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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

October 1937

Vol. LIX, No. 1



THE COMING OF THE GODS

THE LORDS OF THE FLAME
THE SOLAR HEROES
THE WORLD TEACHERS
THE LESSER GODS
THE RETURN OF A WARRIOR

THE RELIGION OF THE FUTURE

ANNIE BESANT

WORLD PEACE: THE CONTRIBUTION OF THEOSOPHY

PETER FREEMAN

THEOSOPHY: A LIVING SCIENCE

E. W. PRESTON

THE LEADERSHIP OF ASIA

"JANAKI"

INDIA'S MESSAGE TO THE WORLD

KEWAL MOTWANI

THE COPENHAGEN CONGRESS

ADELAIDE GARDNER

WORLD WAR: IS IT THE WILL OF GOD?

SIR ROBERT KOTZE

The Gods Are Around Us

YOU are to be men, not children, in the future ; men-sons of the living Ishvara whose image you are, and not babies that He must for ever carry in His Arms. He asks from you the strength of men to help the Gods. He is evolving you as the agents for His future universe. You may delay, if you will. Kalpa after Kalpa, you may remain at a low stage. If so you choose, He will not force your will ; but your wisdom lies in letting His Will work in you to your swift and perfect evolution, that you may have the joy of carrying out that Will in other worlds, of consciously being His agents under other conditions ; for men are Gods in the making, and we are preparing to discharge the functions of the Gods.

ANNIE BESANT



THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: George S. Arundale

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CONTENTS, OCTOBER 1937

	PAGE
FRONTISPIECE: MINISTERS OF MADRAS GOVERNMENT ENTERTAINED	
AT ADYAR	<i>facing</i> 1
ON THE WATCH-TOWER. By the Editor	1
THE COMING OF THE GODS: By George S. Arundale	9
The Lords of the Flame	10
The Solar Heroes	11
The World Teachers	13
The Lesser Gods	24
The Return of a Warrior	27
THE RELIGION OF THE FUTURE. By Annie Besant	29
WORLD WAR: IS IT THE WILL OF GOD? By Sir Robert Kotzé	37
THE COPENHAGEN CONGRESS—AND THE UNITY OF EUROPE. By Adelaide Gardner	41
WORLD PEACE: THE CONTRIBUTION OF THEOSOPHY. By Peter Freeman	44
THEOSOPHY—A LIVING SCIENCE. By E. W. Preston	49
THE LEADERSHIP OF ASIA. By "Janaki"	54
INDIA'S MESSAGE TO THE WORLD. By Kewal Motwani	57
DANCE AND DRAMA: THEIR PLACE IN THE PLAN, II. By Sada Cowan	62
A.D. 2000: A Study of the Educational Tragedies of the Nineteenth and Twentieth Centuries	69
SIMPLICITY, THE RULE OF BECOMING, II. By James Evans Louttit	72
JESUS CHRIST'S KINGDOM OF GOD. By M. S. Ramaswami Aiyar	79
A THEOSOPHICAL FORUM: The Technique of Dreams, Etc.	86
REVIEWS OF BOOKS: <i>Kundalini: An Occult Experience</i> , Etc.	88
THEOSOPHY IS THE NEXT STEP.	91
Theosophy is the Next Step. In Education	93
WHO'S WHO IN THIS ISSUE	95
THE THEOSOPHIST (Advertisement)	96
SUPPLEMENT	i

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE GODS OF OLYMPUS

All the Gods of Olympus, as well as those of the Hindu pantheon and the Rishis, were the septiform personations (1) of the Noumena of the Intelligent Powers of Nature ; (2) of Cosmic Forces ; (3) of Celestial Bodies ; (4) of Gods or Dhyan Chohans ; (5) of Psychic and Spiritual Powers ; (6) of Divine Kings on Earth, or the incarnations of the Gods ; and (7) of Terrestrial Heroes or Men. The knowledge how to discern among these seven forms the one that is intended, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

H. P. BLAVATSKY



Under the Banyan Tree: The Ministers of the Madras Government were entertained at Adyar in July: Dr. Arundale is addressing the Gathering.



On the Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, 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.]

Is Theosophy a Religion ?

THE ignorant often ask me about my religion—Theosophy. I reply that Theosophy is not a religion, except in the rare sense of the term "religion" that Theosophy restores to me my larger consciousness. It is for this reason, Theosophy not being a religion in the ordinary sense of the word, that I am always averse from The Theosophical Society participating in such undoubtedly excellent movements as the World Fellowship of Faiths—we are not a Faith and therefore cannot form part of a Fellowship of Faiths, or for a prominent Theosophist to explain Theosophy just as other speakers may explain Christianity,

Hinduism, Buddhism, Islam, Baháism, Zoroastrianism, and so forth. So to do is to induce in the public a dangerously wrong conception of Theosophy. Dr. Besant has sometimes called Theosophy the World Religion. I think this is a more correct designation. But personally I would prefer not to call Theosophy a religion at all, and certainly in no way to allow it to appear that Theosophy is just like any religion properly so named. Theosophy in very truth includes all religions, for it is a stream from that eternal well of Truth whence all religions draw their life.

I have no doubt whatever that in course of time the particular truths usually grouped together in

these days under the designation Theosophy will harden into a religion, so that a certain body of truth, a fragment of Theosophy, will become a creed, a series of doctrines, with all the paraphernalia characteristic of the religion of modern times. I am almost sure that this hardening process has begun even now, as is not altogether to be unexpected. The time of H. P. Blavatsky is just sufficiently remote for the indoctrinization of much of the letter of her utterances. But it will equally be noticed that the time of Annie Besant is not yet sufficiently remote for a similar crystallization. In twenty years time, perhaps ?

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Truth Reincarnates

We need not regret this, for truth must reincarnate, just as other life, or should I say just as its various expressions in the many kingdoms of manifestation. And in order that truth may be reborn, it must grow old as to its forms, just as the forms of life must grow old and decay in order that they may drop away and leave the soul free awhile. So must truth gain freedom awhile. When some aspects, never the whole, of Theosophy harden into a religion, then has the decaying process begun, even though the life remaining will have its period of splendour, as has the life of every faith. How little of the Founder remains in any modern faith, though even the poor shadows of His teachings must needs have some brightness. So far as Theosophy is concerned, the eternal Theosophy, a fragment will as it were be left behind in the form of

a faith, yet the very whole will move onwards to illumine the growing world with the *Truth That Is Free*, as the Theosophy of the nineteenth and twentieth centuries is illumining the world today. The throbbing comet leaves sparks of its being in its wake.

When we of today look back in the future upon the Theosophy of these days we shall perceive how free it was as we knew it, how it had to become hardened for the grasping of those who still need a static presentation of the dynamic, and how even with the imprisonment of a fragment Truth Indivisible still remains, for it is but the form that can suffer slavery, never the life. So will the unending stream of Theosophy flow into the ocean of its source, leaving temporarily on its way lakes and smaller streams for local irrigation. So do I repeat that Theosophy is not a religion, even though it leaves behind it religions in its wake.

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Theosophy Is The Next Step . . .

There have been three presentations of Theosophy to the outer world during the last few years—the presentation of Straight Theosophy, of the existence of an Evolutionary Plan, and of Theosophy as Understanding. I am now embarking on the fourth of my series—Theosophy is the Next Step for the world to take in every department of human life. I am hoping that the whole of our Theosophical world will so be organized for this Campaign that by the autumn-fall of 1938 the Campaign may begin. The intention is that through leaflets, through lectures,

through discussions, through every possible avenue of publicity, people working in all departments of human life may be brought into touch with the conviction of Theosophists that in the Science of Theosophy lies the next step for them to take in the unfoldment of their work.

Theosophy is the Light for the modern world, no less intellectually than ethically and spiritually, for of course there is no real distinction between the three. The scientist will find in the more learned works on Theosophy the very illumination he needs in the darker regions of his researches, be his science physics, chemistry, biology, geology, mathematics, astronomy, psychology, or any other. The artist will find in Theosophy majestic and beautiful conceptions of life tremendously inspiring to him in his creative activity. The educationist will perceive through Theosophy the essential purposes of education. The business man will realize through Theosophy the inherent nobility of business as a channel of growth. The industrialist will understand through Theosophy the deep spiritual nature of all work, of all manual labour, of the worth of the machine, but no less the worth of that which is fashioned by the hand, of the potential beauty of lives of the simplest of workpeople, of the tremendous responsibility of the employer and of capital. The individual will awaken through Theosophy to the splendour of living, and of his power to live splendidly. Youth, through the fire of Theosophy, will fan into soaring flames their own Fire of Youth. And the Peace of Theosophy will drive away wars and the shadows

of wars, thus hurling the usurper depression from the throne and restoring prosperity to its rightful kingship.

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The Material

On pp. 91-94 are reproduced two leaflets which I am publishing as a preliminary opening. I have sent a circular letter to every General Secretary of the Sections of The Society, and also to a number of personal friends, asking that competent members be requested to write short, terse, but very much to the point, leaflets showing clearly how Theosophy as they conceive Theosophy is indeed the next step in the particular subject on which they are writing. I am eager that every leaflet shall be written by a member who is deeply conversant with Theosophy as well as with the subject he relates to Theosophy, so that it will be clear that he is well versed both in Theosophy and in the most recent progress of the subject with which he deals. I expect to publish a number of leaflets on every subject, for there are different conceptions of Theosophy, as there are also different conceptions of science, of art, of business, and so forth. In due course, I hope by January next, all the leaflets will be ready for printing. Then I shall send out a list of them all with prices—they will be sold at cost price—so that Lodges throughout the world may order quantities for use and for distribution. May I hope that many Lodges will reserve their autumn-fall activities in 1938 for the "Theosophy Is The Next Step. . . ." Campaign, so that

throughout the world the value of Theosophy to peoples, nations, faiths, individuals, may be finely emphasized. The world, *just as it is*, needs Theosophy, and the 1938 Campaign is to help towards such emphasis.

* * *

Convention Bulletin No. 3

I have already written of the happy times ahead for those who intend being present at the International Convention of The Theosophical Society to be held at Adyar in December next. I think I have made clear how Adyar is in very truth one of the wonders of the world, fortunately there are many more than seven nowadays. Let me now write something about what is actually going to happen. I am sure no one will regard this as inappropriate to the Watch-Tower. An International Convention of The Theosophical Society is of universal concern.

The festivities will begin on the 24th December. In the evening Shrimati Rukmini Devi and I give a dinner to the little children of the workers on the Adyar Estate, to the young people whose fathers and mothers, elder brothers and sisters, work in the gardens, in the engineering department, in the building department, in the various offices, in the private homes of the residents, in Leadbeater Chambers, in the Indian Residential Quarters, in the Printing Press, and so forth. I shall be very happy in their happiness, and when they have done their best in the feeding line, then will come an entertainment provided by the residents of Adyar, so that they may all have an

unforgettable evening. Of course there will be presents, and doubtless a Christmas tree, too. Perhaps a reader of this Bulletin may wish to share in the joy of these young people by making a little gift of money.

The proceedings for Christmas Day are not yet complete, but there will be a service in the newly built Christian Church, or rather Chapel, of which the Rev. Alex Elmore is priest-in-charge, having been appointed by the Presiding Bishop of the Liberal Catholic Church. There will also be services in the other temples, in the Zoroastrian Temple and probably in the Muhammadan Mosque, recently constructed. The General Council of The Society meets on this day by immemorial usage.

* * *

Send the Convention Your Greetings

On Sunday the 26th December the International Convention officially begins, the First Symposium taking place at 8 a.m., with myself as Chairman. In the afternoon at 2.30 p.m. I officially open the International Convention in the Great Hall, and we are immensely happy on this occasion to receive and to reciprocate greetings from all parts of the world. May I hope that every Section, every Presidential Agency, every Federation, every non-sectionalized Lodge, all isolated members, will make a point of sending us greetings, to be read by myself as President? Each greeting will be acknowledged specially, in addition to that great greeting which the International Convention sends forth to all Theosophists

throughout the world, fortified as this greeting always is by Those who bless every good work the Convention achieves.

In the afternoon, after the great opening meeting, the Young Theosophists will assemble, while in the evening, under the spreading Banyan Tree, in the majestic darkness of an Adyar night made visible by hundreds of little coloured lights, Shrimati Rukmini Devi and I are at home to the assembled delegates and to visiting friends. A film will be shown depicting the growth of Adyar during 1937.

The next day the Second Symposium, and the Indian Section Convention. In the evening under the shade of another great tree, Shrimati Rukmini Devi hopes to give a special Dance Recital.

* * *

Theosophists to Help India

The third day will see, not as part of the International Convention of course, a gathering of Indian members of The Society to discuss how Theosophy may be applied to serve the needs of India in these difficult times of her reconstruction. I hope there will be a specially fine gathering, for Mr. Jamshed Nusserwanji, late Mayor of Karachi, one of India's greatest public servants and member of the Sind Legislative Assembly, has consented to preside.

In the afternoon there will be a ceremonial meeting of the Round Table, while at 4.30 p.m. will be delivered the H. P. B. Memorial Address by Mrs. Josephine Ransom, with the intriguing title "New Light on the Life and Work of H. P. Blavatsky." At 7.30 p.m.

will take place the ever-interesting Questions and Answers, with questions from all who wish to put any, and answers from a group of our most prominent students.

On December 29th, the Third Symposium, a further gathering of the Indian Section Convention, and then I close the official International Convention, even though a considerable portion of the programme still remains.

In the evening Shrimati Rukmini Devi and I give a dinner to members of the General Council, of the Executive Committee, and to the heads of Departments of the Adyar Estate, to be followed by a dramatic performance under the auspices of the famous Adyar Players.

On the 30th the Fourth Symposium, and the Indian Section Lecture, delivered by a representative of the Section, and in the evening a particularly interesting entertainment by the students and teachers of the Besant Memorial School.

On the 31st during the morning takes place the International Convention of the Young Theosophists, over which Shrimati Rukmini Devi will preside; and a gathering of the Theosophical Order of Service is also held. In the afternoon under the title of "Planning Ahead" there will be a most valuable discussion on the nature of the work to be done during 1938, and of ways and means of furthering the work of Theosophy and of The Theosophical Society in all their aspects. Shrimati Rukmini Devi and I also give a dinner to all the workers on the Estate and to the volunteers—largely recruited from the Olcott

Memorial School—who are so indispensable and helpful.

