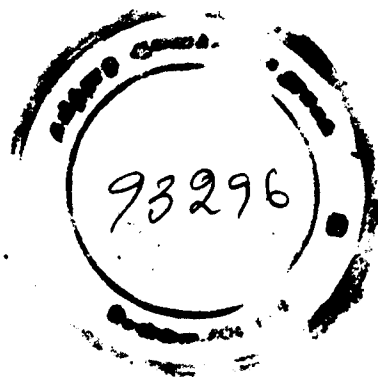
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THE ASALA FESTIVAL

Besides the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. . . . On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the Full Moon Day of the month of Asala (or Asadha) usually corresponding to the English July.

This is the anniversary of the delivery by the Lord Buddha of His first announcement of the great discovery—the sermon which He preached to His five disciples, commonly known as the *Dhammachakkappavattana Sutta*, which has been poetically translated by Rhys Davids as “The Setting in Motion of the Royal Chariot Wheels of the Kingdom of Righteousness.” It is often more briefly described in Buddhist books as “The Turning of the Wheel of the Law.” It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great middle way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

C. W. LEADBEATER



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.

REAL EDUCATION

AS one looks forward into the future one begins to perceive with ever-increasing clarity that the work of reconstruction will for the most part proceed along the lines of building up the new side by side with the old, rather than to tear down the old and to substitute for it an untried new.

The new must elbow out the old. The new must not be built upon the old or it may soon crumble to pieces on foundations which the war will have proved to be rotten. The new must so grow that there will be no room left for the old, which must die of starvation and of lack of space for growth.

THE MONTESSORI SYSTEM AND THEOSOPHY

If we think, for example, of education, we should realize at once that only

through experiment can a real system of education be built adequate to the needs of a new, young world. I venture to say that Theosophy and the Montessori system between them have come nearest to the enunciation of a true system of education. The Montessori system has laid down certain facts which must be taken into account in all educative processes—facts which are based on certain fundamental principles. The Montessori system lays down the law of quickest assimilation of the facts or truths of nature. It gives the child— young or old—quick access to his own nature by revealing to him his own identity with the nature which appears to be outside him but is in fact very part of him. The Montessori system gives practical tangibility to study, to the sciences, to the arts and crafts, to all with which the child has to come into contact. He can touch them all with his fingers as

well as with his mind and emotions. He can feel them as well as think about them. His hands can give them to him as well as can—better than can—his mind. The mind is reduced to its rightful place instead of being exalted above all other channels of communication between the individual and his worlds. The mind thus becomes a channel instead of virtually being *the* channel for all communications of whatever nature.

The Montessori system is thus the science of the educative process. But Theosophy is the science of the high purpose of the educative purpose. It is the science of the real life that the child, the community, the nation, the faith, the race, is living. Theosophy reveals the nature of Truth, while the Montessori system in part applies such Truth to its assimilation by the child.

The educational system of the new world cannot do without Theosophy any more than it can do without the Montessori system, developing as the system will be as the great lady who discovered it becomes more and more part of the truth of which she is a veritable messenger. But the common basis of both Theosophy and the Montessori system is the truth of the Universal Brotherhood of all Life. The Montessori system, like Theosophy, knows no distinctions such as divide the outer world into castes and faiths and communities and colours. There is but one childhood in the world, one manhood, one womanhood, one Life. There arise wars because the world has not yet realized this fact, remains in ignorance of this fact, and wallows in the selfish-

ness and pride of ignorance instead of rejoicing in the glory and brotherhood of wisdom.

FORERUNNERS OF NEW EDUCATION

We shall certainly not be able to sweep away at once the existing educational system with all its evils and its few qualities, if any. We shall have to go slowly, largely because we shall for the time being have no teachers trained to be real teachers instead of being, as most of them are, mere instructors. We must go on giving the children of the world instruction until we have education to give them. But everywhere must arise educational institutions in the midst of instructional institutions, so that gradually the former replace the latter and give to the new world, almost imperceptibly, a new education. The forerunners of this new education are the Montessori schools in so far as any of them are really Montessori, also the Theosophical schools in so far as any of them are really Theosophical, for be it remembered that only a rose that is a rose can, in the educational garden, smell like a rose. The same name yet it may not be a rose at all.

There may doubtless be other forerunners. I am sure there are. And it is indeed well that even in the pre-new-world days there shall be the signs of the dawn of a new day for education. Education most urgently needs a new dawning. But only as we experiment when the new world permeates us shall we learn what the new world really wants. We can guess and we can imagine as we wend our way amidst the darkness of the existing system of

education—and dark enough some of us from personal experience know it to be—but only the setting of a new world in the midst of the kind of peace to which we can look forward will give us somewhat of an insight into what the new world will really be like: perhaps not so very revolutionarily different from the old, although it will not be a new world at all unless there is much of revolution and change about it.

THE SITUATION IN INDIA

It is more than fortunate that Theosophy and The Theosophical Society in the person of Dr. Besant have laid down the eternal and essential principles of education, so that while it may for many a century be impossible to put such principles into practice they are available as the standard of true education for all time. Throughout my many years of work as a teacher in India I have always had my eye on these principles, knowing of course that within the fetters of existing systems it was out of the question even to approximate to them save in the smallest measure. In India indeed the situation is worse than elsewhere, for there is the domination of a foreign system which negates absolutely all Indian education. I cannot help thinking that this foreign system is the worst disservice Great Britain has done us, for not only has all that is beautiful disappeared, not only has all spirit of initiative and adventure dwindled away, but even the best products of the foreign system of education feel on the whole constrained to extol it, not realizing that they are outstanding and brilliant in spite of the system and not because of it.

The arts and crafts have mostly disappeared. Genius once so rife in India is only to be seen here and there. Music has still lingered, but it is the remnant of erstwhile magnificences of culture and refinement. Industry is no longer free. It is dependent upon the needs of foreign deciding factors. The child has ceased to be a free citizen. He has deteriorated into servility. A servile mind, quick to routine and to the deadening influences of office rhythms, is the most that is ordinarily asked from him. His feelings and emotions are of no account. His aspirations are ignored. If he can become an efficient part of the great administrative machine it is the finest feather he could put in his cap, or he can seek a job at his own risk and with his own utter lack of equipment to do anything at all. No jobs for the untrained jobless, and hardly a job even for the trained jobless—this is the Indian motto which meets every Indian youth as he emerges from college or from school aglow with youthful hope, or with such hope as has stood the assault and battery of vastly ill-conceived examinations.

The arraignment of education as it exists in India is, first, that it blasphemously ignores the soul of India and all that that soul expresses, second that it is almost entirely a system of theoretical education and has little of the practical in it, third that it is exclusively concerned with the mind and pays no attention whatever to the feelings and emotions and aspirations, fourth that even now health is of secondary importance, fifth that there are too many, far too many, foreigners in high places

in the educational system, unlike in China where foreigners are rightly taboo from all dominant positions, sixth that the education of girls is for the most part all wrong and entirely subversive of the part they ought to play in the Indian National life, and seventh that culture has no place in the system at all, for the age-old refinement so outstanding both in the Hindu and Muslim cultures has no honour in school or college or university life, nor is the slightest provision made either for the boys and girls to learn to appreciate real beauty in the arts and crafts, nor are they given the slightest opportunity themselves to create anything at all whether in the arts or in the crafts.

The indictment is heavy, and it is heavier in the working of the system even than in the principles which permeate, I dare not say animate, it.

DR. BESANT'S PRICELESS PRINCIPLES

Dr. Besant, in her priceless little book *Principles of Education*, has laid down, has given us, the fundamentals of education, clarifying for us its Life side and its form side; and these principles apply to education everywhere—in the East, where education once reached so high a level, no less than in the West.

WHAT IS COMRADESHIP?

And we may well insist that at the very root of all education lies that essential of reconstruction, the laying bare of the trenchant fact that civilization means comradeship, nothing more—it could not mean more, there is no more to mean, but nothing less—and that the highest civilization is where

men and women and children are most alive with comradeship. Civilization may mean much besides comradeship. Comradeship itself may depend for its development upon a number of processes which have to be educated. But there is no civilization where there is no comradeship, and there is only civilization in proportion to the extent to which comradeship functions.

Is the world of today civilized? The answer is obviously an emphatic negative. There may be a few men and women and even children of genius to produce great works of art, to compose great themes of music, to make great discoveries in the sciences, to be outstanding leaders in mighty causes. And the world may be profoundly affected by their *contributions* to civilization and therefore to the Science of Comradeship. But these contributions must all be resolved in terms of the comradeship ultimate. It must be clearly discernible how every flower of genius is a flower in the garden of comradeship. It is not enough that these flowers shall be exquisite in themselves. They must spread far and wide the holy fragrance of universal comradeship. Otherwise they are no flowers at all.

Does each discovery, each incarnation of genius, draw mankind, humankind, all growing life throughout the world, more closely together in genuine brotherhood? And, therefore, does education in its every aspect, at every stage, cause the Universal Brotherhood to become more living in its reality in the heart of every teacher, of every child, of every citizen, of the members of every faith, nation and race?

Reconstruction can mean only one thing—an intensification of that comradeship which has existed from time immemorial but of which all living creatures have yet to learn. The lesson of the universal comradeship has not yet been learned, and every one of us is going to school in the classes of the world school to learn it. The Theosophical Society is, perhaps, for those who in some way or other are graduates, at least graduates in theory, in the science of the universal comradeship which is Theosophy itself. We Theosophists know something of the science. We believe in it, whether we practise it or not. And I hope we do practise it to a certain extent. I think we do, though by no means to the extent to which we should if we could.

I wonder if there will be very much more comradeship in the future reconstruction period of the world than there is at present. We grow very slowly.

I have written about education at somewhat tiresome length, I fear, because it is the subject I know best, though very little at that. But the principles remain the same be the science what it may. It is comradeship that matters in industry, in religion, in statecraft, in international affairs, in social life. If once we can get down to the simple principles of comradeship in all these various aspects of our individual and collective evolutionary living we shall be in sight of the goal of universally happy living.

BESANT SCHOOL AND KALAKSHETRA

I am sure that someday the Montessori system will be made applicable to

life in industry, in religion, in statecraft, and in all other departments of national and international life. The system is fundamentally *right* even though it must needs change and grow like all else. And I am sure no less that Rukmini Devi's work of closely allying the arts and the crafts and culture generally to ordinary school life, in addition to making them a channel for specialization, and for raising up the culture of the people and their power of appreciation, heralds the future of education everywhere. Of course, it is all tremendously uphill work at present, especially in India where the level of education is so incredibly low, and the difficulty of obtaining teachers is almost insuperable. Much, if not most, of the work Rukmini Devi has to do herself. But that is ever the lot of the pioneer, and there are as many defeats as there may be at rare intervals triumphs.

But I dare to say that a student—girl or boy—who receives his education at Adyar under the influence of the Besant Theosophical School and of Kalākshetra (Rukmini Devi's Art and Cultural Centre) will be far happier while he unfolds, far happier in the outer world, and a far finer citizen of his country and devotee of his faith, whatever his faith may be, than one who receives instruction and not education, and no contact with those streams of culture which surely though infinitely slowly irrigate the world through æons of millennia. Theosophical education at Adyar is patriotic education because it evokes a deep love for the Motherland. It is a religious education because it evokes deep reverence for the glories of

the faith to which the student may happen to belong. It is a practical education because it helps the young citizen to know how to earn his livelihood and to appreciate the beautiful things of life, especially those in his immediate vicinity. It is education for the feelings and the emotions, because it educates refinement and culture and the love of the beautiful. But it is even more education for comradeship because it is education for goodwill and for appreciation, both within the nation and without. It is education for understanding and helpfulness.

I do not think that in the history of The Society education has ever been more true than it is today. It has been wonderful before as it is now. Colonel Olcott's schools for the outcastes have yet to receive the acknowledgment that is their due, though because of the work of our President-Founder the education of the outcastes (or Harijans—children of God—as they are now called) has become a recognized part of the educational system. Dr. Besant's Central Hindu College at Benares was the beginning of a national system of education which lived but a little while, but now awaits another lease of life. The Theosophical Society may proudly look upon its educational work in India, little helped though it has been.

Now, however, there is a more all-round education, a more complete education, a more real education. In the old days we lacked the cultural aspect, though the religious aspect was magnificently stressed by Dr. Besant herself. In the old days we lacked the practical aspect, and above all we lacked the genius-

touch of Dr. Montessori herself, with its incarnation in the extraordinary capacity of Signor Mario Montessori, her adopted son.

All these are now ours and thrive in the Besant Theosophical School under the quickening rays of Kalākshetra. If only we could feel safe about our financial resources—we need roughly £15,000 to ensure the continuance of the School, roughly about £20,000 to give to Kalākshetra the facilities it needs to become not only an Art Centre for India but an International Art Centre like Shantiniketan of Rabindranath Tagore, and if only we had £25,000 to enable us to add a College to our School and so begin to see our way to a great International or World University with its headquarters at Adyar, how rejoiced would be the hearts of Colonel Olcott and Dr. Besant, and how much more proudly would wave the Flag of our Society throughout the world. What a reconstruction of The Theosophical Society would all this be could it but eventuate. You will say that a miracle will be needed to bring it about. But miracles are often happening, and are happening more often than not. Where a better soil for miracles than the miracle of Theosophy and the miracle of The Theosophical Society?

WEEDING THE WORLD GARDEN

It is a matter of weeding the great Garden of the World of weeds which have flourished through the ignorance of mankind. Were there weeds originally? I do not know what is meant by originally, save in the most general and inevitably vague sense. It suffices that

there are weeds *now*—weeds which stifle comradeship—and they must be uprooted. It is for each Theosophist to be a gardener, uprooting the weeds he is able, with the aid of the Book of Spiritual Botany, to identify and discern as such.

Such weeding is not reserved for the highbrows. It does not need to be confined to the learned, nor to those in high places. We need practical gardeners rather than theoretical gardeners. We need those who have been accustomed to live upon the land and who know from everyday experience the nature of weeds and the harm they do. We need those who know where comradeship is lacking and where it is sorely needed, who know what are the obstructions and what the forces arrayed against comradeship in all their powers and origins. Theosophists know what the world ought to be like. They know as few others can know which are weeds and which are flowers. They know what the world will someday be like. They know that the Universal Brotherhood of Humanity (I would say 'of all Life') is *the* Flower of Flowers, or shall I say that it is the soil in which all flowers thrive? Theosophists, therefore, must lead the way in gardening, not by joining impressive committees and by spending vast measures of time in elaborate discussions, not by *planning* reconstruction, but by reconstructing.

TOWARDS COMRADESHIP

And for such reconstructing there is no occasion to wait until from somewhere or other a decision arrives as to the lines along which reconstruction

shall proceed. Theosophists certainly, and very many others, too, know in actual fact what is the matter with the world. They know where the shoe pinches as the average individual treads his way from ignorance to wisdom. They know the nature of all the little denials of comradeship which make all the difference between happiness and hardship.

Here lies the tragedy of our race :

Not that men are poor ;

All men know something of poverty.

Not that men are wicked ;

Who can claim to be good ?

Not that men are ignorant ;

Who dare boast that he is wise ?

But that men are strangers !

I do not know who wrote this little poem, but it is profoundly true. Men are strangers one to another, and instead of being drawn closer to one another by their differences they become increasingly estranged by them.

It is the purpose of The Theosophical Society to spread far and wide the supreme Truth of Theosophy that men are *not* strangers to one another, but brothers and fellow-adventurers on the Way to God. What does it matter whether an individual is a Roman Catholic or a Protestant or belongs to some other Christian self-established sect? What does it matter whether an individual belongs to one nationality or another, to one race or to another, to one faith or to another? Is the civilization of the West in any way superior to the civilization of the East, and if it is are there not compensating superiorities in the East? Is one faith really superior to another? Is one nation really superior to another, one race to

another? The individual who belongs to a particular faith and race and nation doubtless sees his faith and nation and race as superior to other faiths and nations and races. He sees his customs and habits and opinions as superior to those of others. *They can only be so for him.*

But we must break down all this sense of superiority, while retaining the sense of pride in the splendours of faith and nation and race in which he lives and moves and has his being.

There is no room in comradeship for a sense of superiority, but there is room for a sense of just pride.

TESTIMONIES

Having written above on two examples of the spirit of Theosophy and The Theosophical Society in the new world that is to be, I take pleasure in printing here three great testimonies to the work of the Besant Theosophical School and of Kalākshetra.

The first is with reference to the Besant Theosophical School, and is the testimony of Rabindranath Tagore a few years ago when he visited the School. He writes:

I have been glad to meet the teachers and students of the school which is dedicated to the illustrious name of the great woman, Annie Besant. I felt her deathless spirit pervading the place in the shade of the ancient trees and children's minds growing towards joy and freedom.

The second and third are with reference to Kalākshetra, the International Centre of the Arts and Crafts, founded by Rukmini Devi, and of which she is the life-President.

In the first that great genius and spiritual teacher, Madame Maria Montessori, or I should rather say, Dotoressa Maria Montessori, writes:

The first time I saw Rukmini Devi was when she invited me to India. The second time I saw her was when she gladdened the eyes of the children of my school in Europe by the beautiful presence of her Indian womanhood. I saw her again the third time from an aeroplane on the sacred land of India and her hands were covered with garlands of roses and jasmine, and then I lived next to her. I have seen her in all the beauty of her unsurpassed art of the Kalākshetra which she cares for with the generous goodness of her exceptional spirit. Today, the occasion of her birthday, which, however, comes only every four years, I have felt the miracle of being here in her domain and seeing her in glory among her pupils, and have wished her with all my heart all the good that can be obtained in this world, and the triumph of her ideals.

The second is from the Hon. Mr. Justice Patanjali Sastri, Judge of the High Court of Judicature, Madras, when presiding over a birthday Dance Recital given by Rukmini Devi in the City of Madras at the request of a number of friends: He said:

Shrimati Rukmini Devi has started Kalākshetra in our midst and it is her aim to make of this institution a great centre of art and culture. Through this institution she seeks to revive the ancient spirit of culture by reviving the religious spirit, the spirit that has inspired the wonderful works of painting, architecture and sculpture that we find throughout the land. . . .

Kalākshetra is still in its infancy, and Rukmini Devi has been devoting her energy and enthusiasm to the development of this

institution as a great centre of arts, ably assisted by a band of South Indian artists. It behoves us as parents interested in the proper education of our children to extend to her support to make of this institution a powerful instrument for the dissemination of art and culture.

I wish Rukmini Devi many happy returns of the day, and I wish Kalākshetra, the institution under her motherly care, success and a career of ever-increasing usefulness and service.

* * *

BLACK OCCULTISM AND WHITE

I cannot close this Watch-Tower without turning to an entirely different topic which has just come to my hand. It is an extract from that very interesting periodical, *Review of World Affairs*, edited by Kenneth de Courcy, brother of the well-known author of *Behind the Battle Front*. The date of the issue is February 1st, 1943, and the extract runs:

The [German] Government has evidently had a fright about the spread of occultism which has been very prevalent in late years, much encouraged by some of the Nazi leaders who dabble in these things. This has now become a serious menace and the Reich Health Leader has appointed a Director of Occultism whose duty is to stamp out illicit practices. This will be very hard to achieve in a country where there are curious tendencies.

Many of us had, of course, known that Germany has become a centre for black magic and for the spread of evil influences, and that therefore the world war to come found an easy distribution centre in her for the horrors for which those responsible for the dissemination

of evil had to find a physical outlet. The world war is a struggle for supremacy between black occultism and white occultism. Germany became the centre this time, as during the last war, for black occultism, and India remained as ever the centre for white occultism, though her obstacles in the way of sending forth the power of the White Brotherhood have been many and sometimes almost insurmountable.

But it is surely amazing that a Government should have appointed a "Director of Occultism" to stamp out illicit practices. These, whatever the word "illicit" may mean, he may be able to stamp out to some extent if they have not gone too far. But he will remain the Director of Black Occultism and hasten Germany on that road to ruin which she now is treading with ever-increasing speed.

I do not think I should have referred to this aspect of the world struggle but for this paragraph in the *Review of World Affairs*. It is always better to treat as secret those things which it is dangerous to reveal. But since publicity is given to a fact of which those of us who have been engaged in occult research are well aware the truth had better be said.

Black Occultism, if the term be justifiable at all, has its periods of waxing and waning, and it has been waxing for many years. I believe its waning period has set in and that this means the triumph once more of White Occultism and of its agents in the outer world, the United Nations.

Georges Arundale

THE ANCIENT WISDOM AND THE MODERN WORLD

BY MILTON THORNTON

[Originally entered as an "Arundale Lecture," 1942, in the annual contest open to all Young Theosophists in New Zealand. As there were only two entries, no award was made. Much of this was written in camp, and it represents the thoughts of a young New Zealand soldier.—H.M.T.]

WHAT IS NEEDED TODAY?

WHERE does The Theosophical Society stand today? What is the most urgent and important task confronting us at this critical period in the world's history? These are interesting questions and they deserve the attention of every member, for if we are to play a vital part in the present struggle and in the reshaping and rebuilding of our civilization afterwards, we must be constantly alert to the need of the moment. We must not only keep abreast of the times, but endeavour to keep our fingers on the changing pulse of the nation.

In attempting to answer these questions I have decided on two main classifications. What aspects of the Ancient Wisdom are most needed and should therefore be stressed today, and what are the best methods of bringing these great truths before the general public?

THE TEACHING OF UNITY

There is, to me, but one answer to the first of these questions. Let us concentrate all our efforts and attention on giving to men our philosophy of unity, the complete and comprehensive vista of the evolutionary process the Ancient Wisdom supplies, for there can be no real

progress in the political and social fields until men come to a realization of the Brotherhood of Man and the Unity of Life.

In my own experience, when discussing with fellow-soldiers the need for some kind of federation of nations, for a practical political application of Universal Brotherhood, I have seen that economic arguments, the cultural and trade advantages such a scheme offers, and even the obvious failure of the present system, are not enough to break down the century-old barriers of race, language and custom which stand in the way of Unity.

Men are willing to admit that federation might bring greater prosperity, security and happiness to mankind, would banish the grim spectre of war, yet because national feeling is so strong, they baulk at the idea.

Nor is the outlook for the immediate future an extremely bright one. Writing in *The Contemporary Review*, Professor Gilbert Murray says:

War is a reversion to the primitive; its heroism, its self-sacrifice, as well as its ferocities and terrors, are well within the range of primitive man. Consequently it brings with it the thrill of release, of escape from the thin weary plodding ways of reason into

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the wide untrammelled rush of simple emotion which naturally belongs to the primitive. After the war, how far shall we find that the standard has permanently fallen, not only in things intellectual, but in the prosaic virtues of self-control, moderation, honesty, diligence and care for truth which form the base of a high civilization?

How far, we may also ask, will hatred and fear be increased and national feeling heightened? Only one thing can destroy this attitude holding back the progress of humanity. It is a recognition of the Unity of all Life, that men are sparks of the Divine Fire, are Gods in the becoming, and that Brotherhood is a fact, the greatest fact in Nature, since all share the one Divine Life.

Today is a testing time for members of The Theosophical Society, and we must strain every nerve and work without ceasing to pass on this knowledge to our fellow-men. For unless our efforts at Reconstruction after the war are based on a clear understanding of this fundamental Unity they are bound to fail. Economic nationalism and racial pride are two of the principal causes of war.

TO PREVENT WAR

National planning is not enough. In fact, strong as it may seem, the more thorough and complete the plans of any one nation become, the greater is the danger to world peace. Immediately any nation begins to put its affairs in order, to effect rigid systems of control of industry and trade, and to investigate and apply the latest technological discoveries, it becomes suspect. Other nations immediately impute military motives to such actions, and in the case

of some nations, not without reason. So national planning increases the danger of war.

We are indulging in wishful thinking, however, if we imagine that after the war the various countries of Europe or elsewhere will readily co-operate and join in a federation of states or agree to abolish some of the present barriers.

There are many things happening in Europe today that will not be forgotten for years to come—Hitler's treatment of the Poles, for example—while the "V's" which appear on the walls and pavements of France may stand for "Vengeance" as well as "Victory."

All reforms should be gradual; a grafting of the new on to the old, and it is the duty of the English-speaking nations, it seems to me, to begin this movement towards a world state. War has brought us very close indeed; the knowledge of the essential unity binding all men might bridge the small gulf that remains. This is where Theosophy comes in, for although the many various plans and ideals set forth by individuals and committees are excellent, they all share a common weakness. They fail to convey more than a partial view of man or the human situation. Economists consider the present conflict due to a breakdown in the economic system; political and national groups regard it as due to the increase of nationalism and racial feeling and the failure to establish an international authority with power to act, or seek to introduce some pet theory; while religious bodies usually blame the failure to apply the simple fundamental ethics of Christianity.

All these statements are correct as far as they go. The only trouble is that they do not go far enough. The unique gift of Theosophy to the world is, as I have said, the all-inclusive picture it presents of the whole scheme of evolution. Our contribution is to widen the scope of modern thought and to synthesize these various outlooks into one useful whole.

SERVICE BEFORE SELF

There is another point that concerns us as members of The Theosophical Society. Reform, like Charity, begins at home. Let us show by our lives that the discovery of these great Truths, of which we are but trustees, brings a new respect and reverence for life, as of course it must do.

If it is not merely a mental concept, but a deep inner realization, it will change the focus of our lives. As Fred Hilder said in his Arundale Lecture last year: "A true reverence for life would pervade and sanctify all man's living."

And this new outlook it brings, of service rather than self, of contributing something to life rather than grasping all we can, *is* the spiritual life about which we hear so much. So simple and yet so difficult, but the surest and safest way for those who would serve the Masters and set their feet upon the Path.

One of the major problems confronting the democracies is the development of this spirit of service in the community *in peace-time* and the discovery of outlets for it! Normally, in democratic nations there is too much stress on the *rights* of the individual and a

tendency to overlook the corresponding duties. During war-time, of course, such problems cease to exist, for the nation is welded together as one unit and dedicated to the supreme task of victory.

After the war we must retain this spirit of service and self-sacrifice, this sense of unity, if our Society is to remain alive and vigorous. How can we harness this potent force and yet remain democratic? It will not find its fullest or most natural expression until men realize that "every other is a brother" and worthy of reverence and respect. So we see again how necessary it is that we should concentrate today on what might be called "basic Theosophy." Brotherhood, as stated in the First Object of The Society, and the nature of man as stated in the Third Object.

INTUITION WILL HELP

The next step forward in human evolution is the development of the intuition, and this will break down many of the barriers between men. The dominant factor today is the mind; critical and analytical, it creates or, rather, emphasizes these differences. The intuition, on the other hand, is a cohesive principle that perceives the unity behind the diversity of form, and as the new humanity of the intuition grows more and more, people will become conscious of the Unity of All Life.

HOW THEOSOPHY FORTIFIES

In the meantime millions of men and women endure a great deal of unnecessary suffering and worry because of their ignorance of some of these great

Truths which I have mentioned. Much of the physical suffering in the world today is unavoidable—it is part of the grim harvest of war—but men would be spared a great deal of misery, anxiety and mental suffering if the Ancient Wisdom was more widely known in the modern world.

Try and imagine yourself living in these times without your Theosophical knowledge to fortify you and without the vision of Theosophy to guide and inspire you.

Without the knowledge that all life, in spite of the apparent chaos, is evolving towards perfection in accordance with the Plan of the Great Architect of the Universe—the Creator; that this life is governed by law; that one of these laws is the causative law, the law of action and reaction, and therefore perfect justice rules the world, while man by his actions creates his own joys and sorrows; that the purpose of our little lives is to develop all our faculties from latency to potency, and it is on the difficult stretches of the broad highway of life that we develop character, capacity and knowledge: in other words, the road man travels is his friend; that there is an Inner Government of the world consisting of the great Adepts who watch over and guide the destiny of the human race; that this is only one of many lives and, most important in war-time, death is not something to be feared but merely an incident in the life-cycle of the individual, as is birth, the casting aside of the dense physical vehicle, while those who have passed away are close to us and can be contacted at night.

Picture yourself living in this war-torn world, watching the apparent triumphs of evil, enduring the suffering that is part of the daily lives of millions of men and women today, without all this knowledge. It is no wonder fear and frustration rule men's lives, nor is it any wonder that mankind seeks desperately for some explanation of life such as Theosophy has to offer.

LESSONS OF WAR

The war itself holds many lessons for men if they will but learn them. The only alternative to organization by conquest is organization by consent. If you base your society on profit, power and privilege, and adopt a policy of ruthless aggression and exploitation, you must inevitably reap poverty, unemployment and, finally, war.

What is war? It is the final and dreadful condition that exists when our civilization becomes top-heavy with hatred, cruelty, selfishness and pride. It is the accumulated ills of our present social system raised to fever heat. People everywhere must be made to see that if pre-war injustices, oppressions and exploitations, and all the hate and vindictiveness which arise from them, are allowed to remain, then another world war is inevitable, for the same forces that created the present conflict will still be in operation and will produce an identical result—chaos and further wars.

We shall win the war, of that I have no doubt, but shall we win the peace? Only if we base our reconstruction on the firm foundation of brotherhood, co-operation and service. Here again we

see the need for our philosophy, for these three come naturally and spontaneously once the Unity of Life is realized.

HOW TO DO IT?

New Zealand is advancing towards nationhood. She has reached her centenary as a British Dominion in the midst of a world conflict, and will probably make rapid progress once it is over. If she had an enlightened educated public she could avoid many of the mistakes of older nations and become an example to the world. You may think that we are too small and too far away to be noticed by other countries, but remember we are a part of the great British Commonwealth of Nations, and as such attract a certain amount of attention. It is our task as Theosophists to help to create a "well-informed" public opinion and I would like you to interpret "well-informed" in the widest possible way.

Before we can do this, however, we must arouse the interest of a sceptical public and prove to them the positive worth of Theosophy.

How can we do this? This brings us to the second division of my lecture, which I mentioned at the very beginning, namely, what are the best methods of bringing Theosophy before the general public?

SOME SUGGESTIONS

At the risk of saying the obvious I will begin by remarking that nobody ever got very far by preaching to the converted. We must take our Theosophy outside the Lodge on every possible occasion. There are a number of

clubs and organizations working for similar ends that welcome speakers from The Theosophical Society, and several members in New Zealand have done excellent work in this way during the past year.

To those who wish to attempt the task of writing for the papers I would offer the following very brief advice: "Be bright, be brief, be topical" for unless your contribution fulfils these demands it is not likely to be published.

In addition to seeking new avenues for publicity and propaganda (horrid word), our aim should be to raise the standing of our Society in the community and to gain the respect and attention of all thoughtful people. This can best be done, I think, by showing the public the capacity of our philosophy to cope with current problems. Take, for example, two of the questions at the moment occupying the attention of thoughtful New Zealanders.¹

First, the drink problem, which has increased with the war and has today reached serious proportions, menacing the health both physical and moral of this little country.

What has Theosophy to say about this? Here I cannot do better than quote from Mr. Geoffrey Hodson's article in a recent issue of *Theosophy in New Zealand*:

From the point of view both of spiritual responsiveness and physical health, abstinence from alcohol is essential in those parents who would give birth to the finest types of children. Alcohol, even when moderately indulged in, amongst other injuries to the

¹ These problems are universal, and what follows applies equally outside New Zealand.

body, poisons and inflames the pituitary gland which is one all-important part of the mechanism of consciousness whence inspiration, egoic guidance and increasing responsiveness to the finer things of life reach the brain consciousness.

To this I would like to add that since Theosophy reveals that we are not our bodies but spiritual beings using these lower vehicles, it is both undignified and absurd to be dominated by the whim or craving of the body, while such action makes impossible the integration of the lower bodies into a perfect instrument for the Higher Self.

Theosophy states the matter scientifically and points out that the present enormous consumption of alcohol (we drink more beer per head than any other country in the world) is a serious bar to both individual and national development.

Secondly, the question of soil erosion and fertility is being widely discussed today, for the health and wellbeing of a nation largely depend on the health and fertility of the soil.

Ignoring the laws of Nature, which cannot be broken with impunity, and thinking only of profit, men have, through the use of chemical manures and intensive cropping, not only laid waste large tracts of land, such as the "dust bowl" area in the United States, but have also produced crops subject to disease and lacking in nourishment and vital food values, and among the human population of the earth all manner of deficiency diseases.

Now, Theosophy states that we live in a world of Law and that this disease is simply what it says it is, "dis-ease,"

or lack of harmony with certain of the laws of Nature, and that the way to a healthy, happy community is through a recognition and co-operation with these laws.

If we interfere with the balance which Nature has created in New Zealand or elsewhere, for that matter, by ruthlessly destroying the forests, we shall find we are faced with the menace of soil erosion and that the hills are slipping down slowly and steadily into the valleys, as they are doing in many parts of this country today. Similarly, by the application of chemical fertilizers, we ignore one of the most important of these laws, the law of cycles, for humus which is the very essence of a good soil, is best created by following Nature's method, whereas the application of chemical fertilizers interrupts a natural process of disintegration and growth, ruins the earth, and destroys the teeming micro-organisms working to create a healthy soil.

I have only dealt with these two questions briefly, but I hope I have been able to show that Theosophy enables us to examine and answer many of the problems occupying the attention of thoughtful men today, because of the increased knowledge it gives us of ourselves, the world in which we live, and the laws governing that life.

We can definitely attract a wider public and raise the standing of our Society in the community by making our lectures and publications topical, by concentrating on basic Theosophy and showing the capacity of the Ancient Wisdom to meet and solve both major and minor issues confronting humanity.

One final suggestion as to how we may arouse the interest of a sceptical public and prove to them the positive worth of Theosophy.

It is this. We should attempt to direct the torrent of extremely worthwhile material which pours out from universities, laboratories and committees towards the ancient stream-bed of Wisdom, and to bring the lower mind under the dominance of the higher. For, as Mr. Fritz Kunz, to whom I am indebted for this last suggestion, remarks, "contemporary data has meaning only in a spiritual context." Moreover, this integration of knowledge is possible today because of the unity of outlook now achieved between the modern scientist and the Theosophist. To quote again from Mr. Fritz Kunz, "Watch-Tower Notes" in the May 1942 THEOSOPHIST:

Today with great speed biological thought is taking a supreme place. Order, the super-physical, the psychic, the purposeful, the sentient—in short, the state of mind familiar to a member of The Theosophical Society—is rapidly becoming the accepted mental mood of moderns the world over. Simultaneously, the physical sciences have been dissolving their own gross world away into a gossamer fabric. Matter has vanished, and

living order can very easily be put in the place thus vacated.

CONCLUSION

Clearly, then, the present is the time to concentrate on this important aspect of our work.

Such a policy would not only bring us forward into the contemporary scene without sacrifice of eternal values, but it would re-educate us, enable us to speak to the scientist, the philosopher and the artist in their own language, and keep us abreast of the latest developments.

Theosophy is a trinity—Philosophy, Science and Religion.

As a philosophy it offers an intelligent explanation of life; as a science it examines and tabulates the laws governing that life, and reveals to us our own true nature and the nature of the world in which we live; as a religion it offers us a way of life based not on belief, but on an understanding of certain great spiritual laws.

Today men need the vision that Theosophy gives to support them in this difficult time; tomorrow they will need it even more to guide and inspire their work of Reconstruction and nation-building.

And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil.

H. P. BLAVATSKY, *The Secret Doctrine*

ESSENTIAL RECONSTRUCTION

PART II. DESIRELESSNESS

BY F. J. W. HALSEY

FROM the beginning the Master stresses that for many this

"qualification is a difficult one, for they feel that they are their desires—that if their likings and dislikings are taken away from them, there will be no self left."

THE GREATER CO-OPERATION

This seems to be the stage reached by most nations. They feel themselves to be inseparable from their national characteristics; they cannot contemplate the abrogation of a single one of these; nationalism insists on the intensification of each particular national tendency. Yet quite definitely the Master says that this stage has to be transcended.