* * *

The Note of Happiness

But of deeper value even than all these activities will be the coming together, I hope from many parts of the world, of people who believe in Brotherhood, who believe in the necessity to understand and appreciate those differences which generally separate most people living in the world, who themselves are ardent seekers of Truth everywhere, and who rejoice in watching others seeking and finding their own realities. Such a gathering of people who suffer from no sense of superiority, but who practise as they preach the truth of equal tolerance and understanding for all, makes happiness a living reality. Everybody becomes and remains happy, and returns to his home feeling rejuvenated. It is enough to live at Adyar among friends. The purpose of Theosophy and of The Theosophical Society is thereby achieved. The meetings are in a way but a detail, though no doubt they have their own value. If you could do with more happiness than you have, and are in the mood for happiness, then come to Adyar, and you will be astonished, for you will say that you could not have believed you would be in so peaceful, harmonious and happy an atmosphere. And the setting for that happiness—the river, the sea, the groves, the open spaces, the historic buildings, the Banyan Mother-Tree of Adyar, the sense of Adyar vibrating with its message to the world, the indefinable calm, the closeness to the

mighty heights—all these make the personal happiness you feel blend in that large happiness which the occasion of the International Convention sends streaming through every land in all the world. Your consciousness becomes more than you, and you know the glory that someday will enfold you.

Come to Adyar!

* * *

The Copenhagen Congress

We are all delighted with the good news from Copenhagen regarding the European Convention held there recently under the inspiring direction of Monsieur Marcault, General Secretary for France. Wherever Monsieur Marcault is, there is enlightenment, and it appears he gave some very splendid addresses, quite sweeping his audiences off their feet. I hope THE THEOSOPHIST will have the privilege of reproducing these allocutions in their beautiful original language, as also the other addresses, all of which attained a high standard. From such reports as have reached us, it seems that Miss Charlotte Woods excelled herself, which is what might be expected, for I think she always excels herself in that department which she has made so much her own. Mrs. Gardner, General Secretary for England, also gave a most scholarly and interesting talk, which has already been reproduced in THE THEOSOPHIST. The visit to the Congress of Mr. George Lansbury was deeply appreciated, and naturally he made a great impression, for the very good reason that he leads a life perfectly dedicated to his fellow-men. I have

sometimes wished he might have been Prime Minister of Britain, but probably he is too good for a post which would have cramped a work which no Prime Minister could be expected to achieve, though some day, I most sincerely hope, we shall have Prime Ministers in every land who so organize their duties and ordain their lives that they find the time to be veritable leaders of their peoples, transcending in their office those party limitations which today so vitally lessen the dignity and worth of what should be the noblest responsibility under the Crown. I wonder, by the way, how many Prime Ministers are in the habit of following the example of the Prime Ministers of the Presidency of Madras who washes his clothes daily.

I should like to congratulate Mynheer Cochius, the Executive Committee of the Federation of European Sections, and the General Secretaries of the northern Sections in particular on the great success they accomplished. I know how much of this must have been due to Mynheer Cochius' dynamic and unquenchable energy.

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South Africa

Miss Helen Veale, the Principal of the National High School for Girls in Madras, and for many years with her sister a resident of Adyar, has recently been to South Africa, and on her return home gave a most interesting talk on the devoted work being done there amidst many difficulties by the members of the Section. Among other places she visited Durban,

Johannesburg and Pretoria, and everywhere she found a spirit of keenness and sacrifice. She seems particularly to have been impressed by the silver note sounded in the decorations of the Durban Lodge. But she still more appreciated the solidarity among the membership despite, in certain districts, unfortunate divisions due to race complications. We in India know what these are, for as is South Africa, so is India, on a very much larger scale, a melting pot, and the melting process, a process of reconciliation for the common good, a pooling of differences instead of an asserting of them, is inevitably slow. Fortunate is it indeed that we have in South Africa one fine Section. Theosophy is setting a practical example of solidarity, for where there were two Sections now there is one. Doubtless, some of our members in South Africa feel the strain of working under such difficulties. But they have the great satisfaction of knowing themselves to be pioneers, and very worthy pioneers they have been found to be. Wherever there is unusual difficulty and threatenings of storm, wherever brotherhood is in travail, there must be found Theosophists, members of The Theosophical Society. We belong to the storms of life far more than to the calms, for we have in us the fire of Theosophy which burns away all weeds of discord, even though the process of burning may often seem to be interminable. I feel well assured that our Section in Southern Africa and its stalwart membership is amply fulfilling its duties, even though time and again failure seem to defeat its ends. There is no

failure where purpose remains unfaltering, and those are best fitted to fail—and an ingredient of every triumph is failure—who are never conquered by defeat.

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Dr. Besant

I cannot allow this October issue of a journal edited for very many years by Dr. Besant to pass without sounding a note of reverent gratitude to one whose Presidentship was marked by unique accomplishments in every field of life and by nearly thirty years of devoted and signal service to Theosophy and The Theosophical Society as President.

There are always people in the world to find fault, and the leaders of our Movement have so far been no exception to the rule that anyone in a prominent position is *ipso facto* singled out for disparagement by those who are more of the crowd. It does not in the least matter, since time will adjust these petty jealousies—camouflaged as they generally are in solemn garbs of rectitude and concern—and relegate them to that limbo into which all small-mindednesses are cast. Two among Dr. Besant's many outstanding characteristics come to my mind as I write—her passion for Truth and her chivalry to her opponents. It almost seems as if these must be sufficient to carry an individual to the greater heights of the evolutionary way. How could anyone be better endowed than by an unswerving devotion to Truth and by that chivalry which is so lacking in the

world today? Particularly in her political work her truth and her chivalry won her the deepest respect of all, and if she was not able in this last incarnation to see her political ideals triumph, it was only that India was not ready, and could not be stirred into readiness. She was a little too much in advance of her time, and while the President of the Indian National Congress can now say without the slightest correction that violence must be met by violence, Dr. Besant was bitterly attacked for insisting that brickbats must be met by bullets, as everyone now agrees. Similarly, while nobody was ready in the early beginnings of the twentieth century to accompany Dr. Besant into internment, later on gaol became quite fashionable and I have been told that some people actually courted gaol in order to gain public favour.

I wonder how she would view the present situation. I think I know, but it is wiser, perhaps, to refrain from setting forth one's intuition, since there are so many even now to invoke her weight on their own particular side, recklessly assuring the world that if Dr. Besant had been alive she would, etc. . . . Well, she is alive, and. . . . The most curious phenomenon of all is that various people have declared that Dr. Besant has appeared to them through a medium, a most fantastic absurdity, but nonetheless believed by the credulously ignorant. Anyone who knew Dr. Besant as well as I, for one, knew her, would know that she would never use a medium for any communication. She would not need to.

The Coming of the Gods

BY GEORGE S. ARUNDALE

Fortunately for the world, it is never left without the wise and strong guidance of its elders, of those who have learned the lessons the world exists to teach.

GODS are ever being born. At rare intervals the greater Gods descend to help—Those who know perfectly the needs of the world because They have transcended it. At frequent intervals lesser gods return, those who still belong to the world, those who still have lessons to learn, but who yet are veritable fire-pillars for the world's evolving life.

The rare descents of the greater Gods are often catastrophic from the beginning to the end. Indeed these descents are inevitably catastrophic, for they are designed to give the world a new awakening, and the mighty Figures embodying such awakenings often appear in mystery and desolation, fulfil Their mission amidst surroundings hostile, persecutory and despising, and the withdrawal after the work has been accomplished is often an apparent failure, for the world They awaken is a world not yet born, not the world to which They appear to have been called. The world in

which They live awhile is dying. The world to which They speak has yet to be. I make no apology for printing descriptions of these descents of the Fire-Lords, for they tell of the way in which the world receives deliverance.

The lesser gods are nearer to us, yet because they too are heralds of awakenings, rare is it that they escape persecution and at least misunderstanding. They also speak to worlds not yet born, even though they have a message for the times in which they live. It is well that we should know of the lesser gods' return, that we may recognize them when they come and give them thankful comradeship. So do we become lesser gods to render signal service to the world.

Appropriate is it that these descriptions should appear in the October issue of *THE THEOSOPHIST* for on the 1st October 1847 returned to serve the world one of the greater of the lesser gods—Annie Besant.

The Lords of the Flame

The wonderful descent of the LORD OF THE WORLD and His August Colleagues from a more advanced scheme of evolution is described in a remarkable passage by Dr. Besant :

THE sea which occupied what is now the Gobi Desert still broke against the rocky barriers of the northern Himalayan slopes, and all was being prepared for the most dramatic moment in the history of the Earth—the Coming of the LORDS OF THE FLAME.

A great astrological event, when a very special collocation of planets occurred and the magnetic condition of the Earth was the most favourable possible, was chosen as the time. It was about six and a half million years ago. Nothing more remained to be done, save what only They could do.

Then, with the mighty roar of swift descent from incalculable heights, surrounded by blazing masses of fire which filled the sky with shooting tongues of flame, flashed through the aerial spaces the chariot of the Sons of the Fire, the Lords of the Flame from Venus ; it halted, hovering over the "White Island," which lay smiling in the bosom of the Gobi Sea ; green was it, and radiant with masses of fragrant many-coloured blossoms, Earth offering her best and fairest to welcome her com-

ing King. There He stood, "the Youth of sixteen summers," Sanat Kumara, the "Eternal Virgin-Youth," the new Ruler of Earth, come to His kingdom, His Pupils, the three Kumaras, with Him, His Helpers around Him ; thirty mighty Beings were there, great beyond Earth's reckoning, though in graded order, clothed in the glorious bodies They had created by Kriyashakti, the first Occult Hierarchy, branches of the one spreading Banyan-Tree, the nursery of future Adepts, the centre of all occult life. Their dwelling-place was and is the Imperishable Sacred Land, on which ever shines down the Blazing Star, the Symbol of Earth's Monarch, the changeless Pole round which the life of our Earth is ever spinning.

A *Catechism* says : "Out of the seven Kumaras, four sacrificed themselves for the sins of the world, and the instruction of the ignorant, to remain till the end of the present Manvantara. . . . These are the Head, the Heart, the Soul and the Seed of undying knowledge."—*Man : Whence, How and Whither ?*

The Solar Heroes

The myths of the Solar Heroes have given rise to the cosmic legends that surround the births of the world's great teachers and sages.

THE Hero of the myth is usually represented as a God, and his life is outlined by the course of the Sun, as the shadow of the Logos. The Hero is born at the winter solstice, dies at the spring equinox, and, conquering death, rises into mid-heaven. So is Jesus born at Christmas and so he dies at Easter—born on the 25th December when the sign Virgo is rising above the horizon, and born of a Virgin who remains immaculate after the Sun has come forth from her in the heavens. At the spring equinox comes the Crucifixion, the crossing over, a variable solar position pointing to the Hero of a solar myth and not to that of a man.

In the lives of Solar Gods and Saviours, many analogous incidents are recorded of their childhood. Wise men visited Gautama as they visited Jesus: there are stories of wise men of different countries visiting Pythagoras. The greatness of the infant Muhammad was recognized by his grandfather, who immediately after his birth commended him to the protection of Allah: "This glorious youth, who even in the cradle rules over other boys."

Several of the Saviours are traced in lineal descent through a line of kings or princes: Jesus from the royal house of David; Krishna of the royal house of Kamsa. Yet

both are represented as having been born in a cave, which has esoteric significance. The first Zarathustra incarnated in a royal family as did the Lord Buddha. The genealogy of Confucius and Yu of China are also traced through a long line of princes to a very remote period.

Like the infant Jesus also, other infant Saviours were in imminent danger of destruction, yet in every instance were wonderfully delivered. In order to destroy Jesus, Herod the King decreed the destruction of all children under two years of age, but an Angel warned Joseph to take the child and flee with him to Egypt. The same instrumentalities as were used to save Jesus—an Angel and a dream—were employed in other instances. The parents of Krishna, being apprised of the danger, fled with the young child to Gokul: "On the very night of his birth his parents had to remove him beyond the reach of his uncle, King Kamsa, who sought his life, because he had been warned that the eighth son of Devaki (Krishna's mother) would put him to death." Similar stories are told of Horus, of Osiris, of Perseus, of Moses, and other heroic figures.

The Avatar of Vishnu

In the Puranas, Vishnu the Logos is magnificently depicted as incarnating in the form of Krishna. The

tremendous preparations made in the heavens for his descent are indicated in the *Shrimad Bhagavata*. Brahma speaks to the gods :

“ O immortals, know from me the words of the Perfect Person (Vishnu, the God of gods and Lord of the universe) and speedily act as directed by Him. Let there be no delay.

“ Even before this, the Lord knew the affliction of the Earth. Be you born in your Amsas among the Yadus, and stay there till the Supreme Ruler walks Himself on the Earth to reduce her burden through His own power in time.

“ In Vasudeva’s house the most glorious and Perfect Person, Hari, will in person manifest Himself as one born on Earth. For the purpose of delighting Him let celestial women take birth on Earth.

“ Let Rishis also be under His Command. . . . ”

When Vishnu revealed Himself, “ in His glory like the full moon in the East, in His own supreme divine form, out of Devaki who was like unto a goddess, at a time when the people were suffering the greatest afflictions,” we are told that “ the time was most auspicious ; all constellations, planets and stars wore peaceful aspects ; the sky was covered with countless clusters of stars shining unobscured ; in the cities, towns, villages and hamlets the Earth revelled in her rejoicings with auspicious observances ; rivers flowed with crystal waters and pools shone lustrous with beautiful lotuses ; trees in the woods bore clusters of flowers with hovering swarms of

humming bees and singing birds ; the wind blew delightful to the sense of touch, wafting welcome fragrance ; the smouldering fires maintained by the twice-born burst into flames ; the minds of the good, bent on the fall of the Asuras as well as the Gods, grew serene ; in the celestial regions celestial drums were beaten at the approaching Avatar of the Unborn ; Kinnaras and Ghandarvas sang, Siddhas and Charanas offered praises and Vid-yadhara women along with Apsara damsels danced ; filled with joy were the sages ; the gods let fall flowers in showers, and the clouds rumbled while the sea roared. At midnight, in the thickest darkness, Vishnu, who dwells in every heart, revealed Himself.”

Well aware of the greatness of the Lord who brightened the house of His birth with His own lustre, Vasudeva realized Him to be the Perfect and Supreme Person, and then fearlessly and with folded hands, with a pure heart and with his body bent in humility, offered his praise.

Vasudeva praises his Son as “ the embodiment of absolute wisdom and blissfulness, and the seer of all minds. . . . ”

Devaki (his mother), rejoices : “ That the Perfect Person, the Almighty Lord, was in my womb is a most wonderful act in imitation of the mortal world.” She prays the Supreme Lord to protect her people from Kamsa the sinful King : “ I tremble at the name of Kamsa for thy sake.”

Then follows Krishna’s escape, and Kamsa’s orders for the slaughter of all children born in his Kingdom.

The World Teachers

THE LORD ZARATHUSTRA

SPITAMA ZARATHUSTRA was of the warrior family founded by Spitama of the Imperial house of ancient Iran. His father, Pourushaspa, was a student of religion reputed for his piety and wisdom. He married Dughdhova, daughter of another nobleman of Iran; she too was deeply devoted to religion and study. They had five sons of whom Zarathustra was the third.

Among the miracles accompanying the Prophet's birth, the following are well known, and are not unlike those relating to the birth of other great teachers, such as Shri Krishna and Mohammed. Thus, tradition has it that even within his mother's womb the child glowed with such spiritual light that the mother carried with her an atmosphere of visible radiance; and the light increased in brilliance as the time for the birth approached, until the whole house and the neighbourhood became one blaze of splendour. On arrival into the world the divine child is said to have smiled radiantly, at which all Nature—plants, waters and creatures—rejoiced with exceeding joy and exclaimed: "Fortunate are we that the Teacher is born, Spitama Zarathustra."

The child was given the name of Spitama after the founder of the family. His parents noted with reverent wonder the signs of greatness in and around their son; and

in order to avoid all danger to him they took him away to live in a secluded spot. The dark powers trembled with fear when they heard of his birth and they tried to kill him before he grew up. Again and again he was saved, each time by a miracle.

It is well known that the Prophet's personal name was Spitama; Zarathustra was the title assigned to him after he had proclaimed his Message. In the same way we find that Prince Siddhartha after his Enlightenment was known as Buddha (the Fully-Enlightened); and similarly Jesus was called Christ (the Anointed). The name Zarathustra had been used (often in its superlative form *Zarathustrotema*) in Iran to designate the head of the Zoroastrian Church. Some scholars derive the name from *Zaratha*, golden, and *Ushtra*, light. Thus the designation of the Prophet means "He of the Golden Light."

According to an occult statement, Zarathushtra, the founder of the religion of the Fire, lived in an age so remote it must now be called "prehistoric."¹

Zoroaster is the Greek form of Zarathustra.—I. J. S. TARAPOREWALA, *The Religion of Zarathustra*.

¹ The Lord Zarathustra founded the Religion of the fire 29,700 B.C. (See THE THEOSOPHIST, July, 1937).



THE LORD BUDDHA

THE Scripture of the Saviour of the World,
 Lord Buddha—Prince Siddartha styled on earth—
 In Earth and Heavens and Hells Incomparable,
 All-honoured, Wisest, Best, most Pitiful;
 The Teacher of Nirvana and the Law.

Thus came he to be born again for men.

Below the highest sphere four Regents sit
 Who rule our world; and under them are zones
 Nearer, but high, where saintliest spirits dead
 Wait thrice ten thousand years, then live again;
 And on Lord Buddha, waiting in that sky,
 Came for our sakes the five sure signs of birth,
 So that the Devas knew the signs, and said
 "Buddha will go again to help the World."
 "Yea!" spake He, "now I go to help the World."
 This last of many times; for birth and death
 End hence for me and those who learn my Law.
 I will go down among the Sakyas,
 Under the southward snows of Himalay,
 Where pious people live and a just King."

That night the wife of King Suddhodana,
 Maya the Queen, asleep beside her Lord,
 Dreamed a strange dream; dreamed that a star from heaven—
 Splendid, six-rayed, in colour rosy-pearl,
 Whereof the token was an Elephant
 Six-tusked, and white as milk of Kamadhuk—
 Shot through the void; and, shining into her,
 Entered her womb upon the right. Awaked,
 Bliss beyond mortal mother's filled her breast,
 And over half the earth a lovely light
 Forewent the morn. The strong hills shook; the waves
 Sank lulled; all flowers that blow by day came forth
 As 'twere high noon; down to the farthest hells
 Passed the Queen's joy, as when warm sunshine thrills
 Wood-glooms to gold, and into all the deeps
 A tender whisper pierced. "Oh, ye," it said,
 "The dead that are to live, the live who die,
 Uprise, and hear, and hope! Buddha is come!"

Whereat in Limbos numberless much peace
 Spread, and the world's heart throbb'd, and a wind blew
 With unknown freshness over lands and seas,
 And when the morning dawn'd, and this was told,
 The grey dream-readers said "The dream is good!
 The Crab is in conjunction with the Sun;
 The Queen shall bear a boy, a holy child
 Of wondrous wisdom, profiting all flesh,
 Who shall deliver men from ignorance,
 Or rule the world, if he will deign to rule."

In this wise was the holy Buddha born.

Queen Maya stood at noon, her days fulfilled,
 Under a Palsa in the Palace-grounds,
 A stately trunk, straight as a temple-shaft,
 With crown of glossy leaves and fragrant blooms;
 And, knowing the time come—for all things knew—
 The conscious tree bent down its boughs to make
 A bower about Queen Maya's majesty;
 And Earth put forth a thousand sudden flowers
 To spread a couch; while, ready for the bath,
 The rock hard by gave out a limpid stream
 Of crystal flow. So brought she forth her child
 Painless—he having on his perfect form
 The marks, thirty and two, of blessed birth;
 Of which the great news to the Palace came.
 But when they brought the painted palanquin
 To fetch him home, the bearers of the poles
 Were the four Regents of the Earth, come down
 From Mount Sumeru—they who write men's deeds
 On brazen plates—the Angel of the East,
 Whose hosts are clad in silver robes, and bear
 Targets of pearl: the Angel of the South,
 Whose horsemen, the Kumbhandas, ride blue steeds,
 With sapphire shields: the Angel of the West,
 By Nagas followed, riding steeds blood-red,
 With coral shields: the Angel of the North,
 Environed by his Yakshas, all in gold,
 On yellow horses, bearing shields of gold.
 These, with their pomp invisible, came down
 And took the poles, in cast and outward garb
 Like bearers, yet most mighty gods; and gods
 Walked free with men that day, though men knew not:
 For Heaven was filled with gladness for Earth's sake,
 Knowing Lord Buddha thus was come again.

SIR EDWIN ARNOLD, *The Light of Asia*.

THE LORD SHANKARACHARYA

IT seems that, in that wonderful fifth century B.C., when Great Messengers were incarnating in different lands, to suit old truths to new times, as Pythagoras in Greece and Lao-Tze in China, the Supreme Teacher Himself trod the soil of India, the Holy Land of old, as Gautama the Buddha. But His message was not meant primarily for Hindus, though deeply influencing Hinduism, just as Christianity was not meant primarily for the Jews; and there was some danger lest the beauty of His life of service and noble ethical teachings might lead to the disparagement, and ultimate loss, of those superb philosophical truths which Hinduism held in trust for the world. So it was deemed necessary that another Great One should come to illuminate and restore, supplementing the work of His great Brother, but in no way opposing it, though the followers of both were later to come into conflict.

Shri Shankaracharya was born, it is said, in Kerala, to an elderly Brahmana couple, who were devotees of Mahadeva. Some accounts claim a miraculous birth for Him, of the God Shiva, and, as in the case of the Lord Jesus, doubts were later cast on His legitimacy. In a dream, Mahadeva offered His parents the choice, either of one son, of surpassing wisdom and merit but of short life, or of many sons of more ordinary character and length of days. The parents made the better choice, though afterwards the mother would seek to wean her son from His path of renunciation, and would have to be reminded by the

Rishi Agastya of her earlier decision.

Indeed, she was highly honoured, for He who had come to her for motherly care was none other than a Son of the Fire, sent forth from the very throne of Him to Whom the whole world bows in reverence, the Spiritual King of the Earth.

This wonderful Child soon set about "His Father's business," mastering many of the Shastras before He was eight, and finishing His education at sixteen. Then, resisting His mother's wish for His marriage, He won her reluctant consent to His becoming a Sannyasi. Thenceforth He journeyed tirelessly over the vast plains of India, from the Himalayas and Kashmir to Cape Comorin, from Puri in the east to Dwaraka in the west, establishing *maths*, disputing with and enlightening the learned, sternly denouncing ill practices, and warning, by His sweet reasonableness, the most perversely orthodox. His was a mighty work of organizing and purifying, while at the same time He lit a flame of devotion in men's hearts, strong enough to revitalize the whole of Hinduism, giving it a philosophy unapproachable in its loftiness by any other religion in the world.

A beautiful story is told of Him, when He went to Kashi (or Benares) early in life. On his way to a bath in the holy Ganga, His way was obstructed by a chandala—the lowest of outcastes—whose touch is pollution to the Brahmana. His disciples ran forward, shouting to the chandala to withdraw, but the latter held his ground, and put the

pertinent question, how the Master could reconcile such proud exclusiveness with His doctrine of the One Life in all. At once Shri Shankaracharya did homage to the chandala, exclaiming that here indeed was His Guru who had taught Him to look on phenomena rightly. The story goes that then the supposed chandala revealed himself as none other than Mahadeva, who had taken this illusory form to teach a lesson; but perhaps one may be permitted to doubt whether there was any immediate and striking change in the appearance of the chandala; only the eyes of spiritual discernment had penetrated beneath the polluted body. It is significant that today, in Kerala, the Lord's own birth-place, a struggle is going on to win respect for these same outcasts, and opposition again comes from the orthodox, who refuse to see Mahadeva in the form of these lowly servants of society.—H. V. in *Our Elder Brethren*.

An Avatara

Shankaracharya was reputed to be an Avatara, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brahman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upadhi (physical basis), the

ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into. . . .

Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say—when once we accept such a possibility—that the “astral” Gautama, or the Nirmanakaya, was the Upadhi of Shankaracharya's spirit, rather than that the latter was a reincarnation of the former.

When a Shankaracharya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Shankara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvana, reunited to form the middle principles of Shankaracharya, the earthly entity.—H. P. BLAVATSKY, *The Secret Doctrine*, III, 380-1.

THE LORD KRISHNA

COME then with me to the time of His birth, remembering that before that birth took place upon earth, the Deities had been to Vishnu in the higher regions, and had asked Him to interfere in order that earth might be lightened of her load, that the oppression of the incarnate Daityas might be stayed; and then Vishnu said to the Gods: "Go ye and incarnate yourselves in portions among men, go ye and take birth amid humanity." Great Rishis also took birth in the place where Vishnu Himself was to be born, so that ere He came, the surroundings of the drama were, as it were, made in the place of His coming, and those that we speak of as the cowherds of Vraja, Nanda and those around Him, the Gopis and all the inhabitants of that wondrously blessed spot, were, we are told, "God-like persons"; nay more, they were "the Protectors of the worlds," who were born as men for the progress of the world. But that means that the Gods themselves had come down and taken birth as men; and when you think of all that took place throughout the wonderful childhood of the Lila of Krishna, you must remember that those who played that act of the drama were no ordinary men, no ordinary women; they were the Protectors of the worlds incarnated as cowherds round Him. And the Gopis, the graceful wives of the shepherds, they were the Rishis of ancient days, who by devotion to Vishnu had gained the blessing of being incarnated as Gopis, in order that they might surround his childhood and

pour out their love at the tiny feet of the boy they saw as boy, of the God they worshipped as supreme.

When all the preparations were made for the coming of the child, the child was born. I am not dwelling on all the well known incidents that surrounded His birth, the prophecy that the destroyer of Kamsa was to be born, the futile shutting up in the dungeon, the chaining with irons, and all the other follies with which the earthly tyrant strove to make impossible of accomplishment the decree of the Supreme. You all know how his plans came to nothing, as the mounds of sand raised by the hands of children are swept into a level plain when one wave of the sea ripples over the playground of the child. He was born, born in His four-armed form, shining out for the moment in the dungeon, which before His birth had been irradiated by Him through His mother's body, who was said to be like an alabaster vase—so pure was she—with a flame within it. For the Lord Shri Krishna was within her womb, herself the alabaster vase which was as a lamp containing Him, the world's light, so that the glory illuminated the darkness of the dungeon where she lay. At His birth He came as Vishnu, for the moment showing Himself with all the signs of the Deity on Him, with the discus, with the conch, with the shrivatsa on His breast, with all the recognized emblems of the Lord. But that form quickly vanished, and only the human child lay before his parents' eyes. —ANNIE BESANT, *Avataras*.

THE BIRTH OF JESUS

The child whose name has been turned into that of Jesus was born in Palestine 105 B.C., during the consulate of Publius Rutilius Rufus and Gnaeus Mallius Maximus.

—ANNIE BESANT.

FROM THE GOSPEL OF ST. LUKE I

26. The angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the Angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that

holy thing which shall be born of thee shall be called the Son of God.

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46. And Mary said,

MARY'S SONG • • •

*My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his hand-
maiden: for, behold, from henceforth all generations shall
call me blessed.*

*For he that is mighty hath done to me great things;
and holy is his name.*

*And his mercy is on them that fear him from genera-
tion to generation.*

*He hath shewed strength with his arm; he hath
scattered the proud in the imagination of their hearts.*

*He hath put down the mighty from their seats, and
exalted them of low degree.*

*He hath filled the hungry with good things; and the
rich he hath sent empty away.*

*He hath holpen his servant Israel, in remembrance of
his mercy;*

*As he spake to our fathers, to Abraham, and to his
seed for ever. (46-55).*

56. And Mary abode with her about three months, and returned to her own house.

LUKE II

1. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2. (And this taxing was first made when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David):

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were

accomplished that she should be delivered.

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you: Ye shall find the babe

wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, goodwill toward men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

THE LORD MUHAMMAD

WHEN the sixth century of the Christian Era broke over the world, come with me, and see what is the state of Arabia the fair, of Syria, the land trodden by the Christ. Religious war on every side that breaks up homes and separates the people; quarrels brutal and bloody; blood-feuds that last from generation to generation; hatreds that divide man from man, and clan from clan, and tribe from tribe. Look at Arabia, Arabia where there is a fierce and cruel idolatry that even offers up human beings in sacrifice to idols, and where the worshippers feast on the bodies of the dead; where lust has taken the place of human love, and utter licentiousness the place of family life; where bitter and bloody wars break out on the slightest provocation; where kinsman slays kinsman and neighbour neighbour, and life is almost too foul for words.

Into that seething hell of human passion, murder, lust and cruelty a Child is born. He "opens his innocent eyes on the light" on the 29th August A.D. 570 in Mecca, born of the Quraish clan. A few weeks ere his birth his father had died—his father who in the full bloom of his manhood had been given up by his own father as a human sacrifice, and whose life was saved as it were by a miracle by the mouth of the temple priestess, who bade that the youth should be spared. The widowed mother, widowed but a few weeks, gives birth to the child, and then when a few brief years are over, follows her husband to the grave. In his grandfather's house he grows up, a quiet, silent child, loving, gentle, patient, beloved by all. A few years more, and the grandfather dies. An uncle, Au Talib, noblest among his kinsmen, takes him orphaned, doubly, trebly

orphaned, to his home, and there he grows up to youthful manhood. Then he goes travelling, in trade, in commerce, through Syria, and watching with grave deep eyes the scenes that go on around him. Four and twenty years have passed over his head, and he has been travelling in Syria for a kinswoman, far older than himself, Khadija; when he returns, she has found him so faithful, so frugal, so pure, so trustworthy, that she marries him, and they become man and wife—Muhammad not yet the Prophet, Khadija not yet the first disciple; young man and older woman are they, but they live in a marriage so happy that it remains one of the

ideal marriages of the world, until she leaves him a widower at fifty years of age, after six and twenty years of blessed married life.