"It needs only that you should understand."

In many ways the war is *making* nations understand that national characteristics, national sovereignty, must be subordinated to the common good. Those who cannot see the necessity for this are

"only they who have not seen the Master,"

they who have not yet seen the vision of a greater co-operation, who do not realize the trend of the times for synthesis, for federation, for a constantly growing sense of one-ness, for a combining of the nations into federations just as the family combined into the tribe, as the tribes combined into nations.

"Remember that all selfish desire binds, however high may be its object."

The plans the nations make for the peace to follow this war, must include the welfare not only of their own subjects but of all the nations everywhere, not only of the humans, but also of the animals within the areas of their responsibilities. These plans should *not* ask merely for prosperity for themselves, should *not* repudiate responsibility for "a pint of milk for every kaffir," as was said by one responsible (?) magnate—for all such limited, narrow views of the solidarity of the world will only bind the nations more firmly than ever to a wheel of recurrent wars, over a road that will become progressively more rough, more barbarous, more cruel.

The full effect which such Federation would bring about, would scarcely be apparent in its totality within the lifetime of the warring generations, but

"you must work for the sake of the work, not in the hope of seeing the result."

MECHANIZATION AND INDUSTRIALIZATION

Then there is a paragraph about psychic powers. For a long time this did not seem applicable to the nations at all. But what are psychic powers? Are they not extensions of the senses giving those who have developed them powers not immediately available to the ordinary man? By and of themselves,



without wisdom, understanding and control, they are of little intrinsic value and may be the source of

"much trouble."

Could it not be said that mechanization, industrialization, are in much the same position where the life of the nations is involved? The advent of the machine and of scientific instruments has infinitely extended the senses of the nation, has brought near that which was far, has almost annihilated space and time, has multiplied a thousandfold the power of man's hands.

"Have no desire for psychic powers; . . . to force them too soon often brings in its train much trouble . . . often their possessor . . . becomes conceited and thinks he cannot make a mistake. . ."

How true every word is of the development of the machine age! The extension of man's powers, without a commensurate development of his moral powers, of his wisdom, understanding and control have undoubtedly brought about "much trouble" for the nations, as exemplified by the two terrible world wars within the span of thirty short years.

Let not the so-called backward and the predominantly agricultural nations distress themselves over their lack of industrialization. The march of time will inevitably bring it about

"in the course of development,"

but a premature forcing of conditions to meet the acquisitive desires of cruel greed and possessiveness, at the expense of human and moral considerations, brings about the corroding evils of slums, of wage-slavery, and the shackling of

men to the soulless, repetitive precision of machines. Until the moral and human and spiritual qualities of man are sufficiently developed to recognize his spiritual ancestry and goal, the Oneness and Brotherhood of all Life on the globe, and his subsequent responsibility to all Life in whatever outward form, until such time the nations are not really ready to wield the extended powers which mechanization and industrialization put at their disposal, and it would seem that the Master's warning, **"until then, you are better without them,"**

holds good for the nations as it does for the individual. At least, it may provide guidance in the development of those so-called backward nations, which have yet to make the transition from the more primitive to the more specialized type of living coming into vogue with the present age.

THE PRESS AND THE RADIO

"Certain small desires which are common in daily life"

must also be guarded against. Are there equivalents for these in the lives of the nations?

"Never wish to shine, or to appear clever; have no desire to speak . . . say nothing, unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking, think carefully whether what you are going to say has those three qualities; if it has not, do not say it."

Surely, much that they say in the Press, over the Broadcasting Stations, in their propaganda and advertising campaigns, would scarcely comply with these demands? What an enormous change could be brought about in

international relations if only strictly truthful, kind and helpful articles and talks would be printed and broadcast to influence public opinion on any question, both national and international! In how very few years has not the untruthful, tendentious propaganda of the Axis powers perverted the minds and hearts of their peoples through the weekly, daily, hourly bombardment with unhelpful, unkind, untrue statements of either spoken or printed speech. How immensely hopeful is this very fact for the future good of the world, if we will only follow the good rule of the Master's warning. In an equally small number of years could truth, kindness, and helpfulness be made to prevail, where misunderstanding, cruelty and obstruction have brought about the terrible conditions of the present.

"Much common talk is unnecessary and foolish; when it is gossip, it is wicked."

So much that appears in the Press is just gossip, travellers' tales with insufficient knowledge and understanding behind them, which create only further misunderstandings.

IMPROPER INTERFERENCE

"Another common desire which you must sternly repress is the wish to meddle in other men's affairs. What another man does or says or believes is no affair of yours, and you must learn to leave him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with anyone else."

But

"if you see a case of cruelty to a child or an animal, it is your duty to interfere. If you see anyone breaking the law of the country, you should inform the authorities."

It would appear as if these rules, applied to the nations, would put an end to a multiplicity of activities which now bear a meritorious stamp. Propaganda from one country to another for differing ways of life, for ways of thought and belief, would no longer be permissible. The promotion of Fascism, of Communism, of missionary efforts at conversion from one religion to another, of the imposition of another language on a conquered people, of a foreign culture, or foreign education against the wishes of the people—all these activities should have to end as being

"improper interference."

Such interference is sternly condemned; but

"cruelty to a child, or an animal,"

i.e., to younger brothers and citizens, to those who are helpless or in a nation's power, must be reported, as also the

"breaking of the law of the country."

PROPER INTERFERENCE

Who are the nations' children? They are, of course, those young in physical years, but also those young in evolution, and the sick and the aged who must be cared for.

"It is your duty to interfere"

and see that slum conditions, which are a hideous cruelty both to the body and the spirit of man, are cleared up, that standards of living are made available, that do not cripple body and mind through undernourishment and disease, and are commensurate with the riches of our Mother Earth; that traffic in women, drugs and drink shall gradually disappear entirely—to name only some of

the worst cruelties to which the nations' children have been subjected. The whole colonial question is involved also, with the welfare of the primitive peoples at stake, so often cruelly exploited; the colour-bar comes in with its cruel restrictions and discriminations; the various criminal and penal codes of the nations must be revised so that the nations' unevolved children shall not be further set back and bewildered in their journey of evolution by the numerous cruelties of presentday criminal procedure and punishment. In all these cases

"it is your duty to interfere"

whether as individual or as nation-individual, and

"you should inform the authorities . . . if you see anyone breaking the law of the country."

In the case of the nations would not that be interpreted as the breaking of the agreed-upon international law?

AN INTERNATIONAL AUTHORITY?

"You should inform the authorities."

Which authorities? Might it not point to the establishment of international authority on behalf, not of any one nation, but on behalf of Humanity? A Parliament of Human World Union with international authority to act—or at least a Parliament of a Federation of States?

Let us not brush aside too lightly this word "authority"—it may be another of those hidden warnings which are all too easily neglected. What meaning does the dictionary give to this word? "Legal or rightful power, a right to command or act"—"power derived

from opinion, respect or esteem." What *can* constitute "rightful power" but that which expresses the threefold attitude of the One Life—respect, friendliness and compassion? What *can* constitute "a right to command or act," but a recognition that authority is a tool for the expression of these attitudes of the One Life among the manifestations of the Spirit on the physical plane? But the power which authority wields is dependent on, must be "derived from, opinion, respect or esteem." Esteem for what? In this case, esteem for the Spirit behind all manifestation, respect for the One Life, whether in the human, animal or plant kingdoms, for the translation of the most ideal opinions of the human spirit into righteous and happy action. This is the ideal "Authority" which must be built up, one which represents, and fosters the recognition of, the One Life everywhere. Then the law of respect, reverence, kindness and compassionate justice will be upheld with understanding and firmness within the area of their jurisdiction, though, without, the darkness of ignorance and selfishness may yet hold sway for a while. Is not respect and esteem for righteousness growing in the expression of public opinion among the United Nations, so that we may look forward to the dawning and eventual establishment of some such Parliament of Human Union, which shall abolish cruelty to the nations' children? First, perhaps, gaining experience in Federations of States, may we not see its expansion lead the way to that true New Order which shall in time herald a real Brotherhood of Nations, where "authority"

shall be vested only in the Wise, and where responsibility for the weak and the ignorant shall make their lives as wisely happy as may be possible within the limits of physical manifestation?

"If you are placed in charge of another person . . . it may become your duty gently to tell him of his faults."

Such nations as may be chosen, for their protection and guidance, by the less developed and more primitive peo-

ples under some such scheme as a Big Brother Movement, adumbrated earlier in this series of articles, may have occasion

"gently to tell"

their charges of better ways of progress than such as may hold out glittering allurements of immediate, if impermanent, improvement. But

"except in such cases, mind your own business, and learn the virtue of silence."

(To be continued)

THE CITY OF GOD

BY HUGH SHEARMAN

Young Theosophist, Ireland

MANY members of The Theosophical Society are today turning their attention to the problem of political idealism, the problem of basing a material order upon spiritual values. It should be of interest and value, therefore, to consider that in Europe an effort was actually made for a thousand years to base politics on a spiritual ideal.

THE IDEAL IN MEDIAEVAL EUROPE

Drawing from at least two historic sources, Augustinian theology on the one hand and vague, nostalgic memories of the Roman Empire on the other, the people of mediaeval Europe developed the belief that God had instituted a perfect form of earthly government, a system for the right organization of human society which had some sort of microcosmic relation to a Heavenly

Kingdom or City of God. They looked back to an imaginary golden age in the past when this divine plan had been in actual operation, and their idea of progress was a retrogression to a stricter observance of ancient precedents.

In a devotional and uncivilized age, when men were unconscious of the incongruity between fact and theory, the attempts that were made to recreate this original divinely instituted order were incoherent and absurd. The fact that it was generally believed that the establishment of the true order would be followed by a Kingdom of Christ upon earth, made European politics the playground of religious monomania as well as of secular ambition. Furious controversy and open warfare raged between popes and emperors. Violent and ambitious men made wild and

preposterous attempts to revive the Roman Empire. People of the moral status of highway robbers aspired to sit side by side on a throne with Christ. Statesmen and kings, otherwise worldly and cynical, were dazzled by insane notions of capturing Rome or Constantinople.

And these things were done because people thought that it was the will of God that they should be done. People looked upon them as efforts to reinstate upon earth that divine order which was some sort of earthly reflection of the City of God, or stood in some sort of relation to it. Through those centuries of crime, chaos and furious passion, men were trying to live by the light of the highest idealism.

ITS PRACTICAL VALUE

However, this religio-political tradition, which can be traced from Augustine to Calvin, or from the Emperor Justinian to Henry VIII of England, was of practical value. It served to pass down, through those barbarous times that lie between Roman civilization and our own modern age, the idea of a Europe that is something more than the mere sum of its warring parts. It provided a slender but enduring link between the unity and solidarity of the great Mediterranean polity which guarded the culture of Athens and Rome, and such modern efforts as the League of Nations, and efforts which have still to be made in the future.

Keeping in mind the fact that its influence in the past was not altogether for good, can this great metaphor or idea of the City of God have any value or significance for us at this present

day? This mediaeval political idea pictured a macrocosm and a microcosm. The macrocosm that the mediaevals thought of was very much like what has been called, in Theosophical literature, the Great Plan. It was the Heavenly City, the archetypal order, the spiritual universe. The aim of religious and political life was to secure that as far as possible this macrocosm should be reflected in a microcosm.

THE MICROCOSM CHANGES

Now Madame Blavatsky, in *The Secret Doctrine*, wrote: "Man is the microcosm of the Universe." That is to say, the divine harmony is to be reflected in the heart of the individual man or woman.

The mediaeval thinkers, on the contrary, believed that the world was the microcosm and that the law and harmony of the City of God were to be reflected in some form of theocratic state, in a Holy Roman Empire, a papal overlordship, or something of that sort. That the mediaevals saw the microcosm in this way, is the reason why the essentially religious idea of the City of God was a cause of disorder and crime. The mediaeval idea of unity was a strictly imposed uniformity in which individuals had to be fitted into narrowly defined pigeon-holes of status in a stratified feudal and hierarchical society. Our idea of unity (at least I hope so) is rather of a free, fraternal union of dissimilar individuals, each motivated by generous impulses from within rather than by coercion from without.

In certain countries in recent times there has been a reversion to a more

mediaeval conception of unity, a reversion to the idea that the state, the system, the polity, is the true microcosm and the basis of order, and not the individual conscience. It is the doctrine of a dark age, suitable perhaps for backward and barbarian peoples. But it involves the subordinating of all free judgment to the control of a tiny minority of political hierophants and an utter frustration of self-initiated impulses towards co-operation and brotherhood. It has become out of date because the diversity among human beings has become too precious to be allowed to stagnate any longer in a prison of autocracies and creeds. We have reached a period in history when it seems possible that the inner light and the inner peace must come forth through individuals rather than through institutions alone. Of course it rests with each individual whether or not he can accept this conception of an inner light, of a mystical inner cognizance of Divinity. Each alone must make his decision as to whether he sees, around him and, still more, within him, an order, a certainty, a universal light, or whether he sees only a void, a darkness and a chaos. It is a matter of personal experience, not of intellectual demonstration.

WISDOM ILLUMINES

Probably most people of a mystical temperament are in a position to say that they sometimes know that the light is there and sometimes lose it. Caught as we are in limitations of time and space, and condemned as we are at our present condition of consciousness to learn and grow by a slow process of accumulated experiences and existences,

we find it vastly difficult to conceive of a universal citizenship, one whole, all-embracing harmony, one imperishable, supreme Being, utterly good and utterly powerful. So we often find our understanding limited to a grasp of the part to the exclusion of the whole, and we find ourselves faced by that condition of incompleteness which we call evil. Yet, if we go on earnestly experimenting, it is surely a matter of experience that a clearer understanding shapes itself within us.

In a sense the mediaeval idea that the divinely instituted order must be bodied forth by men collectively, and our idea that it must be expressed in men individually, do not really conflict. The resolution of the apparent paradox lies, of course, in the familiar mystical doctrine that all selves are one Self when their full reality is discovered. The experience which presents that doctrine of the utter oneness of Self, to an individual as an absolute truth is, in this world, a very rare and advanced experience. It has been called the Christ experience; and Christs, as we may notice, are not very numerous among us yet. Most of us have still to discover, according to our different temperaments, that there is this Unity. Great Teachers have said that, for them, unity is absolutely real, that unity is present to them always, not as an ideal but as a reality. But we have to explore the truth of this for ourselves. We cannot leap to the end of another man's train of thought and experience, or reap the harvest of another man's sowing, no matter how wise and good and generous he may be.

A DANCE OF SHADOWS

If this individual search for truth becomes our object in life, then it follows that all these things that surround us, religion, politics, personal relationships and so forth, are only so many educational toys, only of importance and interest to us in so far as they are of assistance to us in our search. Or, once we have reached a certain stage in our search, we shall perhaps add that these things are important to us also in so far as they are of assistance not to ourselves alone but to other people also in their search.

"When we read history," said Mrs. Besant, thirty-four years ago, "what does history tell us? It seems to be a moving panorama of people and events, but it is really only a dance of shadows; the people are shadows, not realities; the kings and statesmen, the ministers and armies, and the events—the battles and revolutions, the rises and falls of states—are the most shadow-like dance of all. Even if the historian tries to go deeper, if he deals with economic conditions, with social organizations, with the study of the tendencies of the currents of thought, even then he is in the midst of shadows, the illusory shadows cast by unseen realities. This world is full of forms that are illusory, and the values are all wrong, the proportions are out of focus. The things which a man of the world thinks valu-

able, a spiritual man must cast aside as worthless. The diamonds of the world, with their glare and glitter in the rays of the outside sun, are mere fragments of broken glass to the man of knowledge. The crown of the King, the sceptre of the Emperor, the triumph of earthly power, are less than nothing to the man who had one glimpse of the majesty of the Self."

AND THE REAL

Rarely in human history have such vast and dismal shadows been seen dancing as have been seen in our time. Those shadows threaten us individually and collectively in inverse proportion to the extent of our success in building within us that true city of peace, that sunlit citadel which some have told us can be built and has been built but which each must build for himself. And this is not a matter of dreams, a matter of cloudy ideals of no practical effectiveness. What a man thinks, that he steadily becomes. As a man is, so he acts. What a man inwardly discovers, that he outwardly expresses. And what becomes part of men's nature will inevitably enter into their material organization, will become the very texture of their politics and social life. So it is that by seeking the citizenship of the inner city of peace and light we are also building just such a city here upon earth.

There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.

H. P. BLAVATSKY, *The Secret Doctrine*

AMERICA'S SOCIAL IDEALS

BY PIETER K. ROEST

[We remember that the 4th of July is Independence Day of U.S.A.]

THE right to "life, liberty and the pursuit of happiness" for every human being, claimed at the birth of this nation, is still the heart of its social creed. If every American is to enjoy this right, it is obvious that in his efforts to maintain his life, in the use of his liberty, and in his striving for happiness, he *must* consider his fellow-men, who claim the same privileges. He is not only to *avoid* doing anything which endangers their life, liberty or happiness, but actively to guard and promote these priceless goods for all—lest they become lost to all!

Thus the *individual* ideal of a free and happy life transforms itself in practice into the *social* ideal of the general welfare; and the more fully a person is imbued with the one the more truly he will strive for the other, knowing that both are inseparable aspects of one vision. Hence the deep undertone of American life is a note of freedom combined with friendliness, of bold self-assertion combined with such a strong sense of fellowship and sympathy that it is often transmuted into self-sacrifice. This is the basis of the paradox which permeates all American life. Every American wants to be free and happy; but he is made miserable by the sight of another's bondage or grief as much as if they were his own, and feels impelled

"to *do* something about it." It is this concern with another's welfare that has given us the reputation of being incurable idealists and philanthropists, without clearing us from the stigma of being dollar-worshipping materialists!

The fact is that we are like youth, full of conflicting forces which we hardly understand, ambitions and dreams and plans and expectations—and apparently inexhaustible energy and vitality seeking action, action; yet too confused in our thinking on most subjects to act wisely all along. We strove for wealth and comfort because we lacked both painfully in our pioneer days.

But nowhere else are the wealthy more ready to give of their riches to the needy in any part of the world, and nowhere else do they constitute less of a caste, separated from the common people. Many of them remember their poor beginnings too well and believe that, with energy and wit, *anyone* can make his fortune. Thus, in spite of tremendous contrasts in power and possessions, in associations and outlook, there is less class-consciousness in America than in any other western nation. This sense of Kinship between different strata of society is strengthened by an increasing realization that happiness does not depend on large material possessions.

The admiration that used to go to materially "successful" men now goes to those who show initiative, ingenuity and effectiveness in worthier causes than self-enrichment. It is "un-American" to look down on poverty; to "talk down" to anyone regardless of his rank in life; to allow starvation, disease or suffering to continue unchecked; to assume airs, or to browbeat anyone. The dignity of the individual is respected almost universally in these United States. Departures from these attitudes exist, of course; but the strong popular reaction they produce once they become *known* shows them to be exceptions, bitterly resented by the majority who observe the rule. This attitude prevails between the sexes as well as between classes; with far-reaching consequences in the workaday world, in courtship, and in domestic life.

The American dream may still be far from being realized, but it is still a living dream—the driving power of most American life. It is the dream of a great, friendly people, who prize freedom most; the dream of a society in which none shall want for the essential things and values that make life worthwhile: food, clothing, shelter, work and time to play, and opportunities to develop physically, emotionally and mentally; to share in the direction and enjoyment of the communal life; to worship as one pleases; to meet trouble bravely and cheerfully; and to do one's bit "to make this world a better place to live in." The American dream is noticeably lacking in ambitions for world conquest or world domination. To an American the people across the borders

or the seas are "neighbours" just as the people across the street. All human beings are "just folks like you and me"—even if their skin is of a different colour. True, America has its Negro problem, and has closed its doors against Asiatic immigration. But no true American thinks of a Negro or a Chinese as inferior, in the sense that Nazis think of Jews as an inferior race. The cleft between the white and black Americans is physiological and cultural, historical and economical—not ideological. Whatever injustices persist from the time of slavery are gradually abolished as they are brought into the light of day. True, Negroes in America have not yet achieved full social equality with whites, but do not forget that in Europe social equality has not yet been achieved even among the whites themselves, and that in several western lands equality between the sexes is still far from being realized. The fact is that Americans are afraid of amalgamation with a race so physically different, and therefore tend to preserve a social distance between their white and black citizens, which their creed and conscience fail to endorse. Hence their sensitiveness on this point; hence the continuous agitation against racial discrimination, especially in the North, where the problem is not as deeply entangled in historical, economic and political complications as in the South. In spite of Southern opposition, the Negro-American is rapidly coming into his own, sharing more and more the life, culture and ideals of the white Americans. And even in the South, the individual Negro is generally treated with genuine human

consideration, and often with affection. The social ideals of America, we must remember, are *ideals*. Not all of the people are equally deeply imbued with them—but they exercise their silent influence on all, nevertheless. Steadily the vision of the noblest, translated into character and conduct, is becoming the vision of all, and so enters into the national fibre. To be free, to be happy, to be friendly, to share life—these are America's social ideals, to which all her efforts are directed. For these ideals Americans labour

and toil; for these they will fight, attacking tyranny at home as well as abroad; these are the mountain peaks that draw them onwards and upwards even while they may be lost in the underbrush of the valleys and at times, confused, take the wrong trails. Steadily the main body of the American people are nearing these summits, from where its greatest souls beckon them—and the peoples of all the world—to achieve the first civilization in history that will recognize all men as humans, and be equally humane to all.

A LETTER TO THE INDIAN SECTION

Dear Colleague: I was talking last Sunday at Adyar and I was urging that every Lodge in India should face the Burning Questions of the day. It is in such times as these that every effort must be put forward by our Lodges to contact the needs of the country and to make every possible effort to minister to them. Theosophy is not only the Science of Evolution, it is also the Science of Living. It must be taken straight to the people in their dire necessities, and it must at least comfort them even if it cannot heal them.

I think that the most burning of all the questions of today is the problem of the poverty of vast millions of the people. And I think every Lodge in India, without exception, should be at work to discover in its immediate vicinity what is the nature of this poverty and what Theosophy can do about it, what members of The Theosophical Society can do about it. It is, of course, a vast and general problem, this problem of poverty. But it incarnates differently in

different places, and I should like very much to know, as I am sure you would too, what is being done by Lodges in India,

1. To understand what the poverty is;
2. How it may be fought, even if not vanquished, in the areas which the various Lodges serve.

May I suggest to you to circularize the Lodges on this problem and on any other problem of vital moment that may occur to you, so that we have Theosophical statistics with regard to whatever problems seem urgent. In this way, I think, we might draw up a most valuable statement of Theosophical policy with regard to problems which, until they are solved, must needs undermine the health of this sacred land.

I shall be glad of a very early reply to this letter.

Fraternally,

GEORGE S. ARUNDALE

President, The Theosophical Society.

24 May 1943

A CONVENTION MESSAGE

[First sent to The Theosophical Society in the United States of America]

MY VERY DEAR BRETHREN: Once again the opportunity comes to me to greet you all in Annual Convention assembled, and I do so the more eagerly because I feel very sure that the time has now come for members of The Theosophical Society throughout the world to help Theosophy and our Society to render in these terrible times the succour and comfort so sorely needed by innumerable millions of people of every race, of every nation, of every creed—a special succour and comfort which Theosophy and The Theosophical Society alone have the power to bestow.

I do not hesitate to say that these times are far less times for study and far more times for action. I say that these times are times for every true member of The Theosophical Society and for every true student of Theosophy to be supremely busy about the application of the healing balm of Theosophy and of membership of The Theosophical Society upon the countless wounds of sorrow and despair which pervade the whole world, largely but by no means entirely because of the Karma which has descended upon us all in the shape of the most awful fratricidal conflict which has ever devastated the human family and its younger brethren of the sub-human kingdoms.

Except for the younger generations of members of The Theosophical Society and of those students of Theosophy who have still to study more deeply the great Science of Sciences, the Science of Peace, the Science of Truth, the Science of Happiness as we elders have, I hope, been studying it, there must for the rest of us who are in some measure versed in its Laws be a relaxation as

regards study and an intensification as regards action. Study classes and courses for those who need them, by all means. But the ploughshares of our lecture syllabuses must be beaten into swords of action where-with we shall fight our way through the evil of suffering and pain to the good of peace and happiness.

As Theosophists we must seek out unhappiness wherever it is to be found in our surroundings and try to apply to it the tremendous consolation of the Truths of Theosophy and of the great Comradeship of The Theosophical Society.

We ourselves have, or should have, happiness. But everywhere around us happiness is most sorely needed. It is not for us to confine ourselves to our Lodge rooms, to concentrate upon our Lodge lectures, to offer Theosophy just to those who happen to come in search of it. To be centres is not enough. The centres must radiate far and wide. And everything we can do to help people to bear more strongly their afflictions, to perceive even in the darkness of war the light Theosophy and our Society will bring to a new world, and to help our nation the more nobly to fulfil its mission both to its own nationals and to the whole world—that we must do with full heart and most eager purpose.

There are many Lodges of The Society which are already doing good work in the service of their surroundings. This good work must be intensified to the utmost possible extent, so that wherever there is a Lodge or even a small group of Theosophists the people round about it have great cause to bless it for its brotherliness, for its

understanding, for its healing power in all afflictions of whatever nature these may be.

Only one way of fulfilling the duties of membership is to study Theosophy. Only one way of fulfilling the duties of membership is to spread the Truths of Theosophy by means of lectures, study classes and propaganda generally. I do not hesitate to say that the Supreme Way of all ways today is to bring Comfort to the desolate, whatever be the cause of their desolation.

Doubtless there are many movements which minister splendidly to the needs of the unfortunate. But I say that while along certain lines these movements may be far more efficient than we could ever hope to be, yet can we be far more efficient along our own lines than these other movements could ever hope to be. We have Theosophy and the great Comradeship of The Theosophical Society in all their fire and pure Truthfulness. We have a great Universal Brotherhood which knows no distinctions such as the outer world knows and to which it so disastrously clings. We have the lasting cure for the real origin of all the ailments—physical, emotional, mental—from which the world is suffering. We may have panaceas, too. But we have the holy balm of Truth which cures. What more could we give? What more does the world need?

Let our Lodges, then, issue forth from their oases of peace and truth and happiness into the arid comfortless deserts of the world round about them, or further still if so be possible.

Let our Lodges give at least a partial rest to lectures and begin the planning of a great Campaign of Healing to meet the prevalent distress, preparing to answer wherever they arise the insistent problems of death, of sorrow, of pain, of seemingly intolerable injustice, of the real cause of the present war and of the war that preceded it.

Let every member of every Lodge become a messenger of Comfort and Happiness to all whom he can reach, fortified by his Theosophy and by the wonderful strength of his prized membership of The Theosophical Society.

With the aid of his Lodge membership he must learn how to become such a messenger. In his Lodge he must study the principles of this messengership and the way in which they can be most effectively translated into healing action. Thus is a Lodge vital to the work of The Society. I am entirely opposed to the idea here and there prevailing that Lodges are out-of-date. I am convinced that the Lodge system is at present the best system that could be devised for the Masters' purposes in releasing Theosophy and its vehicle The Theosophical Society for the newer service of the world.

But I am also deeply convinced that the present service of the Science and its worldwide channel consists very largely in helping to heal the wounds of the world so that the new world may become scarless and healthy, not that suffering shall cease but that it shall be understood and the more quickly overcome by reason of its understanding. Every Lodge of The Theosophical Society must be a spiritual Clinic towards which the suffering public will naturally gravitate for the great and special succour which Theosophy and its Society alone can give.

Let our Lodges everywhere become factories for the manufacture out of the material of Theosophy and its by-product The Theosophical Society of that rejuvenation and fine strengthening which this Godly material alone can give. The study of Theosophy and the exercise of membership of The Theosophical Society must very largely be to the dominant end of seeking out, of discovering and of applying the Truths of Theosophy and of membership of The Society in all practical ways to the urgent

everyday sorrow-drenched needs of the world as well as to the laying of the foundations of the great world-structure of the future.

The Theosophical Order of Service has already done noble work along these lines. But this work must become, it seems to me, the work of every member in these critical days. The whole Theosophical Society must become a great Order of Service (with study for the time being subordinate) not for the doubtless rightful propagation of various controversial matters upon which there may be disagreement among our membership, but for the spreading far and wide of that direct Comfort, Hope and Strength which Theosophy and membership of The Society bring into that darkness of ignorance in the midst of which all must grope their way towards the Light.

Study, yes, that we may know somewhat of the Science of Truth and Happiness as exemplified in Theosophy and in membership of The Theosophical Society. Study, yes, that the youth of the world may contact somewhat of the Science of Truth and Happiness as exemplified in Theosophy and membership of The Theosophical Society.

Study, yes, to help to bring about a stable peace and a brotherly reconstruction of the politics of the world on a truly Theosophical basis. *But above all else, study to the immediate end of active service wherever there is unhappiness, be the cause what it may.*

We Theosophists are the foes and the destroyers of unhappiness, and never were we more needed than we are today.

Fraternally and affectionately,

GEORGE S. ARUNDALE

SONNET

(After leaving for the front)

Tonight I wish to close my mind
To ugliness and be aware
Of Love alone, a love to share
And perfect harmony to find.
So in my heart I thee enfold
And, though apart, we know the bliss
Of that dear forgotten kiss
To treasure and forever hold.

Are we not greater for our love?
Is it not blessed from above?
If so, we must not let it bind.

I think, before the hour of doom,
If you will leave a little room,
Perhaps we could include mankind.

GLADYS NEWBERRY

THE MEANING OF A HINDU MANTRA

BY DIWAN BAHADUR V. K. RAMANUJACHARI

INTRODUCTION

WHEN a Hindu begins any ceremony prescribed by his religion, he has to perform two preliminary ceremonies with the object of making himself pure and fit for the main ceremony. They are known as *āchamana* and *prāṇāyāma*. The former consists in sipping magnetized water thrice, and the latter in regulating the breath (*prāṇa*). In this latter ceremony a *mantra* has to be recited thrice. Let us consider the meaning of this mantra.

It is said that one should know three things—*tatva* (truth), *hita* (means) and *purushārtha* (goal). The mantra explains these three things briefly. The first portion of the mantra consists of seven sentences, and each sentence is the name of a world of matter, preceded by the sacred word known as *pranava*. When two words with the same case-ending are placed side by side, they denote that the things denoted by the two words are one. As the first word denotes God, the meaning is that each world is God, *i.e.*, He is present in it. The seven sentences show that He is present in every one of them. The worlds are *bhu*, *bhuvar*, *sva*, *maha*, *janas*, *tapas* and *satya*. This meaning is briefly stated in a verse of *The Bhagavad Gita*: "There is nothing, moving or unmoving, which can exist without Me" (X, 39).

The second portion of the mantra is the *gāyatrī mantra*. Its meaning is: "We meditate on that most excellent nature of the Deva *Sarvita* (Creator), who guides our thoughts!" God is referred to here by a general term, so that the follower of the *Shaiva* or *Vaishnava* or any other cult may use the mantra. It may be noted here that in Freemasonry God is similarly denoted by a general term, "the great Architect of the universe." The meditation should be on the truth stated in the first portion of the mantra, and on His being the Builder of the universe and the Guider of all men's thoughts.

The first two parts of the mantra state the *tatva* and *hita*. The third part should state the *purushārtha* or goal. It consists of six words preceded and followed by the *pranava*. The words are: *apas* (water), *gyotis* (fire), *rasah* (juice), *amritam* (nectar of immortality), *brahma* (all-embracing consciousness) and *bhūr-bhuvar-sva* (Ruler of this solar system). The goal is to become one with that Ruler. It is from Him that all things come forth; by Him they live; and to Him they return. *The Bhagavad Gita* describes this goal in these terms: "You will come to Me only" (IX, 34); "One reaches Me" (XI, 55); "He then enters into Me" (XVIII, 55). The remaining five words should indicate the steps by which the goal is reached. The first

word, meaning water, refers to the *bhuvā* or desire-world. The yogi raises his consciousness to this world and conquers it step by step. The next word, meaning fire, refers to the *sva* or mind-world, and this is next conquered by the yogi in the same manner. In these two worlds desire and thought assume particular forms. The next world—*maha*s—is a formless world, and this may be indicated by a word meaning juice. Compared with it the lower worlds may be regarded as refuse (a thing left out as worthless). When the yogi raises his consciousness to this world, he sees all beings in himself and himself in all beings (*The Bhagavad Gita*, VI, 29). The third word then indicates the third step. The next word, *amritam*, indicates that the yogi raises his consciousness to the next higher plane, in which he will see God in everything and everything in Him (*ibid.*, 30). This world is said to be the world of Nirvāna or bliss, and is rightly denoted by the term *amritam*. He who has thus conquered all these invisible worlds, is omniscient as regards these worlds and he becomes *brahma*. In verse 54 of chapter XVIII (*ibid.*), he who has completed his meditation and has thus attained to a divine vision of man and of God is said to have become *brahma*.

These, then, are the five steps to the goal. Finally, by further meditation he becomes one with the Builder of the universe. When this manifested world has fulfilled its purpose, the yogi will go with the Builder of the universe to Him who has no limitation in space or time, who is everything, who is omniscient and omnipotent, and who is the Lover

of all that was, all that is, and all that shall be.

If one thus knows the meaning of the mantra and thinks on it as he recites it, how will his life be changed! The troubles and griefs of this world will be as nothing to him.

THE PROXIMATE GOAL

The interpretation of the mantra, given in the foregoing paragraphs, is confirmed by *The Bhagavad Gita*. The proximate goal is to become *brahma*; the intermediate goal is to become one with the Builder of this solar system; and the final goal is to become one with the Absolute. The first goal and the means thereto are dealt with in chapter VI. The means is meditation on one's Higher Self. The man of the world identifies himself with his body, and regards himself as belonging to a particular race and community, as speaking a particular language, as following a particular religion, and as being related to a number of persons as son, husband or wife, father or mother, and so on. This is not his true self. In his real nature he is like all others; he is not a friend of one or an enemy of another; and he does not act like worldly persons (chapter V, verses 14-16). It is this nature that is to be meditated on. In due course he will see himself in all men, and all men in himself (chapter VI, 29). Next, he will see God in all things and all things in God (*ibid.*, 30). He will thus have a divine vision of man and of God. This point is referred to in chapter IV, verse 35: "Knowing which you will not again fall into this confusion, and by which you will see all

beings in yourself and then in Me." This vision is next praised in two verses. "Even if you be the most sinful of all sinners, you will cross the sea of all your sins with this raft of *jnāna*. As a well-kindled fire reduces fuel to ashes, so does the fire of *jnāna* reduce all actions to ashes." It may be noted in passing that the term "sins" does not refer to the Karma accumulated in the past; for its effect must be experienced. As each Karma is done, it produces a tendency to repeat itself, and this tendency has become very strong by the repetition of the Karma. It is this tendency that is destroyed.

Now, the divine vision of man takes place in the world above the thought-world, and the divine vision of God in the next higher world. It may be presumed that the yogi has by this time conquered the two lower invisible worlds. The expansion of the yogi's consciousness in this manner is indicated by the terms *apas*, *jyotis*, *rasah* and *amritam* in the mantra. This expansion of consciousness, step by step, is symbolically described in chapter VIII, verse 24. "The light, which is fire, the day, the bright fortnight, the six months of the sun's northern path—persons meditating on *brahma* go along this path and reach *brahma*! The term "brahma" denotes not only God but also a person who has attained perfection; for verses 51-53 of chapter XVIII describe briefly the meditation prescribed in chapter VI, and state that he who does this meditation is fit to become *brahma*. This describes the effect of becoming *brahma*: "Becoming *brahma* he is serene; sorrows no more; desires no more; loves equally

all that lives; and loves Me intensely." Now, the light, which is fire, symbolizes the extension of consciousness to the desire world. The day symbolizes its extension to the thought-world; there is more light in the day than in fire; and the yogi can consciously work in two of the invisible worlds. The bright fortnight symbolizes the extension of consciousness to the Buddhic world; for there is more light in the bright fortnight than in one day, and the yogi can consciously work in three of the unseen worlds. The six months symbolize the extension of consciousness to the world of Nirvāna or bliss; for there is still more light in the six months; and the yogi can consciously work in four of the unseen worlds. When he has completely conquered all the five worlds—the physical and the four invisible worlds—he becomes *brahma*, i.e., he is omniscient. This is the proximate goal.