After the marriage come fifteen years of thought, of quiet outer life, of terrible inward struggle . . . and he stands up, now no longer simply Muhammad, but the Prophet of Arabia, the Man who will turn Arabia into a settled state, a mighty power, and whose followers will carry the torch of science and re-light it in Europe where it had died, and found mighty empires, and who will be moved by a devotion to the Founder second to that felt in no other faith.—ANNIE BESANT.

THE LORD MAHAVIRA

Jainism may be summed up in a phrase, that man by injuring no living creative, reaches the Nirvana which is peace.

MAHAVIRA, the Mighty Hero stands to the Jaina as the last representative of the Teachers of the world. He is contemporary with Shakyas Muni, and by some He is said to be His Kinsman. His life was simple, with little incident apparently, but great teachings. Coming down from loftier regions to his latest incarnation, that in which he was to obtain illumination, he at first guided his course into a Brahmana family, where, it would seem from the account given, he had intended to take birth; but Indra, the King of the Devas, seeing the coming of the Jina, said it was not right that he should be born among the Brahmanas, for ever the Jina was a

Kshatriya and in a royal house must he be born. So Indra sent one of the Devas to guide the birth of the Jina to the family of King Siddhartha, in which he was finally born. His birth was surrounded by those signs of joy and delight that ever herald the coming of one of the great Prophets of the race—the songs of the Devas, the music of the Gandharvas, the scattering of flowers from heaven—these are ever the accompaniments of the birth of one of the Saviours of the world. And the Child is born amidst these rejoicings, and since, after his conception in the family, the family had increased in wealth, in power, in prosperity,

they named him Vardhamana—the Increaser of the property of his family. He grew up as a youth, loving and dutiful to his parents; but ever in his heart the vow that he had taken, long lives before, to renounce all, to reach illumination, to become a Saviour of the world. —ANNIE BESANT, *The Religious Problem in India*.

A Birthday Message

1st October 1923

Men have sought for God in many ways, but have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave; They sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one place only can He surely be found, never to be lost again, and that is a place beyond emotion and intellect, in the depths of your own Spirit, who verily is He. There He abides ever, in the Cave of the Heart, the Hidden God, the Light beyond the darkness, the Eternal, who is Strength and Love and Beauty. Find Him there, and you will thereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of all encircling space, in joy and sorrow, in delight and in agony, even in the darkness of evil and of shame. Worship Him in all beings; serve Him in all needs; feed Him in the hungry; teach Him in the ignorant; love Him in the unloving; make your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the KING in HIS beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, Man Divine.

ANNIE BESANT

we reach the great of human history. Even human greatness has its counterpart in a greatness of denizens of the sub-human kingdoms. And apart from this ladder of splendour, there is, as I have already said, a greatness, if we may so call it, which opposes the Plan.

Great Lights

I have said that this is one of the greatest ages the world has ever known. Survey the world of science and perceive its luminaries. Besides Einstein, whom we have already mentioned, with cosmic vision positing the relative illusion of time and space, there is Eddington, whose great discovery is the physical constitution of the stars; Jeans, who finds the Ruler of the Universe both mathematician and musician; Millikan, who ranges from the construction and destruction of atoms to cosmic rays and island universes; Bose, who demonstrates with apparatus the fundamental unity of life; Raman, who illustrates from the dance of the atoms in crystals the divine rhythm of the worlds. Giants all of them, and for the Plan.

Look back into any period in history, any golden age—Periclean, Augustan, Elizabethan—never was there such a time as this, with such great figures on the world stage, such great stirrings and movements in the world. All past periods

were localized compared with this. Read H. G. Wells and realize the world mind; Tagore, for whom there is neither East nor West. Dean Inge experiments in religion—religion is his laboratory. Henry Ford stands for the universalization of ease and all that ease means. Baden Powell is the apotheosis of the brotherhood of youth. Gandhi incarnates the yearnings of India.

And not the least among the forces making for evolution are the great Theosophists, who appear at the beginning of every new cycle of activity. H. S. Olcott pioneered the organization of the Theosophical movement. H. P. Blavatsky was used by the gods themselves as their mouthpiece to call the modern world to wisdom. C. W. Leadbeater not only expounded the science of seership, but explored all planes of our globe and all worlds in our system. Annie Besant led the world to a New Democracy in which the wisest will govern for the good of all. Lesser gods are all these, I think, standing on the threshold of deity, and we may well follow them, full of the sense of invincibility, knowing that greatness is guiding evolution, and knowing that as we come in touch with greatness we are achieving our own liberation and sending the world on that mighty way of freedom which the great have always trodden before us.

The Return of a Warrior

(From the Autobiography of Annie Besant)

EVER more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realization of the Brotherhood of Man? Our efforts to really organize bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only, and asked but to give, not to take. Where was the material for the nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not.

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and always at a time when a civilization has long been settled, when wealth has grown great, when nations are well organized, and when men have leisure for investigation and thought. Over and over again you will find in history that at such times there has been a period during which the religious instinct seemed to be submerged, but always reasserted itself and swayed the hearts and minds of men.

Religion and Experience

At such a time we are standing now. We have passed through a period of scientific and philosophical scepticism. Twenty-five years ago that period may be said to have been at its height. It brought under its sway many of the leading intellects of the time. Those who did not affirm definite unbelief affirmed the impossibility of knowledge outside the physical and the intellectual, so that the name "agnostic" became a common epithet. Now it is remarkable that in the past, after such a period, the re-foundation of religion has always come about by means of men who asserted a definite knowledge—not a belief nor a faith.

Take the time of the Buddha, and you will find that the claim put forward by the Buddha and his followers was distinctly that they knew that which to many was invisible and unknown. Exactly the same characteristic appears at the foundation of the great Christian faith. There is nothing more marked in the history of the early Church than the continual reference to a knowledge. The religion was too young for a tradition; it was based on a life and

an experience. And Christianity during its earlier centuries not only claimed to be based on knowledge and experience, but it also asserted that that knowledge was open to all who would go through the preparation which would enable them to understand and master it.

So that in the days of the early Church you find references to the Mysteries of Jesus—not explicit statements of details, but the claim of certain teachers of the Church that they had been instructed in those Mysteries, and of their own knowledge had experienced the realities which then they preached to the people. And always in those days you find the assertion of the exoteric Church and the esoteric mysticism—the knowledge of those who were wholly devoted to the spiritual life, as men devote themselves to a particular science and become authorities therein. For there is one authority in the world that is real and indefeasible, and that is the authority of knowledge.

The Mystic Teaching

In that early Church there was no discord between the outer and the inner teaching. Let me remind you of one who had gained esoteric knowledge—the great Origen. He pointed out that Christianity had a double work. It was true, he said, that the Church received the sinners and the ignorant; but the Church was also a refuge for the learned, the philosophical, the instructed, and without the presence of the men who possessed direct knowledge no Church could live. That part of the Church as the centuries rolled on slowly disappeared, and with its disappearance a change

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The Religion of the Future

BY ANNIE BESANT

Dr. Besant dwells on the mystic state of consciousness, manifest in Joan of Arc and Oliver Cromwell, in Saints and Divine Teachers, as the foundation on which the religion of the future will be built. This is one of her London lectures, and has not before been published.

The Challenge Today

IN the world of our own day, we are apt to miss the full significance of the movements in which we ourselves are taking part; it is difficult so far to separate ourselves from our time as to see clearly the currents of opinion, the struggles, the victories and the defeats going on around us. And yet it is sometimes worth while to try to distinguish in all the whirl of the time those currents which are carrying us on towards the momentous issues of the morrow. Not for many years, I think, has the western world stood at a point so full of import for the future as that which the foremost nations of Christendom occupy today. It seems to me that we are at one of those points where choices are made which govern the course of events for many a century to come. If this be true, it behoves every thoughtful man and woman to try to understand the nature of the issues and to take part wisely in the choice.

Now the issues that lie before us at the moment are concerned with religion. It is in the spiritual nature of man that these great issues are determined. I say this

as a matter worthy of consideration by men of all opinions, whether or not those opinions tend to religion. Mark the changes that have come over thought during the last twenty-five years. See how religion as it has been, is challenged; how the old things are asked to prove themselves to the modern spirit; and how, in every grade of thinkers, opinions are being affirmed on the deepest questions which philosophers have struggled over. So many of the old landmarks have disappeared; so many of the old foundations have been undermined that naturally the question arises: On what is to be based the religion of the future? For never has humanity been without religion; and if it be possible to work from the past to the future, there must be in the future some body of beliefs which shall influence life, and govern the relations of men to men. If the old ties break, where are the new ones to be made?

This religious instinct in man has proved its existence over and over again in the past. Never has there been a time when the period of unbelief has lasted for long. Again and again unbelief arises,

Adelphi, where Countess Wachtmeister—one of the lealest of H.P.B.'s friends—was at work, and I signed an application to be admitted as Fellow of The Theosophical Society.

And thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not to the transitory, to the depths not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and un-

locked the gateway into rest for H. P. Blavatsky. Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

THE BESANT TRADITION

THE spirit of Dr. Besant seemed to pervade the party which gathered under the Banyan Tree on Sunday, July 25, at the invitation of Shrimati Rukmini Devi and Dr. Arundale to meet the Ministers and the Parliamentary Secretaries of the Madras Government, who figure in the illustration in this issue. A marble bust of Dr. Besant set on a pedestal against the massive trunk recalled the days when she addressed audiences of 3000 people seated under this Great Tree's umbrageous branches.

Dr. Arundale, in welcoming the guests, said he felt sure Dr. Besant would have been happy—"and she is here in marble effigy," he said, pointing to the statue—to give a little tea party to the Ministers and

Parliamentary Secretaries: "I feel that we are carrying on the Besant tradition. She was one of the greatest Indians of you all, and her enthusiasm and devotion to this country were unrivalled. One feels that many of her desires are being fulfilled, and that with the beginning of Congress Government we are at the opening of a new era of India's progress."

There were over a hundred guests, including the Mayor of Madras, Judges of the High Court, former Cabinet Ministers, and other leading citizens. It was delightful to meet so many eminent people in the atmosphere of Adyar appreciative of the work of India's political determination which Dr. Besant carried on so magnificently as Congress leader and warrior.

The Return of a Warrior

(From the Autobiography of Annie Besant)

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came over Christianity. On one side you had the Christian priesthood. Theirs it was to carry on the tradition of the Church, to guard the outer doctrines, the forms by which the uninstructed lived. Along that line you have the outer Church growing and conquering the whole of Europe; the other side gradually became hidden, although here and there stray men and women of knowledge were to be found—the “mystics” without whom the Christian Church has never been.

As you trace the growth of Christianity through the centuries, these men and women stand out like fires in the darkness of the world. But the priest was ever jealous of the mystic—the mystic who claimed his own knowledge, who did not bow to authority as authority, but strove ever after the inner light and the deeper wisdom. At these independent spirits the ecclesiastical hierarchy ever looked askance. Their lives too often were tragedies; for although they shed the light on the world, they walked through the valley of the shadow. Persecuted, rebuked, silenced over and over again, they still clung to the Church, and as the years went on those who had rebuked them in their lifetime built monuments to them long after they had passed away from earth, and the despised and silenced mystic became the saint. That took place so often that it seemed to be the rule of the mystic's life. In the Roman Catholic Church these mystics appeared, numerous and splendid. Much of the old occult teaching had been preserved, and through the storms of the Middle Ages we see from

time to time shine out the face of the mystic—but not only in the purely religious light.

Mystics in Action

Now and then the mystic appeared as a man or woman of action, and then most startling and most marvellous. Such mystics you see in a woman like Joan of Arc, the peasant girl of the French village of Domrémy, hearing voices that others did not hear, seeing visions that others could not see, following voices and vision out of the village to the battlefield, from the battlefield to the court, from the court to the abbey, and thence to the stake—a marvellous life. There you have the testimony clear and definite spoken out in the face of the approaching death: “I heard and saw. I obeyed.” That is her story.

Cromwell again had much of the mystic in him. You may see very little of his mystic nature in the outer story, but study Cromwell in his own letters. There the man's soul is stripped. There you see him sometimes on his knees, sometimes flung in despair on his face, crying aloud to God, passing through the despair through which every mystic passes before the light shines out and he sees his way.

Or take Muhammad, earlier than those I have mentioned—Muhammad struggling in the cave, fasting, praying, crying after the inner light of God—a man of business, a successful merchant. And yet he was a man who, alone, changed the world in which he lived, and founded a mighty conquering Faith. The mystic is not always the dreamer, the unpractical, impossible man.

The Mystic Consciousness

What is this mysticism? Theosophy asserts the reality of the mystic state of consciousness: it is the heart of its message to mankind. What is, then, the mystic state? When we speak of "states of consciousness" we are speaking of things with which we are all partially familiar. We all know our ordinary state of consciousness. Notice how peculiar is the nature of your knowledge of that state of consciousness that day after day you live in. You do not want any proof of it. Argument neither increases nor diminishes your own intimate knowledge of your daily conscious state. That is a peculiarity of a state of consciousness; it is a matter for experience. You may analyse it, you may gradually be able to explain it, later you may reason about it if you please, but the primary fact is that you experience that state.

The next state to the waking state is what many people would call the "dream state" of consciousness, a definite state, recognized now and studied very carefully by modern psychology, so that to a large extent it is understood. I say "to a large extent" because you will find an immense number of experiments have been made in order to verify the reality of this as a second human state of consciousness, and all psychologists now admit that there is such a state worthy of investigation, full of interest, the difficulty being to get a connection between the waking and the dreaming, so that in one state you may know the other and be able definitely to understand in

one state the consciousness that you have experienced in the other.

Is there anything beyond that which is now recognized as the second stage of the human consciousness—the dream stage? Modern psychology says "yes"; but that it is not possible at present very clearly to define, explain, or even deal with its contents; and so the psychologists have a wide term—"the unconscious"—in which they include—they do not know what. But that it is there they are absolutely certain. It is out of that "unconscious" region that suddenly spring into the waking consciousness those experiences which make up the religious life to an immense extent. One of those states I have mentioned—that which we call the "mystic" state. If we knew nothing more about it than that which modern science is able to tell us, that out of some dim unknown region of our being certain strange thoughts and inspirations suddenly arise, flashes of genius appear and disappear, then we certainly could not take it as the basis of religion. And yet it is that mystic state which is and must be the basis for the religion of the future.

How can we know a little more about it than science is able to tell us? First of all we have an immense amount of literature giving the records of the experiences of mystics belonging to different religions, to different civilizations, and to different ages of the world. It is to human experience we have to turn in order to discover the mystic state. In the West this state has been sporadic, unexpected. A man has written down his experiences

in the mystic state and that experience is a human document. It does not matter for the moment whether you believe it to be a real state of consciousness or not. If you are studying consciousness you must study all its phases; and whether this particular and most peculiar phase be, as some people think, a condition of disease, or whether it be a condition of the future evolution of the human brain, a higher state, that is a matter upon which you will make up your own mind later; but the study of the state as a state is all-important.

Mystics in the Church

Among the Roman Catholics this state of consciousness is more intelligible, because they have led up to it by a definite training which enables the mystic state when reached to be a little better understood—definite training in concentration of the mind, in passionate devotion to God, of course, and to the Virgin Mary. It matters not what the object; for the value is not the value of the object aspired after, but the emotion in the human heart which is drawn out in the aspiration.

Now the results which have grown out of the emotion are very definite. The person has lost consciousness on the physical plane. A new world has opened to him. He has been conscious of a marvellous widening out of his life, of himself. He has been conscious of a great peace, of an immense joy, often a clear vision normally impossible, and the gaining of divine knowledge which illuminates everything. There is one of the great marks of

the mystic state—it illuminates. Its justification to the brain is that the brain knowledge which before was fragmentary, confused, obscure, becomes complete, intelligible, and clear.

Another mark of the mystic state is its power over conduct. It changes the man's attitude to the world. All values change after this experience has been passed through. Things that before had great weight become light as air; things that before had no weight become of supreme importance. That is repeated over and over again. All mystics bear witness to the same thing, and their conduct speaks louder than their lips. It is idle to say: "It is the work of imagination"; for it does not matter what you name it where the facts are shown out in life. The interest of the mystic state is not the name that you may attach to it, but its influence on human character. And wherever you find a state of consciousness that changes all the values for a man, that state of consciousness is of supreme importance and deserves the most careful investigation.

Where you come to the Protestant communities you are face to face with greater difficulty. In these there has been no definite training, no deliberate aiming at a particular state, although some strong souls, by their own inherent divinity, have climbed into that condition and have borne record of their experiences therein. One phase is very interesting among Christian communities, degraded as it has become to a great extent by the most vulgar and fantastical surroundings—that really great

experience of the human soul which goes by the name of "conversion." Now very often that is a thing which changes the whole life. I know that in many cases it is momentary, but these are exceptions, not the majority. In the majority of cases it is a real experience and shows its reality by the change of the life. Now what is it? We can see the facts: what is the explanation?

Deliberate Training

The older religions of the world climbed to this state by steps, every one of which was understood. They reached it by a definite training, carefully planned out and followed. There were two ways in which they reached it: one of these was concentration, the way of knowledge; the other by passionate devotion, the way of love. Both ways lead to this higher state, and it was found that if the steps were carefully and deliberately taken, then the mystic state could be reduced into terms of understanding, that the body might be trained in such a way that it would be enabled to receive these startling eruptions without disorganization, so that gradually and slowly the mystic state might be connected with the brain consciousness and so become an enlargement of the total consciousness, and not a sudden eruptive condition which came without warning and disappeared without intelligence. Along that line of study all the great teachers of the race have been trained. By that deliberate widening out of the consciousness all the great religious revelations have been made.

The question for us of vital import is this: Is that mystic state today a state which it is possible for men and women to attain definitely and surely; and is it sufficiently in touch with the brain-waking-consciousness to serve as a definite basis for the religion of the future? On the answer to that question depends the road along which our race will travel during the next few centuries. Christianity as it is cannot hold its ground in face of the advancing knowledge and thought of the time, and the sooner that is recognized the better for the future of the Church of Christ. If, following the foolish policy of blinding the eyes and turning away the head, men cling to the old forms when they are outworn, then only by the crash of failure can the Church awaken out of the sleep which threatens death.

The Ways of God and Man

But if Christian men and women will open their eyes to the facts, if they will see, as is the case, that the historical documents on which their Churches have built themselves are being torn into pieces by criticisms which no educated person can venture to challenge, they will admit that they do not deprive Christianity of its foundation but only of one of the imagined supports on which it was built when real experience so largely disappeared. I believe that these things that seem like weapons against the Church of Christ are really but the tools in the hands of the Christ by which He is striking off the excrescences which are injuring His Church. It is a true saying, that old

one: "My ways are not your ways, nor My thoughts your thoughts."

The ways of the Divine leaders of the race are very different from what our blinded eyes can see, and it is often the case that the one who assails, who criticises, who condemns, is in the most literal sense of the word the servant and a messenger of the Christ, teaching by battle the truth which the Church has refused to learn by precept, and by love. All these forces in the world that seem to be working against Christianity are really, when seen aright, working against ecclesiastical authority and not against experience. They are breaking down the claim of the priesthood, they are endorsing the prophecy of the mystic, and that is where your choice has to be made—between tradition, document, priesthood, on one side, and experience, knowledge, and the mystic state of consciousness on the other. As the Church decides on those, so will be her future in the centuries that lie before her.

Interpretations

Let us suppose for a moment that the choice is made, and for the inner experience rather than the outer authority, and let us see how that may work out when you come to deal with doctrines that have always had their place in the Christian Church. You will find that you will not lose the essence of the doctrine, but that a new meaning will show out from it and make it general instead of special, make it universal instead of particular, make it inner instead of outer, and so on, truly divine because so truly human. Take for a moment the

doctrine of the Atonement. You know how that is taught in many a church; but where the mystic speaks of the Atonement, what does he mean? He means that within his own soul the Christ is born, he means that the birth in Bethlehem is in the cave of the heart, he means that the mystic Christ is growing and developing within him; and the salvation of Christ is not an outer salvation where Perfect Man stands as gage for a sinner, but is the Christ life, the Christ knowledge, the Christ sense of sonship to the Eternal Father, so that only the man who becomes a Christ is truly saved.

There you have the mystic explanation of the Church dogma, there the inner view of the outer symbol. There is not one great doctrine of Christianity that does not take new life, new vigour, inspiring energy, all-compelling force when the light of the mystic state shines upon it and shows the developing Deity within us instead of simply the idea of the mighty God without. It does not deny the outer, the historical—nay, that would be affirmed by all who can look back into the past, although you could better afford to lose the historical Jesus than the living Christ in man.

The Rock of Ages

There is the foundation on which the religion of the future will be built, not on the shifting sands of human tradition and documents, but on the rock of a living experience of the Divine. Are you afraid to trust it? Why, it is the most universal thing there is. This experience of the Divine in man

has asserted itself in every age, among every people, in every religion, in every civilization. There is not one nation that does not bear testimony to it. As long as humanity exists, so long is human experience the best testimony for the Divine in man. Religions come and go. Egypt had once its temples, and its mighty ruins are all that are left. Roman priests had their temples; so also had far off Babylon. But the experiences of the human heart alone are ever green and new; they alone can never change, never forsake us. Such human experience continually reaffirmed, continually re-experienced, strengthened by every one

who feels it, with all the weight of the past testimony behind it and the splendid promise of the future before it—that God in man, the Divinity in the human heart, the joy of the man who feels the union and knows himself one with God—that, and that alone, is the bedrock of the religion of the future, and to that all human experience bears witness; whether it be the wondrous sayings of a St. Francis of Assisi, or even the half inarticulate murmurings of the man who for a moment realizes his own Divinity and who knows the misery of the lower nature by the splendour of the contrast in the glimpse that he has seen.

DUST

*If I must die, may I be laid within
the Love of One
Who touches dust to harmony; my kin
are gathered to the Sun.*

*Being Invisible—True Life—O Holy Fire,
how glad am I
To touch the liberty of your desire;
to live; to lie*

*Deep folded in the Love of One whose Name
responds to trust
Of those whose origin is light; the flame
within the dust!*

FLORA MACDONALD

World War: Is It the Will of God?

BY SIR ROBERT KOTZE

A South African man of affairs discusses the question raised by the President as to the attitude which Theosophists should adopt in face of increasing armaments and threatening war.

IN the May number of THE THEOSOPHIST, p. 102*b*, under the heading "A Challenging Example," the President of The Theosophical Society comments on the correct Theosophical attitude towards the question of war and armaments. On pp. 103-104 he has some further pertinent observations on the same subject.

I am glad to find such authoritative support as that of the President for the view I have myself taken on these questions, as well as on others to which the same Theosophical line of reasoning applies. I have found fellow Theosophists with whom I have discussed these matters opposed to my conclusions, especially at the first propounding, and I am sure that a discussion of the whole subject would lead to a general clarification of ideas. Perhaps I may initiate such a discussion by setting forth the case in general terms. To disarm prejudice I may perhaps add that I am and have always been a warm supporter of the League of Nations.

Let us begin by taking the case of war. Is the Theosophist to oppose or to support it? Is it his duty to take up arms if need be? We have the spectacle today of the most powerful and turbulent nations of the world, those of Europe, arming to the teeth, and there seems to be a strong probability of war breaking out sooner or later. The gunpowder being there, only the spark is needed. Theosophically speaking, so much emotional explosive has been and is being generated that it can only be dissipated by events occurring on an equally large scale. Cause and effect must be equal to one another. Unlike its physical counterpart, which without the spark may remain quiescent for ever and even be destroyed and rendered harmless, the emotional or astral explosive has to find an outlet somewhere and somehow. The provocative speeches of leaders, the virulent articles in almost all the papers of Europe, the distorted historical and political teaching of the young, the constant flogging of

the national spirit of hatred, all these generate an enormous amount of this emotional explosive, which ordinarily has to result in war. For it is difficult to see how else it can be dissipated and neutralized on an equally extensive scale.

Such being the case, the question of the Theosophists' duty is not a mere idle speculation, but a very real practical problem. It has been said the Masters do not desire war. There is, however, no evidence that they do or do not. Like the will of God, their attitude remains hidden from our view. It is not the will of God, so we are told, that men should steal, lie or otherwise transgress the moral code. Yet He permits it, perhaps even wills it, and it has been going on since man came into being.

This idea gives us a possible clue to the mystery. We are evolving beings, each of us struggling onward, mostly in the dark, from lowly beginnings towards that high destiny which awaits the perfected man. In the course of our evolution through the ages, the chief instrument by which we are disciplined, by which we rise from the lower to the higher, is that which we designate by the term evil. Through the struggle for the mastery over evil, through the passionate emotions which the exercise of evil arouses in us, and the ultimate subconscious realization that evil must be eliminated from our inner being if we are to have peace, we finally attain to the supreme harmony. But each stage must be experienced and lived through, each rung of the ladder has to be painfully climbed, so that the evolving soul may grow by

incorporating the lessons of that experience into his inner being, and until those lessons have been burnt in, the experience must be continued. Once they are learnt the soul is freed, and that evil does not exist for him any more as such.

Such an evil is war, the fighting to the death of man with man, nation with nation. Until the individual and the nation have learnt the lessons which war was meant to teach, it seems to be in the scheme of things, it seems to be the will of God, that they shall continue to fight. Who amongst us will arrogate to himself the claim to be able to judge whether he has outgrown war, whether the nations have outgrown it, whether the time is ripe for universal peace? When it is ripe, peace will come, but until then, war must and will continue. The Masters who know, or may know, will not interfere either with our karma or with those instruments of fate which are meant to develop us and which are inextricably bound up with our karma. For those of us who have arrived at the recognition of war as a great evil, the time has possibly arrived when in the long procession of our successive lives we have at last reached the point where fighting and wars have no further lessons of the spirit for us. But for the great mass of mankind this may not yet be the case. They may still have to learn the lessons of war, they may still have to fight.

Should the Theosophist who recognizes this possibility leave matters to take their course without attempting to alter them by any action of his own? Surely not. It is the duty of the more

advanced soul to guide his backward brother and to point out to him what is morally wrong. Often it needs no more than a mere statement to make the less advanced soul realize the difference between the right and the wrong. But generally ages of admonition and instruction are required. The evils of the commoner forms of what is termed sin, such as lying, stealing, selfishness in all its varied forms, have certainly not yet been fully apprehended by the vast majority of mankind in spite of aeons of admonition.

On the other hand the acknowledgment that slavery is wrong spread very quickly after its first denunciation as a wrong, and its abolition soon followed. But the duty to point out to our brother anything we recognize as wrong remains. Our warning may be his first awakening to the consciousness that it is wrong, and our insistence may help him in at last realizing the truth of what we say. Therefore propaganda against war and against anything that is wrong or evil is right and proper. But do not let us despair if the world refuses to follow us just yet, if wars still break out and cause untold woes to millions. The mills of God grind slowly, but they grind more surely and effectively than we mortals would plan.

The Conscientious Objector

And what of armament, what of the call to arms by our own people? Are we to resist, to plead conscientious objection?

I must confess that on these points the ground under my feet feels less firm than on the other

point, and such conclusions as I have arrived at are stated with considerable diffidence. If others differ, let them state their reasons, so that between us we may reach a little further towards the light. There are on the one hand the commands "resist not evil," "love thine enemies," on the other the equally firm injunction to Arjuna on the field of battle to do his duty and fight. To me the call to duty seems the supreme and inclusive command. To do one's duty, to fulfil one's dharma, overrides all. If it happens to be one's duty not to resist evil, if one has arrived at that high stage of spiritual development that it would be a retrograde step to resist, then let us turn the saint's cheek, but which of us is quite sure that we have arrived at that stage? Perhaps our duty, like Arjuna's, is still to resist, still to join with our fellow countrymen to arm when danger threatens, to fight when the enemy is at the gate. In the present state of the world, the nation that refuses to defend itself is threatened with extinction. I cannot believe that it is part of the scheme of things that any great nation should be so extinguished, that its institutions and its culture should perhaps be lost to the world. I conceive it to be its duty to struggle to maintain these to the utmost of its strength, to go to war if necessary to defend itself. And it is equally the duty of the individual citizen to stand by his fellow countrymen, to support armaments when danger threatens, to fight when war is waged. He should exercise all the power and influence he has to maintain peace, to keep

out of unjust wars, but once his country is at war, his duty seems clear. Even if the war is in his opinion unjust, he should have done what he could to avoid it before it was decided upon, but once it has broken out, he has no choice. The conscientious objector only has a case if he is sure that he has attained to the status of a disciple or a saint, and even then he might not escape from the common duty.