THE INTERMEDIATE GOAL

The intermediate goal and the means thereto are stated in the closing verse of chapter IX thus: "Be with your mind fixed only on Me. Do this with love. Serve Me; prostrate yourself before Me. Maintaining your mind in this manner, and regarding Me as the highest goal, you will come to Me only." Now, who is the Being referred to by the term "Me"? Obviously it is Shri Krishna; but who is He? A Purana text states that Vishnu, who is directing the evolution of this universe, the solar system, left his bed of the thousand-headed serpent Ananta in the ocean of milk and came to Muttra. It is therefore clear that the meditation should be

on Vishnu in the ocean of milk. It should not be on Shri Krishna as the son of the Yādava Vasudeva and his wife Devaki, or as the husband of Rukmini. The Divine Teacher himself states what He is. First, He is the Lord of matter, which exists in eight forms. Seven of these are the seven planes of matter, and the eighth is mind, representing all the senses also. He is also the Lord of the *jivas*, who form His higher *prakrit*; for each *jiva* supports a form of matter. The Lord of the milk ocean supports all things in the universe, Himself remaining unseen, as precious stones are supported by the string which passes through them. This support is not by mere contact, as a table is supported by the ground on which it stands; it is by His will. He guides the thoughts of men, and His agents are Rishis and Manus. He is also the Builder of the universe. The meditation should be on these aspects. It will be helped by the knowledge that He is everything in the universe, and He is also other than these (chapter VII, 4, 5, 6; IX, 4, 5; and X, 3—8).

The goal is the reaching of the Lord of the universe. A text of the Upanishads states that he who has completed the meditation goes from this world to Vayu; from Vayu to the Sun; from the Sun to the Moon; from the Moon to Lightning; and that the last takes him successively to Varuna, Indra and Prajāpati. Now, these terms symbolize the invisible worlds as shown below:

VAYU: Bhuvar or astral world;

SUN: Svar or the four lower planes of the mental world;

MOON: Svar or the three upper planes of the mental world;

LIGHTNING: Mahar or the buddhic plane;

VARUNA: Janas or the world of bliss;

INDRA: Tapas or the next higher world. This is identifiable with the ocean of milk;

PRAJĀPATI: Satya or the highest plane, the first emanation from cosmic matter.

It is clear from this that the perfected being goes from plane to plane, casting off on each his body made of the matter of that plane. Finally, he goes to Vishnu in the world of Indra or the ocean of milk, and remains with Him, co-operating with Him in the work of evolution.

It may be noted here that all the Karma of the perfected man has been worked out, when he becomes *brahma*; for *The Bhagavad Gita* states (chap. V, 16): "But when that Karma is destroyed by realization of the Ātmā, consciousness becomes infinite, and reveals all things, like the sun." When a person desires to attain perfection quickly, the beings in charge of his Karma enable him to work it out in a few lives.

THE FINAL GOAL

In regard to the final goal, there is no explicit injunction; but reference is made to it in the question put by Arjuna in the opening verse of chapter XII and Shri Krishna's answer thereto. The question is: "Of those who wish to be ever with you, and meditate with love upon you in the manner pointed out, and of those who meditate on the Ātmā in the perfected state, who are

the better yogis?" This is the translation of the verse as explained in Shri Ramanuja's commentary. This question can hardly arise, as in the last verse of chapter VI the Divine Teacher had informed his disciple that the former yogis are superior. Therefore the comparison must be between those who meditate on the Lord of the milk ocean and those who meditate on the Absolute. The terms used in the reply to the object of meditation fully support this view. Of these the term *sarvagatragam* means being in everything—every point of space, every moment of time, and every object. In other words He has no limitation of any kind. Three terms indicate that a Being of this nature cannot be grasped by a finite being, by his senses, by his speech, or by his thought. The terms are *avyaktam*, *anirdesyam* and *achintyam*. The term *kutastham* indicates that like the anvil of the blacksmith He remains unaffected by His entry into all objects. The term *aksharam*, meaning imperishable, denotes Him primarily. Shri Krishna observes that those who meditate on the Absolute reach Himself alone; but as this meditation by finite beings is very difficult, He advises Arjuna to meditate on Himself. Now, by the law of evolution, that as one thinks so he becomes, the yogi should reach the Absolute; but as Shri Krishna states that the yogi reaches Himself, we must presume that the yogi goes to the Lord of the milk ocean and remains with Him, till His work of evolution is accomplished, and that there he reaches the Absolute, passing through the highest plane, or *satya* world.

THEOSOPHICAL CORRESPONDENCES

In the language of Theosophy the four steps to the proximate goal are the four Initiations. Becoming *brahma* is the attainment of Adeptship. The reaching of the intermediate goal is becoming one with the Second Logos. In the conception of the term "God" there is an element of anthropomorphism, and the term "Logos" is used instead. The Logos has three aspects; and as the Second Logos He is concerned with the evolution of form and life. He is on the second plane, which is identifiable with the ocean of milk. Theosophy and Hinduism give therefore the same teaching in this matter.

The Vishnu cult of Hinduism teaches that from Vāsudeva came Sankarshana, from Sankarshana Pradyumna; and from Pradyumna Aniruddha. The term Vasudeva consists of the words *vasu* and *deva*; and the former denotes a being who is everywhere and in whom everything is. Vasudeva is therefore the Absolute. The other three are emanations, the first from the Absolute, the second from the first and the third from the second. The three emanations may be identified with the First Logos, the Second Logos and the Third Logos. Though they are emanations one from another, they are said to be one and the same. In this respect also Hinduism and Theosophy agree. On becoming *brahma*, i.e., an adept, the perfected man is in direct contact with the Third Logos. When he goes to the second plane, his Buddhi is one with the Buddhi of the Second Logos. At last on the highest plane his Ātmā becomes one with the eternal Ātmā, i.e., the First Logos.

QUALIFICATIONS

The Bhagavad Gita teaches that certain qualifications are needed for doing meditation (*yoga*). The first qualification is discrimination, *i.e.*, distinguishing between the eternal and the perishable. The Self (*atmā*) is eternal. There was no moment in the past, when it was not; and there will be no moment in the future, when it will cease to be (chapter II, verse 12). No variety of matter can in any way affect it; for it is finer than any of them (*ibid.*, 17). On the other hand, the body is perishable; for it is an aggregate of particles, and like all collections it must have an end (*ibid.*, 17). This remark is applicable not only to the physical body, but to invisible bodies also—the etheric double (*prāṇamaya*), and the astral and mental bodies (*manomaya*). Other points of difference are stated in chapter XIII. The body is an organism, while the self is indivisible. While the body has three *gunas*, *satva*, *rajas* and *tamas*, the self is without them. The self supports the body; for the body disintegrates when the self departs from it. The self perceives, while the body is an object of perception.

The discrimination of the self from the body is the very beginning of the spiritual life; but there are other points which also need attention. They are stated in chapter XVIII, verse 30. "Understanding is *satvic*, if one is able to discriminate between the going forth into the world and the return therefrom, between what should be done and what should not be done, between fear and its absence, and between bondage and emancipation." What should be

done includes what is right, what is important, what is useful, and among useful things, what is more useful. What should not be done includes what is wrong, what is not important, what is not useful, and among not useful things what is less useful. The verse should be taken as illustrative; for one should discriminate also between the true and the false.

The next qualification is to know how action should be done; and this is stated in chapter II, verse 47. "Your concern is only with the action; never with its fruit. Do not look upon yourself as the cause of the action or of its fruit. Neither be you attached to inaction. Desire for fruit binds. Every action, which should be done, should be performed for its own sake." To many this may not be sufficient inducement. Chapter III, verse 11, therefore, directs that every action should be done as a service to the Devas. This direction is addressed to the masses, who are polytheistic. Some few have arisen above this stage, and before them the service of the All-Ruler is held as the ideal (*ibid.*, 30). Hinduism does not condemn polytheism; for it is needed for the many. Chapter VII, verses 21 to 23, therefore, state that the Devas are the bodies of the All-Ruler; that it is He who makes the worshipper's fervour continue to the end, and that it is He who gives him the fruit sought by him. By doing every action as service, the desire for fruit is starved out.

The verse (chap. II, 47) states also: "Do not look upon yourself as the cause of the action." Who then is the cause? Chapters III and V reply that it is the

body, its *gunas* or its senses. As observed by Mr. C. Jinarājadāsa, "an ordinary man is both angel and devil. He is angel; because he is an immortal soul; he is also devil, for the body, in which he has to live, is charged with the instincts of a long animal heredity. The instincts of ruthless selfishness, of blind rage, of cruelty are no part of the soul's nature. But the angel must predominate." Again: "The kingdom of heaven is an ideal of human perfection possible for men here on earth. We accept the ideal with one part of our nature; but there is that other part, which came up from the brute, and which drags us into evil. There is therefore a continual struggle within us, as a result of which we break the laws of life and suffer pain." By following the *Gita* teaching we shall examine each action as it is done. If it be a selfish action, we shall know that it is the work of the body, and not ours. We shall then make efforts to dominate the body, and in due course we shall make it an obedient vehicle.

The verse also states: "Do not look upon yourself as the cause of its fruit." This idea is included in the idea considered in the preceding paragraph. We must therefore understand it to mean: "When you experience the fruit, do not think that you experience it." As observed by Mr. Jinarājadāsa, "In normal conditions I feel that it is 'I' who am miserable or happy; 'I' who long and aspire; 'I' who fail or succeed." This feeling should disappear; and we should not bind ourselves to our joy or grief. The qualifications explained so far are stated together in one verse of the *Gita*:

"He attains peace who abandons all objects, and is without yearning, without the sense of possession, and without the feeling of 'I' in the body" (chapter II, verse 71). The last item in the verse is discrimination.

In addition to discrimination and desirelessness one should acquire equanimity also. *The Bhagavad Gita* attaches so much importance to this qualification that its very first direction relates to this. Verse 14 of chapter II states: "The contacts of the senses with objects, which give rise to heat and cold, pleasure and pain, come and go. They are impermanent. Endure them." The fact that the contacts come and go is a reason for bearing them with equanimity. Each contact may come and go; but if a chain of such contacts endures for ever, it will be insufferable. The verse therefore states that even as a chain the contacts will end. To bear pain is intelligible; to bear pleasure is not. The verse should therefore be understood as meaning: "Do not be elated on the coming of a good thing or be depressed on the coming of what is unwelcome." That this is the meaning is stated in chapter V, verse 20: "Let not the yogi rejoice on the coming of a good, or tremble at the coming of an evil." One should be like the sea; it receives the waters of many rivers, but shows no change, neither increase nor decrease. Similarly, when his senses contact outside objects, he should feel neither pleasure nor pain. His mind should be perfectly serene (chapter II, verse 70).

One more qualification is love—love of all that lives. *The Bhagavad Gita* directs that one should regard other

lives as himself and find pleasure in their wellbeing (chapter V, 7, 25). The term used in both the verses is *bhūta* (being), which cannot be limited to humanity.

Chapter XIII, verses 8 to 12, enumerate twenty qualities and practices as needed for attaining the divine vision of the Ātmā (self). Among these are two which need to be stated here. One is control of the mind. This means that the mind should not be allowed to wander. If it does, the work on hand, whatever it may be, will not be perfectly done. It should not be idle. Good thoughts should always be kept in the background, so that they may come forward when the mind is free. Thought-power should be used for good purposes. The other practice is unremitting contemplation of the Ātmā. Reference is made to the Ātmā, as this is the subject under consideration in the context; but this direction is capable of wider application. Whatever a person desires to attain, that should dominate all his activities. This is one-pointedness.

The qualifications considered here are all beautifully stated and explained in the book *At the Feet of the Master*. It adds the qualifications of self-control in action, tolerance and confidence.

PRAPATTI

The aspirant for perfection is advised to go to a teacher who has wisdom and has had vision of the truth, and to surrender himself to him and do him service (chapter IV, verse 24). The teacher will satisfy himself that the disciple will not utilize any powers, that he may

acquire, to injure others. One of his qualifications therefore is that he should find pleasure in the wellbeing of others. Now, such a teacher may not be available, or the aspirant may consider the path pointed out to him to be beyond his capacity, or he may not brook the delay involved in the attainment of perfection. To such a one *prapatti* is suggested. The Divine Teacher states: "Let go all the *dharma*s, and come to Me alone for help. I will free you from all difficulties. Do not grieve" (chapter XVIII, verse 66). This means that the aspirant need not trouble himself with meditation, or with the means thereto. God will stand in the place of the meditation, and do what that meditation may do for him. In other words, all his Karma will be cancelled, and he will find rest in a world of bliss.

This teaching of Hinduism regards the aspirant as striving for personal salvation. Unfortunately the majority of mankind have not arisen above selfishness. They may not for their own benefit trample on the weak; but they are indifferent to what happens to others. Some persons, (and the number is increasing), have reached a higher stage. Their hearts are smitten with the misery of humanity, as Arjuna's heart was with the prospect of all warriors on both sides being killed. They are willing to forget themselves completely and to labour to serve humanity. Hinduism has a message for them also. The same verse, that teaches *prapatti*, may be understood thus: "Give up all efforts for personal salvation; come to Me, and co-operate with Me in the great work, in which I am engaged, i.e., the

evolution of the world. It will be My concern to advance you, step by step, to perfection, removing, one by one, the impediments that stand in the way." One co-operates with the Logos by joining the band of the Great Ones, in whose hands lies the Inner Government of the world. He need not make any efforts to seek Them. If he works sincerely to serve others, one of the Great Ones will come to him, and place him first on probation, and then take him as a disciple. As his record of work for

humanity grows, he will be taken as a member of the Great Brotherhood. This is his First Initiation. In due course the second, third and fourth Initiations will follow, and finally, he will become an Adept. This is the goal. He will not then go to sleep and allow the great capacity for work which he has acquired, to rust and decay. He will co-operate with the Logos, until with the perfection of the world the scheme of evolution is accomplished. This is what Theosophy teaches.

THE PASSING OF DR. F. MILTON WILLIS

DR. WILLIS was in his 75th year. His diploma is dated 13 November 1901, and he joined in San Francisco.

The American Theosophist writes about him: "The name of Dr. Frederick Milton Willis is well known to the Theosophical world, and his release from the physical plane on September 10, at the age of 74, comes as something of a shock to his many friends and admirers.

"Dr. Willis . . . devoted much of his time to lecturing and the writing of books, among which the better known are *The Spiritual Life*, *The Return of the World Teacher*, *Recurring Earth Lives*, and *The Truth about Christ and the Atonement*. He also wrote the little 'blue' booklet, *Theosophy in Outline*, which has enjoyed wide circulation.

"While we rejoice with his wife at his liberation, still there is a tinge of regret to lose so able and proven a worker."

Dr. Willis has contributed to THE THEOSOPHIST both articles and verse. Here is a poem:

MASTERFULNESS

BY F. MILTON WILLIS

Dark are the days behind me,
Dark are the days ahead,
Numberless things remind me
Of tears that are yet to be shed;
But I, as a Soul, do not falter
Though all man's world be red.
Dread are the shapes all about me,
Brutal their breath and their eyes,
Unsettling, within and without me,
The terrors to which they give rise;
But never my will shall be broken,
Though perish the earth and the skies!
Rich is the faith that sustains me,
Rare is the ultimate goal,
Yet out of all this that so pains me
And lays on my life such a toll
I ask not the joy of my freedom—
For I am a masterful Soul.
Need there is here for the strong ones
To tread as the Saviours have trod
Among all these weak and these wrong ones
And teach them control 'neath the rod:
Can we, then, this service deny them—
You, I, conscious fragments of God?

SELF-DEPENDENCE AND ORIGINAL BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS

[The original of this article was delivered as a lecture before the Osiris Club, London, a few years ago. Mrs. Rhys Davids rewrote it specially for THE THEOSOPHIST in 1941, having found in one of our articles "at long last a twin-melody to what I have for ten years been trying in many books to sing, namely, the Will to More-ness." Since her manuscript was received we have heard the news of Mrs. Rhys Davids' passing in June 1942, at the age of 84.]

POPULAR expositions of Buddhism, whether made by Buddhists or by writers on Buddhism, lay often somewhat complacent stress on the distinctive way in which Buddhism (so-called) tells man he must rely on himself, save himself, rely on nothing superhuman to guide or save him. This emphasis has found response in our western world, in us who are herein unconsciously heirs of Stoic thought which saw in man the arbiter of his own life. Few lines of modern poetry are oftener quoted than Henley's

I am the master of my fate,
I am the captain of my soul.

If this is indeed held to be response to Stoic teaching, it is based on misconception. The Stoic actually relied on things bigger than himself; on certain beliefs he called "nature" or cosmic law. The Buddhist too misinterprets the injunction handed down in his tradition, on which alone he can justify self-dependence. What is this sole injunction?

The Founder shortly before passing away is recorded as saying:

Attadīpa viharatha, attasaraṇa viharatha, nāññaṃ saraṇa. . . , the sentence being repeated with substitution of

dhamma- for *atta-*. The line literally rendered is: "Live-ye having 'self' as lamp, 'self' as refuge, no other refuge!" And so also for *dhamma-*, however it may please readers to translate that difficult, much-saying word. The affix *-dīpa* may also be rendered island (lit. "always-watered"); if I prefer *lamps*, it is because the similar compound occurs in the teaching current when Buddhism was born; the other not so.¹

Now the line has been rendered by European scholars as: "Be ye lamps unto yourselves, a refuge unto yourselves. . ." The western reader may not discern any vital difference. But, were he familiar with the Immanence taught where and when Buddhism was born, he would know better. Even were I to render the compounds *attadīpa*, etc. as compounds: "self-lit, self-protected," he would know that, for ancient India in the sixth century B.C., such compounds could not be understood in the way we understand Tennyson's Self-reverence, self-knowledge, self-control: These three alone lead life to sovereign power.

Here, though it be a goddess, Athene, who is lecturing to Paris, the advice is *Ātma-jyotiḥ*, (*Shvetāśvatara Upanishad*).

not to call on her or her Olympian colleagues, but to be independently guide to one's own destiny. Note, too, that she has nothing to say about any divine monition within the man: any sense of duty or conscience which is greater than himself. He is, for her, to be a very orphan, weaned, a child thrown into the sea to sink or swim.

Now this was not the Indian way there and then. That way was spoken of in such lines as these:

The one God hidden in all things,
All-pervading, the hidden Self of all,
the Overseer of deeds, in all abiding,
Witness, sole Thinker, One Controller,
The wise who see Him standing in the self,
they, and no others, have eternal happiness.²

Here we see Deity regarded as a super- or ideal soul or spirit spiritually "within" the man's self or spirit. And if we had lived in India then and had heard this saying, and were then to hear another teacher speaking of the soul or self as a lamp and refuge, we should not have understood either teacher to mean: "Look to just yourselves, your imperfect human selves, for such guidance as you can get." No, we should judge they meant: "Look to That within you who is in a way like you, yet infinitely your Superior, even as the oak tree is superior to the acorn." But, by mistranslation, we have—for the time we have known anything about these Buddhist Scriptures—been deeming that the Upanishads taught this latter way, and Buddhism the former, "self-reliant" way. Yet listen to these lines from Buddhist Scriptures and note how near they approach to those cited from the Upanishads:

¹ *Kaṭha Upanishad*.

Nowhere can any cover up his sin.
The Self in thee, man, knows what's true or false,
Indeed, my friend, thou scorn'st the noble Self,
thinking to hide the evil self in thee from Self who witnessed it.
Thus he who has the Self as Master, let him walk with heed.³

Here, too, we have a "greater Self. . . standing within the man's self," urging him—and here is the new Buddhist note—as what we call our conscience. So that, for early India, and for early Buddhism too, to call a man self-reliant meant that he in a way was bearer of the God within him as a greater, an ideal self. You see then how misleading it becomes to translate that text: "Be ye lamps unto yourselves."

In the first place, we have in our religious tradition no such lofty transformation of the notion of man as self or spirit, which, when Buddhism began, was current and accepted in Indian religion. Next, the compound "yourselves" is non-existent in Indian idiom. "Self" in the plural only came in later. And the possessive pronoun is not prefixed to "self," either in singular or plural. Nor even the definite article. India said just "self," and by it, meant, not, as we do, man's worse or selfish self, but his best self.

Do not, however, think that the West never approached this Indian view of an inner Divine Self. Saint Catherine of Genoa, as von Hügel showed us, wrote in her Latin letters: "My me is God (*me est Deus*), nor do I recognize any other 'me' except my God. My being is God, not by simple participation,

² *Anguttara*, i, 149.

but by a true transformation." More than a century later the author of "The Tempest" wrote: "Conscience! ay, that Deitie within my bosome!" And a little later Sir Thomas Browne wrote: "There is a Man within who is angry with me." Later still Goethe wrote in *Faust*:

The God who dwells within my breast
can deeply move my inmost thought.

In this way then, and in this way only, did Indian religion, including early Buddhism, teach what it meant to have self-reliance. It meant: See the Captain of your ship as aboard with you, and then feel safe.

Now, lay beside this true view another overlooked point which bears it out, bears out that man was not to rely on an unaided self, in Buddhist teaching. Everywhere in this the man is taken by the hand and led. He is told even today to "take as his refuge" the Buddha, Dhamma, the Sangha or church. It is not for him to choose whether he will or will not do so. Again, if disciples wanted to meditate alone, they are shown coming to the teacher to ask for a fit theme. And what they were to believe and to do was put into formulæ to be learnt.

For all this Buddhists are not wrong when they claim that, in their religion, it is the man who has to decide, not a church or a founder or a code. But so have the monk editors of their Scriptures muffled up this teaching that no one sees the real message in the way it was given. This, as I hold, if we read beneath the palimpsest of the so-called First Sermon, showed that in religion the man is willer, the man decides what way he should take. He is shown as between the opposite ways of letting

will have free play and over-regulating it. And the middle way is not commanded, but indicated, as alone leading to religion's Aim. He is shown as way-farer in life, implicitly as having to choose.

But in this chart, so great has been the editing, that, in the first place, it has been restricted to a monk's choice, not that of everyman. Secondly, where his will is alluded to, only his will in the worse is mentioned, and damned as craving or thirst. Lastly, he as chooser has been superseded by a superman, who has learnt all about it and has chosen the middle way—one who is called by a special name¹ which, possibly originally used for everyman, came to be used for the Founder only, much as "son of man"—an Aramaic term, I am told, for "man"—came to be reserved for Jesus. Hence we are left with a chart which does not so much tell man he has to choose, but implies he is to follow the Guide "Thus-Come" who knows all about it.

We must look around and afield to find that there was indeed an appeal made to man's initiative at the outset in Buddhism. And in saying "outset" I am not wildly guessing. I judge that such an appeal, if found, will be of the "old rock," because the prevailing trend in the Scriptures is to ignore it. I have at the same time to remind you that the founders of Buddhism were handicapped by the absence of such a clear strong word for initiative as we have in "will," and how recourse was had to (1) words of mind or thinking, with implication only of "will," such as words for

¹ Tathāgata: thus-come, or true-come.

purpose, intention, and (2) words for effort, which is, not will, but a mode of using will. Here are instances of sayings betraying a will-urge in the teaching left on one side.

Gotama is recorded as addressed by a sceptic, called a Brahman, who says, (as if challenging to debate): "In my opinion there is no agency [one MS. has 'agent'] who is self or another (self)." Gotama's reply is: "I have never heard or seen (*sic*) anything of the sort! When you move forward or backward, stand or sit or lie down, are you not using initiative? (Are you not making a fresh start?) Well, isn't that self-agency?"¹

I think we would have said here: Are you not using will? Are you not willing the movement? The previous state of you doesn't will the change in movement; it is you who will it; or it is he who does. Here is another. Gotama is asked: "What is the religion (*dhamma*) by which your disciples, confessing and comforted, come to acknowledge *ajjhāsaya* as the starting-point in the holy life?"²

Now *ajjhāsaya* is usually rendered inclination,³ a weak term for will, such as we mean when we say one can take a horse to the water but not make him drink. But consider how notable the saying becomes if we say Will is the starting-point in the holy life. Once more:

One of the first and leading disciples is recorded as saying: "When *sankappa* arose in me, then did he teach me more than that."⁴

¹ *Anguttara*, iii, 337.

² *Dīgha*, iii, 40.

³ Lit. up-to-on-lying.

⁴ *Anguttara*, iv, 160: *Theragāthā*, 902.

This word is another makeshift term for will, meaning rather purpose. The remark becomes much stronger if we say: "When will arose in me. . . ."

And this emphasis on the need of will is borne out by sayings showing the dynamic aspect of the "holy life" (lit. the God-life) required in followers. Thus a student, asking how the true may be attained, is told that striving will aid him, striving aided by weighing, aided by effort, aided by desire;⁵ that the stirring up of knowledge comes by gradual training, work, progress. One who draws near in faith, attends, remembers, scrutinizes the aim that is taught, begets desire, thence effort, thence striving. . . . and so attains highest truth.⁶ Disciples are bidden to prove their vows by ever asking what more remains to be done.⁷ A leader of men, in a parable, is shown never resting content with the attained. This becomes sameness, "now I am for a More."⁸

All such is not to be paralleled in earlier Indian literature. I see in those first missionaries a phenomenal wave of will stirring, as phenomenal as was, at a later day, the wave of healing power quickening in men in a little corner of Palestine, giving the New Word wings to become endowed with persistent force and develop into a world-religion.

This urge of will, believe me, is almost wholly overlooked in early Buddhism. It is so easy to overlook the thing that is present, when there

⁵ *Majjhima*, i, 271 ff.

⁶ *ibid.* ii, 174.

⁷ *ibid.* i, 480.

⁸ *Anguttara*, iii, 214.

is no good word for that thing found in the records, a heedlessness made easier when the observers of a later day *are themselves still overlooking* the basic significance of will in the religious life. I have tried to make out, in these few contexts, that original Buddhism looked upon man as more a willer than a thinker. This was a new emphasis for India. Indian religion had been magnifying the static position: Man is That: man knows That; man as immanent Deity is eternally persisting, *i.e.*, continuing to stand. Original Buddhism tried to show him that his essential nature was a moving on, a growing, a becoming, rather than a being. It is by his willed onward effort that a man is to be tested: a willed becoming.

Will, Becoming: in these two words we have the very core of that New Word which came afterwards to be so changed that in what is called Buddhism you rarely hear these two words mentioned. In urging on man that he should see himself as not a being, but a becoming, the first "Buddhists" revived the drooping gospel of the Upanishads with new and quickened significance. In seeing Becoming as a will-process, as a response to initiative, rather than as response to a code, they were adding to Indian religion a new emphasis. And more than that: they were teaching something eternally true.

To resume: the parrot cry that in Buddhism man is told to rely on himself, and on nothing greater than himself, is based on a misconception, a misconception which arises from a forgetting what relying on "self" meant, and could only mean, to the Indian of the

sixth century B.C. It was just as much telling him to submit his limited earth-self to the God within him as it would be, in other religions, to bid him trust in God. As a matter of fact he *came to be* told to trust, not himself, but a great model and a code. And that he was told, in so doing, to exert his will towards the Better is either edited out of all semblance of such, or is just overlooked, evaded.

It is a hopeful sign, for me, that Theosophist circles are apparently feeling a perhaps new interest in early Buddhism. I say apparently, because, in place of no recognition hitherto of my work, I am this year speaking by request at least five times to Theosophists. It is a hopeful thing, I repeat, because in their case one chief barrier to a right understanding of early Buddhism is absent—a barrier which stands as high as ever in the way of South Asian Buddhists. Theosophists do not deny the reality of what India has ever called the Man—what we call soul, spirit, self, the real Man, user of body and mind. For Buddhists the Man *is* body and mind, is his suits—I quote an early Buddhist saying—suits of clothes, not the wearer of them. For Theosophists the Man is wearer, and they can see, as Buddhists cannot and do not, that, as Gotama's chief disciple is shown teaching, the aim of man willing to become a More, is to dispose as he chooses of his clothes, body and mind, and not be at their disposal. If Theosophists will aid me in this fight for recovery of the true original Buddhism, I believe that the truth will prevail the sooner.

SECCIÓN ESPAÑOLA

¿POR QUE SOY MIEMBRO DE LA SOCIEDAD TEOSOFICA?

VOY a exponer los motivos por los cuales ingresé y sigo perteneciendo a la Sociedad Teosófica. Teniendo en cuenta que toda institución vale por los principios en que descansa, pasaré a examinarlos en la forma como yo los he interpretado.

Los objetivos que persigue la Sociedad Teosófica son los siguientes:

1º - Formar un núcleo de la Fraternidad Universal de la humanidad, sin distinción de credo, sexo, casta o color.

2º - Formentar el estudio de las ciencias, artes, religiones y filosofías.

3º - Investigar los misterios inexplicados de la Naturaleza y los poderes latents en el hombre.

Además de estos objetivos, la Sociedad Teosófica, como lema fundamental, afirma que "No hay religión más elevada que la Verdad".

Este último es un postulado tan exacto, a la vez que sublime, que uno no puede menos que aceptarlo de primera intención, porque la Verdad es lo única real que existe en la vida y a la que puede consagrar sus esfuerzos el hombre que anhela verse libre de la ignorancia y de las cadenas de los afanes egoistas.

Afirmar que no existe religión más elevada que la Verdad, significa estar dispuesto a abandonar los prejuicios de toda índole, es decir, todos aquellos conceptos que hemos incorporado "a priori" como resultado de nuestro contacto con el medio que nos rodea, cada vez que constatemos que son incompatibles con el recto pensar y sentir, fenómenos ambos que nacen del sano uso de una de las

más grandes facultades del espíritu humano, cual es el discernimiento.

Así, pues, el noble afán de alcanzar la Verdad como meta suprema de la vida del hombre, produce en nosotros un estado tan elevado de conciencia, que nos hace olvidar los intereses personales creados o a crearse, y sean éstos de índole económica, social o intelectual, para hacer, en cambio, que nos identifiquemos con un anhelo por algo grande, que es impersonal, universal y eterno, y, por consiguiente, la esencia de todo lo existente.

Alguien podrá preguntar: ¿Cuál es entonces la Verdad? Para responder a esta pregunta es necesario tener en cuenta que la Verdad no es un mero concepto que poseemos en la mente y conservamos en la memoria, sino antes que nada, un estado de conciencia que consiste en vivir lo Real, lo Eterno, en experimentar la plenitud de la vida sin limitaciones, en percibir el significado profundo y exacto de las cosas, en identificarse con la gran Conciencia Universal.

En el orden particular de las cosas, son verdades aquellas que comprobamos por medio de investigaciones prolijas, a base de observación y experimentación cuidadosas, y que por lo tanto no son exclusivas de teoría o sistema alguno, ya sean de carácter científico, filosófico o religioso.

Por eso el segundo objetivo de la Sociedad Teosófica conduce al examen de todas las fuentes de conocimiento humano, como lo son las ciencias, artes, religiones y filosofías, de las cuales habremos de extraer todas aquellas enseñanzas que nuestra sana razón admite como verdades, o por lo menos, como cosas verosímiles, hipótesis de ulteriores investigaciones.

El hecho fundamental de que cada miembro sea un libre investigador de la Verdad, nos permite afirmar que la Sociedad Teosófica es una institución libre de dogmas y de ortodoxias, y por eso no existen en ella autoridades en materia de doctrina. El investigador sincero nada admite con fe ciega, pues ésta es hija del temor. Para penetrar en el sagrado templo de la Verdad, es necesario avanzar hacia él con Amor, fuego purificador que arde en el santuario de nuestra alma, cuando nos sentimos desposeídos por las cosas vanas y perecederas.

Mas para alcanzar esta suprema Verdad no nos bastan, sin embargo, las religiones, artes, ciencias y filosofías, que son el resultado del trabajo y experiencias de una larga serie de pensadores e investigadores que han legado a la posteridad sus conclusiones. Es necesario que estudiemos y experimentemos por nosotros mismos, y que alcancemos a VIVIR la Verdad, pues las experiencias ajenas sólo pueden servirnos de ayuda para lograr este objeto.

Es por esto que la Sociedad Teosófica proclama como tercera finalidad, investigar los misterios inexplicados de la Naturaleza y las facultades latentes en el hombre. Respecto a este punto, la ciencia ha realizado ciertos progresos en el campo del estudio de las facultades mentales del hombre, a tal punto que el doctor Alexis Carrel cree en la necesidad de la creación de institutos para la investigación de la telepatía y la clarividencia.

Por mi parte, el hecho de haber tenido algunas experiencias mentales y espirituales que no me son comunes en la vida diaria, y el haber constatado análogas experiencias en otras personas, me autorizan a creer seriamente en la afirmación de que existen grandes facultades al estado latente. Además, no son pocas, a través de la historia humana, las narraciones de hechos que nos parecen milagrosos porque no conocemos las leyes

que rigen ciertos fenómenos de naturaleza metafísica.

¿No venos una prueba, a través de las obras sublimes de geniales artistas, filósofos, místicos y hombres de ciencia, de una manifestación de facultades superhumanas, que convierten por momentos al hombre en un dios? El desarrollo de estas facultades internas nos permitirá adquirir aquella capacidad de ver la gran Realidad por nosotros mismos, sin limitación alguna, como la han vislumbrado en algunos momentos felices los grandes genios de la humanidad. De este modo podremos alcanzar la plenitud de la vida, es decir, vivir en la Verdad.

El estudio de las cualidades inherentes a nuestra naturaleza interna nos permitirá conocernos a nosotros mismos. Pero este conocimiento nos llegará si nos ponemos en ciertas condiciones que son indispensables. Afirman muchos autores que sólo mediante una gran pureza de vida y un gran amor por lo grande, bello y elevado, podremos alcanzar ese "Reino de los Cielos" que al decir de San Pablo está dentro de nosotros. No creo que escuela o sistema alguno pueda obrar el milagro de lograr en nosotros esta finalidad si descuidamos este aspecto moral que considero fundamental.

Todo lo expuesto, sin embargo, no sería quizá suficiente razón para pertenecer a una sociedad. La razón y objeto principal está en contribuir a formar un ambiente a cuyo calor se respire y se viva el gran ideal de la Fraternidad Universal, sin distinciones de ninguna especie. El reconocimiento y sentimiento de la unidad de la vida hace sentirnos hermanos a todos los hombres, y, por extensión, a todos los demás seres vivientes, que son nuestros hermanos menores en la escala de la Evolución, y a quienes debemos el trato y consideración como tales. Este sentimiento de unidad no es mero resultado de una gran aspiración, sino más bien, del reconocimiento de un hecho fundamental:

la unidad de origen de todos los seres. Por eso, el concepto teosófico de la Fraternidad va unido al de la indañabilidad, vale decir, no podremos teosóficamente ser fraternales, si al mismo tiempo no observamos la regla sublime de no causar daño a ningún ser viviente.

Al secundar los principios que sustenta la Sociedad Teosófica, me hago un deber, como miembro activo de la misma, de trabajar pública y privadamente en el cumplimiento de tan altos ideales.

Pedro WAINSTEIN

SOCIAL SECURITY

BY PETER FREEMAN

[A Theosophical View of the Beveridge Report]

EVERY member of The Theosophical Society, believing in the Brotherhood of Man, desires to safeguard every individual in the world against the menaces of sickness, accident, poverty and unpaid unemployment. He believes in keeping his physical body healthy and active, and desires to contribute his share to the wellbeing of the world.