To those who hate war, who find it difficult if not impossible to give any other interpretation to the

words of Christ than their direct meaning, the above conclusions will seem quite inadmissible. But many of the utterances of the great Master appear to have been intended for the guidance of the disciple. For the common man the goal is set too high, it is an ideal towards which he many strive but cannot yet attain. His duty to his fellow-man, his duty to himself, does not yet permit him to follow the course which he should ultimately follow when he is nearing the peak of human development.

FACTORS IN GREATNESS

It is not public opinion which determines whether an individual is great; it is the reaction of the individual to truth, to his own ideals. If he is bubbling over with his truth, if he is bubbling over with enthusiasm for it; if he is prepared to stand for it at all costs; if he believes that he has a mission in life to proclaim that truth, that whatever the world may say matters little provided he is sincere, full of love, full of a capacity to suffer for his truth, full of heroism: if he be thus equipped he contacts greatness and ought rapidly to achieve it as wisdom and power mellow his enthusiasm and devotion.—G.S.A.

The Copenhagen Congress

The peace of Europe was the dominant thought of the Copenhagen Congress of the European Federation of National Societies held in the Moltke Palace in July. Dr. Montessori and the Rt. Hon. George Lansbury were among the speakers, and Professor Marcault, who presided, sounded a high note of unity.

IT was agreed in Geneva in 1936 to hold the 14th Annual Congress of the European Federation in Scandinavia, and Mr. Cochius, the General Secretary of the Federation, arranged during the winter that it should be held in Copenhagen, with the Moltke Palace as the headquarters. This is a dignified and beautiful building with a hall seating five or six hundred, and several convenient ante-rooms. The Great Hall made a fine background for the meetings, with its admirable proportions, its wonderful chandeliers of gold and glass, combined with the most modern control of lighting, a loud speaker, and excellent lantern projection.

Nearly four hundred enrolled, and the audiences for Professor Marcault's public lecture overflowed into the lobby. Seventeen European Sections out of a possible twenty-six were represented at the Council meetings, ten by their General Secretaries, and the remainder by delegates from their own countries or proxies. The countries not represented were largely those at great distances, such as those of eastern Europe. Next year the Congress will be held in Zagreb, so that these districts will have the opportunity of attending with less difficulty.

The general title, "Where Theosophy and Science Meet," was well supported by a variety of lectures on different aspects of the main theme. Although all agreed that more discussions should be arranged for the next time, a good deal of practical discussion was achieved after lectures and in the intervals of private talk. The most original and striking contribution was undoubtedly that of Professor Marcault, the President of the Congress. In two talks, one of which was illustrated by lantern slides, he described the work which he had done and is doing with Dr. Brosse, to prove the fact of the control of psychical states over the automatic activities of the body. The graphs showing the gradual subdual of breath, pulse and heart beat by a trained yogi, deliberately entering upon a trance condition, were as dramatic as any novel. Their significance can be estimated by the fact that, after lecturing upon them to many scientific groups in France, Dr. Brosse was asked by the Faculty of Medicine at the Sorbonne to report upon them to the International Medical Congress held this year.

Miss Woods gave a magnificent address on "Modern Philosophy

and the Esoteric Tradition," and various research groups were represented by Dr. L. J. Bendit and Miss Phoebe Payne, who spoke upon aspects of psychotherapy, and Mr. M. G. Reilly, who showed an interesting reel-slide for students on "The Ascent of Man." There were other lectures of great interest, both for students and in Danish for the public.

The Theosophical Order of Service occupied one afternoon with an important discussion on welfare work in Scandinavia, and that evening Mr. George Lansbury, who was in Copenhagen for the International War-Resisters' Conference, paid our Congress a short visit, and joined in the discussion on "The Contribution of Theosophy to Peace." Spontaneously the audience rose to greet him, and again to show their deference as he left. He told us that he had pledged his remaining years and what strength he has to the cause of peace, because of his love for humankind. The warmth and richness of that love was patent and left its influence long after he had gone back to the other gathering.

Sunday was Scandinavia Day. The General Secretaries of the five Scandinavian Sections read characteristic greetings, each followed by the national anthem of the country. In the afternoon there was an informal entertainment and we heard the famous Danish horns, always played in pairs, the originals of which go back to the earliest known Danish history. Their music was bold and challenging, but can be plaintive when skilfully played, as they were that day. The delegates from Finland had arranged a

cottage scene in costume, with two men singing the old runes. Then a very skilful artist played the kantele, a sort of zither, developed from the five-stringed harp of the north. Frisky folk dances and dreamy minor melodies were evoked from its strange shape, all close to nature, and giving insight into the Scandinavian temperament.

Then came more lectures, and one or two excursions that allowed visitors to see something of the lovely wooded countryside. Flower gardens line the village roads, and the clean lines of good modern architecture blend well with the classic-baroque castles and palaces that are characteristic of the great building periods of Danish history.

On the last day but one Dr. Maria Montessori read a fine address in English, on "Education for Peace." Dr. Montessori is an impressive personality, and the wisdom and sincerity of her talk were profound. She showed greater power when she answered a question in Italian, force and fire flashing through her speech.

The Young Theosophists had an excellent meeting for greetings and discussion in the afternoon, and in the evening delighted the members with a witty entertainment that combined prophecy with laughter and ended with a restrained bit of ritual dancing that left the hall quiet and refreshed.

During the week other organizations met and did excellent work. The Executive Committee and the General Council of the Federation met frequently, and did much to prepare for further Congresses on somewhat more informal lines. The last day arrived, and after a bout

of questions, and a very courteous expression of thanks to all workers and particularly to our Danish hosts on the part of the General Secretary, Professor Marcault closed the Congress. In part he spoke as follows:

"This Congress has had special characteristics because in it we have taken a particular attitude. We have not viewed ourselves as working in the world for The Society, but we have seen ourselves as working through The Society for the world. We can indeed say that we have looked upon the problems presented from the point of view of there being now a union between our Society and the world. Scientific doctrine and the Secret Doctrine have been placed side by side. We have not said that science goes so far, but Theosophy goes far beyond that, but rather that scientists and Theosophical students are together co-operating to discover what is necessary for the world's peace. Science opens the door of truth very widely, and the great workers of the world are, many of them, prepared to accept what we have to offer. Mr. Lansbury, while he seeks the welfare of all men, has the light of Theosophy to illumine his way. A great educationist is ready to co-operate with us because both she and we recognize the importance of the spiritual nature in the child. We have not said: 'There is the world, here is Theosophy.' We have not said, 'There is ignorance, here is wisdom,' but we have recognized that everywhere there is only one life, and that life is everywhere.

"We are only a nucleus of the great world brotherhood of all mankind. The nucleus is the point through which the power of the animating life passes through to animate the whole cell. If our congresses can fulfil the function of nucleus to the world, if from the life we feel we can pour fresh life into the world, so that our life and the world's life are felt as one, then indeed we fulfil the function of a nucleus. We need to feel the experience of communion with all mankind, and to carry the experience of this communion with the one life back into our Lodges and our work. We must experience this communion, know it, live in it, and then we shall be able to live not only the brotherhood of the lesser life, of humanity, but we may indeed begin to live the life of the Greater Brotherhood, of the Elder Brethren of our race. Here, in the Congress, we have lived the life of the brotherhood of Europe as it is today, and in so doing we have made clear the possibility of that future brotherhood of Europe which one day must surely be. We have gathered from a divided Europe. Let us return to our homes with a united Europe in our hearts, and may the peace that transcends all misunderstanding pass on through us all to all those who so desperately need it.

"This Congress is not concluded, for its work goes on, and will go on from year to year, for the work of this Congress and all that it stands for can only be concluded when the peace of Europe is achieved."

ADELAIDE GARDNER

World Peace: The Contribution of Theosophy

BY PETER FREEMAN

How to attain the unattainable? How to rid the world of war? Mr. Peter Freeman, once member of the House of Commons, suggests remedies, of which the most important is the most intangible, namely, "new ethical standards between nations and peoples in keeping with modern times."

Competition in Armaments

MANY of the world's most eminent statesmen are seeking a practical solution to the greatest problem that has ever baffled mankind—War or Peace. Few would deny the importance of discovering some permanent solution, for failure to do so may bring about the greatest catastrophe that has ever threatened civilization.

While it is probably true that a large proportion of the population is aware of the danger and is eager to overcome it, so far *no* proposal has been put forward which would ensure success. On the contrary, practically every nation now con-

siders war inevitable, hence gigantic preparations are universal, and colossal sums are being spent in every direction, which each country hopes will render its position more secure, and thus minimize the danger of attack.

We may convey something of the competition in armaments that is now proceeding by giving a few actual figures. Despite the secrecy maintained, and the difficulties of calculations caused by estimating the expenditure of various countries in the same currency, these figures are based on the most reliable sources available and are probably all under-stated rather than over-stated:

	1914	1936
1. Germany	.... £95,000,000	.... £940,000,000
2. Russia	.... £92,000,000	.... £592,000,000
3. U.S.A.	.... £50,000,000	.... £202,000,000
4. France	.... £72,000,000	.... £185,000,000
5. Great Britain	.... £77,000,000	.... £461,000,000
6. Italy	.... £37,000,000	.... £150,000,000
7. Japan	.... £19,000,000	.... £60,000,000
Total	.... £442,000,000	.... £2,590,000,000

In other words, these seven countries alone are now spending about six times the amount spent before the last Great War!

With the stimulus of the war in Spain, Britain's rearmament plan and the general scurry to prepare for "defence," it is estimated that over £5,000,000,000 will be the world's expenditure on armaments during 1937—if still on a peace basis!

When we also realize the steady "improvement" in methods and machinery, the attention given to scientific research for more deadly forms of bombs and poison gas, and that every country has twenty years' "more experience" since the last great war, no one can visualize with equanimity what may be in store for mankind if this ruthless gamble continues!

Nor can anyone be indifferent to the fact that in all the 290 great national wars in which Europe has been engaged in the last three centuries, or the 8,000 wars in modern civilization, as given by the League of Nations Union, not *one* of them has proved who was right and who was wrong! It is doubtful if, in any case, either victor or vanquished has been better off as a result, and the terrible loss of life and property is beyond calculation.

Yet the ingenuity of human beings has overcome other great world problems. Mankind has abolished cannibalism and slavery, human torture no longer exists, actual starvation is rare, even epidemics are under control and greatly minimized—yet War, the greatest menace to humanity, still remains.

No impartial observer of world affairs could fail to realize that there

must be deep and fundamental causes of such a menace, and that while political and constitutional factors may minimize the disaster and, of course, will be necessary in the application of the measures to secure World Peace, these alone will *never* be sufficient to establish it on a firm and sure basis for all mankind, for all time and under all circumstances.

What Is the Cause of War?

What are the causes and what are the possible remedies for the present situation?

Fundamentally, there can, of course, be no other than karmic causes which have led up to the present impasse, and until they are changed their inimical results must continue.

Briefly, these are initiated on the mental plane by wrong, selfish or cruel thoughts. For example:

(1) The idea that one nation is superior to another. Patriotism has been abnormally glorified. National pride has been associated with superiority of arms, and countries have permitted themselves to be exploited to effect victory on the battlefield. The idea of revenge for national honour must be changed in respect of countries, as it has been in personal relationships. Nations, like individuals, must learn the value of co-operation and brotherhood if they would live in peace.

(2) The struggle to gain security of the necessities of life has permitted a pernicious system of capitalism to develop where the more powerful exploit the weaker. Finance is made the catspaw of vested interests. The stranglehold of monopoly in land, money and

other essentials has become the basis of our industrial system, and the mass of the population are thus kept in relative poverty and starvation while there is an enormous surplus of every kind of necessity. This struggle inevitably leads to jealousy and enmity between classes and nations.

(3) The superstition that man needs the flesh of animals for food, and the resulting indifference and cruelty perpetrated on millions of helpless creatures. Possibly as an indirect result there has grown up the common conviction that animals exist for man's sole use and purpose. Mankind has permitted the most horrible tortures and crimes in the name of science, sport and necessity by such things as vivisection, hunting, fishing, the wearing of furs and the eating of flesh, which have become normal habits and customs of the day. Such cruelty must inevitably react on the people concerned, involving the suffering which war brings.

The Use of Prayer

While no one would wish to discourage any effort to mitigate the evils of war, a reliance on prayer and supplication for such result would appear to have little effect. All constructive thoughts and efforts towards establishing World Peace will, of course, help to bring it about, but the opportunities are in the hands of men themselves, and there is no evidence for the intervention in the exercise of free-will by Divine agencies.

Abolition of Armaments

Similarly, the mere reduction or even total abolition of armaments

would not render a country free from the attack of a marauding power. Unfortunately, there is overwhelming evidence that a bellicose nation will attack and subdue an unarmed or defenceless people if it suits their purpose, and keep them in a state of servility by the force of arms.

The universal reduction of armaments can only *follow* the establishment of a Supreme World Authority which has both the prestige and the power to enforce its decisions. No nation will voluntarily give up its arms until it is well assured of such security.

What Are the Remedies ?

The remedies are equally simple and obvious—the practical application of the laws of brotherhood and humanity.

(1) Every effort must be made to bring about a World Consciousness and recognition of the unity of all that lives. Human beings must practise humanity to be worthy of their high calling. The natural expression of every act of every person should be one of service, kindness and thoughtfulness to all, and to all alike.

(2) To this end a Code of Human Rights should be instituted as the basis of the relationship of man to man and to his fellow creatures throughout the world. The basis of such a draft was submitted at the Geneva World Congress, and is printed in *THE THEOSOPHIST* for November 1936, with the purpose of discovering to what extent it could be accepted, or if not, what are the alternatives.

(3) The League of Nations and the International Court at the

Hague must be recognized as the means whereby all international disputes can be settled honourably. Whatever steps are necessary to secure justice must be taken. Impartial and fair dealings must be instituted for all, and not solely in the interests of the more powerful members. Decisions to be accepted under all circumstances, and not merely when it suits the participants. Every effort to be organized to make it the world-wide authority and paramount power for securing world peace.

(4) As a step in that direction the desirability of effecting a United Nations of Europe formed under the general jurisdiction of the League to secure unity and harmony in Europe would appear a most necessary preliminary. Europe is at present the centre of the World's discontent, and war hovers like an avalanche which may engulf us all. Only by mutual understanding and the removal of injustice can the danger be averted.

(5) But no League or Unity of Nations that has no power to put its decisions into execution can ever be effective. An International Police Force, therefore, appears to be an essential part of this procedure if the League is not to become a farce. In fact, it is worse, because Nations having joined and relied on the security the League has promised, have been trampled upon by Powers that have chosen to ignore its recommendations.

This can more easily be brought about than might be thought possible at first sight. While war "pays," it will be resorted to by reactionary nations as opportunity arises. A Police Force is essential

to counteract such action. Air transit and transport is already internationally controlled, and being the major factor in *offence* and a minor factor in *defence*, is of paramount importance to control aggression. To effect a complete International Air Police Force is an indispensable link for maintaining World Peace. As Pascal rightly said :

" Justice without force is impotent ;
Force without justice is a tyranny."

(6) The universal adoption of a dietary that is not based on the killing of animals. The claims of vegetarianism have been tested in every direction. Ample proof is available that it provides all men's requirements to maintain the physical body in health and strength. Vegetarianism is daily being recommended by a growing number of doctors as a cure for many of man's diseases. Its merits and advantages have been championed by many of the world's thinkers and philosophers. It would help to bring a solution to many human problems, for all living creatures have their place and purpose in life, and he who needlessly takes the life of another being is laying up for himself the suffering he himself has inflicted. This cessation of such cruel warfare on the most helpless of God's creatures must inevitably minimize warfare among men.

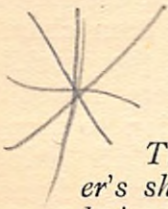
(7) The promotion and extension of the idea of Peace by such means as Peace Day and Goodwill Day, where the beautiful in other countries, the peculiar characteristics of other people and other nations, are recognized and appreciated. By such means can we

build up a positive force for good, which will generate a friendliness and understanding between all peoples of the world and do much in time of strain and stress to hold in leash the menace of war.

Finally, every effort should be encouraged in the task of formulating new ethical standards between nations and peoples in keeping with modern times. Our attitude and ideas are often unworthy of the great privileges and opportunities of the present stage of civilization. But fundamentally it cannot be denied that peace

must be cultivated, acquired and attained by each for himself, for in the realization of that "Peace which passeth understanding" lies the hope of every soul.

Every individual, therefore, who seeks within the realm of his own life *to live Peace* is contributing towards the realization of Universal Peace. Every act of sympathy, kindness, understanding is bringing us one step nearer to that Peace Divine which shall become the leaven for the establishment of Peace throughout the world.



THE HALL-MARK OF GREATNESS

There is a story of a man who went into a hairdresser's shop, and when he sat down in the chair to have his hair cut everybody in the barber shop had a sense of someone unusual being there. It permeated those who cut the hair, almost a hush stole over the barbers, and when the man left people among themselves inquired, "I wonder who that was?" They thought he was curious, an unusual sort of person. It turned out that the man was to be President Wilson. He was not President at the time, but his whole make-up, his whole tone, made an impression on these people in the hairdresser's shop. So a leader is always more or less impressive. He stamps people with his hall-mark.—G.S.A.

Theosophy—A Living Science

BY E. W. PRESTON

What the modern world demands of The Theosophical Society, and how The Society is fulfilling the demand.

Truth—A Common Pursuit

BOTH the scientist and the Theosophist affirm wholeheartedly: "There is no religion higher than Truth." At the time of the founding of The Theosophical Society this affirmation expressed the vital struggle which both science and The Theosophical Society were making. Each sought a way of escape from the mists of superstition, bigotry and ignorance into a wider and truer comprehension of the facts of the world in which we live and the part which man is to play therein.

Theosophy sought also to emphasize that the inner or spiritual worlds are no less real than the material. It suggested that "Nature" contains realms and facts which are beyond those of the physical world and still to be explored; and that the religion which is truth is allied to a Divine plan working itself out under the urge of a Divine or Spiritual Force.

Cycles of Growth

Sir Richard Gregory defines the purpose of Modern Science thus: "The purpose of scientific study is to discover the truth about all things, including man, his instincts and impulses, his organization in society . . . it is concerned with

the progress of knowledge and the evolution of man, not only in the past but in the present and future."¹

Certainly, it is equally true to say that: "The purpose of *Theosophy* is to discover the truth about all things, including the evolution and progress of man in the past, the present and the future."

Theosophy then is a *science*. But is it a *living* science to-day?

Biologically, the characteristics of a living organism may be summarized in the statement that "a living thing exhibits growth or change and has the power of reproduction."

Watch the cycles of growth from seed to flower and flower to seed; the cycles of change from the bare branches of winter, the glossy bud, the green-gold foam of spring to the full leaf of summer and brown-gold rustling of autumn; think of the bird and the nest, the egg and the fledgling—growth, change and reproduction—outward signs of the miracle we call Life.

The cyclic changes of the living organism may be of two kinds: (1) Exterior growth in number and size; the many seeds from the single flower, the shady oak from the one acorn; (2) Interior growth in quality, complexity and beauty.

¹ "What Science Stands For" (1937). Article by Sir Richard Gregory, p. 72.

Many living things show both types of change. A child grows into the stature of a man, rears his children and slowly learns the lessons which Life alone can teach him, growing as he learns in quality, complexity and beauty.

A Living Organism

Does Theosophy show the characteristics of a living thing? Has The Theosophical Society evolved as a living organism?

I believe we can answer both questions in the affirmative. Certain cycles of growth may be traced:

1. The Seed—*The Secret Doctrine*.

2. Growth under Dr. Besant's leadership, culminating perhaps in the period 1910—1914. During this time there was a great increase in numbers and a considerable expansion of knowledge due to the personal powers and experiences of a few leaders.

3. Autumn and winter in the post-war years, coinciding with the end of a cycle in the world about 1931. For some time there was no new output, there was a loss in numbers, and even the spiritual life seemed to be withdrawn for a time into silence and darkness.

This third phase was no cause for depression; rather was it an indication that Theosophy had indeed the characteristics of a living thing.

Theosophy today shows signs of a new cycle, of the spring burgeoning of the tree.

1. Some years ago there began a renewed interest in the seed or fountain-head of our teaching. All the world over members sought to study *The Secret Doctrine* more

deeply, to reinterpret it in modern terms or to correlate it with modern science. But in this connection there is one point which should be realized. Nature never repeats herself, the cycle never returns exactly to its starting point. In our study of *The Secret Doctrine* we must avoid mere quotation and repetition and anything like a belief in the verbal inspiration of the book.

2. This new stage in the cycle is likely to be largely interior in character, expressing itself as growth in quality and taking place throughout the *entire* membership. It will be evidenced in their recognition of spiritual values, in their realization of beauty, their ability to understand and evaluate contemporary thought in all its aspects and in their appreciation of art. Surely I am right in saying that some of these signs are beginning to show themselves?

3. In their wisdom the Founders of The Society gave us not one Object but three. Dr. Arundale very often, and Mr. Hawliczek, in *Mankind, To-day and To-morrow*, have stated that Brotherhood, the great need of the world today, must be based on Understanding. The second and third objects of The Society indicate methods by which we may reach this Understanding.

"A Passion of Understanding"

One might paraphrase these objects thus: "Study the various branches of human thought and activity, philosophy, religion and science in the light of Theosophy. The power to make such study fruitful will be obtained by the

development in each one of us of our own latent powers."

Out of this study will be born that understanding which is the living basis of brotherhood.

We need to widen our conception of the word "study." Man no longer believes that he needs book and bell and candle before he can worship God; one's whole life may be a way of worship. "Study" need not only suggest the scholar and the library; there are students of living; every aspect of life is included in the phrase "human thought and activity." The aim has been expressed by a Quaker: "We must weld love and knowledge into a perfect passion of Understanding."¹

Returning to our paraphrase of the second and third Objects, we notice that we are to rely on the development of *our own* powers, we must not be dependent on a revelation from however exalted a source. In my opinion the growth of The Theosophical Society in this new cycle will be dependent on the work of a large number of members and not on the work of one or two outstanding people. Our President is a channel for the driving force. It is for us to use that force. That is why the *quality* of each individual member is of vital importance. Quantity will follow quality. It followed the quality of the few great leaders of the past . . . it will follow the quality of the workers of the present.

Are the members today making any advance in this study and understanding? Again, I think so.

¹ *The Ikon of the Invisible God*, Carl Heath.

It is almost surprising to find the extent and variety of the books which have been published since 1931 by members themselves. Without going into details we can count at least a dozen. They deal with such subjects as the physics of the universe, the inner side of chemistry, various aspects of Theosophic history; they deal with the evolution of human consciousness, with symbolism, healing and mysticism. We must recognize that these books vary in value and appeal only to a limited public. One of the great, immediate needs is for books (and, of course, lectures) which have a high literary standard and at the same time state the facts of Theosophy in a manner acceptable to the general public.

Members as a whole can help very much towards this end by buying and reading these books already published; the majority are at a very low price. In this way, use is made of the material available, and those who have had the courage to make the attempt are stimulated to continue. Later, more gifted students and writers may be attracted to the work.

A Wider Interpretation

In these books may be found signs of a new Theosophical terminology. Scientists are searching for new words to express their widened concepts, so too, are our own students. The evolution of language follows the evolution of consciousness and there are signs that we are already adapting ourselves to modern thought.

We no longer think of "Karma" as a definite hard-and-fast law expressing itself in concrete terms:

"If I kill you in this life, you will kill me in some future incarnation." Rather are we attempting to understand this law in terms of probabilities, in wider sweeps, to see its influence in waves and cycles of progress and growth; change and experience. For if Karma is a law of Life, then it exists to help Life to fulfil itself. To regard Karma as a mechanism for personal revenge or triumph, to see in this Divine law nothing more than a glorified balance sheet, is to limit the consciousness of God.

Indications of this wider interpretation occur, for example, in *The Men Beyond Mankind*; Fritz Kunz speaks of the superman as being a god, not merely a "bigger, better man"; he indicates that the Masters cannot be interpreted in terms of purely human values; he speaks of Christ as one who *described* the laws of life which are the realities of our search.

Again, Mr. Hawliczek writes: "The Plan has been studied as though it were an architect's drawing which the Elder Brethren frequently consult in order to ascertain the next step to be taken. The Plan, however is *not* a scheme, and it can never be made known by means of diagrams and words. It is a Force inherent in the very nature of Life itself. It is Life expressing its own self, naturally and inevitably. For this reason, everything that happens, even so-called tragedy and failure, is part of the Plan, for all is an expression of Life. . . . The evolution of human consciousness consists largely in the transference of motive from the astral to the buddhic

centres of life. . . . Mind serves as the pivot of self-consciousness and as an intelligent guide which can give direction to evolution. . . . The Buddhic world is not mechanical but dynamic. . . . It does not require compartments because its nature is expansive and unifying. . . . The unifying dynamism of intuition gathers together the threads of human activity and makes a unity of the whole of national life."¹

Here is an example from *The Web of the Universe*, by Mr. E. L. Gardner: "The permanent atom and the *skandhas* are the formal responses to the behaviour of consciousness . . . while being a useful convention as a term, the permanent atom really represents a pattern imposed by the electric, magnetic or vital forces which constitute the active field, the aura of a human being."²

A New Type of Research

The foundation of the Theosophical Research Centre, London, is another indication of the change that is taking place. In this group a new type of co-operative research is developing. There has long been group work among scientists but this takes the form of a number of assistants working under the direction of one leader. In the Research Centre, however, all members are on a similar level, but from our combined efforts the flash of inspiration sometimes takes shape.

But we need to do far more than merely to accumulate facts;

¹ *Mankind Today and Tomorrow*, I. A. Hawliczek, pp. 2, 7, 24 and 25.

² *The Web of the Universe*, E. L. Gardner, p. 24.

there must be the constant effort to understand and interpret facts. The modern world demands three things from a living Society: 1. Reality or Truth; 2. Self-conscious growth; 3. A sense of responsibility and spiritual leadership.

Can we, do we, give these things to the world? A reply is to be found in the following words written by three members of the London Research Centre in 1934; they refer to the living science of Theosophy:

“Most of us have neither elaborate laboratories nor clairvoyant faculties, yet there is no need for anyone who is so desirous to despair of being able to help. . . . The search among the great mass of facts for truth, for underlying principles which shall reveal more fully the beauty of the Great Plan . . . this is the hardest and the finest task, yet it needs no equipment but a keen mind, tuned by hard study and patient thought to receive the inspirations which will surely come to the truly earnest student, whose life is dedicated to this service. In this task we shall need courage, based on a clear understanding . . . We want Truth by whomsoever it is presented; we seek to understand the full Glory of the Plan.”¹

¹ *The Field of Occult Chemistry*, p. 59.

Need we doubt in the face of such evidence that Theosophy is living science?

The Invisible College

In the complex organism that is modern civilization Theosophy has its part to play and we of the Aryan race have our especial responsibility.

The right evolution, the right integration of the individual is the beginning, aided here by the priceless gift Theosophy has to offer in the knowledge and the possibility of the approach to the spiritual teachers of our Race.

In the days of the birth of modern science in the seventeenth century, some of the great spirits and pioneers of their time banded themselves together into an “Invisible College.” That Invisible College, now known as the Royal Society of England, has been for more than three hundred years the greatest organization in the scientific world.

Theosophy, we have seen, is a science and a living science. We too, form part of an Invisible College whose Founders and Leaders are those we call Masters of Wisdom.

THE GOAL

It is not a Christ outside you who saves; it is not a Christ outside you who redeems; it is the Christ within, who transforms the man into His own image, and makes him realize that as the Father in Heaven is perfect, so is perfection the inevitable goal of man.—ANNIE BESANT.

The Leadership of Asia

Can India in the near future lead Asia? Will she be ready to seize the opportunity which she lost when the sceptre of the East was given to another Power in order to save the culture of Asia from destruction?

IN *The Inner Government of the World*, Dr. Besant writes remarkable things about the parts played by the nations of the world—the powers they wield, the weaknesses that destroy them, the sacrifices by which they rise when they are brave enough to make such sacrifices. Some nations have treasures to preserve, some have ideals to defend. She describes how, some fifty or more years ago, a critical time occurred when the East as a whole was in danger of losing eastern ideals. The task of saving the situation was India's duty, but India had permitted herself to become too westernized. Her true life was threatened. Her many conquests had not really mattered, for she had assimilated her conquerors and added their richness to her own great store. But she was at that time in peril of denationalization and was losing hold on the treasures for which "she was the trustee of humanity, instead of only taking whatever was valuable and incorporating it into her own system. In that hour of peril her Manu came to save her from that which would have made her cease to be a nation. . . . Just then Theosophy was sent to her, sent to make Hindus realize that they had a treasure and that

it was from Hindus the rest had learnt."

It was imperative, she goes on to say, that the East should not be submerged by the West, and that a champion should arise to prevent it; but the Manu could not find in the Indian people that champion. He turned to His brother Manu, who has China and Japan in His charge. But China was weak, isolated, untrained, lacking in power and adaptability. He turned to Japan. He inspired and stimulated the Japanese, flung them against Russia, and made them conquerors that eastern ideals might be saved and preserved for the future helping of the world.