As such, all must welcome the Report recently issued by Sir William Beveridge which is intended to insure every citizen in Great Britain against these dangers and to provide facilities for his wellbeing in youth and old age, in difficulties and in ill-health.

The proposals have fired the imagination of the country and given an indication of the possibilities of practical Brotherhood. More copies have been sold of the full and abridged Reports than any other similar government document for many years. It has been heralded in practically every other country and many have already taken steps along similar lines.

It seems likely that the Report will be adopted by Parliament and become Law before the year is out. The only serious opposition is from the Insurance Societies who have been drawing 7s. 6d. in the pound for expenses and profit for undertaking the more lucrative part of the work and who now see

"the goose that laid the golden egg" changing hands from the usurer to the squire.

A COMPREHENSIVE SCHEME

The proposal co-ordinates all existing national schemes for social insurance, pensions, compensation and benefits, and makes some suggestions for certain small but desirable improvements. Probably, however, the great principle which, without being realized, has given it such popularity is that the scheme applies to *every one* without exception in the whole country—rich and poor, healthy and sick, wise and ignorant, and irrespective of "race, creed, sex, caste or colour." It is a comprehensive, all-inclusive insurance, towards which every one will contribute and from which all will be entitled to benefit.

It puts forward for the first time proposals for family allowances, for the housewife, training benefits during temporary unemployment; marriage, maternity and funeral grants. It changes the whole basis of social welfare from one of Poor Law relief, doles and charity to one of national responsibility for every child of the State. As such, it establishes a principle of the Family of the State which will nourish, assist and protect all its children from the youngest infant to the oldest grandfather against every possible

menace that may threaten our physical bodies.

SOME LIMITATIONS

But while we welcome this Swallow, it will not make a Summer! No proposals are made for the abolition of want or unemployment, in fact, it anticipates an average of a million and a half people being permanently unemployed. It does *not* implement any of the "Four Freedoms" of the Atlantic Charter. It does not even offer fight to any of the giants of vested interests of Finance, Land or Industry. It does *not* provide even a basis for the Reconstruction Plans of the post-war Britain. It does *not* indicate the ideals of how we shall live in the New World Commonwealth.

In some respects it is even almost retrograde. It offers a very raw deal to the Old Age Pensioner who at 65, if contributory, now receives a weekly pension of 10s., a supplementary pension of 9s. 6d., a new additional allowance of 2s. 6d., a winter grant of 2s. 6d., and certain other benefits which are subject to a Needs Test. These are, however, usually proved without difficulty, and he receives a total of 22s. (or 35s. for a married couple) plus the winter grant and other benefits. Under Sir William's proposals he will only receive 24s. (or 40s. for a married couple, but not subject to any Needs Test), and these maximum benefits will only be paid in full in 20 years' time, and *this* after they have already been promised improvements in Parliament recently!

The Report also proposes a funeral allowance of £20 for every citizen. This certainly will not benefit the person himself, his wife, his children, or the Community, and why Sir William has made this magnanimous and unrequested gift to the funeral furnishers

cannot be quite understood. A small nominal sum is all that is required to bury a dead body with simplicity and dignity. If anyone wants an elaborate funeral with prancing black horses, let him have it. But why the State should be called upon to pay to perpetuate this undesirable superstition is not obvious. It could better provide suitable National Crematoria or even arrange for simple burial at sea, as there is no more benefit, as far as is known, from being eaten by worms than by fishes, and many advantages by being hygienically burnt to ashes. (Here lies a little task for some practical Theosophical publicity!) A sum of nearly ten million pounds a year could thus be saved, possibly enough to pay all the present Old Age Pensioners the full benefits proposed *at once*.

* * *

The Report is, however, an indication of better times to come, of a more brotherly attitude towards our more unfortunate comrades, of a saner realization of our responsibilities towards those in difficulties, and a hope that on such a better foundation the Brotherhood of Man may be more firmly established.

[The above appeared in the March issue of *News and Notes*, the Journal of The Theosophical Society in England. "Since the article was written earlier in the year," Mr. Freeman writes to THE THEOSOPHIST, "the matter has been debated in Parliament and, while accepting the basic principles in full, the Government indicated that until the examination of the proposals had been completed and the financial obligations involved had been investigated, commitment of *immediate* legislation could not be accepted."]

CORRESPONDENCE

MR. JINARAJADASA'S ARTICLE

IT is with very deep regret and grave misgivings that I have read Mr. Jinarājādaśa's article in the January 1943 THEOSOPHIST on "The Theosophist as the Ideal Citizen in War and in Peace," and I beg him to reconsider his article in view of the way it strikes at least one of his readers, and maybe many more.

May I explain in this letter what the various points raised in his article convey to me?

First, he has many paragraphs devoted to a description of what the true Theosophist is like. May I quote some of his phrases?

"The true Theosophist knows of the Divine Plan which 'mightily and sweetly ordereth all things'..." "He grows steadily in the conviction that the root principle of all things is the Good, the Beautiful and the True". . . "He knows past all doubting that he is himself in some measure the Good, the True and the Beautiful." The Theosophist is "the Friend of Wisdom and the Lover of all that Lives." To him "it is a perpetual delight to know that he is one brother in a great Brotherhood of all that lives. The Theosophist knows by his knowledge of the Divine Plan that "men have come together primarily to be mutually helpful and to help release in every other the Goodness, Love and Beauty, hidden in the heart of every man, woman and child." The Theosophist has a high ideal of Citizenship and "knows that inseparable from it are the virtues of Tenderness and Compassion." The ideal of "charity immortal" has been "woven into the inmost texture of his being."

This, he will be the first to admit, gives a very exalted conception of what the Theos-

ophist is. He gives a similar vivid description of War, if I may again quote him, thus:

"War, that is the negation of all charity" . . . "War, that blows to pieces combatant and citizen alike". . . "War, that disrupts the structure of civilization". . . "Horror-struck by the evils of war". . . "War's activities, strenuous as they are, have hatred as their root". . . "War is horrible, the bringer of evil". . .

There is also in his article a trenchant study of what are the causes of war, and he says beyond doubt that the cause of war is the thoughtlessness of the individual. Thus:

"Horror-struck by the evils of war when it suddenly descends, men do not stop to think whether perhaps war is not due to ourselves, for the way we have lived in 'the piping days of peace'". . . "We have created and laid down (by our thoughtlessness) the heaps of ammunition". . . "Our anger has forged the weapons of war". . . "It is the callousness of the ordinary citizen which has led us into war". . . "It is the terrible industrial conditions which have produced wars". . . "Men do not stop to inquire whether perhaps war is not due to ourselves". . .

These extractions from his article make a picture which is fairly clear. He gives a description of the Theosophist as one striving after the "Good, Beautiful and True," imbued with "charity immortal," with tenderness and compassion, and living in a perpetual delight of a sense of Brotherhood with all in a Divine Plan which mightily and sweetly ordereth all things. He gives also a description of war as evil, cruel, horrible and with its roots in hatred. He shows the individual as the thoughtless cause of war by his greed, his angry thoughts and his

blindness. "To these things we are glad to be blind lest they disturb our placidity."

It is at this point that any true lover of mankind would look to him for guidance. Does he seriously suggest that the only way by which the Divine Plan can be achieved "mightily and sweetly" with tenderness, love, compassion and beauty, is by means of the instrument of war? If so, for me the whole edifice of a Divine Plan and the reality of Brotherhood "without distinction of race or nation" collapses like a house built of cards. It cannot be so. Such a conception outrages the name of Divinity.

Surely, having gone so far as to show that the cause of war is individual thoughtlessness and irresponsibility, he can find some way out for us other than to align ourselves with "the negation of all charity"? Surely a member of the Brotherhood cannot have an "enemy"? Surely a real sense of brotherliness would enable us to see the German point of view and the German difficulties as well as our own? I do most sincerely appeal to him to consider this matter again. Can there be such a thing as a "righteous war" when he admits that war is the negation of all charity? Can the truly good man, the brother, feel himself "unjustly attacked by evil"? Is it within the bounds of possibility that the Goodness, Love and Beauty which "are hidden in the heart of every man, woman and child" can be brought out by the point of a bayonet?

To me, and I speak in all respect and humility, it is a crowning irony to support the argument in favour of war by the theory that death does not matter anyhow. "Death," he says, "is merely the release of the Spirit from its fleshly garment". . . "Certainly the hero loses his or her life, but only to discover what is infinitely more precious, the nature of his or her own soul". . . "To die in battle for what we believe to be right, never mind if that belief is rightly based or not, is

death of the body truly, but also a release of the hidden powers of the soul." I find it very difficult to understand how anyone could use the theory of reincarnation in such a heartless way. Presumably, on this basis, millions of Germans, Russians, English and Italians have "merely" lost their bodies and found their "infinitely more precious souls." Unless he wishes to suggest that for the Germans who have died, some special Hell is prepared? That cannot be, since he states that it "does not matter whether one's belief is rightly based or not." In what confusion, then, does he cast us?

In warfare one has not only to reckon with the dead, though even here it is surely most callous to mention in the same breath the man who accidentally lost his life for a cat (obviously he did not mean to die), and the man who is compelled to die, often slowly, lingeringly, in mortal anguish, because of what Mr. Jinarājadāsa rightly describes as human thoughtlessness? One has also to reckon with those who do not die, who are maimed, mutilated, starving, driven insane, frost-bitten or parched; with the families and homes left without succour and support, with those who have lost husbands, fathers, sons and loved ones. He would not suggest that this suffering is necessary to hasten their spiritual growth. That conception is almost too gross and brutal to utter.

Can he not find some place in the Divine Plan for the man who clings with all the powers of his affection and intelligence to a belief in the reality of Brotherhood and who believes war to be stupid, ignorant and a barbaric weapon? Will he insist that such a one is either "a coward or co-operating with the forces of evil"? As to the latter, there is enough evil in the bayonet, the bomb, the shell and the gas-cylinder. As to cowardice—which is easier, to join in with the majority and to take one's share in the so-called glory and honour of inflicting a military defeat on

an enemy, or to stand alone, facing the scorn of the war-mongers and also, probably, facing the four walls of a prison, if not the head of a bullet?

Is the whole purpose of his article that the true Theosophist, seeing the Divine Plan, 'does not stop to find out whether war is right or wrong' or to unravel "these complicated questions"; does not bother to question the "ultimate end of it all"; does not allow himself to be restrained by "dreams"

or "ideals"? Can a brother "leap forward" in the name of the Divine Plan, to slaughter, starve, maim and mutilate his neighbour? Let Mr. Jinarājadāsa answer. Let him make this clear. Must "each one decide for himself"? Or is there one clean, true answer, that one can never use foul means to a good end?

DORIS PRATT

29 Park Lane,
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THE LIGHT BRINGERS

Know you the Light Bringers? Long ages ago, in the world's early morning, they climbed the high mountains and received from the Great Ones the sacred fire.

And Those who had summoned them, speaking in tones like the sound of great waters falling, like the song of the wind amongst plunging trees, said:

"You are the Light Bringers. Down the ages you will walk amongst men, taking with you the gift we now trust to your care.

"On bleak windy hills amongst the simple folk, and on the lonely sea; in teeming cities; in the halls of princes, and in the haunts of vice, you will carry the light.

"Not as a torch will you carry it, flaming high for all to see; but in the secret core of your hearts, for those few who will know and read the signs."

So spoke the Great ones. And the Light Bringers came down from the high mountains, and in every age, in every country, we who can read the signs acclaim them.

Sometimes in the calm eyes of shepherds watching their sheep the Light is revealed, and our souls bow in reverent acknowledgment.

And again, we see it shine round a crippled blind man on the curb, and on those who perform life's lowliest tasks.

Once in a while, a word from a stranger, met as by chance, illumines the world for us. And sometimes—very seldom—the eyes of a rich man reflect it.

So do we lesser ones see and acclaim them, the Light Bringers. And in our hearts a flame is kindled; and humbly, instinctively, like children following those they love, we rise and join Their fellowship: the messengers, sent out in the world's early morning, to bring God's Light to men.

ELWIN HUGHES

GREEK ASTROLOGY

BY KATE SMITH

IN PHILOSTRATUS' "LIFE OF APOLLONIUS OF TYANA." PART I

MADAME BLAVATSKY tells us of Apollonius of Tyana in *The Secret Doctrine*, III, 129 (Adyar ed., V, 142):

"The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brahmins, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Hiarchus, the oracle of Amphiarus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half revealed, the writer would never have dared to say it. The travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs."

The symbolism of these Zodiacal signs in the life of Apollonius is interesting, as showing how far Greek Astrology agrees with today's interpretations of the signs, and wherein they

differ, and which Zodiacal signs the Greeks connected with different stages of the Path.

"Whilst his mother was with child of him, Proteus the Egyptian God appeared to her. . . The woman without being much alarmed, asked him what she should bring forth? to which he replied, Thou shalt bring forth me" (Bk. I, ch. iv, p. 8).¹

This birth from a God represents a virgin birth, the Zodiacal sign Virgo. We are told in *Esoteric Christianity* that the Virgin-Birth represents the First Initiation—the birth of the Christ in the heart, the birth of Buddhist consciousness. There are further indications that the reading of this passage as representing the sign Virgo is correct.

"Apollonius is said to have been born in a certain meadow. . ." (ch. v, p. 9). That is birth in the open, as Māyā bore Siddhartha, as Mary in the stable.

"When his mother was near the time of her delivery, she was warned in a dream to go and gather flowers in a meadow . . . she fell asleep on the grass. In this situation a flock of Swans that was feeding in the meadow, formed a chorus round her. . ." (ch. v, 9-10).

Compare *The Secret Doctrine*, I, 108 (Adyar ed., I, 145): "The symbol of Hansa (whether I, He, Goose or Swan)

¹ All references to *The Life of Apollonius of Tyana*, are from the translation from the Greek of Philostratus by the Rev. Edward Berwick. T. Payne, Pall Mall, London. 1809.

is an important symbol, representing, among other things, Divine Wisdom, Wisdom in Darkness beyond the reach of men."

See also *The Voice of the Silence*, "The Great Bird," and the "Dove" that descended at the Baptism, and Murillo's "Immaculate Conception" in the Louvre. It is difficult to say whether this refers to the constellation Cygnus, which lies to the north of Capricorn, not near Virgo. Probably it does, for the Buddha's "seven steps in four directions" at birth are said to refer to Capricorn or Capricorn-Amalthæa, the Nurse of Jupiter. See *Capricorn* in *The Theosophical Glossary*, by H. P. Blavatsky.

"The natives of the place affirm that, at the instant of her delivery, a thunderbolt which seemed ready to fall on the ground, rose aloft, and suddenly disappeared" (ch. V, 10). Dangers threatened the young child and were averted, as in every such life.

"In the vicinity of Tyana there is a fountain consecrated to Jupiter, whose water is esteemed the water of oaths. . . . The water of this fountain is mild and sweet to the taste of all who respect the oath, but to all who do not, is a present punishment, by the manner in which it affects the eyes, and hands, and feet, and by the dropsies and consumptions which are said to be the consequence of drinking it" (ch. VI, 10).

This fountain appears to be the constellation Crater, which is just south of the very beginning of Virgo, just past Leo. The waters of the fountain suggest Ab-i-hayat, given as the "Water of Immortality" in Madame Blavatsky's *Theosophical Glossary*. Moses in the

land of Midian sat down by a well (Exodus II, 15). See *Isis Unveiled*, II, 550-551, footnote:

"The 'Well' played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country it had the same significance. A well is the 'fountain of salvation' mentioned in Isaiah (XII, 3). . . . The 'well' in the kabalistic sense, is the mysterious emblem of the *Secret Doctrine*. 'If any man thirst, let him come unto me and drink,' says Jesus (John, vii). Therefore Moses, the adept, is naturally enough represented sitting by a well."

Therefore the birth of Apollonius, or his First Initiation, takes place by a well.

The Zodiacal sign Scorpio is the next to be represented.

"When he grew up and was capable of instruction, he gave signs of great strength of memory and persevering application. . . . When he was fourteen years of age his father carried him to Tarsus, and committed him to the care of Euthydemus the Phœnician. . . . Apollonius became attached to his master, but thought the manners of the town absurd, and not suited to philosophical pursuits. . . . The [river] Cydnus runs through it, on whose banks the citizens are wont to sit like water-fowl; Apollonius wrote them a letter, in which he desired them to cease intoxicating themselves with water" (ch. VII, 11-12).

Is not this a quaint symbolical representation of the lower aspect of the fixed watery sign Scorpio? This may represent the first decanate of Scorpio.

"On obtaining his father's permission he retired with his master to Ægæ, a town in the neighbourhood of Tarsus, where he found a tranquillity more adapted to science, and studies more suitable to his years; besides, a temple of Esculapius, where the God sometimes shewed himself to his votaries, and here he enjoyed conversation of the disciples of Plato, and Chrysippus, and Aristotle" (ch. VII, 12).

His master here was Euxenus, an Epicurean.

"... born in Heraclea, a town of Pontus. He knew some of the sayings of Pythagoras, as birds know what they are taught by men" (ch. VII, 12).

Here is the middle decanate of Scorpio, which governs transformations: the transformation of healing, in the temple of Esculapius; the transformation from the parrot-learning of Euxenus to inner realization, and the change of places, or planes, the transference from the outer to the inner in the Eighth House.

"As the young eagle never quits the side of its parent, when learning to fly; but, grown stronger, assumes a bolder flight, sometimes soaring above her, and sometimes skimming along the ground, lured by the scent of prey; so did Apollonius, whilst a boy, submit to the authority of Euxenus, and was guided by his advice in the ways of knowledge. But when arrived at the age of sixteen, he became an enthusiastic disciple of Pythagoras, and a zealous admirer of his doctrine, winged thereto by a superior intelligence" (ch. VII, 12-13).

This is the third, highest, spiritualized aspect of Scorpio; Scorpio the Seer, the soaring Eagle of S. John.

The next sign of the Zodiac illustrated in this book is Libra. Thus this Greek manuscript agrees with a statement of the late Swami T. Subba Row:

"Kanyā or Virgo and Vrichika or Scorpio should form one single sign, and Tulā [Libra] must follow the said sign, if it is at all necessary to have a separate sign of that name (p. 69, *Five Years of Theosophy*).

Helping Nature and working on with her in the sign Libra, the Scales, Apollonius again and again demonstrates Divine Justice.

"A young Assyrian happened to visit Esculapius, who during his illness lived in a state of great luxury... The young man waited on Apollonius, and asked, What benefit can I receive from your wisdom, for to you Esculapius has commanded me to make my application. *That*, answered Apollonius, which can be of most service to you in your present condition: and is not health that which you stand most in need of? Certainly, said the youth, and is what Esculapius promised, but has not performed. Take care of what you say, said Apollonius. The God bestows health on all who are willing to receive it, but you, on the contrary, feed your disease... Apollonius, after a clear declaration of opinion, restored the Assyrian to health" (ch. IX, 14-16).

"Apollonius, on a particular occasion, beholding... many sacrifices... said to the priest, What is the meaning of all this? I suppose some great man is paying his court to the deity. You will

be more surprised, I think, said the priest, when I tell you that the man has not yet preferred his petition, nor stayed his fixed time, nor received benefit from the God, nor in short obtained any one of the things for which he is come (he came I think but yesterday) and yet he sacrifices with so much generosity... I understand he is rich... and the request, I understand, which he makes, is, that the God will restore him the eye he has lost" (ch. X, 16-17).

There may be a parable within a parable here, for those of us who wish the restoration of our "lost eye," the Third Eye of spiritual vision. The reason for its non-restoration being that we treat the lower soul (Anima), or personality, as though it were loved by us more than the higher soul, to which our vows are due. See what follows.

"Apollonius fixing his eyes on the ground (as his manner was in his old age also) asked, What his name was. Which, when he heard, he said, I think the man should not be admitted into the Temple, for he is unclean, and met with the accident in a bad cause... When the priest made inquiries concerning him he was informed that he was married to a woman who had a daughter by a former husband, that he had fallen in love with his step-daughter, with whom he lived in most scandalous commerce; that her mother... " [inflicted the injury] (ch. X, 16-17).

"When it was noised abroad that the request of the Cilician was rejected, many people flocked to the Temple. Then Apollonius asked the priest,

Whether the Gods were just. He replied, Most just. And are they intelligent? What, said the priest, can be more intelligent than God? Apollonius proceeded, Are they acquainted with the affairs of men or not? Herein, said the priest, the Gods most excel mortals, who by reason of their manifold infirmities are not acquainted with their own affairs; but to the Gods alone it belongeth, not only to know their own affairs, but the affairs of men likewise. Well and truly answered, O priest! said Apollonius. Seeing then it is allowed the Gods know all things, I think he who approaches them with a good conscience should pray after this wise, 'O ye Gods, grant what is convenient for me!' Consequently, continued Apollonius, good things are due to the good, and the contrary to the wicked" (ch. XI, 18).

Next, Apollonius had to rebuke the Governor of Cilicia, who made improper advances to him, and in the phrase, "O that day!" Apollonius prophesied the Governor's summary execution for treasonable conspiracy against the State, which took place soon after. The above instances may all be thought peculiarly apt to illustrate the quality of the influences at work in the sign Libra.

Indeed, the astrological implications of these ancient authors are uncommonly fascinating to unravel, because they go a long way towards shewing us how best we may spiritualize the influence of the Ruling Signs in which the Suns of our own horoscopes may have been placed.

(To be continued)

THE MYSTICISM OF THE ARTS

BY CLARA M. CODD

General Secretary of The Theosophical Society in South Africa

MANY are the ways to God, as many as the souls of men. The East has codified three main roads, the Paths of Knowledge, Devotion and Consecrated Action. The West, in the system of the great Initiate, Plato, also defines a threefold way, the approach by the love of the Good, the True and the Beautiful.

The worship of the Beautiful is the artistic way. It is trodden by many a soul who is no artist in the narrowly accepted sense of the term, for there is an "artistic" way of living, of loving, of worshipping. Any one of the great arts, even if only loved and appreciated, can lead us to the beginning of the way, for they can induce in the soul a selfless wonder, an ecstasy, which is comparable to the ecstasy of religious contemplation and worship. Short of that high state they bring about an atmosphere of loveliness and peace. Never can their true devotees be otherwise than uplifted and refined.

It has been said that the great arts, sculpture, architecture, painting, music, poetry, affect pre-eminently different strata of our being. Thus sculpture and architecture are held to affect predominantly the physical plane, painting the astral, music the mental and higher mental, and poetry the Buddhic level. Probably this is only partially true. The answering Buddhic thrill can be evoked

through all types of artistic upliftment. A sense of awe, of other-worldliness, of an Eternity which dwells in Beauty, descends. Sometimes the corresponding answer of the astral sheath of consciousness brings flowing tears from the physical eyes. I once knew an ardent devotee of music who could not attend a great concert without dissolving into self-forgetting tears. I remember a young girl who wept when first the unearthly beauty of the Austrian Tyrol burst upon her vision from a train. The tears rose to my own eyes when first I saw the magnificent "sky-scrapers" of America. Not the older ones, but the new ones, some of which are things of amazing majesty. And again, what deep inner feeling made the French people put the Venus de Milo in a room all to herself? Never shall I forget her. There she stood in all her indescribable beauty, alone in a circular room. No other work of art was permitted to crowd that which stands alone in the world for loveliness.

And the words of a great poet. Who can repeat some of them without faltering in voice? So holy is beauty in the arts. No wonder Richard Wagner always spoke of "holy music." We could well say of all the arts:

Holy! Holy! Holy! Lord God Almighty; heaven and earth are full of Thy Beauty.

In these days when formalized religion has largely lost its power, and men tend to take scientific research as their gospel in life, art is increasingly necessary. For art speaks always of the Infinite, the Eternal, the Lovely. Science may lead us to the confines of the worlds invisible, but art and religion alone can take us through the barrier. Art deals, as religion deals, with eternal verities and fundamental conceptions, with the noumena of things, not the phenomenal appearances thereof. If it delineates a form or indicates it, it at the same time endeavours to lead us to its *spiritual significance*. Thus, a famous Abbé said, on hearing the first performance of Glück's *Iphigenia*: "With such music one might found a new religion." Did not Handel tell us that at the close of his composition of "The Messiah" he felt transported to another world? Wagner writes:

I found true art to be one with true religion . . . Our own God still evokes much within us, and as He was about to vanish from our sight, [in the confusion wrought by materialistic science], He left us that eternal memorial of Himself, our music, which is the living God within our bosoms. Hence we preserve our music, and ward off from it all sacrilegious hands; for if we obliterate or extinguish music, we extinguish the last light God has left burning within us to point the way to find Him anew.

The religion of the arts is broader, more natural, often, than that of the faiths. I must here quote Mr. Heber Newton:

The flooding tides of music swamp the little sheep-pens of the priest. The religion found in music is as large as man. It is the

religion of the life of humanity in all its sacred secularity . . . Music vindicates the cardinal principle of true religion, its central article of faith—that human life, as such, is divine, that the secular is after all sacred.

Art tells us in terms of beauty what philosophy tells us in terms of mental concepts. Wrote Wagner:

He who could explain music to us wholly in concepts would at the same time have produced a philosophy explaining the world . . . In music the Idea of the World manifests.

Art bids us look within if we would find our own highest conceptions of life. And if our own artistic vision is not enough, let us trust the greater vision of the Masters of Beauty who have dwelt amongst us.

Art reveals to us the intangible, invisible worlds.

O world invisible! we view thee;
O world intangible! we touch thee.

To a man lost in the contemplation of beauty the world of appearances, shams, illusions, sins, has gone. He seems to be in the presence of the only Reality. He knows that "the things which are seen are temporal, but the things which are not seen are eternal." Deaf Beethoven playing upon his piano sounds which he could never hear again, *heard*. Not physical sounds, but the glorious, unimaginable music of the spheres.

Thus art for ever reveals the reality of spiritual things, bringing us face to face with a Power, not ourselves, which makes for loveliness and peace. The artistic genius is possessed by another and a larger life. The secret of their genius lies in just this: that there are

avenues of their being which lie open to the inrush of the divine spirit. They are all, in their individual measure, "God-intoxicated" men.

The perceptions of the artist may be seemingly vague, yet this is rightly so. The Reality they touch so far transcends our human thinking. They know, not by reason of investigation and study, but because Truth and Beauty in their essence are found within. The Arts are not describers, they are indicators. Only with the heart of intuition can we know what the poet and the musician say. Once an ancient Chinese poet said truly:

I would not paint a face,
Or rocks, or streams, or trees,
Mere semblances of things—
But something more than these.

I would not play a tune
Upon the shêng or lute,
Which did not also sing
Meanings which else were mute.

The art is best which gives
To the soul's range no bound;
Something beside the form,
Something beyond the sound.

Music is poetry, poetry is music. Was it Goethe who described architecture as "frozen music"? In both of them Buddhi flows into Manas, Manas delineates Buddhi. Thus art can give us "thoughts which do lie too deep for tears," and like religious ecstasy lead us into that communion of Spirit which men call God. So the priestess Diotima told Socrates:

He who has learned to see the beautiful in due order and succession, when he comes to the end will suddenly perceive a nature of wondrous beauty, (and this, Socrates, is the final cause of all our former toils), a

nature which in the first place is everlasting . . . and the seer, bringing forth and nourishing true virtue, will become the friend of God and be immortal, if mortal man may.

Rising on the wings of beauty men learn to fear neither life, nor its other-life, death. In his last will Beethoven wrote: "I go to meet death *with joy*." And the poet Goethe cried: "Light! more light!" as he left the world of shadows.

Art is the sign of love, never of hate. The confines of the arts outstrip the narrow confines of nationality and race. Whilst its *form* may be national, its *appreciation* is universal. Beethoven, Wagner, Shakespeare, they belong to the world and to all men, not to the nations which gave them their physical bodies.

And art is a manifestation of Law too. For underlying all the arts is a perfect equation which is truly mathematical. At the centre of all art eternal *Sattva* reigns.

All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood.

How, then, should not the worship of beauty be sought, the appreciation of beauty cultivated, since through them a near Way to God may be found? Who has not felt, on hearing or reading some poetic words, or whilst listening to the penetrating magic of musical sound, or at the sight of a supreme panorama of Nature, or at the recitation of some lovely deed, the sudden sense of exaltation and enlargement which constitutes a truly mystical approach? Upon the wings of sound, or sight, or

ideal emotion, we are borne towards a heaven deeply satisfying and true. The inner reaches of our being open and vibrate in unison with a diviner air, an ampler universe. Wordsworth, poet and mystic, knew this. He speaks of a

blessed mood
In which the burthen and the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened—that serene and blessed mood
In which the affections gently lead us on—
Until, the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul.

That love of beauty is a way to mystical experience should be increasingly known and understood today. The Abbé Brémond, in his book, *Prière et*

Poésie, endeavours to show us that the "poetic experience" is a kind of prayer, which may be offered by the creator of the poem, and also by the true appreciator thereof; that hearing or reading poetry sometimes starts the psychological mechanism of prayer, and that in favourable conditions this prayer will lead on to the highest end of prayer, the "mystical experience." So may we come Home by the way of Beauty's self.

The practical result of this awakening of the "living soul" is that it refines and beautifies life, for as Plotinus said:

Such beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair.

Lovely and fair in thought, kind and unselfish in action, what else has ever been, or can be, the salvation of the world?

SALVATION AND REINCARNATION

In the B.B.C. "Short Morning Prayers" service this morning (May 5), the speaker used this phrase: "Salvation means being given a second chance and the power to make something of it." Instantly I said to myself: "Reincarnation means that you will have as many chances for Salvation as you require, and the *inevitable* power to make use of it."

For, "Salvation," meaning that spiritual experience that the sinner has "got right with God," is, as experiences on record prove, not always lasting. The very phrase "to backslide" shows how the fact that one feels "saved" is no final indication that the individual has received all the power necessary "to make something out of" Salvation. And

even when we take into account those who have received Salvation, in its *Christian* implication that Salvation is only from Christ, how many millions are there who cannot by any possible chance be "saved" on this day of 5 May 1943.

But grant that the Divine Process has arranged for every one of the earth's millions to receive the chance of Salvation not once, but a thousand times if necessary, and to grow the "power to make use of it" as his today's imperfect character is rehabilitated and perfected in the process of Rebirth, then Salvation, even if only from one and eternal Christ, is receivable by all the world's millions. Salvation for all, and always—this is the meaning of Reincarnation.

C. J.

AN IDEAL "CHANGERY"

BY GEORGE S. ARUNDALE

FROM time to time everybody needs a change. Not a change to places to which other people go, but a change to places to which other people do not go. The change every one needs is a widening change—a change which widens the horizons and deepens realization.

A REAL CHANGE

The change every one needs is a change into air which has as little as possible been contaminated by other people's eyesight or breathing. To have a real change there must be a change to virgin, fresh, uncontaminated air. There must be no positive people about to have impressed the atmosphere with their narrow personalities. The negative people do not matter, for they will be able to make only the faintest of impressions—superficial impressions. These negative people will be servants and the like, and even sometimes others of higher status who may live in a rarefied rather than in a vital atmosphere. But villagers living in a village are very likely to render the surrounding atmosphere impure, physically and otherwise.

A real change emphatically involves a change from what may ordinarily be narrow vision, restricted vision, to a vision which goes into distances—the distances of seas, rivers and mountains. If all these distances can become available into one distance, then indeed is

there a very real change. But one or two of them will suffice to give the very physical eyesight itself both rest and a sense of the grandeur and nobility of living, of the worthwhileness of all life.

A real change also involves an intensification of the unity of consciousness, so that there comes about a living in the freedom of the heights rather than in the restriction of converging narrownesses. A change, to be real, must have the effect of helping towards the adjustment of everything which is less in consciousness to all that in consciousness is more. Every problem, every difficulty, every aspect of daily life, must be seen in its larger issues, in its greater rather than in its lesser magnitudes. The change must produce a heartening of the will, of the intuition, of the mind, of the emotions, of the power of speech, and of the physical body itself, as well as of all relationships of whatever nature.

In other words, a real change means a baptism into a newer life, into very definite refreshment. The change must *change*, or it is no change at all.

SOME DETAILS OF THE CHANGERY

A home of some kind, a house, is of course necessary. It must be a lonely house, for only in some degree of loneliness can the everlasting comradeship be contacted and entered. Loneliness

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AN IDEAL "CHANGERY"

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does not mean an absence of other people, but the presence of only such people who know how to leave alone and are happy in being left alone.

Surrounding and penetrating the house must as far as possible be virgin atmosphere, unimpregnated atmosphere, or, may it be said, impersonal atmosphere? Distances must be ready to hand, must be on tap, so that at all times of day and night they may be available for use. At any moment of the day or night the individual must be able to merge himself into a congenial distance, and to arise refreshed from the bath.

The proximity of inspiring nature matters more than most inconveniences. Even the heat does not matter so much, especially if there be trees to offer the vitamins of their shade. Furniture may well be of the simplest, more for reclining and for meditation than for any more formal pursuit.

Cooking should be of the simplest, but palatable and alive with the freshest ingredients. Cleanliness is, of course, a *sine qua non*. All sanitary arrangements should ordinarily be outside the house and at a reasonable distance from it. This is essential if the change is to be pure and unpolluted.

Silent walks are congenial to real change. Not purposeful walks, but strolls which include not only strolls for the physical body but no less strolls for the feelings and emotions, for the mind, and for any attainable higher consciousnesses.

No routine, save the necessary minimum. Arising in the morning according as the spirit moves. Similarly for

retiring in the evening. Refreshing sleep matters very much.

All mundane preoccupations must be left outside the Changery. All anxieties and worries and depressions.

Each inmate of the Changery must live for himself alone, so that he may renew himself in all his parts. He will surely want to help in the domesticities and congenialities. But this will be part of his living alone—alone with happiness, for there can be no happiness which does not include others. There is only one lasting happiness—that which is caused by giving happiness to others. Real happiness consists in entering into the happiness of others which one may have been able to bring about, or which others have brought about. No one can be sure of any happiness which is not making someone else happy.

HAPPINESS IS HELPFULNESS

Thus, to have a real change oneself, one must in some way or other be giving a real change to another. But by no means necessarily the kind of change above described. To each his own appropriate change. But the above change is a very rare and beautiful change, fit indeed for idealists and philanthropists and for all who are intent in these cataclysmic days upon helping to save the world.

No one can travel on the road of change to a cherishable Changery who is not helping another to travel on the road of *his* change to his own unique Changery, and the more others he helps the more magical will be his Changery and the nobler and more enduring and the more delightful his happiness.

What should be the result of all change? The drawing down in smaller or greater measure of more true happiness from the great Wells of Happiness in the inner worlds of exaltation, and then the fructifying of the arid deserts of unhappiness which pervade the hearts of so many, especially in these desolate days.

True change is to fill up to overflowing the wells of our own happinesses from the inexhaustible Source of all Happiness—the Eternal Glories in the souls of all.

Change must ever be to the greater glory of the Inner God—a glory which will spread far and wide to the greater happiness of all whom it reaches.

Details of a particular kind of change have been suggested. This change-mode is delightful to the writer. But there must be as many modes as there are those who need a change.

INVOKE THE YOGA OF CHANGE

Needless to say, change can come about not by going away but by invoking the Yoga of Change in one's very surroundings themselves. Change is everywhere and can be reached everywhere. Those who know can find it

everywhere, and in their own abodes they can find it in a high degree.

Yet there are regions where change reigns in added splendour. Some of these regions may be regions fashioned according to their spiritual fancies by seekers after change. Some may be regions dotted about here and there such as have been already described. But some there are dedicated aforetime to the Spirit of Change—great Regions of Change soaring up into that ultimate Abode of Change which is the very heart of Evolution. Let those seek these who are ready tumultuously to be changed, revolutionarily to be changed, even, it may be, out of all recognition, seek these magnificent heights and they will find them. The Lord Buddha is the supreme example for all who will to change, though none can change as he changed life after life to the change that caused in Him the final Illumination.

But all can and must change. Let them be busy about changing—first in small degree and perhaps with setbacks from time to time. But all who remain intent upon change will change to an ever-increasing degree of their own happiness, for to be intent on change is to be intent on making happiness accessible to all creatures.

BETWIXT EARTH AND SKY

By M. A. A.

Lovely clouds and a lonely hill,
Planes flit above me, never still,
Each a cross, by which men unite
Matter to high empyrean bright—
Arms outspread that outvie in flight
Feathered eagles, Kings of Azure—
Some crucified in space, endure.
The bitter fruits of Love despoiled.
How long, O Christ, shall you be foiled?

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

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

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

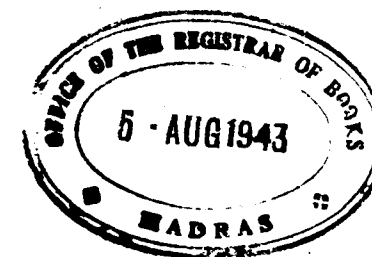
It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member, of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship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

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

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

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

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



ON THE WATCH-TOWER

BY THE EDITOR

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

THE NOTE OF FAITHFULNESS

HOW important is faithfulness, and yet how short a way it goes. Many people are faithful to their families and friends. They are faithful to their religions. They are faithful to their Motherlands. They are generally faithful in their ordinary everyday activities. And ought I to add that most people are very faithful to themselves? We all are faithful to ourselves, with rare exceptions, to the utmost limit of our powers. There is also a conventional faithfulness to flout which, simply is not done. As the crowd is faithful so are we faithful. It would be going against public opinion to be otherwise than faithful to the voice of the people, whencesoever this voice may have been conjured.

There is also faithfulness to truth and to honour and to probity generally, and where we cannot actually be faithful,

our allegiance elsewhere not permitting, we try to be the next best thing—tolerant and faintly understanding.

WHO ARE CIVILIZED?

But we tend to be intolerant and without any understanding towards all who themselves are intolerant and without understanding with regard to ourselves and our nations and our faiths and generally to the outlook of the particular herd to which we happen to belong.

We are capable of the most biting denunciation, without regard to justice at all, of those who disagree with us, especially when they touch our sore points—often beliefs and opinions to which we cling with a hidden uncertainty as to whether we really do, or ought to, cling to them. We are caught upon the raw, our inner defences are penetrated, when somewhere within

ourselves we cannot help thinking that the criticism hits the bull's-eye more truly even than the critic himself realizes. This makes us increasingly belligerent and generally antagonistic. We become furious and reckless, all the more as we cannot help admitting to ourselves that the critic is right and we are wrong.

We are very much on the defensive. We resent everything that does not support us and view us in the best possible light. We lead armed lives and are in a perpetual state of warfare, for we are always on the look-out for enemies of one kind or of another, and we dare not for a moment relax our watchfulness, lest there arise depreciation in the vital currency of our living.

This is all, of course, very uncivilized, if not actually savage. Surely the best defence is to take no offence, be the provocation what it may, except under the gravest of circumstances. It will be said this is too much to be expected. It is not too much to expect from civilized people, but we labour under the delusion that we are civilized people, when as a matter of fact only very few of us are civilized, and I often wonder who these are.

WHAT IS FAITHFULNESS?

Yet to take no offence is not, in my opinion, to refrain from fighting. I think we often have to fight, more often, perhaps, than we actually do fight. But we have still to learn to fight impersonally and without rancour, however hard we may feel it necessary to hit. I do not believe that we necessarily err in faithfulness even to those whom we feel we have to oppose simply because

we denounce them. It is the spirit of the denunciation that counts. We do not denounce out of illwill. We denounce out of goodwill, and the intense desire to arrest the wrong we conceive to be in the course of being done. As Chief Justice Stone of the United States Supreme Court has recently said, we may certainly strike hard blows, but we are not at liberty to strike foul ones. In other words, we are friends with all whatever may be our outer and sometimes seemingly antagonistic relations with some of them.

I think we must hold to this at all costs. We must exalt friendship above all else and learn to keep it bright and shining above all controversy and judgment, above even the most emphatic denunciation. In fact, we cannot afford denunciation or even controversy if friendship be thereby destroyed or even injured. Friendship is our most precious asset. We can afford to do without many virtues, but we can never afford to do without friendship. It is friendship which is the sunshine of life.

Because of this I am insisting on faithfulness, for faithfulness is the heart of friendship.

UNIVERSAL FAITHFULNESS

But faithfulness must grow. It must not remain conventional and orthodox, nor must it be confined to its normal expression, to the objects towards which it flows with natural ease.

The outcome of the war must be a Universal Faithfulness which knows no distinction of creed or caste or race or nationality or community.

We have yet to learn to be faithful to creeds other than our own creed. We have yet to learn to be faithful to nationalities and races other than our own race and nationality. We have yet to learn to be faithful to castes and communities other than our own particular caste or community.

WE HAVE YET TO LEARN TO BE FAITHFUL TO ALL OUR BRETHREN—HUMAN, SUB-HUMAN AND SUPER-HUMAN.

The motto of The Theosophical Society, "There is no religion higher than Truth," is the same as saying "There is no religion higher than Faithfulness," for I cannot conceive that "faith" means more than faithfulness.

When we say that the Object of The Theosophical Society is Universal Brotherhood we are saying that it is Universal Faithfulness. I think Theosophists have deeply to ponder over this Truth.

Some day Christians will be faithful to Hinduism, and Hindus to Christianity. Already there is more faithfulness to Christianity among Hindus of all classes than there is faithfulness to Hinduism on the part of more than a handful of Christians. Some day there will be mutual faithfulness among the faiths, and when this comes then shall we begin to see the emergence of a world-faith which will be the same thing as a world-faithfulness. For the time being there is a lack of faithfulness, for the members of most faiths are selfish to their faiths and therefore in that measure false to them and to their mighty Founders. Selfishness is the antithesis to faithfulness.

Similarly, some day there will be mutual faithfulness among the nations and races of the world, and when this comes then shall we begin to see the emergence of a world-state which also will be the same thing as a world-faithfulness. At present the members of most nations are just selfish for their countries and therefore in that measure really unpatriotic.

Faithfulness may well and rightly begin with faithfulness to the race and nationality and faith of the individual. But this is only the beginning. There must be growth in faithfulness and perfect faithfulness must be all-inclusive. We must all wish we could be more faithful than we are, and seek out ways and means of enlarging our faithfulness to include somewhat of that which for the present remains outside it.

Where we shut out there we must include. Where we deny there we must learn to affirm, which means to say that even if there be occasion for denial, within the very denial itself must there be the redeeming grace of affirmation. There is a veritable magic of unfoldment in the word "Universal," for the pendulum of evolution swings between Universality and Individuality. Through one end of the Telescope of All-Vision we are to be seen as Individualities. Through the other end we are to be seen as Universalities. We must learn to be as much at home in the one as in the other. We must learn to be faithful to the Individuality in every living creature no matter at what stage of evolution he may happen to be, and no matter how his individuality may for the time being be constituted. And we

must discover his Universality and become faithful to that. Yet to do this we must begin with our own Individualities and Universalities. Individualities we certainly have, more or less developed. But to what extent are our Universalities developed? How far have we progressed with these?

For a very long time the world has been in search of Individuality, and it has for the most part found but a rather feeble caricature of Individuality—a poor Individuality which by its very narrowness has divided the world instead of tending to unite the world.

With the dying of the old world we may hope that both a truer Individuality may take the place of the cruder variety, and that the swing of the pendulum may bring us into touch with that Universality without which the new world will be no better than the old.

But without Faithfulness there can be no true Universality, and everywhere, therefore, throughout our living, we must characterize our entry into the new world by a faithfulness wider than we have ever known before. At long last, perhaps, we may so identify ourselves both with Individuality and with Universality that we unite the two, so that Individuality plus Universality equals the only flawless Unity there substantially is.

FAITHFULNESS TO TRUTH

But to say Unity, together with its constituent elements of Individuality and Universality, is to say Truth, for Unity, Individuality and Universality are the Trinity of Truth. Faithfulness,

therefore, is in essence faithfulness to Truth and thus to the Truth to be perceived in all. To be faithful is to honour the truth which is the life in all creatures, and we deny Truth when we deny faithfulness to any aspect of it, whether in individuals—sub-human, human, super-human—or in nations, races or faiths. We may well say that Truth is Life incarnated, or the reverse—Life is Truth incarnated. We cannot go further, I think, because we do not yet know what is the nature either of Truth or of Life, save that they are constituent elements of Being. But they serve the purpose of stretching out our faithfulness to its limits in us, and cause us to realize that we must at all costs break down every barrier which impedes the forthgoing of faithfulness. Prejudices must go. Narrownesses must go. All sense of superiority must go. And ignorance, the worst enemy of faithfulness, must be replaced by growing wisdom, faithfulness' best friend. Where we cannot be faithful we are ignorant. Where we see no reason to be faithful we are ignorant. Indeed, we are foolish, and potential, if not actual, centres, for the breeding of hatred, suspicion and all the evil that arises from these.

I shudder when I think of and witness the antagonisms between religious sects and between nations and races. There is no more Christ-less sight, for example, than the many Christian sects in India with all their individual arrogances. "How these Christians seem to love one another," my Indian friends often declare. Could there, I ask, be greater faithlessness to the Lord Christ

than all the sense of superiority that divides one sect from another? One of the outcomes of the war ought most certainly to be the fraternization of the Christian sects, a solidarity between them, and a fraternization and solidarity both between any other sects in any other faith and between the faiths themselves. And no less between the nations of the world. It is not the differences that matter. These are both inevitable and right. It is the mutual hostility that matters. Together differently, I repeat.

FAITHFULNESS NEEDED IN THE WORLD'S SERVICE

Thus do I come to the point of all I have written about faithfulness. I feel very sure that faithfulness is one of the notes Theosophists have most strongly to sound to help the dying of the old world and the incarnation of the new. I think that if we could spread far and wide this idea of faithfulness, beginning to become more and more faithful ourselves in wider and wider areas, the whole world would be renewed.

I am sure that faithfulness is the supreme service we can render to The Theosophical Society, not just faithfulness to The Society itself, though that is sometimes difficult enough, but faithfulness to the real implications of the three Objects of The Society, to its great principle of *Universal* Brotherhood, being content with nothing short of *Universal*, to its great principle of the harmonization, as I regard the Second Object essentially to mean, of Religion, Philosophy and Science, and no less of the Arts, which are unaccount-

ably left out, and to its great principle of the unrestricted search for Truth, from the known—is there anything we really know?—to the unknown, there being the unknown everywhere, as much in the known as elsewhere.

Addressing the World Congress of Faiths, held the other day in London, Mr. Butler, the Minister of Education, very rightly said that the Chinese have endured through faith and will conquer. This, he added, was because the Chinese had cultivated depth of belief and discipline of spirit. "We find a ready bond of sympathy with any nation which bases her philosophy of survival on something more than material values and this is particularly so with the Chinese. They have never put the art of war as the first attainment of man." Mr. Butler said that India too had deeply ingrained the tradition of Faith. After quoting Queen Victoria's Proclamation of 1858—charging all in authority to abstain from interference with the religious belief or worship of any subjects—he said: "That Royal Rescript has been carried out in spirit and letter but has it been accompanied sufficiently by personal action through faith? The Believer in India—and an Indian is a believer—has always found it easier to understand and get on with the Englishman who is a man of Faith. I feel sure that the key to the Indian problem is through Spirit and Heart and not reason." Mr. Butler said that he believed it was through Faith the United Nations had been saved and by Faith they would be delivered. "Our future and the western mode of life depends on our success in the realm of

ideas and ideals. We must build the life of spirit on any economic security we may devise."

Faith, no doubt, is a wonderful bridge between one individual and another, one religion and another, one nation and another. But those on one side of the bridge must cross to the other side of the bridge and be faithful there, almost as intensely as they are faithful on their side of the bridge. Truly, a man of faith in India finds it easier to understand and get on with a man of faith in England. There is this bridge of faithfulness between the two. But I am afraid it is the Indian who crosses the bridge far oftener than the Englishman, who is always expecting other people to cross the bridge rather than to cross it himself.

Let me add to Mr. Butler's remarks that though it is no doubt true that Faith will save the United Nations, that very Faith must be far more faithfulness to one another than faithfulness even to oneself. The more the United Nations widen their respective faithfulnesses the sooner will victory be achieved and the more lasting will it be also. Let Britain enlarge her faithfulness to India, and she will wonder at the magic that will come about. Let India enlarge her faithfulness to herself, and she too will wonder at the magic of unity that will result.

The Theosophist must be faithful to all faiths, to all nations, to all races, to all peoples, to all creatures. He must believe in them all and proclaim his belief. He should work for them all as far as lies in his power, irrespective altogether of the conventional attitude of

public opinion. The Theosophist must be the bridge over all chasms. The Theosophist must be the harmonizer of all differences. Thus alone can he be a guardian of the Freedom of each and all to tread without let or hindrance their several pathways to the Real. Not, I say once more, that where he deems necessary, he should not deliver hard blows in order to help his surroundings on their way. If he has a conviction let him give it forth as a service, but never as a bludgeon. Let his blows be hard. Let them never be foul.

FAITHFULNESS NEEDED IN THE MASTER'S SERVICE

Those Theosophists who believe in the Masters would do well to realize that faithfulness means more to Them, I venture to think, than almost any other quality or capacity. They can rely upon the Theosophist who is faithful. He may not have the intelligence or capacity that others may have, but he is utterly dependable. He is not a weathercock. He is not swayed by his own fleeting certainties. He is not at the mercy of the certainties of those around him. He is faithful, and to the faithful all things can be added.

Faithfulness is the ante-chamber to entry into the regions of the higher consciousnesses, or shall we call it the key to the unlocking of the doors of the higher consciousnesses?

How faithful are we today?

How much more faithful are we today than heretofore?

How much more does our present faithfulness include, and what are we doing to extend the frontiers of our faithfulness?

As the faithfulness of the disciple extends so does his usefulness to the Master grow. It is difficult for one who confines his faithfulness within narrow limits to attract the attention of a Master, for his usefulness is thereby restricted. But he who has a wide area of faithfulness compels the attention of a Master, for our Elder Brethren need those in the outer world who can safely be asked to go almost anywhere and do almost anything. The true disciple is freely able to work in whatever faith or nation or other conditions in which helpers are needed, for he has a power of faithfulness which knows no barriers.

* * *

THE THEME OF THE COMING INTERNATIONAL CONVENTION

This brings me to a very important consideration to which I wish to draw the attention of my fellow-members throughout the world.

When I think of the post-war world I think of the service both Theosophy and The Theosophical Society must give to it in the course of its reconstruction.

And I think that it is Leadership which both must give. For what are Theosophy and The Theosophical Society if not for helping to lead the world out of the darkness into the Light?

QUESTION

So I pose the question:

What shall Theosophy and The Theosophical Society give of their leadership to the post-war or new world?

1. To promote its material well-being;
[The application of Theosophy to Politics, Economics and Industry.]
2. To promote the wellbeing of its youth;
[The application of Theosophy to Education.]
3. To promote its cultural well-being;
[The application of Theosophy to Religion and the Arts.]
4. To promote its ever-increasing Truthfulness;
[The application of Theosophy in intensification of a universal, eager and free search for Truth.]
5. To promote its Universal Brotherhood.
[The application of Theosophy to the Individual.]

ANSWERS INVITED

There may be other or different headings considered to be more appropriate or necessary to include. I shall be glad to receive any additions and modifications, for I am concerned with the reaction of every individual Theosophist as to the way in which the leadership of Theosophy and The Theosophical Society needs to be expressed for the helping of the post-war, or new, world.

I want to make this theme the subject of the International Convention to be held at Adyar in December next, and I shall be very glad if as many Theosophists and Lodges and Sections and Federations as possible send me in good time their considered answers, so that I may use them during the Convention

and incorporate them in whatever publication may be possible dealing with the relevant proceedings. It would be a very good plan if every Lodge or Branch throughout the world were able with as little delay as possible to deliberate on the suggestions I have adumbrated, altering them in any way which may seem desirable, or scrapping them altogether and substituting other headings altogether. I shall like the replies to be as brief as possible for the use of the Convention, but where necessary also to be given *in extenso*.

CONSULT OUR CLASSICS

While the general plan of Theosophy and of The Theosophical Society must be as we have always had them, there are surely special highlights needed to be emphasized both for the transition period between the old world and the new and for the special needs of the new world. What must be our post-war programme and perhaps our pre-war programme leading up to the post-war programme?

The general Theosophy always remains. But is there not a special Theosophy, within the general, which must be placed before the new world as it settles down to a new functioning?

I have felt that the material wellbeing of the new world urgently needs first consideration. What does Theosophy say? What do individual members of The Theosophical Society say, or Lodges, or Federations, or Sections, or groups of Sections? For when I speak of the leadership of The Theosophical Society I do not think of any official pronouncement. This would be very

difficult to obtain, and probably undesirable to obtain in view of the fact that the First Object of The Society does not permit of our movement being in any way sectarian, and it is not sectarian even though it may appear to be so in certain directions. I think rather of the individual leadership of members of The Society by virtue of their knowledge of Theosophy. And I think first of all of their insight into the great works of H. P. Blavatsky and of the conclusions they draw from such insight. What conclusions do they draw as regards the essential material wellbeing of the world-to-be? I do not think that they can reach truly Theosophical conclusions without a baptism in the teachings of our greatest of all Theosophists in the outer world. So I hope that H. P. Blavatsky will be the first study by all throughout The Society for the reaching of answers to the questions I have ventured to pose. And it is not so much what H. P. Blavatsky may or may not have written, but what conclusions the student is impelled to draw from the spirit which she has set on fire in him. The spirit of Theosophy must help the student to lay his own individual foundations for the superstructure of the new world. What are the foundations for the material and other wellbeings of the new and post-war world?

Naturally, H. P. Blavatsky will not be the only source from which members will be able to draw their conclusions and formulate their principles. Every contributor to Theosophy's classic literature—and each of us must determine who are such contributors—must be the

subject of intensive study. And my hope is that members may be able to go to their Lodges, and Lodges to their Federations, and Federations to their Sections, with clear-cut material or even conclusions for the consideration of their fellow-members, so that every Lodge may be able to voice the views of its members at a Federation gathering, and every Federation may be able to voice the views of its constituent Lodges at a Section gathering.

REPORTS TO BE "DISCUSSION TRENDS"

Everything must be as informal as possible and of course unofficial, and minorities, even of one, must have the same prominence as the majorities or the unanimities. Thus when the views of a Lodge or a Federation are set forth they had better, perhaps, not be given in the form of resolutions but rather in the form of "Discussion Trends" of the members of such and such a Lodge or group of Lodges, or of an informal gathering of Section members.

But may I lay stress on the fact that I want Theosophical principles and not primarily principles which have no immediate relation to Theosophy in that they are not directly derived from Theosophical literature? For instance, there is the Douglas Credit Scheme. It should be treated by those who believe in it as a natural consequence from Theosophical principles which they themselves derive from their study of the classic Theosophical literature, and which they duly set forth. It must come second, not first.

And thus with each of the five heads which I have indicated, or with any

other heads which may seem more suitable.

PRACTICAL WORK FOR EVERY MEMBER

Then as regards The Theosophical Society, what are its members individually to do in their capacity as members? In what Theosophical activities shall they engage to help to lay the foundations of the new world? There are political activities. What do individual members or groups of members think they should do in the political field purely from the Theosophical standpoint as they see it? In what activities should they engage which may be regarded as derived from the Theosophical standpoint, or as rightly interpreting the Theosophical standpoint? What should they do in the religious field? What should they do in the educational field? What should they do in the industrial field? What should they do in the field of art? And so forth.

What should individual members do as regards the material wellbeing of the new world, as regards the wellbeing of its youth, the advancement of its culture, the promotion of a free search for Truth, the advancement of its Universal Brotherhood?

Some members may concentrate on one field, others on other fields. I think it would be very difficult, if not impossible, for any member to give answers to every question. He could hardly have the necessary equipment, and a member should be adequately equipped with a certain amount of experience if his answers are to be weighty. For the leadership of The

Theosophical Society the answers must be very practical. For the leadership of Theosophy the answers must be very clear and comprehensive.

THE RESULT OF CO-OPERATION

I feel that to consider these various matters will help every member to clarify his own Theosophy and his membership of The Theosophical Society, so that he will be able to be more active in the realm of Theosophy Applied and in the realm of Membership Applied.

And the world will know that Theosophists throughout the world are well alive to their duties and opportunities as forerunners of the post-war world, having carefully considered the needs of the world, or of a section of it, and having sought in Theosophy and in their membership of The Theosophical Society ways and means to help towards satisfying such needs.

A new world demands a vitalized Theosophy and a vitalized membership of The Theosophical Society. We must successfully accomplish the great task of putting the old and eternal wine into new bottles, and, ourselves being renewed, to perform such task as craftsmen should.

HOW TO REPORT

Naturally, answers to these questions will depend upon the particular needs of the country concerned, and of the faith concerned, and of other local considerations. But it would be well if answers could also be given from a general world point of view, for we are concerned with world reconstruction no

less than with national or religious or any other reconstruction.

I shall be glad if a short preliminary survey be made available so as to reach me here at Adyar in good time for the International Convention. Fuller reports can come at the convenience of members, Lodges, Federations and Sections. But an air mail letter from as many as possible will be most welcome. "Trends of Discussion" may be the heading of every reply, the report may well be as clipped as is consistent with clarity, and sub-headings may be used to indicate the support given to the views set forth—"Unanimous," "Large Majority," "Small Majority," "Minority View," and so forth. I think that the preliminary survey will not need arguments but just statements.

Of course, if an individual, or Lodge, or Federation or Section—all unofficially and quite informally—deems another way approaching the whole problem far more suitable, well and good. I shall be most happy to receive views dealing quite otherwise with the questions I have given. "This is how I [we] look upon the question of the work of Theosophy and The Theosophical Society in and for the post-war [new] world."

But I feel that we must all bestir ourselves to help to prepare the new way, or shall I say the new emphasis, for Theosophy and The Theosophical Society, and I earnestly hope that there will be a very wide response to my appeal for co-operation.

James G. Brundage

THE MEASURE OF OUR WORTH¹

BY SIDNEY A. COOK

General Secretary of The Theosophical Society in the U.S.A.

WE have just formally opened our Fifty-sixth Annual Convention. What is it that we are here concerned with? If we look over The Society, abroad or in our own country, nowhere do we find visible evidence of any momentous influence. Members do not make national headlines; seldom do they make headlines even in local papers. We are quite ordinary people; just people, if you will. But it is wonderful to be just people. In 1907, Dr. Besant said:

The Theosophical Society, so weak and yet so strong, weak in numbers, weak in the qualifications of its members, not numbering among its adherents the most learned and the most mighty of the earth; made up of average people, not the great leaders of the civilization of the day.

That was years ago when The Society was about half its present age, but that description answers still. Have the intervening years been of no avail? It depends upon what we are looking for. If we look at the form, the numbers, the development of the organization, those outer things, we shall find no progress. We are the same kind of people, the same kind of organization as we always were—poorly organized, unimpressive, unknown, ineffective, counting for little as the world counts and as the world measures values. What, then,

¹ Convention Opening Address, 1942.

are we looking for? Surely not organization. We are not meant, I think, to be organized in the ordinary sense and in the way usual to large numbers of people, widely separated in very large (world-wide) territories. Probably no organization as extensive as that of The Theosophical Society is so loosely organized, so little organized.

As members we make but one avowal, that of our belief in the brotherhood of man. Nothing binds us closer than just that. As Lodges we are autonomous. We do much as we like, we rule ourselves, we conduct our own meetings, we make our own by-laws, our own programmes; nobody outside of the Lodge tells us what to do. This Section and all other Sections are autonomous; nobody tells us when we shall have our Conventions, or whether we shall have any at all, who we shall admit to membership—we take our own judgment as to what we shall do and nobody governs us. We are practically without organization, locally, nationally, internationally.

Under those conditions, and they are right conditions in my judgment, we make some errors. Errors are made in Lodges, sometimes so serious that Lodges die. Errors are made at Headquarters, more or less serious, but Headquarters has not yet died! It takes a more serious error, and we have avoided

the very large errors. I make errors, we all make errors. None of us expects anyone else to be perfect. We take no vows, as fraternal organizations take vows; we have no party ties that provide a constant opposition and the zest of something to overcome, as in politics. We have no exact or limited objectives of making or doing, as the scientists have in their societies. We have no creed to bind us, as do the religions. We offer no reward, as does business. We give and receive no promises of material or even of spiritual welfare.

Why, then, are we a persistent organization? The only promise we have, if we have any at all, is that we shall sacrifice, and if we are earnest we shall sacrifice still more. How, then, do we continue at all? Why, under these conditions, loosely organized as we are, without any promises, with nothing to gain, how under these conditions does The Theosophical Society still exist? If you look The Theosophical Society over as an organization you will see no reason whatever. The fact that there are no bonds, no pledges, no rewards, would, in any other organization, insure its demise—and yet we persist.

The Theosophical Society in the course of sixty-seven years has stood through all kinds of tempests and disruptions—less severe in more recent years, comparatively quiet in our own time. What is the life-preserving factor? Not the strength of organization. There must be something else. And it must be a tremendous thing.

In his book, *Flight to Arras*, Saint Exupery wrote: "The physical drama itself cannot touch us until someone

points out its spiritual sense." I sometimes wonder whether we are not too much concerned with the physical drama—so concerned that the very truth of it fails to touch us. We miss its spiritual significance. Where else in all the world can we find men and women of the rank and file of the world with no high adventure and no lime-lighted drama, living their ordinary lives in the ordinary walks of life, giving all and asking naught, and yet held together as are the members of The Theosophical Society? Listen again to Dr. Besant in 1907:

The Theosophical Society, so weak and yet so strong, weak in numbers, weak in the qualifications of its members, not numbering among its adherents the most learned and the most mighty of the earth, made up of average people, not the great leaders of the civilization of the day; but in them all, else would they not be members of The Theosophical Society, is the dawning aspiration after a nobler condition and some willingness to sacrifice themselves in order that the coming of that condition may be quickened upon earth. That is the justification of our Society. We are like the nutrient material that surrounds the germ. And the germ grows out of the love and the aspiration of the spirit of self-sacrifice which are found in our movement, however little developed today.

Dr. Besant said this in 1907, and we can say it still because we are still struggling in our aspiration, we are still striving for a nobler condition for humanity.

I know how our members live. By the hundreds they write to me. In many letters through many years, they have been telling me about their lives

and the inspiration that Theosophy is to them. And I know the strength of The Theosophical Society lies in these often silent, but shining, members. What brings forth your admiration of Brother Jinarājadāsa? Perhaps to some extent his expositions of Theosophy. But what most of all stirs your affection for him? Is it not the shining quality of him? And I tell you that that shining quality is in the lesser as well as the greater among us. In their own sphere and among their own neighbours, these so-called lesser people shine forth the quality of their being no less truly. There is no calibre to brotherhood. It is a quality that can shine in rich and in poor, in high and low, in the scholar as in the mechanic. Indeed, it is often found more shining in these so-called lesser folk. The eye of the needle is often difficult not only for the rich in money, but for the rich in position and power and prowess of whatever kind. These lesser folk in whom the germ of brotherhood is so carefully nurtured, though they make many mistakes, as we all do, are the strength, the everlasting cause of the persistence of The Theosophical Society. They are not only the nutrient material; they are the very soil of the growth of The Theosophical Society. They are the chalice into which, because it contains naught else but humility, the true spirit of Theosophy can flow. And they shine with its brotherhood. They truly help to bear the heavy Karma of the world; their own worlds, the Karma of their environments, whatever the limitations may be. They are the leaven, the light, that brightens the lives they touch.

I think it was Dr. James B. Conant who recently said that spiritual qualities may not always be obvious, but the capacity to perceive them is a spiritual quality. I ask that we do not under-rate The Theosophical Society, that we draw upon our spiritual perceptions to understand the power that has been and still is its life.

No, the physical drama of organization and membership and by-laws and arrangements is not the measure of our worth. We are to be measured by the great ideals that we stand for, and in no organization through so long a period has that one essential principle of brotherhood been so definitely and uninterruptedly upheld. The world is not to be rebuilt by economics or by science or by business—the various intellectual dexterities in these fields are not enough—not even by philosophy. They are but the tools. God is not an economist. Economics is too much built around the idea of money, the idea of the preservation of the relationship of man to property. God is not concerned with those relationships. He *is* concerned with the relationship of brotherhood of man to man, and man to Maker and to nature. That is the relationship that The Theosophical Society stands for and that its members in their thousands exemplify. Economics and science and business and politics are but the tools. They must be in the hands of character, of wisdom and of vision, qualities that grow out of the realization of the brotherhood of man.

I do not conceive it to be the function of The Theosophical Society to organize a new world, or to create a

reorganization scheme. Our function is to keep alive and spread the ideals, to fill the thought-atmosphere with them as we do, and as lesser members do, not less than the more active. Our function is to sense the major trends and we can show these major trends as the Great Plan. That which is in accord with it Theosophists stand for. Theosophists are eternal optimists (infernal optimists, some say). But why not? We know the Great Plan and that all proceeds onward and upward. Why should we not be optimistic? We are, in fact, really realists of a very high order; because our realism is tied to that of the whole universe. I claim that our members are the leaders in world thought, not in the so-called practical ways, but in the ways of idealism that really count. It is through holding fast to the great ideal that The Theosophical Society continues as a repository of the wisdom.

This is being called the century of the common man. Theosophists are pioneers, and we have had two-thirds of a century of the common Theosophist. He has preserved The Theosophical Society through all these sixty-seven years.

But is that all? Is there really no progress? I think there is. You can see it on every hand; whether you place it to the credit of The Theosophical Society or not is for you to choose. But you can pick up no paper or magazine in which there is not evidence of a growing sensitivity to brotherhood. Here are brief examples. A paper reached my hands the other day in which one of our leaders speaks of the possibility of

our becoming isolationists in another sense, economic isolationists because we are becoming so very self-sufficient—with our synthetic substitutes shall no longer need the East Indies. He says:

The alternative choice which we must accept is that of playing a responsible part in the world, leading the way in world progress and fostering a healthy world trade, helping to protect the world's peace.

A magazine, published in Washington, presents this statement:

The place to begin is in our own country, with an effort to understand the problems of our fellow-men and to be ready to render them aid wherever they are . . . to make the present into a better world than the past so that the future will find us not isolationists, annoyed by the mess; but co-operationists, ready to do our part to clean up the mess.

And here, in a magazine published in another country, is a statement calling our attention to the fact that Ruskin was much more than a writer, whose essays we admire; he was an economist much ahead of his time. The economists of his day wouldn't listen to him, and it was therefore as an art critic and for the literary excellence of his work that he became famous. Here is the comment:

We shall be nearer to a right conception of the function of economics when we realize that the *true* economist is by nature an artist and not the popular figure of big business and stacks of statistics.

Were you to read the whole article, you would find it a clear exposition of the necessity for getting back to first principles, closer to the archetypal ideal

—greater consideration for human welfare, less for statistics and money and property and material things of that kind.

One of the Central American States has a member of The Theosophical Society as its President. Is that no achievement for The Theosophical Society? Close to the heart of things in our own Capitol are men who have been students of Theosophy. One of those men was recently referred to in my presence as the most under-rated man in Washington. It was said in a group of a dozen or more men from Washington who held contrary political opinion. In France, leaders of The Theosophical Society have been members of the Cabinet. In England, members of The Theosophical Society have had place in the Cabinet and in Parliament. In Poland, one of its greatest leaders was, and still is, a member of The Theosophical Society. Has The Theosophical Society achieved nothing when the truth of brotherhood, the philosophy that it stands for, has reached those high places?

Some noted scientist was asked whether he knew of *The Secret Doctrine*, and his answer was: "Every great scientist knows *The Secret Doctrine*." And I think that it is likely to be true that every great statesman knows *The Secret Doctrine*. Why should we expect it to be otherwise? So I tell you that Theosophy *is* at work, and The Theosophical Society *has achieved*.

And then the rank and file of members whom I have mentioned and the grand lives they live in their own environments—I know of an organization

in which one man is a Theosophist, whose associates know the principles by which his life and decisions are guided. For many years they have known it. It has taken time for them to become appreciative, but now, after twenty years, they expect from him an attitude on all problems distinct from their own. In that concern, hundreds of men recognize that certain principles are brought to bear upon their problems by reason of the fact that a Theosophist is connected with that organization. Throughout this country, in business circles there is a recognition that there is a quality different and outstanding in that organization as compared with most others. There are certain standards somewhat beyond the standards of business generally. It is an unconvincing argument that Theosophists are not effective and that what they stand for does not count.

I know how Theosophists live. Do you know how Theosophists die? In a recent magazine there was the story of Brendan Finucane, twenty-one-year-old Wing Commander of the Royal Air Force, with over thirty Nazi planes to his credit, recently shot down by a stray bullet near the French coast, too low to bail out. As he made the final plunge, he said to his associates through his radio: "This is it, chaps." Theosophists usually do not die in the flush of adventure, steeled to accept the unknown. They die in poise and certainty and there are many people who know how Theosophists die, as they know how Theosophists live. Those are the kind of things that Theosophists, great and small, high and low, give to the

world. And those things they demonstrate in their lives and in their deaths every day, everywhere.

But what of our work? Dr. Arundale, in a recent issue of *The Australian Theosophist*, said this about our immediate work:

It is to know the Plan of God, or the Masters, better; that is the first part of our immediate work. To discover our individual places in that Plan, is the second.

We recognize these truths, but we have to build and work with our natural resources. No achievement ever comes in any other way. We talk of carrying on the war with money. We carry on the war with the natural resources of the earth and the natural resources of human labour and effort. We think that because the war costs so much we shall have no money with which to reconstruct the world. We are not using money to win the war. All the money will still be available and we shall reconstruct the world with the same essential materials—with the raw materials of the earth, and with human effort and goodwill. Without that goodwill, and that is the quality that The Theosophical Society brings to bear, there will be no reconstruction. In war and in peace the same qualities, the same material, human effort and the resources of the earth.

Early in the Scriptures we are taught something of the creative process; how God brought to bear His various powers to create the world, and after six days saw that it was good and rested the seventh day and hallowed it. There is

nothing said about hallowing the first six days' work. God hallowed only the day of rest. Why? Because the work by its very nature was hallowed work; because of the purpose and the ideal and by its sacrificial nature. That is the kind of work that the Theosophist does; work hallowed by the sacrifice that he makes for it, carried on with the natural resources of his own spirit, the spirit of brotherhood.

Do we sometimes tire? Emerson says: "We are never tired so long as we can see far enough." And if we can get the vision of what we are really doing and what we are standing for, we shall not tire. We have this long-range view of the Great Plan and contribute our bit toward its ultimate consummation. If we go about our business and conduct it in such a way that all speak well of it, if we submerge our differences in our kinship and let the clash of our ideas occur in the atmosphere of divine goodwill, if we keep pure the chalice of our brotherhood, The Society will not fail. We shall not think of these as dark days of threatening gloom. We shall instead realize what a glorious future the past has assured if we work undoubting in the present. The idea is well expressed by Edwin Arlington Robinson:

So climb high,
And having set your steps, regard not much
The downward laughter clinging at your feet,
Nor overmuch the warning; only know,
As well as you know dawn from lantern-light,
That far above you, for you, and within you,
There burns and shines and lives, unwavering,
And always yours, the Truth.

THE RECONCILIATION OF RELIGION AND SCIENCE¹

BY G. N. GOKHALE

General Secretary, Indian Section, T. S.

NO CONFLICT IN HINDUISM

WE all live in an ordered Universe ruled by Law, and as both Science and Religion are based on these Eternal Verities, there can be no *real* conflict between the two. The very name Sanatana Dharma—(*Sanatana*: eternal, immutable, without beginning or end; and *Dharma*: that which holds together the world, that which binds, Religion)—makes this very clear. The Vedas are no more than "the systematized and orderly arrangement of knowledge," which is exactly what Science means; and *Vaidic Dharma* can be translated best as "Scientific Religion." The book *Manusmriti* is really called *Manava-dharma-shastra*—the science of the religion of a thinking man. So, at any rate in olden times in the East, they made no difference between the two. *Dhanurveda*, the science of the bow, and *Ayurveda*, not the science of drugs, but the secret of a long life, were as much parts of the Vedas as was *Yajurveda*, Sacrificial Lore; and all were studied alike. Some specialized in one branch, and some in another. But the Great Ones paid attention to all departments of human knowledge. Have we not read the long list of subjects studied by Rishi Nārada as recited by him to the Lord Sanat Kumara, and what does

it not include? The Ancients made no distinction between the *Iha*, and *Amutra*, here and hereafter. *Abhyudaya* and *Nishryasa*—pleasure and profit—have been the aim of the wise at all times; and did not Lord Vyasa express his wonderment as to why men who loved wealth and enjoyment did not take to Dharma, which insures both?

NOR IN ANCIENT GREECE

That was the position even in the West in olden days. The Decad of Pythagoras included the whole man. He accepted and taught the dual system of Logic; and showed people in Europe how a knowledge of the Universe can be gained only by trying to understand things from both ends—Spirit and Matter—from the universal truths, working downwards, to particulars verified by sensuous observation. That is why the Pythagoreans not only placed Mathematics on a scientific basis, but they developed the idea of a world of physical phenomena governed by physical laws. They also taught that the best and truest purification of the soul was scientific study. "This seems to explain," as Westaway says, "the religious note which is characteristic of all Greek science. After him, Socrates taught people the right attitude of enquiry,

¹ A Convention Lecture, 1942.

and even if his method often came to no practical results, he made every one who came in contact with him "fully conscious of knowing nothing"—the beginning of all knowledge. Plato, who came later, elaborated the Pythagorean ideas, and spoke of the Archetypes that existed behind all things material—the Noumena behind the Phenomena. It was this which really provided the basis of the classificatory system in modern Biology. He regarded Truth as too great and many-sided to be capable of submitting to a dogmatic system. He was content to develop various aspects of truth on all the highest questions as they appeared to different minds, and at different times. He aimed not only at realizing the Universals, but at grasping them in and through particulars. He knew the value of both the Deductive and the Inductive system of Logic, and, in order that we may learn to think precisely, he encouraged the study of Geometry and inscribed on his Academy the phrase: "All non-mathematicians barred."

ARISTOTLE THE UN-GREEK

How Aristotle, who was no mathematician, ever gained admission to this Academy I do not know, but he was the foremost pupil of Plato for many years. To Plato the world of Ideas was the real Universe, of which the material world was only a faint copy, so all his teaching necessarily had a dreamy poetic form. Aristotle, the "un-Greek" as Humbolt calls him, who had completely neglected this aspect, could not understand or appreciate this perpetual "referring back" to Ideal standards—

this constant soaring into the clouds on the wings of Intuition. He preferred to confine himself to what could be known for certain, so that he might be able to express his knowledge in exact language. He it was who first started on the road of "hard facts," as we now put it. He insisted on careful observation and verification, and taught that all knowledge could be obtained by arguing from these facts. His method was to rise from the study of the particular to the knowledge of the Universal, advancing by deduction. He laid down canons by the aid of which every one can say for certain that "if a proposition 'A' is true, then 'B' is equally true." This method appeared well-nigh perfect, but how much did that little "IF" matter can now be seen from the fact that Aristotle (evidently following his own method) found no difficulty in believing in the spontaneous birth of young crocodiles from the mud of the Nile. Even that great Logician—the father of modern science, as he has been rightly called—could see no reason to doubt that the earth was flat, as we can all see, whereas Pythagoras and Plato in their own dreamy way came to the conclusion that it must be a sphere. The net result of this rejection by Aristotle of Mathematics from Plato's Academy, was to make a permanent breach between Philosophy and Science—the former the "search for wisdom," the latter "the results of that search." The five solids, Pythagoras and Plato taught, served as the axes of reference for all things material, and curiously enough without these, modern science, the child of Aristotle, starting from "hard facts"

imperfectly understood, became almost a blind groping for Truth.

ALEXANDER HIS GREAT PUPIL

It was this Aristotle who was appointed by King Philip of Macedonia as tutor to his son Alexander, who frankly owned that he owed much more to Aristotle than to his father, Philip. It is interesting to note that "it has been believed by some, not without ground, that Alexander's mind, so fired with ambition, was yet more inflamed by the too great value that Aristotle set upon honour and glory—which he placed in the ranks of things which may be called good—so that he not only multiplied war upon war in order to extend his dominion, but would needs be looked upon as a God himself." The coming together of these two great men influenced the course of history in Europe not only in politics but in the realm of thought for many centuries. If Alexander built Alexandria, his companion Ptolemy, the "saviour," laid therein the foundation of a Great Library—a Temple of Muses—the Museum, which proved to be the birth-place of modern science, as Draper calls it.

Alexandria soon became not only the capital of Egypt, but the intellectual metropolis of Europe, where Aristotelian Logic, and his whole way of looking at things, held sway over thinking minds for over three centuries. This Museum more or less replaced the Ancient Egyptian Mysteries, which combined in themselves both Inner Wisdom and Outer Knowledge. Divorced from these Mystery Teachings, the exoteric religion

fast degenerated into a number of popular festivals, which became State functions under the Romans, who hardly made any distinction between Jupiter and Caesar. All that was required of "good citizens" in matters religious was that they join in the State celebrations and sacrifice, and at least offer incense before the powers that be. As for the Philosophy that guided them, it can be judged from the fact that Alexandria soon became a focus of fashionable dissipation.

In the allurements of its bewitching society, even the Jews forgot their patriotism. Rome was no better.

THE COMING OF THE CHRIST

I said "even the Jews," because as a rule the Jews who lived everywhere were known for a fervent almost fanatical faith, a fiery devotion, a stern uncompromising morality. They tried to keep aloof, and would not endure Caesar's image or offer incense before it. Moreover, they had a great faith in the idea that a Messiah would soon be born amongst them, cherished a secret expectation that such a Messiah-King would come in all his heavenly pomp to make Israel great amongst the nations of the world, and lead them to material glory. Such a Messiah did come in Jesus, the Christ, but the Kingdom he offered to the Jews and gentiles alike was a kingdom not made with hands, but the Kingdom which each man had to find within himself, a Kingdom open to all who cared to enter if only they had the necessary qualifications. Money or position was of no avail here. Each one had to seek

entrance on the strength of what he was, and not on what he had. Rags could not hide, nor kingly robes prove the nobility of the Inner Man. The Christ did not bring any new system of logic or philosophy, but taught people to serve one another even as He served them, saying: "He that is greatest amongst you shall be your servant." He taught people to love one another, saying: "This is my commandment, that ye love one another as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends." It is worth remembering that Christ dealt with *the inner attitude to life* in all His exoteric teachings, and there are reasons to believe that He gave a knowledge of the outer details of the Gnosis only to a few selected and worthy disciples—His Inner Circle. A very simple religion for the masses; Divine Science for the few. Rather a paradox, but we shall see later how a reversal of this law has created all the present conflict between Religion and Science.

The Christ, by the sheer force of a noble life, gathered round Him a few very devoted disciples who were utterly convinced of a glorious life beyond death, one which every one could be sure of, not believing in Him, as some supposed, but by believing in the Path He pointed out to them, and treading that Path regardless of any immediate pain it may involve. I have no doubt that it was due to the Christ's returning to them and teaching them after His physical body was destroyed, that His teaching of Human Brotherhood and benevolence took so firm a root. The

Apostles went round preaching this message of hope and brotherhood, and groups were formed of people everywhere who were effected by it. Round them grew communities: each one threw into the common stock whatever he had. All widows and orphans were thus supported, and the poor and sick sustained. The head was the spiritual guru—their Bishop. From this, then, grew the Christian Church.

THE RISING OF THE CHURCH

So the Christians gradually lived apart from others, who naturally looked down upon them as kill-joys, and people who disdained things which alone gave them pleasure, as in Rome and Alexandria—money, power and the State which was the source of all this. The Christ Himself did not disdain nature and this world; only His way of looking at these was different. He was the Master of nature, not its servant. The Early Christians looked upon the material world as something which tempted them away from the inner Reality, and their fanatical fight against the pagans was really a fight against their own lower nature, which they had not overcome. They had inherited from the Jews the dogmatic and jealous worship of Jehovah, to which they now added this shrinking away from the world, which almost created in them a love for martyrdom—and they got it.

We have seen how the Jews would not bend their knee to Caesar, but the Christians threatened to pull down Jupiter himself. So if the Jews were guilty of treason, the Christians were condemned as atheists as well. They

liked martyrdom, and they obtained martyrdom. Nero wanted some scapegoats after the fire and he found the Christians handy. They not only stood persecution well, but thrived under it. Decrees and edicts for which people clamoured, by the very severity with which they were enforced, wrought a reaction in the minds of tender-hearted people, who went over to swell the ranks of Christians. Christianity thus spread into every nook and cranny of the Roman Empire, so much so that when Emperor Diocletian was concerting measures for suppressing Christianity, he found his wife and daughter amongst their ranks. The Church of Nicomedia was razed to the ground. In retaliation the Imperial Palace was set on fire, and it was soon found out that the Christians with their great "Faith and Hope" formed a powerful party in the State, who had to be reckoned with. After the abdication of Diocletian, Constantine, one of the competitors for the purple, quickly saw the advantage of putting himself at the head of the Christian party, which gave him in every part of the Empire determined men and women ready to encounter fire and sword on his behalf. Victory crowned his schemes in a decisive battle—and so he ascended the throne of the Caesars, the first Christian Emperor.

BIGOTRY AND TYRANNY

If the wife of Diocletian was a Christian, by a curious irony of fate the mother of Constantine was a pagan, and so were all the aristocratic families. In consequence he adopted a policy of not only permitting but encouraging conces-

sions to old ideas. The pagan party counted amongst them all the disciples of the old philosophical schools (divorced from the Mystic teachings, as we have seen), who asserted that all knowledge is to be obtained by the laborious exercise of human observation and human reason. The Christian party asserted that all knowledge is to be found in the Scriptures, and in the traditions of the Church, and that in the Revelations God had given all He intended man to know. They claimed that the Scriptures contained the sum total of all knowledge, and so the Church was the depository and arbiter of all knowledge. Thus came into being the distinction between "sacred and secular learning" for the first time in history, the one relying upon Revelation and the other upon human reasoning as its guide—the knowledge given by the Fathers and the Philosophers. The Fathers, with the Emperor behind their back, would brook no opposition; and being the dominant military power at that time, they never hesitated to enforce their decisions with the aid of civil power. Where the civil power proved inadequate, moreover, the monks took the law into their own hands, as did those under Bishop Cyril, who brutally murdered Hypatia in A.D. 414. Her fate, in a hundred years of the rise of Christianity to political dominance, was a warning to all who would cultivate secular or profane knowledge. They had won power after great sacrifices, and were determined to keep it. As Draper says: "The Church thus took a course which determined her whole future career, and she became a stumbling

block in the intellectual advancement of Europe for more than a thousand years."

The most notable attempt to combat this evil was the rise of Islam, towards the end of the sixth century. The Muslims, instead of mixing with the pagans and tolerating them, took a clear-cut line with idolaters, and restored the doctrine of the One God. Both the Christians and the Muslims accepted a Personal God; but unlike the former the Muslims did not believe in His incessant intervention in favour of those who prayed to Him. To them the affairs of men went by divine decree, before which every one had to bend. It converted despair into resignation and taught them to disdain hope. That is what gave them, and still gives them, the courage to attempt things in which they might succeed if Allah so wills it; and they proved the truth of the proverb: "God helps those who help themselves." They believed in an iron chain of Destiny, in which each fact is a link, and stands in its preordained place—not one has ever been disturbed, not one has ever been or can be removed. So in the realms of science they naturally adopted the Aristotelian Logic of arguing from facts, and accomplished great results, until the vast Saracen Empire in Europe itself broke into pieces by internal dissensions.

If the Christian prayer was an earnest intercession for benefits hoped for, the Muslim prayer was an expression of gratitude for the past. Both alike substituted prayer for the ecstatic meditation of India, which alone can help man to get behind the phenomena to the

inner Realities. Both believed in life after death, but they inherited from the older pagans and Jews the corporeal aspect and the personal God waiting to be propitiated. They took it that there is only one Judgment Day for all creatures in the world, and soon lost the idea of Reincarnation which the orientals had taught for ages. As the *Encyclopædia of Religions* says: "The Church successfully withstood all attempts to introduce the Greek (Pythagorean) philosophy and Eastern mysticism." Unlike the East, where differences of opinion are looked upon as good for discussion and not suppression, they became perfectly intolerant, and instead of a dialectical victory relying on argument and persuasion, they resorted to the sword and later the rack and the pyre with which to carry conviction. The Inquisition made torture a fine art, and perpetrated deeds of cold-blooded cruelty which have no equal in history. All this created an atmosphere fatal to the growth of free thought—Philosophical or Scientific.

THE BIRTH OF MODERN SCIENCE

But even the terrors of the Inquisition could not suppress Truth for ever. Twelve hundred years after Hypatia, Giordano Bruno once again proclaimed the Pythagorean doctrines, and the lurid flames from the pyre on which he was burnt proved to be the rosy dawn of modern science in Europe. The world had been opened up by intrepid sailors like Columbus, and the printing press had greatly helped the spread of literacy and knowledge. Galileo's trial focussed the attention of Europe on the problem,

and his discovery of the phases of the moon by the use of a telescope had proved the Copernican system in the teeth of frantic resistance by the Church. Kepler and Newton gave a framework for the mechanical concepts, and Bacon did the same for mental concepts. And so science grew by leaps and bounds in Europe to what we see it today, and they have brought it into the East again, together with the conflict between the Sacred and the Secular—the Church and the Academy—Religion and Science.

A REVIEW OF SCIENCE

I have taken so much of your time with this very inadequate review of the history of Europe, only to show how this conflict and the need for a reconciliation has arisen on that soil. It never existed in India in the Vedas, the Smritis, or the teachings of the Buddha. Even in Europe, Pythagoras, Plato, Plotinus, Hypatia, and later Giordano Bruno did not make any distinction between them; and "if the Church had accepted his message the bitter conflict that waged between Religion and Science during the sixteenth and seventeenth centuries would never have broken out," as Dr. Besant has pointed out.

We have already seen how Aristotle first broke off from Plato's background of the Ideal world, and started on the road of "hard facts." Inasmuch as he at least had no excuse for doing so, one would agree with Bertrand Russell that "Aristotle was one of the great misfortunes of the human race." Sixteenth century scientists had to get on

in the teeth of bitter opposition from the Church, and so, perhaps it was inevitable that they should strictly stick to material facts, where, even if they knew little, they were perfectly sure of that little they knew, and naturally adopted the Aristotelian method. We have already seen how Aristotle following his own method had no difficulty in accepting the spontaneous birth of crocodiles from the mud of the Nile, because all that his Logic can say is that "If 'A' is true then 'B' is true." Oh, that IF!

Is "A" true? How can we be sure? The criterion must be such that everybody must be able to verify the truth, quite free from the personal equation which vitiates every result. So they stuck to what can be measured and compared with known standards—length, breadth and depth, weight and time in seconds, etc., etc.—whatever yields to these is an exact science. If anything can get into a test-tube, they can say what it is by noting the reaction to various agents . . . to them the Universe consisted of seventy-two bricks which could never be broken up and alchemy was all foolish, until one day they found all that upset by one brick flying to pieces and yet retaining the properties of the brick all the time, and so on.

Inorganic matter yields to such treatment.

Material things can thus be accurately measured, and the mechanical effects produced by forces like electricity are capable of exact measurement, and in these realms modern science has achieved wonders. Some of the ways that have been devised, and the

apparatus that has been rigged up to make such subtle forces yield results, call forth our highest admiration. Man has created machinery by the aid of which, as it were, he has grown from the stature of an ant to that of an elephant in one century; and in mechanical realms man is now well-nigh supreme. But when it comes to the phenomena of life he finds himself somewhat helpless. He can classify all animals, understand generally their bewildering variety, their habits, their anatomy and physiology—but that is all. How the garden plants manufacture their exquisite colours from the cowdung upon which they feed, or how the tiny glow-worm gets his cold light are things which he cannot fathom, and when it comes to the behaviour of human beings his exact knowledge comes down to very little. Even in dealing with matter, with the enormous disruptive forces that electricity supplies, he finds himself in a region where matter itself is being born and perishes, and becomes so confused that he has begun to wonder if there is any Law in the world at all. He has reached the end of the road on which Newton started him, and on which he walked with such confidence and determination, and is now speaking of "Indeterminism and Probability." When it comes to the phenomena of Death he simply folds his hands.

There are other Societies like that for Psychical Research which are doing great work in these realms, and now they have accumulated an amount of evidence which compels the attention of all thinking men. But here, again, it

is worth remembering that man has followed the methods of modern science, the only methods known in Europe, and again and again he finds that they are not fool-proof, so the Royal Society naturally hesitates to accept the results. Obviously Aristotle can take them no further, and it is time for them to go back to his master, Plato, or Pythagoras, or to the Source from which both drew their wisdom.

THE PROBLEM TODAY

Modern science has great achievements to its credit, which create in the minds of its votaries a certain sense of self-satisfaction. The bitter memories of the rack still persist, and, though active opposition between the Church and Science has now died out, it has given place to a tendency amongst these men of science to look upon religion as something to be put on the scrap-heap. At the same time anyone can readily see that the powers that science has released and placed in the hands of mankind have not been an unmixed blessing. If Aristotle, the father of modern science, has given us one Alexander, science has given us hundreds of Alexanders who battle for supremacy all the world over, and now we are in the midst of horrors the world had never seen before. Religiously inclined people shun science, and want to go back to the good old days before modern science was born. Both miss the truth which lies midway: That so-called religious people have perpetrated in the name of religion the most horrible atrocities for centuries past must be admitted, but perhaps man has created

more misery in a century by the very misuse of science. It is neither religion nor science that is responsible for this, but the divorce between the two. The two are like acids and alkalies, both corrosive by themselves, but, properly mixed, give a neutral salt very necessary for the growth of mankind; hence the necessity for a reconciliation between the two.

Now in this problem the first thing to recognize is that conflict is not between Religion and Science at all, but really between "the science of the seen, and the science of the un-seen"—Physics and something beyond Physics, Metaphysics—Modern Science and Occultism. Science knows full well and has to admit the existence of forces beyond its ken, but it does not recognize them until results in this material world are capable of exact measurement. To it the rest is unknowable—the scientist likes to call himself an Agnostic, and he calls this the only rational way. To a blind man the sun does not exist, but is it rational for him to assert there can be no such thing as light? We are familiar with the words "Hindu-Muslim tension" and we all realize too well what it means when there is a riot, and yet, because no instrument can measure it in any terms, is it rational to deny its occurrence? Similarly, there are hundreds of things in the physical world waiting to be explained, which modern science, great as it is, is utterly unable to account for. Instead of being content with a merely agnostic attitude we must try to rationalize these things, try every hypothesis we can think of, and see if they fit in.

OCCULTISM EXPLAINS

Here, then, is the role of Occultism, asserting that our Universe is a vast world having many dimensions, of which what we see is only an ever-shifting three-dimensional section, and no more. It is by no means a fortuitous con-course of atoms, but is a perfectly ordered whole in which everything is governed by strict and exact unchanging laws. In Occultism there is no Indeterminism, no Probability, and no miracles either. It is only the ignorant who use these words. To the villager the vehicles that run without a horse, or the lamp that can be lighted without a match, are miracles, but not so to us. Occultism likens the visible world to that part of an iceberg above water which we know is only one-seventh of the whole. If such an iceberg were to enter the Gulf Stream the melting of the lower parts would completely upset the balance of the whole, and if modern scientists lived upon its surface they would never be able to account for the phenomenon without their most delicate instruments. Material things obey Newton, but when we get to the borderland and try to break up an atom we are trying to go deeper into the iceberg, when our results become erratic. When we come to the behaviour of living beings, we can classify them and note the habits of the average in ordinary circumstances, but especially in the case of man it is simply impossible to predict what he will do, because consciousness has layers—subliminal and supraliminal—which we are unable to get at by means ordinarily known to science. But these deeper regions exist all the same.

Now Occultists claim that they can observe things happening in these invisible worlds, just as we do in this visible portion, and learn a great deal of the laws that govern them. For instance, they say that "thoughts are things," that "man does not die when he does—he merely enters the invisible world, and, after a time, again puts on this vesture and comes down to the earth to meet the same old people," and, so to say, settle accounts with them. Again, "all Life is one, seemingly divided into tiny bits," and so "the relationship of all is essentially that of Brotherhood"—which, as we all know, is the corner-stone of The Theosophical Society. As Bishop Leadbeater has told us:

While in no way deprecating the knowledge to be gained by the study of the ancient Scriptures, or by scientific or philosophical reasoning, it nevertheless regards the constitution and evolution of man as matters not of speculation, but of simple investigation; not of vague theory, but of definite fact. Its statement is perfectly clear; the past, the present and the future of man may be examined by all who take the trouble to qualify themselves for the study. When so examined, they prove parts of a magnificent scheme, coherent and readily comprehensible—a scheme which, while it agrees with, and explains much of, the old religious teaching, is yet in no way dependent on it, since it can be verified at every step by the use of the inner faculties, which, although latent in the majority of mankind, have already been brought into working order by a considerable number amongst our students.

IN A RELIGIOUS SPIRIT

These findings are placed before us in a perfectly scientific manner for our

examination and acceptance, only if they appear to us to fit into a consistent whole. This is done in a religious spirit. Our scholars, who study comparative Mythology, are convinced that all religions spring from the same seed, namely, the ignorance of a child humanity watered by cunning priests, and grows into what goes by that name. The Occultist accepts the common source, but he asserts that it is the Eternal Virtues on which the whole creation is founded, and which science itself seeks to discover; and that the child humanity has Elders, and Fathers and Mothers who take care of him, nourish him, and look after him generally, until he himself—child humanity—grows into Their own likeness. It is these God-like Men who are often worshipped as God Himself, but the anthropomorphic way of looking at Them is obviously absurd, for the simple reason that "They see the One in the Many—and the Many in the One." "Their consciousness has its circumference everywhere, but centres nowhere." They are the Saints who are one with the sinner, yet different inasmuch as they understand the reasons and the solution of his problems as well. There cannot be the slightest touch of anger, jealousy, vengeance or other weaknesses common to man, in Their consciousness. That is the simple goal for all of us, and They are a guarantee that we shall one day be what They are today.

They are omniscient and omnipresent, because everything is within Their Consciousness; They are omnipotent because They know all the Laws of God and manipulate all Forces, and

can do almost anything so far as matter is concerned. But inasmuch as the least of us is a spark of the same One Flame, the only thing They cannot do is to force the growth of any one of us. They advise, They help, They watch over us as no mother watches her first-born, and are content to wait until we learn our own lessons. They are perfectly Happy—because there is no better word expressing Their exalted condition. They have passed beyond the necessity of putting on this vesture of flesh, but do so incarnate to help us, not to make us happy, but to teach us how to be happy. That is the Idea of God and His Agents, Rishis, Devas and Angels, that the Occultist places before us, again in a perfectly scientific manner for our examination. Herein lies the true way to a Reconciliation between Religion and Science. Aristotle's hard facts?—yes, by all means! but not without Plato's Ideal World, which he rejected. For want of a reference back to this framework, modern science has gone astray, with the results we see.

THE BRIDGE

Occultism, the religious way of studying science—or the scientific way of understanding religion—has its own methods of research, and its own standards. It demands the fullest attention to facts, the Truth, and nothing but the Truth, but it insists upon the qualification of Ahimsa first. In Occultism, Abhyasa and Vairagya go together. That is why, unlike modern science, it is always a blessing, never a curse. It cannot but be that because it knows that

"knowledge is power," so it gives its knowledge to the worthy, and to the worthy alone. That is the explanation of the paradox I pointed out before—that the Christ gave His highest science to His Inner Circle, and His religion of benevolence to every one. That is why He told His disciples "not to cast pearls before swine." That is why an Occultist demands a certain amount of moral perfection in his pupils, before he can accept them. He is willing, nay, eager, to teach, and the hesitation is not on his part. The syllabus of his admission examination is broadcast in the world in simple little booklets like *At the Feet of the Master, In His Name*, and so on, but he is sorry that out of millions only a few make an attempt, and of those very few reach Him. It is this insistence upon the moral stature of the pupil that makes all the difference between Occultism and modern Science, and that is precisely what people do not like. We have been taught to believe in the equality of man, ignoring the fact that what is easy and natural for a man at one stage of evolution, is not possible for another, who may be a younger Jiva. Occultism also asserts that we are all sparks of the same Flame, but all the sparks do not come out at the same time, nor do they grow in the same manner. And so there is the inevitable difference in the stage of their development. We are all essentially equal, but actually not in point of time.

We have already seen, in this science of the unseen, that thoughts are things, enabling every one to come into contact not only with the external world,

but to help or harm with the creations of his own mind as well, which entirely depends on the stage of our individual evolution. It is therefore true that every one of us is not ready for occultism, and that is why we have a good deal of what Mrs. Besant calls "semi-occultism" in the world, where one aspect is emphasized to the detriment of others, or what is, rather, far more pseudo-occult—where some little fragments of truth are distorted to bring quick results in terms of physical or mental indulgence. We have to guard against this most strenuously, as all these bypaths do not help us to reach the goal of our endeavours, namely, "Seeing the One in the Many."

It takes us on to the road of psychic powers for selfish ends. That is why in true Occultism we are told: "Have no desire for them. To force them too soon often brings in its train much trouble; often their possessor is misled by deceitful nature-spirits or becomes conceited and thinks that he cannot make a mistake." The Siddhis are only an extension of our control over Nature, which can be used for selfish ends, exactly as money or any other thing can be misused, and perhaps its misuse is far more dangerous. H.P.B. has told us that as compared with the forces

that we may come into possession of that way, our dynamites are toys, and so perhaps it is well that we do not believe in them.

Modern science in spite of its misuse has helped its true devotees very greatly in disentangling its astral from the mental, splitting Kama-manas into Kama and Manas to a certain extent, to put it in Theosophical jargon. But unless and until we can join up the Lower Manas to the Higher, and thence to the Buddhi, science will always prove a curse. That is, it must be permeated by what we now call Religion. We must constantly refer everything back to the Idea behind things and the Great Plan of which all Ideas form but a part.

We have to learn to see the Many in the One, through Science and Occultism; but we have to see the One in the Many as well. That is what the Mystic tries to do. He seeks to retire within to find the Great Reality. The Scientist knows, the Mystic feels. Both are very necessary but both must go together. The Head, the Heart, the Hand—all must work together, in the service of the world. That is the message of Theosophy, that is the work before The Theosophical Society—the great reconcilers between Religion and Science.

AMBITION BY IVY S. MITCHELL

Why must I ever love the unattainable—the distant thing?
For now my soul upon Desire's wing
Embraces Jove himself,
And hurls sweet Eros from his Eminence;
And counts not even this impertinence!

ESSENTIAL RECONSTRUCTION

PART III. THE SIX POINTS OF CONDUCT

BY F. J. W. HALSEY

"The six points of conduct which are specially required are given by the Master as:

1. Self-control as to the Mind.
2. Self-control in Action.
3. Tolerance.
4. Cheerfulness.
5. One-pointedness.
6. Confidence.

SELF-CONTROL AS TO THE MIND

The first of these points emphasizes the

"same thing as to the mental body"

as was urged for the emotions.

"It means control of temper . . . of the mind itself, . . . and . . . of the nerves."

"Control of temper," of "anger or impatience"

amongst the nations will have taken an appreciable step forward, when generally accepted arbitration shall replace recourse to arms. But how may the terms "temper," "the mind," "the nerves," be interpreted in a national and international way? May it not be taken in a general way that it is the lower classes of the nations whose temper is most likely to get out of control; that it is the cultured middle classes who represent the mind of the nation; and that its outstanding men and women, scientists, artists, writers, educationists, merchant-princes, statesmen, constitute the nerves along which flows the prāna which nourishes the national life?

"Control of temper" in the nation, as in the individual, will become more easy of achievement when a right relationship and deeper understanding with neighbour- and brother-nations is developed, so that national frustrations, national superiority and inferiority complexes are reduced to a minimum. Not for nothing has that most realistic and logical of nations, the French nation, coined the proverb: "To understand all is to forgive all." The emphasis must therefore once again be laid on the importance of Truth in all the many ramifications of the nations' lives.

At the same time, just as adequate provision had to be made for creative emotional release, so also must all possible scope be provided for creative mental vitality along lines which will no longer place mere intellect in the position of undisputed master, but which will assign it its true place in the *whole* picture of man, flanked by spiritually illumined intuition and heart-dictated emotion. Then shall intellectual creative faculty expend its energies in ameliorating all conditions of living instead of prostituting its ingenuity in the invention of unparalleled machinery for destruction; then shall it be harnessed for the attainment of such co-ordinated beauty of living as will subordinate all art, science, industry, education, to the dedicated service of all nations and classes. Such happy,

concentrated activity will leave little scope for

"anger or impatience"

to spill over into military action, and will at the same time help to create such conditions as will make it easier to bear the

"trials and difficulties . . . the sorrows, troubles, sicknesses and losses . . . which come into every one's life."

How can the nation see to it that its **"thought may always be calm and unruffled"**?

Would not that end be attained with a Government of the truly wise men of the nations, who would pursue with courage and steadfastness a policy which acknowledged neither national nor party nor class politics, but only the solidarity of the human race as a whole? Thus only would all men everywhere obtain those four freedoms of which the Atlantic and other Charters speak—and much else which is not mentioned in any.

CREATIVE SOUND

Having lived the life of an ordinary man in hundreds of incarnations, throughout many millennia, the Master readily concedes the difficulty of avoiding irritability when sensitive

"nerves are easily disturbed by a sound or a shock, and feel any pressure acutely."

What "sound" is likely to disturb the nations' equanimity? Let us first remember that "sound" is basically creative. "In the beginning was the Word," says the Bible of the Christians; "first, His(the great God's) mouth was formed, out of which speech issued forth," says

Hinduism. The Music of the Spheres, the Song of Life, the Voice of Nature fill the universe with harmonious, creative rhythm in earth and water, fire and air. Into this is thrown the disturbing cacophony initiated by wilful man. It has been said that the discordant rhythm of the outer world, of our so-called civilization, has a shattering effect on the highly sensitive bodies of the Masters, who, for that reason among others, for the most part live Their lives far removed from the madding crowd. To those who have ears to hear, the "sound" of the almost endless cruelties practised by man (largely perhaps through sheer thoughtless arrogance) rises to a crescendo of excruciating suffering, shattering to bear, and which must have a **"disturbing"**

effect, all unconsciously, even on those who go their densely ignorant, unbrotherly way.

Has that "sound" also found its way into the outer manifestation we designate as music? Can it not be said that a great deal of the "jazz" and "swing" music of modern days personifies much of the discordant, disruptive tendency of today? Yet millions of loud-speakers, hundreds of Broadcasting Stations all over the world, fill the airy envelope of our globe all through the twenty-four hours with disruptive vibrations and vulgar entertainment which shatter harmony and cannot but affect the "nerves" of the nations. All unwittingly it must render all more irritably prone to take offence. Although evidently much of this kind of "sound and shock" is deemed to be inevitable by the Master, for the present, at least

"those who know"

something of the occult power of sound can begin to try and influence public opinion in the right and harmonious direction, so that gradually one of the channels used by the dark forces for the subjugation of the world to evil, may become less and less available to them.

What can be said to be the other

"shocks"

to which the nations are liable to be subjected? They may be of many kinds, apart from wars, such as financial, industrial and political disintegration, religious strife, and national disasters of a natural kind such as earthquake, flood, fire and cyclone. Again, to some extent these may be unavoidable, but it is obvious that those in the first category at least are largely attributable to unbrotherly living, to greed, selfishness and intolerance. These—and perhaps most of all the hate engendered by the unjust treatment of submerged humans and of the animal kingdom—these indeed, are

"shocks" which "press acutely"

on the nerves of all the world alike, daily and hourly, however unconscious the world in its ignorance may be of the fact. And can we say that flood and fire, earthquake and storm, are not the direct reactions of our Mother Earth to those same irritants?

STEADY, CALM COURAGE

"But you must do your best."

Let us note that this is not an injunction of hopelessness; on the contrary, ever does the Master try to arouse

both the individual and the nation to **activity**. Therefore, let the nations

"do"

the best they can to implement to the fullest extent such vision of the Law of Brotherhood as they possess, so that the time of harmonious living everywhere may be brought the nearer. For

"the calm mind means also courage,"

we are told,

"so that you may face without fear the trials and difficulties"

which abound on every side;

"it means also steadiness. . . ."

It will readily be seen that if the peoples could be induced to accept a Government composed of the wisest of mankind anywhere, regardless of colour, caste, or creed, or sex, a courage and a steadiness of policy for the good of **all** mankind, as opposed to the good of certain nations and classes only, could be inaugurated which would revolutionize world conditions in one generation. Even if such a World Government is as yet rather in the realm of Utopia, is it quite impossible, now that the war has shown the way of Allied Supreme Commands, for certain wide sections of the globe to have a similar Supreme Command of Wise Men to sit in Council and assume the role of Consultant, to be called in whenever a nation's dis-ease becomes too acute, and refuses to respond to the treatment of the physician-in-ordinary?

We are also warned to

"avoid the incessant worry over little things in which many people spend most of their time"

and which saps their energy for effective good work. What constitutes a "little thing,"

and what would be its counterpart to be avoided by the nations? Is not a "little thing" that which delights the body-elementals more than it does the Ego and the incarnating Monadic Spirit? Can it be said that these "little things" find their national counterparts in national competition, greed, pride, vanity, prestige and the saving of face, political squabbles, sectarian feuds, industrial disagreements, etc.? But all such things,

"sorrows, troubles, sicknesses, losses . . . when they come you must bear them cheerfully, . . . your duty is to remain always joyous and serene."

THE NOW AND THE FUTURE

How does a nation demonstrate its joyousness and serenity? Looking back over history, are not the peaceful intervals those during which the nations show forth qualities of remarkable creative urge, when art in all its many facets, and science and social experiment are honoured and flourish? But let the nations realize that no bitter minds and hearts, warped and distorted by poverty, fear and want, can produce that living inspiration of art which fires the beholder with aspiration to reach even greater heights and liberates the God-like Spirit within him. No warped souls can produce that unblemished Beauty which is free entirely from vestiges of malice and denunciation.

"Think," O nations!
"of what you are doing now, which will make the events of your next life, for that you can alter."

First and foremost, then, think of your children and youth, for there lies the most plastic material to your hand; see that *they* grow up in conditions that are healthy and beautiful and clean—physically, morally, mentally and spiritually. Above all, see that you starve not their souls. For their bodies may grow up to be sleek and well-groomed animals, their minds may glitter with cold sparkle, but joyous serenity is only attained by the victory of Spirit over matter, by the profound realization of the significance of the Brotherhood of all Life, the "hidden Love embracing all in Oneness."

Then, too, it will become easier to follow out the next injunction:

"Never allow yourself to feel sad or depressed. Depression is wrong . . . therefore if ever it comes to you, throw it off at once."

The Master does not give explicit instructions how this is to be done but He has already indicated that

"now"

the nations can inaugurate those actions

"which will make the events of your next life,"

—the life of the coming national generations, which is thus seen to lie almost entirely in the hands of the *present* generation.

Let not the nations miss the almost overwhelming import of this advice.

LAYING PERFECT FOUNDATIONS

"In yet another way you must control your thought; you must not let it wander. Whatever you are doing, fix your thought upon it, that it may be perfectly done."

Does not this suggest a deep and serious warning for the present world period? Not only for the war period—urging that concentrated effort which the nations are only now, in the fourth year of war, beginning to understand and achieve—but also for that reconstructive stage which is to usher in a longed-for New Order, which has hovered before the vision of the dying world as a will o' the wisp ever since the last World War, but which is now beginning to arise as a Phoenix out of the irretrievable and only too literal ashes of the present.

Reconstruction will have to be undertaken on a gigantic scale along an almost infinite variety of paths, each offering scope for an unending variety of solutions, depending upon national prejudices, preferences, and idiosyncrasies, as well as upon susceptibility to corruptive greed. There will undoubtedly be many temptations to follow a variety of alluring side-issues which, though within the scope of a reconstructive programme, will represent unessentials rather than basic needs. But these *world-wide* basic needs are so great that the nations will sternly have to curb such thought, refusing to

"let it wander"

into those purely temporal make-shifts which tend to shelve more permanent solutions. The *foundation of the Future* has to be laid.

"Fix your thought upon it, that it may be perfectly done."

Not for centuries perhaps, will there again come such a chance. On *us* has been laid the onus and the honour of

laying foundations upon which a "perfect" superstructure may be erected. In order that the work

"may be perfectly done,"

the Architect's Plan must be carried out not only in broad outline, but in all such detail as comes our way. Thus must the nations fix their thought on how the essential Truths of Being can best be embodied in laws and measures which shall ensure to every nation, citizen and

"living being"

the consideration which is his due on whatever rung of the evolutionary ladder he may be standing. Those foundations must support a superstructure of kindly wisdom and radiating brotherliness. Unless the nations keep their thought

"fixed"

on this essential of the Plan, its spacious Beauty will soon be spoiled and cramped by selfish interest and greed, and the Plan for a Palace of the Future will be distorted into a travesty little better than the slum of today.

EASE SUFFERING

"Think each day of someone whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him."

After this war each nation will know only too well its many hundreds of thousands who are

"suffering and in need of help"

as a direct result of their combatant services for their country. Let them be treated with the utmost generosity, while yet being careful not to pauperize

them. If all the money that is needed is invariably forthcoming for the destructive work of warfare, let it never again be said that similar financial backing is impossible for peace-time justice and equity. It is for the authorities in all the varying fields of social organization to

"think each day" how **"loving thought"**

can lighten the burdens of sorrow, suffering and want of their peoples, and of evolving Life all over the world. But only "loving" thought can achieve the purpose of the Master, for only Love realizes the Oneness of Life and therefore its responsibility to *all* Life. The Nazis, too, have "fixed" their "thought" upon whatever they have undertaken and have demonstrated unforgettably to all the world what "thought-power" without love can accomplish of cold-blooded brutality and evil. But are not the Nazis perhaps merely an extreme example of an only too prevalent spirit characterized by ruthless exploitation and lack of love everywhere?

PRIDE AND ACHIEVEMENT

The very next paragraph tends to emphasize this point, for it draws attention to the fact that

"pride" in achievement

"comes only from ignorance."

So often the present age prides itself on the improvement of its social and industrial conditions. Doubtless these are better in many cases than they used to be—but was it not cold mental calculation that healthier conditions would spell greater gain and profits, which was the first moving motive at the basis of many of these improvements? Because

it was found that they "paid"? Not such shall be the motives of the Governments when they shall.

"think each day"

of those committed to their charge, and shall

"pour out loving thought upon"

them. And, just as there now is world-wide conscription for military service, can there not come into being a somewhat similar conscription for comparatively short periods of social service?

"Hold back your mind from pride"

then, O nations, for only

"the man who does not know thinks . . . that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone,"

and he does not calculate in terms of material profit accruing to him.

2. SELF-CONTROL IN ACTION

The Master next turns to

"Self-Control in Action,"

reminding us that

"to be useful to mankind, thought must result in action"

and that there must be

"constant activity in good work."

This warning may well be taken to heart by the nations also. Every paper and magazine is full of all sorts of ideal schemes for the betterment of mankind, though I have, as yet, seen few, if any, schemes which similarly busy themselves about a better world for the animals of the New Order. How many of these schemes are sufficiently well thought out to become

"useful to mankind"

by being capable of translation into action? It is the experts in each field who can wisely plan

"constant activity in good work,"

whether the field be large or small, comprising a continent, federation or country, or confined to a village council or municipality. Does not this need clearly point, then, to that reform in democratic government so often advocated by Dr. Besant—and worked out in her Commonwealth of India Bill—a system of graded enfranchisement, where every voter shall vote only in those affairs of which he has personal knowledge and experience? Only thus is the wider vision and experience of the wiser men assured for a widening circle of influence, while the local wise man is wisely left to manage his local affairs.

DO DUTY BETTER THAN OTHERS

How aptly applicable to national and international affairs is the warning which follows immediately:

"But it must be your own duty that you do—not another man's . . . Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but never interfere."

Local regional government and central federal Government could, with goodwill, together solve every question that might arise anywhere in the world. This is the second time in these short pages that the Master emphasizes the impropriety of interference. For nations as well as

"for many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do."

Could anything be clearer?

But

"ordinary duties . . . ordinary work" "you must do . . . better than others."

Does not this suggest that the nations should expand the scope of their responsibility towards those who come within the orbit of their influence, so that greater beauty and dignity of life shall be the result?

"You must do that also for His sake";

for the sake of that vision of the Oneness of Life which claims brotherhood as joyfully in compassion with the lowest and the weakest, as it does so in reverence with the highest.

"You should undertake no new worldly duties; but those which you have already taken upon you, you must perfectly fulfil."

This seems to imply that the time for the conquest of new colonies has past; but neither must those countries who have in the past built up empires, now abandon to their fate those more primitive peoples to whom their past action has bound them with karmic ties. They **"must perfectly fulfil"**

all liabilities and duties to them, until they can stand on their own feet in a Human World Union where all are entitled to the respect which is their due. And is not the duty of the older brother to the younger—the duty of the human to the animal—included in all **"those (duties) which you have already taken upon you"?**

Can it be said in any way at all that we are "perfectly fulfilling" our "duties" to these helpless, weaker, younger brothers? Dare anyone try to *realize* all that is implied of terror and suffering in merely turning over in review all the slaughter-houses, canning factories, animal oil refineries, fur stores, etc., etc., too numerous to name, which are such an unfortunately integral part of

our "civilization"? We have indeed a long way to go before we are anywhere in sight of having "perfectly fulfilled" our duties to these younger brothers of our evolution.

May the nations also increasingly **'recognize' their 'clear and reasonable duties'** towards those criminal and submerged classes (as Dr. Besant preferred to call them) whom karmic ties have called into incarnation in our midst, and who, as children, need the guidance and the strengthening which will enable them to contribute their share to the general wellbeing in the most effective manner.

In these days, when greed and competition extend right from the physical to the very edges of the spiritual realm, is there need to point out the significant fact that the Master has not once indicated the existence of any single 'right'? Let those who undertake the guidance and government of nations, districts or village areas, take heed that for them no road to political or financial power is open, but only one of duty and service, trodden **'for His sake.'**

3. TOLERANCE

"You must feel perfect tolerance for all." How do the nations show "tolerance" in the international sphere to those peoples whose cultures and outlook upon life are markedly different from their own? Do East and West show 'tolerance' each to the other? Does not the West too often despise the un- or other-worldly detachment of the East? Does not the East too often despise the efficient "barbarism" of the West?

How many in the West refuse the spiritual profundity of the East, for the intolerant reason that it comes garbed in unfamiliar fashion? How many in the East are prepared to recognize that "efficiency is the Yoga of the West," as Mr. Jinarājadāsa has said, referring to the likewise intolerant attitude, prevalent all over the world, that "my 'doxy is orthodoxy, your 'doxy is heterodoxy." Such "tolerance" as the nations show to each other is generally a cold-blooded affair, often based on a calculation of what exploitation it may be possible to effect. Is that the meaning the Master attaches to the word—a cold calculating aloofness? Most certainly not. He requires

"a hearty interest in the beliefs of those of" other religions and cultures, for it is the aim to be able to "help all."

Therefore, to

"understand all . . . you must yourself first be free from bigotry and superstition."

How wonderful it would be if in the nations' schools RELIGION could be taught instead of sectarianism! If youth could be brought up on the basic Truths of spirituality supported by teachings from the Scriptures of all nations and ages, rather than on the narrow churchianity and orthodoxies into which the practice of most religions has deteriorated! How wonderful if the profound mysticism and occultism of the East could mingle to some extent with the stately ceremony and mysticism of the West! Some such attempt has already been made in the establishment of the Liberal Catholic Church in the West, the Bhārata Samāja in the East, the

Ritual of the Mystic Star for universal use—all of which efforts have had the blessing of the Lord of All Religions. With

"a hearty interest in the beliefs of those of another religion just as much as in your own,"

credal bars to any government appointment could no longer be erected. Would not then

"Buddhist or Hindu, Jain or Jew, Christian or Muhammadan,"

be given equal chances to serve the country where Karma had placed them, all other things being equal?

"For their religion is a path to the highest just as yours is,"

—note well, *a* path, not *the* path.

THE PLACE OF CEREMONY

"You must learn that no ceremonies are necessary, . . . yet . . . respect them for the sake of those good souls to whom they are still important. They have their place, they have their use. There was time when you needed them; but now that time is past . . . Yet he who has forgotten his childhood, and lost sympathy with the children is not the man who can teach them or help them. So look kindly, gently, tolerantly upon all; but upon all alike."

How does this apply to the nations? What is a ceremony? The latter is described to mean: an act or series of acts prescribed by law, custom or authority in the conduct of important affairs. May it be suggested that therefore not one of the present governmental modes of machinery for the administration of government to the nations is indispensable, that neither democracy nor autocracy can claim any sanction, the one over the other?

"They have their place, they have their use; they are like those double lines which guided you as a child to write straight and evenly, until you learnt to write far better and more freely without them."

But the nations as a whole have not yet definitely stepped out of their childhood days and cannot yet say:

"when I became a man I put away childish things,"

and learnt that the only true government is that of self-control from within. Until men shall all have attained such exalted estate (which is not due for realization until the seventh sub-race of the seventh Root Race has been reached—and we are at present in the fifth sub-race of the Fifth Root Race) until such time, all ceremony of government is but as the understanding and thought of a child, inevitably reflecting the various immaturities of the nations and races.

THE NEED FOR DEEP WISDOM

Does that permit us to scoff at Republican or Royalist, at autocrat and dictator or democrat?

"Let them do as they will,"

replies the perfect tolerance and fatherly wisdom of the Master, followed up with a warning which, during the Peace Negotiations, it will take all the psychological acumen of the victorious nations to unravel:

"They must not try to force upon you that which you have outgrown."

Conversely, neither must the conquering nations try to force upon the conquered that which *they* have outgrown. Instead, they will have to try and adjust any remedial action they contemplate taking

to the evolutionary age of the delinquent, or inevitable psychological unrest can only precipitate another major disaster. Truly, a Herculean task, calling for greater wisdom than any of which the nations have so far given evidence. God grant us wise men at the Peace Table, with wide vision, deep perspicacity and lofty aspiration, that they may unleash upon the earth that Power which maketh all things new and the Peace that passeth mere understanding. In the meantime:

"Make allowance for everything; be kindly towards everything."

1. CHEERFULNESS

In the next paragraph, on Cheerfulness, there is one sentence which brings its own comfort to those nations which are fighting on the side of Righteousness, and yet are going through the utmost of suffering and terror.

"Remember that you are of but little use to the Master until your evil karma is worked out and you are free."

Nations as well as individuals make their own collective Karma. We have been told, and a glance-back at history will confirm this, that the pace of evolution is gradually speeded up in the higher spirals of the evolutionary path. The pressure of events falls fast and furious upon those who are capable of being of use to the Master in a New Era that is being born amidst the present tribulation. Life, Spirit, is but little concerned with what befalls the temporary bodies which it needs must use from time to time in the physical world. Viewing the story of recurrent incarnation from loftier philosophical heights,

it is but concerned to be a co-operator in the Plan, and this, the Master says, the nations cannot usefully be until

"your evil karma is worked out."

Take it

"as an honour that suffering comes to you because it shows that the Lords of Karma think you are worth helping."

The level upon which consolation is offered is admittedly a high one, but only such nations as are capable of understanding it are likely to prepare themselves adequately for the rôle of leadership which will be offered them in the approaching Future.

"But to make the best out of it, you must bear it cheerfully, gladly."

This seems a difficult saying, indeed, when we reflect on all that Poland, Greece, China, and all the Nazi-overrun countries have to go through.

THE CLEANSING FLOOD

But what does the individual do, whom we commend as bearing his "Karma cheerfully"? Does he not pick himself up, pull himself together, and, making the best of such "pieces" as may be left, set about fashioning an environment that shall be even "nearer to his heart's desire" than was the old one? Thus also shall the wise nations do. With much of clogging tradition and superstition tumultuously swept away on a temporarily overwhelming, but eventually cleansing flood, they can now, if they will, and if they have the eyes to see the vision of the Future, build upon a clean bedrock the foundations for a new education, a new social structure, a new industrial organization, and above all,

for a truer spiritual understanding. If wise leaders will but keep before their eyes a picture of Man as an immortal incarnating Spirit, with infinite God-like capacities waiting to be brought to light,—what use can they not make of the clean-sweep which has been effected for them, what can they not achieve from the clean start which is entrusted to them, so that slums and dirt, want and ugliness, slavery and tyranny, may never more deface their State? And, if the first elementary lessons of this war have been learnt, they will find brotherly hands everywhere stretched out to help them.

FOR INTERNATIONAL BENEFIT

"Yet another point. You must give up all feeling of possession . . . you must be . . . ready to part with anything and everything" and "even then you must be cheerful."

"Give up all feeling of possession."

What does the nation look upon as its "possessions"? Is it not "my" colonies, "my" raw materials, "my" trade secrets, "my" patents, "my" army, "my" navy, and so on? Are not these some of the things which it "likes best" and in which it takes the greatest pride? Can we picture a world in which all these will no longer figure prominently as national assets capable of swaying policies and events, capable of determining the life and death, the sickness or health, of millions who have had no say whatever in, and perhaps even less understanding of, the world conditions in which they find themselves? In a world which is reaching out towards brotherhood, will not co-operation gradually replace cut-throat competition, will not that which

human ingenuity discovers become the equal heritage of the human race? Does not the giving up of

"all feeling of possession"

imply the international sharing of all possessions? Does not the giving up of "my" raw materials suggest an international scheme for the equitable distribution to all according to need? Does not the abolition of "my" army and "my" navy postulate the organization of an international security in which all shall take part according to capacity? The possessions of those that "have" ever have been the source of estrangement and strife with those who "have not." An international sharing of some at least of the world's chief basic assets, of some of the world's chief basic duties, would go a long way towards fostering a much more universal feeling of human world responsibility, solidarity and goodwill.

The new world that is coming into slow and painful being, is not going to be only a new physical world. New emotional and mental worlds are also arising to accommodate the soaring human Spirit. The elemental and mineral kingdoms are playing their part, through their representatives the High Explosives and the Incendiaries, to shatter and purify the physical universe. Violent emotional crises, revolutionary mental concepts are attempting to do the same thing on higher planes. Let not the nations cling to

"old beliefs . . . old ceremonies . . . to that which you have outgrown."

With the old world tumbling about our ears, it is being made so easy for us

"to part with anything and everything."

Let the nations demonstrate not only their physical courage, but even more the moral and mental courage which will not shrink from jettisoning the separatist, unbrotherly modes of life which have condemned so many millions to want and fear and bondage. Not perhaps for many centuries to come will there again be such a comparatively easy opportunity for parting with the outworn, and for whole-heartedly embracing the new which beckons to greater brotherhood and togetherness.

5. ONE-POINTEDNESS

For in **"One-pointedness,"** it is urgently said, **"the one thing that you must set before you is to do the Master's work . . . and"** to that work **"you must give all your attention . . . so that it may be your very best."** Being told that **"all helpful, unselfish work is the Master's work,"** does it not suggest that the scope of the nations' efforts must not stop with their own citizens, but that the standards of living in all countries should be the concern of a united human effort? **"Think how you would do a piece of work if you knew that the Master was coming at once to look at it."**

Ye nations! think how you will feel when one day you discover, too late, that you had a Master *living* amongst you, seeing your slums, hearing your strife and disharmonies, witnessing your greeds, watching your cruelties, waiting in vain for the helpful and kindly consideration which would have eased the burden of life.

"No temptations, no worldly pleasures, no worldly affections even, must ever draw

you aside, even for a moment, from the Path upon which you have entered."

After the weary war is over, and the still more weary period of adjustment shall begin, innumerable temptations will beset the nations to scramble for material welfare for their own people first, without that due sense of responsibility and universality which should include the welfare of all peoples without exception, equally and severally.

THE NATIONS' WORLDLY PLEASURES

What can be said to represent national **"worldly pleasures"**?

Are they not represented by the unessentials of national life? The stern necessity of survival has brought home to the warring nations some knowledge of what real necessities are; has also exposed how recklessly national energy and wealth were squandered in pandering to selfish pleasures. It has been a characteristic of the artificiality of much of modern civilization that even the nations' pleasures have been so commercialized that it is certain that many voices will be raised to protest that the luxury and pleasure trades provide a living for innumerable families. That is not denied, but does not necessity and duty take precedence over pleasure? And with the tremendous NEED of the world today—both West and East—cannot *useful*, constructive work be found for all workers to do, work which therefore carries with it greater dignity than can any which merely expends itself in the fostering of selfish indulgence, whilst others lack the necessities of bare existence? The world is not yet ready for the ascetic life, and it is not suggested

that a reasonable amount of relaxation and pleasure is anything but beneficial. But the Master uses the term in amplification of what He considers "temptations," and therefore clearly warns against these pleasures assuming too important a place in the nations' policies.

A HUMAN POLICY

"Worldly affections"

generally centre around our own families and fellow-citizens; interpreted into national terms would not that mean those belonging to our own nation and race? But even these considerations of kinship must never

"turn you, even for a moment, from the Path"

of unselfish HUMAN endeavour which, it is the intention, the human family shall learn to tread in the Future now lying immediately ahead. It suggests the abandonment of national oligarchies, of "white" policies, "Asiatic" policies, "brown" policies, "yellow" policies, "black" policies; it suggests such a blending into a just simply HUMAN policy as will draw every nation in to **"become one with the Path"**

of HUMAN endeavour, so that

"to break away from it would be to break away from yourself."

6. CONFIDENCE

But **"you must trust your Master; you must trust yourself."**

It is not generally given to the unevolved man to

"have seen the Master,"

but the Great Men of the nations are always, whether consciously or uncon-

(To be concluded)

sciously, in touch with those great national Guardian Angels and Rishis who embody each nation's true Being. Each individual representative of a nation incarnates, passes through the school of that nation, and leaves again, having added his own unique note to the national orchestra as well as having absorbed some of its fundamental harmony. And the Guardian Angel of the Nation utilizes every contribution to its best advantage, while keeping an ageless vigil till all the children committed to His charge shall have reached the safe haven appointed for them. Therefore must each nation

"try to realize Him and trust Him"

who has already led them

"through many lives and deaths . . . because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power."

"The weak outer husk"

of the nation, formed by the procession of incarnating egos,

"has fallen often into the mire."

But you, Nations!—each one a

"spark of God's own fire,"

—can determine that henceforth you will tread the unselfish Path of HUMAN and God-like aspiration rather than that of the beast which is "red in tooth and claw," and, so determining,

"there is nothing that you cannot do if you will."

Now has arrived a period in world history when the opportunities for a radical change of heart and mind and intention are unprecedented.

But **"your will must be like tempered steel, if you would tread the Path,"**

INDIA'S RENAISSANCE

BY GEORGE S. ARUNDALE

A CONFLICT OF WILL AND MIND

THE conflict now proceeding between Britain and India, in the course of which each contestant is certain of the rectitude of its cause, is in truth a conflict between the mind of the West and the spirit of the East, or, as Theosophists would rightly declare, between the dharma of the first sub-race and the dharma of the fifth sub-race of the Fifth Root Race.

If for many decades the mind has triumphed over the spirit it is because the spirit in the person of modern India has lost faith in itself, and has therefore succumbed to a mind which is nothing if not self-confident. The West has ravaged the East because the East became glamoured by the West, and necessitated its own defeat because it was content to sail under a false flag—false, that is, as compared with its own flag.

The East deserted its will-power, while the West worshipped its mind. The East deserted its soul, and gave scant courtesy to the inherent elements of its age-old greatness, while the West exalted its own greatness and in the confidence of victory took complete advantage of the spirit of defeatism of the East.

If the West has been able to exploit the East it is because, and only because, the East laid itself completely open to exploitation by all comers. And so long

as the East continues to sail under false colours, that is to say, under colours which may be true for the West but are false for the East, so long will the domination of the West continue. It will be bound to continue because its continuance will be necessary to the pain and suffering whereby alone the East will at last remember itself, its past glories, its present dharma, and those glories which will be in store for it when once again it remembers its soul and worships it.

THE PATH OF RETURN

When India ceases to move away from herself and begins to turn homewards, when she has fulfilled the Path of Forthgoing and sets her feet on the Path of Return, then will the conflict between Britain and India cease, for India can never be conquered, she can only deliver herself into alien hands.

When India begins once more to become Indian, stamping her life with her own customs and manners, with her own modes of dress and of daily living, with her own polity, with her own resurrected arts and crafts, with her own education, with her own industries, with the brotherhood of the many faiths which have been sent to her in order that on her sacred soil they may adjust themselves to one another in mutually appreciative comradeship, with the

greatness of her past and with the glorious dawning of her future, then will the work of Britain have been done, for Britain is only established in India to stir her to her renaissance.

WHY WESTERNIZED INDIA?

There is not a single political party in India which is not to all intents and purposes a western political institution, organized and working along western lines, fighting in the western rather than in the eastern spirit. Every political party demands a westernized India, is intent on causing the India of tomorrow to fit into western moulds, a veritable bed of Procrustes.

Most of India's politicians go about in western dress, live in westernized homes, assume western habits and customs. They are Indians who have succumbed to the self-assurance of the West. They work as much against India in their persons as they work for her, let us hope, in their hearts. And with far too many Indians a spirit of virtual servility marks their relationship with the average westerner, especially with the official. The westerner, of course, revels in the servility, and covers it over with, conceals it under, a thick layer of appreciation of Indians who are able to discern what is really best for their country!

The whole situation is very natural. India could not be brought into effective touch with a self-fulfilling West without having to descend into a region of self-forgetfulness and subordination. She must contact this new West, because she is the senior partner of the Fifth Root Race and will continue so

to be until the apotheosis of the Race arises in the seventh sub-race. She is born to influence every sub-race that has come after her, and must hold within bounds the somewhat wild horses of the mind-proud West. She had to become saturated with the West in all its dominating pride.

Similarly the West had to come into effective touch with the East whence in truth she has drawn all that makes her civilized. The daughter must know her mother and give her reverence. Indeed may she bring the gifts she has culled from her long sojourn away from home. Indeed may India bestow the ancestral gifts of the very home itself. Neither will the West fulfil her destiny until she glorifies the East of her origin, nor will the East have fulfilled her motherhood until her children scattered throughout the world are reunited in one family.

India has not yet become the mother, for she is not yet aware of the motherhood that is hers; nor has Britain yet become the great strengthener of her veritable Motherland, the comrade of the Indian people.

The time has not yet come for this, and any simulacrum of self-government will have but an evanescent reality and endurance until the people of India are ready to be truly Indian and until the people of Britain are ready to be truly British—Indian and British in the noblest meaning of the terms.

THE INDO-BRITISH LINK

But the time for subordination is over, as the time for superordination is over no less. The high purpose of the

link between India and Britain, fashioned long ages ago before perhaps there was even a Britain on the physical plane, is a mighty comradeship of the East and the West. But surely was Rudyard Kipling right, prophetically right, when he wrote :

Oh, East is East, and West is West, and
never the twain shall meet,
Till Earth and Sky stand presently at
God's great Judgment Seat ;
But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face,
tho' they come from the ends of the
earth.

As West and East are today they will have to stand at the Judgment Seat and be pronounced to have been weighed in the balance and found wanting. But if and when each achieves its redeeming greatness then will the two come together and form one Brotherhood. Greatness has not yet descended upon either. Neither Britain nor India are yet "strong" in the true

sense of the word. But when each is strong in its own great soul then there will be a triumphant standing together at the Judgment Seat, and together will both go forward into the future to the building of a new world.

Let political parties and political leaders take this deeply into their hearts. Let the Governments of India take this deeply into their hearts. This is the only way to solve a problem which for the moment seems utterly insoluble. Only the undimmed soul of each can solve the problem. Only the undimmed souls of both together can solve the problem. India must become magnificently Indian. Britain must become magnificently British—not in the terms of average public opinion, but in terms of the greatness of their respective pasts and of the splendours of their united future. The soul of India but sleeps. The soul of Britain but sleeps. But the souls of both are awakening, to arise in their greatness and to unite in their purposes.

THE TOILER

(Dedicated to the simple village-folk of India)

HE would come from his toils and sit moody in his cell haunted by the Dweller on the Threshold, who often made him sad.

Now in the heart of the Toiler was a strange yearning to seek the Light and win the Benediction that bring Peace ineffable. For in a distant land he had been the lamp-bearer of monks who would sit in their monastery and fervently meditate on the Joy

of the Lord. And their piety had kindled the spark of devotion in his soul and turned his mind to the ONE who lives in the Eternal. And yet he knew not how to realize the desire of his heart. And he would become sad.

In the heart of the Toiler arose a pain that he had been a simple toiler all his life and had done naught to enrich his life with the culture that flourished in academies, or the communion that lifted the Soul on high.

For the priests of his own community had told him that God could only be intuited through knowledge and penance and contemplation. And he would become sad.

The Pandits or philosophers of the town would not deign to sit by him for they imagined themselves too great to hearken to him, and the simple Toiler pitied himself because he could not discourse in their wise in the language of beauty or wisdom. And he would become sad.

The joy of poesy ever eluded the Toiler. In vain would he be called by Spring with her train of flowers, or by Night with her raiment of stars, while the peace that sleeps on hill-tops or the Moonlight that revels in mystery would fail to enrapture his Soul. And when his friends took him to a concert the wondrous music with its feast of sweetness and harmony would move him not. And strive as he might the magic that lives in paintings ever eluded his grasp. And he would become sad.

Yet from day to day he attended to his toils, ploughed his fields, fed his cattle and cleared the weeds from the flower-beds. And often he wiped the tear-drop from the cheek of the orphan and washed the blood-stains from the body of the leper ; when the sick and the wounded groaned under their pain he proved a motherly nurse to them ; and as the maimed and the decrepit cried out for help he lent his arm to them for support. And he would stay the falconer's hand from his grisly sport and pull the arrow gently from the dove's breast. The plants danced in rapturous glee as he watered them under the glare of the noon-day sun. And in moments of silence Hope would sound her lute into his ears and Faith would lift the veil

from Light's face. But the Dweller on the Threshold failed not to rear its hood and drown their music in the rattle of terror. And the Toiler would become sad.

One night as he slept in his cell, his heart was heavy with fear and his mind torn with the knowledge of his own ignorance. Then from slumber's sweet peace the Toiler's Soul awakened on the plane of wonder, and behold ! there stood before him He, the Mighty Flame of Light, His eyes liquid with love, His being radiant with compassion. And the Toiler mute with joy gazed at the star that gleamed above His head and the roses that encircled His brow. As he gaped in utter vacuity at the splendour of His Puissance the mighty words of power broke in upon him :

"What is it makes thee sad, my child ? Is it the words of the priest that have turned thee pensive ? Knowest thou not that knowledge is vain where love is not ? Thirsteth thou to drink in the philosophy of wisdom ? Alas ! they have tainted its shrine with the conceit of the mind, and banished humility therefrom. And Art ! she stoops to worship beauty in the prison of the self, and prayer and contemplation fly up to Heaven for mere personal salvation. He prayeth well who serveth well. Thou hast served thy fellow-men and redeemed thyself. Therefore enter thou into the sanctuary of Life."

Thus spake He, the Lord of the Golden Robe, and at His words Hope laughed her laughter of bliss, and Faith spread her mantle of sunshine all around. The Toiler transfigured in glory went into the Calm profound, the Calm that transcendeth all experience.

ISHVARINANDAN PRASAD

NEWS : Word has been received that R. W. Hughes and I. C. Mackay of the Selangor Lodge, and Commander Moorhead, husband of Mrs. Moorhead of the Singapore Lodge, are internees in Malaya.

"THE BUDDHA AND WAR"

BY C. JINARAJADASA

SOME attention has been drawn to what the Lord Buddha is supposed to have said on the matter of War, but so far no one has drawn attention to the one and only instance where He was consulted on the matter and what He then said. The incident appears in the *Mahā-Parinibbāna-Sutta*, which describes the closing events of the Lord's life. The story narrates how the King of Magadha was planning to attack a small Federation of townships inhabited by the clan of the Vajjians. Strangely enough the King sends his Prime Minister to the Lord with these instructions:

"Come now, O Brahman, do you go to the Blessed One, and bow down in adoration at his feet on my behalf, and enquire in my name whether he is free from illness and suffering, and in the enjoyment of ease and comfort, and vigorous health. Then tell him that Ajātasattu, son of the Vedehi, the king of Magadha, in his eagerness to attack the Vajjians, has resolved: 'I will root out these Vajjians, mighty and powerful though they be, I will destroy these Vajjians, I will bring these Vajjians to utter ruin!' And bear carefully in mind whatever the Blessed One may predict, and repeat it to me. For the Buddhas speak nothing untrue!"

Before the Prime Minister arrived the following incident took place:

Now at that time the venerable Ananda was standing behind the Blessed One, and fanning him. And the Blessed One said to him:

"Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"

"Lord, so I have heard," replied he.

"So long, Ananda," rejoined the Blessed One, "as the Vajjians hold these full and frequent public assemblies, so long may they be expected not to decline, but to prosper."

(And in like manner questioning Ananda, and receiving a similar reply, the Blessed One declared as follows the other conditions which would ensure the welfare of the Vajjian confederacy.)

"So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord; so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days; so long as they honour and esteem and revere and support the Vajjian elders, and hold it a point of duty to hearken to their words; so long as no women or girls belonging to their clans are detained among them by force or abduction; so long as they honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude; so long as the rightful protection, defence and support shall be fully

provided for the Arahats among them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease; so long may the Vajjians be expected not to decline, but to prosper."

When the Prime Minister of Magadha presented himself, the Lord repeated what He told Ananda, as follows:

"When I was once staying, O Brahman, at Vesālī at the Sārāṇadā Temple, I taught the Vajjians these conditions of welfare; and so long as those conditions shall continue to exist among the Vajjians, so long as the Vajjians shall be well instructed in those conditions, so long may we expect them not to decline, but to prosper."

At this reply the Prime Minister intimates that he understands that so long as the Vajjians possess the requisite conditions, they cannot be conquered—"that is, not in battle, without diplomacy or breaking up their alliance." In those last words of the Prime Minister we have the recognition by him of the principle stated by the Lord, which is that if only the Vajjians carry on

with their duties, and especially of common consultation and loyalty to each other, they cannot be conquered, because the King of Magadha would realize that their union would give them not only material strength but strength of spirit and invisible blessing.

Applying this principle to modern days, we can see how if, after the League of Nations had been started and the nations had been pledged to stand by each other, they had only kept their word, war would not have taken place; and coming to more recent events still, if only the nations that had pledged themselves to apply sanctions in the case of Manchuria and Abyssinia had kept their word, we should not have had this second world war.

It should be noted that on this crucial occasion when the question was whether the Vajjians were to submit to the oppressor or fight to resist him, not a word was said by Lord Buddha about the virtues of harmlessness, non-resistance and forgiveness. The Vajjians were of the Kshatriya or warrior caste. They would do what was their duty, *unless the Lord forbade them*. They were in the end defeated by the King of Magadha, as they had failed to observe the rules for unity taught to them by the Lord.

THE PROPHET JUSTIFIED

WITH what extraordinary prescience did Annie Besant view the world situation in 1909, marking out three countries in all the worlds' many nations as danger-points wherein special effort must be made if the world's progress be not delayed.

France—South Africa—India

"In three countries, above all, is the spread of Theosophy necessary, if, in two cases,

they are to be saved from ruin, and if the third is to take its place among the Nations. In France materialism has drained away the very life of the people, and the terrible bigotry of persecuting unbelief—as narrow and as cruel as that of the religious fanaticism which has generated it—is threatening the country with political and social destruction. Only Theosophy . . . can save it, by destroying materialism, by restoring mysticism

and rationality in religion, and the sense of high civic duty to the people."

Comments are unnecessary, for the world has seen the break-up of France through treachery from within even more than pressure from without. Now that the high flame of faith is once more burning on the altars of France, her resurrection is as sure as before her downfall was certain.

South Africa

"In South Africa, a white race, given Self-Government too soon, is oppressing the Indian immigrants, disgracing the Empire in the face of the civilized world, and stirring up anger in India. What a nominal Christianity is apparently impotent to accomplish there, true Theosophy must endeavour to perform, by raising the standard of Brotherhood, and by declaring that colour should be no bar to citizenship, where education, sobriety and good character justify its grant; it is for our Theosophical Society in Africa to lead the way to Justice and to Peace, so serving alike South Africa, India and the Empire."

Dr. Besant again and again pointed the way to what was to be a world nucleus of National Brotherhood—an Indo-British Confederation of Nations in which East and West, White and Coloured, Asian and European, should find their rightful place. In fact, she claimed that the only surety against a future war of colour lay in the establishing of such a Confederation. But more than any other obstacle in the way of that Union has been the attitude of the South African Dominions towards their potential future Dominion brother. It has shaken Indian faith in white protestations and prevented a Commonwealth that would have ensured the peace of the world.

India

"In India, Theosophy alone can weld together Hindu and Mussalman, Parsi and Christian, Jain and Sikh and Hebrew, and knit them all in bonds of loving friendship with their younger brethren of the West."

Then follows one of the most magnificent appeals ever made to Indians to rise to their high destiny of an India One and Indivisible:

"Let us all seek, by mutual love and mutual respect, to understand and sympathize with each other, never harbouring suspicions of evil motives in our minds, never allowing harsh or contemptuous phrases to escape our lips. In these days of crisis and of growth towards self-government in India, let every Theosophist be a centre of peace and goodwill; let the Englishman trust the Indian, the Indian trust the Englishman; 'forgetting the things that are behind, let us reach forward to the things that are before,' and work together for the happier age that is dawning, the age of equal citizenship, of the abolition of differences between races and colours, an abolition now existing only in The Theosophical Society, but which is to spread from it over the whole of India. Over the storms of the time, let the White Dove of the Wisdom hover, emblem of knowledge and of love."

And last she invokes the Rishi-Guardians of India and Humanity.

"Thus, my Brethren, great is the task placed before the Guardians of Humanity in the hands of The Theosophical Society. May our feebleness be uplifted by Their resistless Power, our ignorance enlightened by Their pure Wisdom, our policy guided by Their high Activity, until Love reigns upon earth and the Oneness of the Self is known."

A. H. P.

THE "NEW CHEMISTRY" MAY OBVIATE CRUELTY!

BY D. JEFFREY WILLIAMS

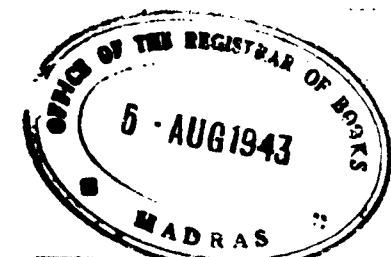
THIS is being called "the chemist's age."

It is claimed by Professor I. M. Heilborn, F. R. S., in *The Spectator*, 9 April 1943, that "chemistry is unique in that it obtrudes itself into every phase of modern civilization."

Plastics or synthetic resins, to mention only one section of the vast field of modern chemistry, are invading textiles, the leather industry, glass and all sorts of materials for domestic uses. What is taking place in connection with the war-effort in countries now at war is impossible to say, but various hints dropped by those in a position to know in Britain suggest that many new developments have taken place which will surprise us when peace returns. Coal, wood, stalks and straws of various kinds of plants are the happy hunting-ground of the chemist in these days, and among the molecules he labours to construct many marvels in the way of new materials! Rayon and nylon have come to stay. So has synthetic rubber. Various processes dealing with coal enable the production of motor fuel; and benzole and other liquid products derived from coal give us those many things used in the manufacture of synthetic dyes, explosives, pharmaceutical chemicals, plastics, etc. Coal hydrogenation, for instance, leads to the formation of a vast series of chemical substances. Another method will give the *chemical* raw material of a fur-fabric coat or velveteen or glass or imitation "reptile"

shoes or "leather" for chairs or seats in bombers, and so on. It may be a long cry from a pair of rayon stockings (or nylon stockings) to mechanical belting in factories, but the chemists build up both and whisper "cellulose acetate."

Dr. G. Ullmann in the *Textile Manufacturer*, of March 1943, wrote: "In the cellulose materials there are still unforeseeable possibilities. It cannot be foreseen what role will be played by fibres made entirely from the chemicals, especially in view of exceptional properties." It is not thought that "man-made fibres will eliminate natural fibres in the long run," but in view of certain shortages (as in the supply of cotton, wool and skins, for instance) there may be some short-run advantages in favour of synthetic fibres in the post-war world. "On the whole," says Ullmann, "there seems less limitation on man-made fibres than on natural fibres." Also, the costs and prices of man-made fibres do not fluctuate like those of the natural fibres. We shall depart, it seems, from the use of natural fur, natural wool, natural leather, in the post-war world, to an increasing extent. That will mean a great reduction in cruelty and animal exploitation. For which prospect some of us heave a sigh—that is not a sigh—of relief! Some experts think the new chemistry will make for a new textile revolution. (As the writer of this note is not a chemist, he begs to be forgiven for trespassing.)



SECCIÓN ESPAÑOLA

EL LOGOS DE NUESTRO SISTEMA SOLAR

PARA tener un claro concepto de al Teosofía, necesitamos tener conocimientos generales de la Ciencia Moderna. Esta estudia y clasifica hechos y descubre leyes. La Teosofía también trata estas cosas, con ciertas diferencias al clasificar, porque la Teosofía, antes de llegar a sus conclusiones, anota hechos, que la Ciencia desatiende, bien porque no les da importancia o porque los desconoce. Pero no olvidemos, que no hay más que una Ciencia, mientras se produzcan los mismos hechos, y que por lo tanto Ciencia y Teosofía vienen a ser la misma cosa.

La Ciencia Moderna nos presenta, brillantemente, los fenómenos de la existencia como factores de un magistral proceso: *La Evolución*. Conociendo este proceso tal como la ciencia nos lo presenta, podremos comprenderlo de acuerdo con la Teosofía.

Primeramente estudiaremos la gran nebulosa de Orión. Es una masa caótica de materia, de miles de millones de kilómetros de diámetro, y de una temperatura muy elevada. Esta nebulosa es brumosa y sombría, está llena de energía, pero de una energía, que tal vez nosotros no acertemos a comprender en su grandiosidad.

Nos preguntamos si la nebulosa permanecerá siempre indefinida o sufrirá alguna transformación y comprendemos que muy pronto ella cambiará notablemente; a esta conclusión llegaremos por el estudio y observación de la nebulosa de la Osa Mayor.

La nebulosa se mueve en forma de espiral. Gira y su materia tiene la tendencia a con-

gregarse alrededor de un núcleo. Esta masa esférica irá aplanándose, según transcurra el tiempo, y a medida que se contrae se irán desprendiendo anillos de materia del núcleo central cuya temperatura irá disminuyendo. Cuando hayan transcurrido millones de años, también estos anillos se romperán, y cada uno de ellos aglomerados en torno de un núcleo, constituirá un planeta, que como la nebulosa que lo engendró, girará y ahora será alrededor de un sol central. Puede suceder también que la nebulosa no arroje anillos, sino fragmentos de su periferia pero en uno u otro caso, la indefinida masa esférica se habrá convertido en un ordenado sistema solar, con un sol central y planetas que giren en su derredor, como el nuestro. En esta época, tendremos en el Sistema Solar ciertos elementos químicos, los más livianos. Tales son: el hierro, oxígeno, hidrógeno, fósforo, calcio, etc.

Estos elementos químicos irán formando grupos y combinaciones. Aparece entonces la vida en el protoplasma y crea la primera forma.

Este protoplasma también formará grupos y combinaciones dando lugar a los reinos: Vegetal y Animal.

En el reino vegetal notaremos desde el principio los instintos de nutrición y de reproducción. El primero para conservar la vida el mayor tiempo posible. El segundo, para producir organismos semejantes al suyo. Es curiosísimo notar lo ordenado de los hechos, y cómo, de lo simple se va lentamente a lo complejo.

Los organismos unicelulares, algas, bacterias, hongos, se irán transformando en plantas de reproducción por esporas capacitadas para multiplicarse por un procedimiento

nuevo. Luego aparecerán las plantas que se reproducen, de un modo más fácil, por semillas. Por último aparecerán las floríferas, las que estarán aptas para dar nacimiento a gran número de individuos y cada organismo individual conservará su vida con el menor consumo de energía. Según se vaya reproduciendo la especie, los nuevos organismos serán de mayores potencialidades de expresión que los anteriores.

Análogamente, da el protoplasma origen al reino animal. Primero aparecerán los protozoarios, organismos simples unicelulares, que irán dando lugar a los diversos grupos de invertebrados. Las estructuras se van haciendo más complicadas, desde los simples organismos unicelulares, hasta los multicelulares, dotados de tejidos y sistemas nervioso y circulatorio. Más tarde aparecerán los vertebrados, cuyas vértebras tienen la misión de proteger el tronco nervioso central. De los reptiles, grupo de los vertebrados, proceden los mamíferos, entre cuyos tipos superiores se encuentran los primates. De éstos el mejor organizado es el hombre.

En el reino animal existen también los instintos de conservación y de reproducción. Y el mismo proceso, del reino vegetal se repite, en este reino. Ahondando en los problemas de la vida, nosotros observamos que los seres inferiores consumen todas sus energías, en sustentarse así mismo y a su raza. Todo adelanto en la economía, hace más fácil la conservación de la vida. Las energías que se obtienen de cierta cantidad de alimento, son más que suficientes para satisfacer las necesidades del individuo y de la especie. En los seres superiores, de estructura más desarrollada, encontramos que siempre tienen reserva de energía, la que emplean en distintas actividades. Esta verdad, podemos tomarla como posesión general de la vida, en sus normas más perfectas tanto de la humana, como de otra cualquiera.

El maravilloso proceso de la evolución se extiende, desde la sombría nebulosa hasta el civilizado hombre actual.

Nos encontramos, conque un caos, se ha transformado en un esplendente cosmos, con hechos tan ordenados, que todos podemos anotar como leyes.

Aunque la evolución es una hipótesis, cuando nosotros la aceptamos, nos encontramos a cada paso, con la comprobación de cuanto de ella sabemos.

Es maravillosa toda esta gama de ordenados hechos, conforme nos lo enseña la ciencia moderna, pero hay algo en ella que nos desanima, y es la poca importancia que se da al individuo en el mundo. La naturaleza construye formas y mas formas y todo su afán consiste en que estas formas vayan superándose. Para nada le interesa el individuo, sino la especie.

En esta forma la evolución nos parece cruel e implacable. Pero todo cambia de aspecto y el optimismo vuelve a nosotros, con la doctrina que generosa, nos brinda la Teosofía, y es la de la evolución de la vida a través de la evolución de las formas. Muchos tipos de materia hay en el universo, así como muchas formas de energía. Una de ellas que actúa juntamente con ciertos tipos de materia ultrafísica, se llama vida. Gradualmente se va haciendo esta vida más complexa en su manifestación. La complejidad de las actividades de la vida, se lleva a efecto por la construcción de organismos en la materia los cuales percibimos por nuestros sentidos. La vida se retira temporalmente de las formas inferiores de la materia y sigue unida a las ultrafísicas. A este fenómeno le llamamos nosotros, muerte. Cuando la vida se retira del organismo, retiene todas las experiencias que ha adquirido por medio de él, como nuevos hábitos, que más tarde serán capacidades, en un nuevo organismo.

El Alma-Grupo. Un organismo individual, es una unidad dentro de un grupo, y

la vida que en él reside, forma también parte de un *alma-grupo*. Así tenemos el alma-grupo vegetal, depósito indestructible de las fuerzas vitales, que se van preparando y adquiriendo complejidad por la construcción de formas vegetales. Cada unidad de vida de esta alma-grupo al venir a la tierra en un organismo, trae todas las experiencias de los organismos que la precedieron, y cuando muere lleva de nuevo al alma-grupo, todas las enseñanzas adquiridas. Otro tanto sucede en el reino animal. Cada hombre también participa de este principio, con la diferencia, de que ya éste no pertenece a un alma-grupo. Cada hombre es una vida individual.

La vida evoluciona por etapas. Primero, tenemos la vida elemental, luego el alma-grupo mineral, más tarde crea el protoplasma y anima formas vegetales y animales. Luego viene la etapa del hombre, en que la vida crea seres dotados de inteligencia y amor.

Pero no termina en el hombre todo este encantado proceso.

Hemos venido estudiando desde el átomo hasta el hombre, y hay en este proceso un elemento que no podemos pasar por alto.

La materia evoluciona de lo homogéneo a lo heterogéneo, de lo simple a lo compuesto. La vida no se desenvuelve de la misma manera. La evolución de la materia es una reorganización y la evolución de la vida es un desencierro y un despliegue.

Dios dotó a la primera chispa de vida, de su poder, amor y belleza. El vive dentro de cada célula en todo su esplendor.

De acuerdo con la ciencia oculta hay varias corrientes paralelas de vida que evolucionan, casi siempre con recíproca indiferencia.

Entre ellas tenemos la de la humanidad y la de los Devas o Angeles. También tenemos entre las corrientes paralelas, la vida de las células con sus fases pretérita y futura. La de los electrones, iones y elementos químicos parece también distinta. Hay en la natura-

leza organismos de materia sólida, líquida y gaseosa, existe además otra más tenue, que los teósofos denominan *etérea* y otros tipos de materia muy rara, llamados *astral*, *mental*, etc. Desde el reino mineral parten seis corrientes distintas, que, convergiendo en Hombres Perfectos, (Adeptos) y Arrupa. Devas o Angeles Superiores, llegan a un tipo que es sublime: los Dhyán Chohans Solamente una de las seis corrientes de vida va hacia la humanidad, las otras cinco van a la evolución de los Devas.

La humanidad, tiene desde su origen rudimentarias señales de especificación. Estas se especializan aún más al llegar al reino animal. Son siete tipos interesantísimos y con sus variantes cada uno. De estos tipos ninguno es superior a otro, y todos son de un valor inapreciable en el drama de la vida.

Tenemos pues, las almas devotas. Unas que conciben a Dios directamente y de todo corazón, otras que necesitan para concebirlo, de un mediador como Krishna o Jesús. También las hay, que su devoción las lleva, a ver la vida como un eterno drama. El tipo afectivo, comprende los seres dotados de un intenso amor, hacia una sola alma, y otros que aman con menos intensidad.

Al tipo dramático se le juzga erróneamente, las más de las veces. Hay un tipo dramático que desenvuelve un concepto tal de la vida como yo y no yo, otros de tendencias ejecutivas y alguna otra. Luego nos encontramos el tipo científico con sus dos variantes: el teórico y el práctico.

El tipo ejecutivo tiene también sus diferencias. En el tipo filosófico observamos los distintos modos que aquellos emplean para expresar su concepto de la vida, lo cual se debe a lo que ellos son en sí, como expresiones del Logos. También hay otro tipo, representado por aquellas personas para quienes el simbolismo lo constituye todo. Ejemplo fiel de personas de este tipo, fué San Juan, el autor del Apocalipsis.

Como vemos, el Logos prepara a sus hijos de muchas maneras, todas interesantísimas. Para cada persona ha trazado Dios un sendero, para que cada cual siga el suyo y le ayude del mejor modo posible en la gran obra de la Creación. A grandes rasgos hemos estudiado la creación desde Orión hasta el hombre, es decir, un proceso evolutivo que nunca falla: la conversión del Uno en Muchos. Pero, los muchos despojados de todo

egoísmo los que se dan cuenta que su más alta misión en la vida, consiste en ayudar a sus prójimos. Un todo compuesto de partes semejantes en mutua dependencia, es la tónica de la evolución de la forma y la tónica de la evolución de la vida, consiste en diversidad de cultos, y formas de servicio, todo unido, para cooperar con el Logos en la realización de su plan esplendoroso.

MARIA GARCIA ALVAREZ

THE PASSING OF A HEROIC POLISH DOCTOR

DR. JANUSZ KORCZAK was a member of The Theosophical Society in Poland who was well known for his educational work. In the days before the war members of The Society used to hold holiday camps at a farm out on the banks of the River Bug, several hours' journey by rail from Warsaw. Here meetings and classes were frequently held, and here Dr. Korczak used to lecture upon subjects which interested young people and upon the care of children. He also frequently broadcast from Warsaw on child psychology, "Bad Boys" (juvenile delinquency), and similar matters. A sense of all-inclusive brotherhood illumined his words and he was known and respected throughout the country.

For many years he had been head of an orphanage which was open to Jewish children. When the German Reich determined to exterminate the Jews of Warsaw not even orphans were exempt, and the police came

to Dr. Korczak's Home to take away his little people to what was known to be certain death. Dr. Korczak, not being a Jew, was free to stay behind, but he refused this privilege.

Polish newspapers published in England have noted this act of heroism, and the steady comfort and assurance which the presence of those they loved and trusted brought to the little ones, so long as their elders were allowed to be with them. Nothing further has been heard of the doctor and his brave assistant, so we presume that by now the children are again gathered together in some astral counterpart of their Warsaw orphanage—and no doubt the doors are open to many more who have need, in the other world, of just the tenderness and understanding which so great a soul could give them—and give them the more effectively since he shared the circumstances of their tragic death.

—Theosophy in Action

CORRESPONDENCE

FROM MR. JINARAJADASA

To the Editor,
"The Canadian Theosophist."

Since you are not only the Editor of a Theosophical journal but also the head of a National Society of The Theosophical Society, it surely is not too much to ask that you give your references to certain of your statements in the magazine, and especially of the following :

"*The Lives of Alcyone* were withdrawn from sale at first because the scheming of its notorious author was laid before Mrs. Besant and the volumes lay in seclusion till the hue and cry died down, when financial wisdom prevailed and 'the faithful' were induced to buy out the edition."

Bishop Leadbeater is dead and cannot reply to your slander against him, but I can tell you why the publication of *The Lives of Alcyone* was suspended, because Dr. Besant herself told me. The following is the statement which gives what she told me :

"After all the lives of Alcyone that were investigated had been put together, the printing was begun at the Vasanta Press. When the Lives that now compose Volume I had been printed, and part also of Volume II up to p. 488, the further printing was suspended in September 1914. The wildest rumours have of course been spread concerning the reason for the suspension. But Dr. Besant herself told me why it was that she stopped the publication of the book as announced.

"The case brought against her by the father of Krishnamurti and his brother ended in May 1914, by the Privy Council decision in her favour. The two boys were at last free of interference from their father, and

the plan which she had formulated of their going to Oxford could now be taken up seriously. Long before the students enter into residence, arrangements have to be made with a tutor of the college selected, as the places for students are limited and especially so in the case of Indian students. With the introductions provided by Muriel, Countess De La Warr, who was acquainted with the head of Christ Church College, Mr. H. Baillie-Weaver had an interview with him regarding entering the two boys.

"But Krishnamurti was nervous that if he and his brother went up to Oxford after the Lives had been published, they would be 'ragged,' and much ridicule cast upon them, and also that it would add to the publicity then already considerable about him. Because of this, he asked Dr. Besant if the book could not be held back. As she was in the truest sense of the word his mother, she at once acceded to his request, and countermanded all the plans for immediate publication, even though the pictures for the book had been printed and were ready at Adyar.

"After Bishop Leadbeater left Adyar in 1914, I had to supervise the completion of the work. Though publication was postponed, the second volume was completed very leisurely and placed in the 'godown' in sheets, till the Oxford period should be over. As it happened, owing to various difficulties, Krishnamurti and his brother did not go to Oxford after all; and the War came soon after, and all the complications to Dr. Besant's work in India."

I published the above statement in 1938 in my book *Occult Investigations*. I do not know who is your authority for the statement you have made, but I presume that I

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who had direct from Dr. Besant herself the facts on the matter, can claim to have more reliance placed in me, unless of course you suggest that I am romancing and that what I have said is purely a fabrication of mine.

It may also be news to you that Life No. 28 in *The Lives of Alcyone*, unique in the book for its dramatic style, was written by Dr. Besant herself. Not only did she write it, but, immediately after, she read it to the members one evening at a "Roof Meeting." As she came to the life's tragic conclusion, where she and Krishnamurti, then sisters, suffer a terrible martyrdom, she read the conclusion with tears streaming down her face. My informant is the late A. Schwarz, for long years Treasurer to The Society. I was working in the U.S.A. at the time.

Dr. Besant investigated two past lives of Miss Esther Bright, one in Alexandria at the time of Hypatia, and the other in Florence at the time of Savanorola. Miss Bright was present at the time of investigation. She is still with us, so why not ask her?

It was in the summer of 1896 that Dr. Besant and Mr. Leadbeater, as he then was, made clairvoyant investigations into the conditions of the Mental Plane, the work being done at Boxhill in Surrey. Mr. Bertram Keightley went with them. As he is still with us, why not ask him? Mr. Leadbeater was given the task of describing the investigations, and this he did in the Theosophical Manual *The Devachanic Plane*.

Later that same year the two investigators investigated the early Rounds of our Chain, and Mr. Keightley and I were present as reporters. Once again I say, ask Mr. Keightley. I published my report of the investigations in *THE THEOSOPHIST*, August and September 1911. It was in 1909 that once again the two made the clairvoyant investigations into the early Rounds, which appear as the book, *Man : Whence, How and Whither*. A steno-

graphic report was made of their conversations as they observed and compared notes, by the late Don Fabrizio Ruspoli, assisted by Mrs. A. van Hook. As Mrs. van Hook is still living, I repeat once again, ask her.

In the work, *Occult Chemistry*, the complicated and detailed drawings of the disintegrations of forty-nine chemical elements were made by Dr. Besant. The original drawings from her hand are at Adyar, and I shall be glad to show them to you or to your emissary, to substantiate this statement.

I must here mention the clairvoyant research done by Mr. Leadbeater week after week during some nine months for Mr. G. R. S. Mead into the beginnings of Christianity and Gnosticism. I was present on those occasions when I was in London during the vacations from Cambridge. On a few rare occasions Dr. Besant joined in the investigations. It is on these investigations that Mr. Mead based his brilliant work, *Fragments of a Faith Forgotten*, and his lesser known work, *Did Jesus Live 100 B.C.?* Here are Mr. Mead's words in *Vahan*, April 1900 :

"Speaking for myself, I have had the opportunity of testing many statements of friends who can read the occult records; in hundreds of cases I have checked their statements with regard to dates and facts, where facts and dates were previously unknown on this plane both to my informants and myself. I have, therefore, confidence in accepting their statements with regard to this subject as a reasonable hypothesis which I may be able to verify by research."

You are certainly within your rights to throw into the waste-paper basket all these records of investigations as sheer bunkum. It will be for future generations to judge whether you were right or wrong. But the thesis often enunciated by you that Dr. Besant was, in regard to occult matters,

merely the dupe of Bishop Leadbeater, is, for anyone who is not wilfully blind to fact, pure myth.

Yours sincerely,
1st April 1943 C. JINARĀJADĀSA

ONWARD WITH H.P.B.

A valued correspondent writes :

We are all grateful to you for the annual report, published in the December THEOSOPHIST, and feel it marks a high-water mark in these annual addresses. Of course, the paragraphs about Madame Blavatsky cause comment, and people are heartened to think of her valued help being available, her stimulus and peculiar vigour. Indeed these days want all kinds, and hers is rare. We need her—or his!—influence along with yours and that of others.

My main point is a petition. Although H.P.B. was the original "messenger" and we do indeed owe the fundamental teachings to her work, so far as the vehicle by which they were communicated is concerned, can we not keep this new "drive" or impulse in The Society apart from personality, and just call it a return to fundamentals, or original purposes, or something like that?

I feel that this would agree with her/his own wish, she was so drastic about the "worship" of personalities, and about destroying it in regard to herself. You have urged us to find "our own Theosophy," which is indeed the only Theosophy which will be genuine for us. I rather dread the coming of a tendency to say: "Now we are studying H.P.B.'s Theosophy again!" instead of (and this would seem to me far more sound): "Now we are getting down to the real fundamentals of Theosophy!"

That we should read what she has written, go over some of her magnificent contribution—yes, of course, and by all means. But I do beg of you to use your very great

influence to prevent an uprush of personality worship again, and to give this new impulse a really *impersonal* title or/and quality. The more I see of the present situation in the world at large at this moment, the more I feel that impersonal values are the only things which can save the world from further agony. If we Theosophists are to be useful in helping to save the world, then impersonality is one of our great necessities.

Here in England, where the "back to Blavatsky" cry has been a little bit of a nuisance, the situation will not be much eased if the new impulse, or the rejuvenating energy which we do all feel to be pouring out through The Society these days, is given a "back to Blavatsky" terminology. It will throw us a little upon the mercy of a group which has followed H.P.B. more in the letter than in the spirit!

18 March 1943

The President answers :

I am not so sure that either we can, or we ought, to keep the new impulse apart from personalities, nor can I agree that it is in the nature of a return to anything. It is no return. It is a movement onwards under the generalship of the spirit of H.P.B. There can be no question of studying "H.P.B.'s Theosophy again." There is no "again" or "return" in this new impulse as I have contacted it, but rather a movement forward, on the basis of the eternal foundations, into a new presentation of Theosophy, but new only in the sense of the kaleidoscope of Truth being shaken to show us a new assemblage, or a different assemblage, of colours.

I am afraid that I can hardly see my way to dissociate the newer impulse from H.P.B. any more than I can see my way to dissociate the conduct of the war from the name of Mr. Churchill. H.P.B. is a living reality, and however much she might be

drastic about the worship of personalities, we must, on our part, do homage to the channel through which the new impulse comes. If I may say so, it is not so much impersonality upon which we must lay stress exclusively, but on the right balance between personality and impersonality, so that we gain benefit from both, exaggerating neither, and if this is what you mean, then indeed do I agree that we must treat this new impulse with as much impersonality as we may treat it with personality.

I am one of those who are strongly in favour, for the sake of the general public as much as for my own sake, of laying equal stress on the Truth and on Those who have been its channels for the outer world. Of course, the "Back to Blavatsky" Movement takes us nowhere. We never can get anywhere by going backward. But the movement would have been far more real if it had been named "Forward with Blavatsky," and I, for one, would have welcomed it.

Perhaps you will let me have something by way of reply to this little note.

17 June 1943

G. S. A.

I. THE GOLDEN FUND OF THE T.S.

Some time ago I read in THE THEOSOPHIST a suggestion that, to form a World Fund or "bank," through which many activities could be financed, each member should contribute £1.

I remember thinking what a very fine idea it was but, at the time, I could not afford the amount, and neither have I been able to do so since!

But my mind has so often thought of the value of this idea that, of its own accord, it seems, the problem has solved itself.

I intend putting by each week, a small coin, until I have the amount which, when it arrives in Adyar, will be £1.

I suggest that the fund be called "The Golden Fund of The Theosophical Society"—golden, because it offers us a small but very golden opportunity to pass on to others that which we would give half our lives for, namely, Theosophical knowledge.

AUSTRALIAN F.T.S.

Christmas 1942

II. WHAT IS THIS WORLD FUND?

The World Fund was first thought of by Mrs. Ransom and Mr. Peter Freeman, who thought that Dr. Arundale should have a settled income. Dr. Besant had a Traveling Fund given to her by wealthy members. Her personal expenses were paid from royalties on her books. Dr. Arundale does not have so much income from royalties, and Mrs. Ransom thought that he should have an income of £1,000 a year. She figured out that if every member in The Society gave for three years £1 a year, that would make a fund of £100,000 to be invested. The money from this invested fund would not only pay Dr. Arundale's expenses, but also pension old workers, pay the travelling expenses of good lecturers to little Sections with slender resources, etc. It had been decided to suspend the gathering in of the Fund during this war.

From *The Link*, of S. Africa

POEM

Behind this world of might and force
A mightier power than ours pours forth
To guide the life and destiny
Of souls of men who trust in Them,
And yet of souls unconscious too
Of inner work these Elders do!

HELEN GUSTINE FULLER

THE NIGHT BELL

XXI. Darkness and Desolation

NO LIGHT

THEIR auras have no colours in them. They are dark with fear and hopelessness. There is no light in these auras, be they the auras of children or of adults. And the aura of the little town is colourless too. It is no longer a town, it is just a ruin. And the men and women and children are ruins. Every kingdom of nature is in ruins, for every animal is either driven away or killed, and the flowers and trees and vegetables have all been ruthlessly destroyed. The earth is pitted with craters, and the heavens above are shut away by a funeral pall of smoke.

The name of this little town, whatever it might once have been, is now Desolation. Or we might call it Hell-on-Earth. This is exactly what it is.

WE ENTER AN ABODE OF ALONENESS

To go into this Desolation or Hell is to go down into an awful loneliness. It is a loneliness which sears its way through everything and everybody. There is nothing but an everlasting loneliness. There is no escape from it. It seems it must be endured with horror and with utter misery forever.

Here loneliness means loneliness. Alone-ness. No one near and dear to mitigate it. No friend to mitigate it, human or sub-human. No God to miti-

gate it. No hope to mitigate it. Just alone-ness.

Let us go into this lost place to see if we can find an ember of Light to cause to glow—a little spark to fan into a tiny flame—so that in this desert of darkness there may be even the minutest oasis of Light.

I am afraid we simply cannot take all our Light with us. So overwhelming is the darkness that it dims our Light, and it is only by an effort that we repel the attacks darkness is making upon us. We invoke the Lord of Light that we may take with us His Blessing of Light into this abode of Alone-ness, and we enter.

At first there is no attention for us. Everything is shut from us. Horror and fear have closed house doors. Shutters of desolation are everywhere to be seen forbidding entry. People are huddling together in filthy corners—"together," yes, but separated one from another by Alone-ness, an impassable and yawning gulf. Children wander about alone or in little groups, but they do not play, they only seek and do not find. Their little faces are drawn with agony and the older folk gaze upon them listlessly—as if the children do not belong to them but are strangers who have wandered into their midst.

Every sound which is heard causes a shudder, and while we have no physical

presence to give them physical disturbance, we do disturb something in them and they react to it in shrinking fear, shrinking from they know not what. They cannot see us, but they can feel the impact of us even through the blackness which enfolds them. They react, and then they sink back into the complete lethargy of despair, for they have become imprisoned by evil powers which would hold them in eternal bondage.

WE SEE BLACKNESS EVERYWHERE

The impression we have as we wander about is of blackness. The clouds are black. The landscape is blackened. The houses are black with fire, and everywhere the wood is charred into blackness. The inhabitants seem clothed in black. Black rags everywhere. The streets are black with falling cinders. The thoughts of every one, the feelings of every one, are black with many hues of blackness—the blackness of despair, the blackness of hate, the blackness of revengefulness.

Even on our side, in the regions in which our inner bodies are dwelling, or at least our astral bodies, there is the reflection of this blackness, and only because we are above it, where blackness cannot penetrate, do we retain our colours, subdued in a measure though they be.

WE CONTACT THE VICTIMS

But we do retain them, and so we are ministering angels, conjuring up hope and even delight where heretofore there has been inescapable darkness. We cannot be resisted for very long. Look at that little huddled group of

black-clothed men and women and children, sitting in a corner beneath a shuttered shop. How dirty they are! How their grief is too great for tears! How each derives no comfort from huddling close to his fellows, but instinctively must be part of the herd! How each is stunned by the violence done to him and his! How each is literally without desire or feeling or thought, or will to live—empty consciousness out of which all life has been drained!

All are dead, dead, dead. Yet they linger on in unconscious living.

Mostly they are old men and old women. The young men and young women have gone where awful fate has mercilessly driven them. Old women with wisps of bedraggled hair and toothless gums and wrinkled hands and visages. Old men with features trembling with impotence. All of them unresisting as they are caught in the toils of clashing powers. All of them waiting, but waiting for naught of which they know.

The children? Caricatures, and terrible caricatures, of children. Are they children at all? Are they not rather pathetic monstrosities from another world? No, they are children, and once they were as children ought to be, and still are where they have not been cursed.

These children have been cursed, and we can see the curse fastened like an octopus upon their bodies. They have been shattered to pieces, burst into pieces, by the evil-doings of their fellow human beings, and the rest of their lives will have been ruined.

WE INVOKE A LORD OF LIGHT

And this little group is one among many groups scattered about in this little town. All are more or less the same, afflicted by the same blight. What can we do for them? It seems impossible almost even to reach them, so impenetrable are their prisons. Still, we cannot allow ourselves to be defeated. The Light must shine, for it is King even of darkness. So we invoke a Lord of Light and He goes before us, Destroyer of prisons as He is!

At last, here and there, His Light penetrates. There is the faintest dispelling of the darkness. A breach has been made in the walls of the prisons. Out of the deadness of despair shoots a slight glimmer of wonder if hope may not perhaps be reborn. Life is not dead, for it can never die. But life becomes alive however feebly. God is Love, and there is no hatred or despair which can shut Him off from loving, or from His Love reaching His children. We are messengers of His Love, led by a Lord of His Love. Great is Love and it shall prevail. It does prevail. Already we see it conquering, and we hasten to follow up the dawn of victory by trying to show these unfortunates that God is with them, that their suffering is His concern, that therefore they are not alone and never have been, and that those whom they love but can no longer see with their physical eyes are near to them and dear to them as ever before.

They may not realize all this in their yet deadened physical brains. But elsewhere they know it, and the knowledge filters down drop by drop to

awaken even their physical brains to the truth from which they have been wrenched.

THE HEALING BEGINS

The pall lifts slightly. Our poor patients are just a shade better. Still is life not worth living. But something is different, and at least there is a shadow of peace alternating with the substance despair, for despair is a habit hard to eradicate, the more so as it has become embedded with such suddenness and so deeply.

At one moment a shade of joy, even though not unmixed with fear. The next moment horror and utter blackness: unending, it appears and is so far as can be seen.

Where is this little town? I do not remember, save that it is somewhere in central Europe. I shall easily find it again, because I shall simply have to travel along the record I have already automatically made, and I shall gather my fellow-helpers together and away we shall go. Of course we must go again, perhaps many times to a town which was indeed dark when first we came upon it, but which is now a shade less dark, and is becoming a little brighter because we have left a few Guardians of the Unhappy to look after our patients until we are able to return.

WANTED—GUARDIANS OF THE UNHAPPY

I wonder how many of my friends out here in the physical world are inscribed as Guardians of the Unhappy for such service as I have been describing. It is the Scarlet Pimpernel idea

so splendidly remembered by the Baroness Orczy, as animating numbers of Servants of the Light working on the inner planes during the French Revolution. We urgently need such guardians, but they must train themselves for this difficult service. We do not want mere sentimentalists, people who weep and feel sad on the slightest provocation and end by doing little or nothing. We do not want mere sympathizers who feel so sorry for all the terrible things that are going on, but who take good care of themselves. We do not want people who get upset when they see ghastly sights, and whose emotions swirl in sympathy with the swirling emotions of those around them. We do not want people who cannot bear the sight of this or that, or who feel disastrously harrowed whenever they come across the havoc suffering evokes as it creates a revolution in those who are compelled to endure it. We do not want people who shrink, but people who advance.

We want stalwarts who have no fear of what they see or of those whom they encounter. We want people who know what to do and do it even in emergencies, who know the quickest and shortest way of giving real help to those who are in distress, of whatever nature the distress may be. They must be all things to all sufferers. They must be Christians to the Christians, Hindus to the Hindus, Muslims to the Muslims, Buddhists to the Buddhists, Parsis to the Parsis, Jews to the Jews, Jains to the Jains, agnostics to the agnostics—everything to those who can be helped only along a certain line. They must

be able to assume nationality of whatever kind is needed. They must be able to surround the sufferer with whatever figures and influences will cause him greatest alleviation.

They must believe in the sufferer and his way to freedom from suffering. They must help him on his way and not try to force him on to their own. If he wants Angels or Devas, they must be Angels or Devas to him. If he wants Shri Krishna, or the Christ, or some other mighty Saviour, they must seek a messenger from one of These or obtain permission to act in Their name. If he wants God, they must embody for him his highest conception of God. If he wants those near and dear to him, they must try to contact these and bring them into touch with him, or if need be simulate these as urgency may demand. It does not in the least degree matter what a Guardian of the Unhappy believes. He must never allow his beliefs to interfere with his work of mercy. It is what the sufferer believes that matters to him, and his beliefs must be such as never to stand in the way of instantly helping the sufferer in exactly the way which will most benefit the sufferer from the sufferer's point of view.

WE WORK HARD TO SERVE THE LIGHT

It is hard work to be a Guardian of the Unhappy, but there is no more wonderful work especially in such times as these.

How many are there who will train themselves so that their convictions can never stand in the way of their drawing very, very near to those whom they will some day be privileged to help?

Let no would-be Guardian say that he must not be untrue to himself as he tries to help others. No Guardian can ever be untrue to himself as he strives to be true to the needs of others. All ways are ways of Truth, and only those who know how to be all things to all sufferers have come out of the prisons of partial truth into the gardens of Truth Universal.

We may have our own individual ways of growth, but all ways are ways of growth, and I dare to say that we are only really growing on our own ways as we tread the ways of others also.

Exclusiveness is very slow growing. Inclusiveness is rapid growth.

Let me end by saying that I shall ever remember this little town, as I shall ever remember all my experiences as a servant in the inner worlds of those who have lost their way in the darkness.

I pray that especially among Theosophists there are many servants of the Light, working night after night, and perhaps also day after day, to dispel the clouds of darkness and to give back to a darkened world the blessing of the ever-shining Sun.

POEM BY GLADYS NEWBERRY

I was for days alone upon the hill,
Just God and I, and everything so still.
All struggle and distress were of the past
And only peace and beauty seemed to last.
The throbbing life of nature was subdued,
Seemed, as it were, suspended and imbued
With silent music, like a great Amen,
So near to Angels and so far from men.

The air is pure and clean and all the flowers
Turn to the sun in those fresh morning hours
In silent tribute to the light of day,
While butterflies awake to graceful play.
But though I basked in Heaven's peaceful gleam
In all the glory of that hilltop dream,
From down below the canopy of cloud
I heard my brothers wail and cry aloud.

I feel one cannot stay alone with God,
One has to make Him known where men plod
And toil and sweat beneath the heavy clouds
Where sin and dirt abound among the crowds.
One cannot stay alone with sun and stars
While men are prisoners behind the bars . . .
And so, because I have been in the Light
And found such bliss upon the wondrous height,

God grant I may remember when below,
And let His love through me to others flow.

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