We know how phenomenal has been the rise of Japan under that pressure and stimulus. But she has not wholly escaped denationalization through too close copying of western life and methods, neither of which is bad, but simply does not belong to the genius of Japan. She has been too strongly affected by the desire for conquest, and her actions have been greatly instrumental in rousing China from age-long withdrawal and exclusiveness.

The West, too, has played its part in that arousing. Modern ideas have infected China, and

much disturbance and disruption has ensued. But it looks as if China is beginning to reassert her own ideals, and, with those as her basis, to work out a new destiny of usefulness and worth. China has become aware of the peril of denationalization, and is trying to combat it. For years there has been confusion, lack of direction and loss of idealism. The will of the people, however, has but slumbered. Ancient ideals were not lost, but only covered over with uncertainty as to their value.

Let us see in what way China is trying to play her part after all in preserving the ideals of the East. She is the oldest nation in the world, but is not a dying nation. She is awaking to new life and activity, and suddenly there has come to her a great inspiration. In February, 1934 General Chang Kai-shek, in a speech at Nanchang, inaugurated a new movement, the goal of which is to strive for the rebirth of the Chinese nation. The inspired notion he had was to make the preliminary steps towards that goal through improvement of behaviour and the building up of character based on soldier-like productive and artistic ways of living. The General chose four ancient words and gave them new significance. They belong by right of age-long use to the subconscious Chinese mind, and were ready to burst forth at the right touch and moment.

The old Chinese words are: *Li*, *I*, *Lien* and *Ch'ih*. These four words can rule an individual, a group, or an entire nation.

Li means regulated action (mind as well as heart).

I means right conduct (in all things).

Lien means clear discrimination (honesty in personal, public and official life).

Ch'ih means self-consciousness (in integrity and honour).

Ch'ih governs the motive of action, *lien* gives the guidance for it, *I* relates to an action being actually carried out, and *li* regulates the form for that particular action.

These words, applied to China's national reconstruction in the four-fold and bedrock needs of Food, Clothing, Shelter and Action, have proved an astonishing touchstone. They have released already the springs of Chinese power and aspiration, although uttered only a few years ago.

With remarkable perspicacity and logic the New Life Movement began not with an intricate political application of the ideals for which it stood, but with the emergence of a true Chinese longing to see conviction expressed in behaviour. So we have seen in the Press pictures of men sweeping the streets—clean streets meaning good behaviour by those using them. Small groups went about politely advising pedestrians about their behaviour and suggesting how they could improve their appearance—and forbidding smoking in the streets. They cleaned the outsides of houses, and instructed shopkeepers how to pay attention to cleanliness inside and outside their premises. Tipping is regarded as a bad habit and is corrected. National dress is advocated, as that which is foreign is strange and improper. Barber shops are requested not to use implements for artificially waving

women's hair. Cleanliness and simplicity everywhere—in person, dress, habits. In everything the recreation of national and progressive life. One thing is emphasized above all others—the importance of loyalty to the country.

China is at work renewing herself. The future alone will show what will result from her efforts, but the tide seems to be on the flow.

What of India? We have seen how the Masters are said to have sent The Theosophical Society to help her to regeneration. India's tide was out. All students of her political life know that it was at a Theosophical meeting that the idea arose in the mind of A. O. Hume to start a Parliament to train Indians in parliamentary ways. And, how very soon that small fire flamed up into the Congress, and all the sure shaping of Congress into experience and determination, and the will to take charge of the nation's affairs in British India. And how Dr. Besant voiced the will of India in her Commonwealth of India Bill, and how it was not sufficiently backed, so now the pace is slower than it need be.

Events may develop in such a way that India will arise out of this new day and, standing strong, take firm and different hold upon herself and her destiny, and come to that form of leadership which is constructive and pitiful, not wanting to dominate either within or without, but a resolute leadership in the realms of self-conquest, not for gain but for giving in blessing the gifts wrested from the inner worlds and blended along with the outer.

Can India in the fairly near future lead Asia, not by the old-fashioned method of force of arms, but by the far more potent leadership of wise spiritual power, practically applied, for love of man and his uplifting? For that Dr. Besant gave herself heart and soul. Her gift will surely be received with understanding—in due course. Then perhaps the Manu will turn again to India, and this time find her ready in humble strength and steadfastness, to take the leadership which no doubt still awaits her.

“JANAKI”

FIRE-PILLARS

How great is the need for the world to honour its pioneers—both living and dead—those men and women whom Carlyle has so admirably described as “the fire-pillars in this dark pilgrimage of mankind,” who “stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature.”—G.S.A.

India's Message to the World

BY KEWAL MOTWANI

Indicating India's uniqueness and the amazing wealth of intellectual and spiritual treasure which she has poured upon the world.

THE history of a nation is its philosophy in action. It is more than a mere narrative, more than a record of battles and victories of some of the heroes that have flitted across its stage. It is not the "past anecdotally organized, episodically expounded." It is a continuous becoming. It is a manifestation of the nation's inner message, the idea that is constantly fulfilling itself through the nation's manifold social institutions, its scientific pursuits, its artistic accomplishments, its literature and philosophy, its spiritual aspirations and cultural conquests. Great personages, prophets and poets, statesmen and scientists, artists and philosophers, sages and saints, are an outward symbol of its inner strength. It is in this light that we should study history, and specially that of the Mother India, the Bharat Varsha, and she may then, perchance, unveil to our gaze the ineffable glory of her visage.

The Aryan Pioneers

The civilization of India had its birth in the bosom of Mother Nature. When the early Aryans entered the country at some remote past, India was a land of

vast forests. These forests not only administered to the daily needs of the pioneers, giving them shelter from heat of the sun and from ravages of storms, green pasture for cattle and abundant fuel for sacrificial and architectural purposes, but they also left a permanent impress on the minds of the people. There were no regions with aggressive frontiers; no walls of brick and mortar to set them apart from one another. The pioneers lived in one vast embrace of nature, as one family. There was no "divide and rule" mentality, no aggressive, assertive individualism, which was and is the characteristic of the civilizations nurtured within the city walls. There was harmony within and without, and inward realization of the Universal was the dominant aspiration of their lives.

But in some mysterious way the Aryan pioneers seem to have been aware of the destiny which was marked out for them by their leader and guide, the Lord Vaivasvata Manu. They seemed to realize that they were to be pioneers in the art of complete living for the Fifth Race. They were to build a mighty civilization, develop universities and cultural institutions, study and

spread arts and sciences, organize life on a pattern in which the causes for social and racial conflicts were reduced to the minimum, and the individual received every encouragement and opportunity for a fuller realization of his latent faculties; they were to experiment in democracies, republics, empires and monarchies and other forms of government, seek the manifold avenues of approach to the Universal through a multiplicity of religions and philosophies, and finally carry forth the message given to them beyond the borders of the Motherland to other nations for their enlightenment.

First, a brief narrative of India's accomplishments in these various aspects of her life, before we can aspire to know the heart of her hidden message. This procedure will partly answer the criticism of certain western scholars who, through very meagre acquaintance with India's past and because of her present position of political servility, have considered her a nonentity in the Valhalla of Nations, and have condemned Indians as dreamers whose gaze was fixed on the stellar solitudes and who were yearning for an easy escape into the Nirvana of nothingness. The validity of India's message can be substantially proved by a consideration of her contribution to the art of practical living.

Educational Institutions

India had institutions of all kinds and sizes, from small village schools under shady trees to universities corresponding to those of today. The ancient University of Vikramasila is said to have accommodated

8,000 students. *The Mahabharata* gives a graphic account of Kanava's institute with 10,000 students from different parts of India. Taxila University of the Hindu period, Nalanda University of the Buddhist period, Nadiya of the medieval age, are well known to students of Indian education. Mr. Tolby Wheeler gives the following description of Nalanda: "The huge monastery was a vast University. Towers, domes and pavilions stood amidst a paradise of trees, gardens and fountains. . . . Ten thousand Buddhist novices and monks were lodged and supplied with every necessary. All the inmates were lodged, boarded, taught and supplied with vestments without charge. They studied the sacred books of all religions. In like manner, they studied all the sciences, especially arithmetic and medicine."¹

The Moslem rulers kept up the educational traditions of the country during the medieval period. Narendranath Law gives an interesting account of a College built by Sultan Firoz: "The Madrasah was a commodious building embellished with lofty domes and situated in an extensive garden, adorned with alleys and avenues, and all that human art combined with nature could contribute to make the place fit for meditation. An adjacent tank mirrored in its shiny placid breast a high and massive house of study, standing on its banks. What a charming

¹ See Dr. Annie Besant's *Higher Learning in Ancient India*; Altekar's *Education in Ancient India*; S. K. Das's *The Educational System of the Ancient Hindus*; H. D. Sankalia's *The University of Nalanda*.

sight was it when the Madrasah hummed with hundreds of busy students, walking its clean and smooth floors, diverting themselves on the side of the tank, or listening in attentive masses to the learned lectures of the professors from their respective seats."¹

Sultan Sikandar invited scholars from Arabia, Persia and Central Asia. Mahmad Shah was a great patron of letters, studied various sciences and built an observatory. The Moslem rulers of Bijapur, Ahmadnagar, Juanpur, all built colleges and libraries which may still be seen in ruins. Nor can we forget Akbar, well known for his love of learning, though himself unable to read and write. In his Ibadat Khana, the House of Prayer, "Sufis, doctors, preachers, lawyers, Sunnis, Shias, Brahmans, Jains, Buddhists, Charvakas, Christians, Jews, Zoroastrians, and learned men of every belief," met and argued on "profound points of science, the curiosities of history, the wonders of nature."²

The Arts and Sciences

The study of arts and sciences was developed in India to a remarkable degree. The Yajur Veda is the oldest system of medicine in the world. Sir William Hunter, a great student of ancient India, writes: "Indian medicine dealt with the whole area of science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The *Materia Medica* of the Hindus embraced

a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have now been adopted by European physicians. Their pharmacy contains ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body and diet."³

All knowledge of medicine and surgery went to Europe through Arabia, according to the same authority. Translations of Sanskrit works, Indian doctors and surgeons at the courts in Baghdad, and Moslem students who returned from India after receiving their training, were the media through which India poured her knowledge of the sciences into the ancient nations, Babylon, Egypt, Greece and Rome, that have now passed into the realm of myth and mystery. Internal administration of metals and inoculation against smallpox are India's achievements. In mathematics, India's contribution is equally significant. The decimal cipher, zero and numbers, geometry, trigonometry and sines and arcs, ratio between the diameter and circumference, the 47th theorem which tradition ascribes to Pythagoras, algebra and mensuration, Newtonian principle of differential calculus and its application to astronomical problems, "the division of the ecliptic into lunar mansions, the solar zodiac, the mean motions of the planets, the precession of the equinoxes, the earth's self-support in space, the diurnal revolution of the earth on its axis, the revolution of the moon on her axis, her distance

¹ Narendranath Law, *The Promotion of Learning in India during Muhammadan Rule*, p. 60.

² *Op. cit.*

³ *Imperial Gazetteer.*

from the earth, the dimensions of the orbits of the planets, the calculations of eclipses,"¹ all came from India.

For first studies in chemistry, botany, zoology, biology, mechanics, acoustics, the palm must be given to India, according to such eminent authorities as Sir Brojendra Nath Seal, Sir P. C. Ray, Professor Benoy K. Sarkar and others. The story of India's genius is not yet complete. In spite of her political position, which is none too favourable for scientific research, India has produced many eminent scientists during the first quarter of the present century, Sir J. C. Bose, Sir P. C. Ray, Sir C. V. Raman, Professor Ramanujam, Dr. Meghnath Saha and others.

In the realm of arts, such as painting, sculpture and architecture, India's achievements are equally remarkable. "The magnificent Hindu temples, the splendid palaces, the formidable forts and the wonderful caves are indeed monuments of human genius and marvels of human industry and skill." The murals in the rock-cut temples of Ajanta have withstood the shock of time for 2,000 years. According to Havell: "The spirit of Indian idealism breathes in the mosaics of St. Mark's at Venice, just as it shines in the splendour of the Gothic cathedrals." The Taj Mahal and the mosques built by the Moslem rulers are universally known for their surpassing beauty. No nation has surpassed India in the variety and delicacy of floral designs that enrich her sculp-

ture and architecture. To complete the picture, we may mention "the production of delicate woven fabrics, mixing of colours, working of metals and precious stones, preparation of essences, extraction of dyes from plants, exquisite ivory work, tapestry glittering with gems, rich embroideries and brocades, inlaid wares that require high magnifying power to reveal their minuteness, furniture beautifully carved, and war implements of beautiful forms."²

Social and Political Systems

Let us now turn to India's social experimentation. She neither subordinated the individual to the group nor gave him license to pursue his selfish interests unchecked. She hit upon a reconciliation through the varna-ashrama-dharma, the system of four groups and four stages of evolving life. The four groups were the men of learning and wisdom, men of action, men of desire, and the undeveloped and unintellectual type, the labourers. They all had duties imposed on them, not by birth, but by their inborn nature and capacity. The four stages were those of studentship, family, partial retirement and complete retirement. The individual served society according to his capacities, and society in turn gave him opportunities for self-realization. It was also through the medium of this varna-ashrama-dharma that India assimilated the non-Aryans into her body-politic and averted racial discord and disaster. She did not resort to the short-cut of annihilating the aliens, as other nations have done whenever they have occupied new

¹ Wilson in Mill's *History of India*, quoted by Hari Bilas Sarda in his *Hindu Superiority*.

² Sarda, *op. cit.*

territories, but recognized them as a part of the larger life in which they had to be assigned their legitimate place. The Dravidians who were natives to the soil, and the foreigners, such as the Greeks, the Scythians, the Romans, the Assyrians, the Babylonians, the Zoroastrians, the Semitics and the Mongols—all were thrown into the melting pot of India, and she owned them all, gave shelter to every one of her alien children and endeavoured to make them "Aryans," men of noble behaviour.

And her political life has been no less interesting. She set her hand to a bewildering variety of experiments in the art of government. Empires of Chandragupta, Asoka, Harsha and Akbar which

embraced the whole then-known India; monarchies, republics, democracies and constitutional governments, all were tried. Her contribution to the science of politics is indeed magnificent, both in quantity and quality. Her dharma-shastras, artha-shastras and niti-shastras, are treatises that have left their permanent mark on the thinkers of the West, from Plato downwards, though this debt to India is neither widely known nor openly acknowledged. All shades and varieties of political thought are found in India, from the Machiavellian politics of Kautiliya and Bharadwaj to the divine Kingship of Manu, or the constitutional monarchy that very much resembles the presidency of a modern republic.

(To be concluded in two other parts.)

GREATNESS FOR ALL

Greatness is not a quality reserved for the few, but is a quality intended for the many—intended for all. So that it becomes but a matter of time for us all; you and I shall some day achieve the greatness which we may happen to admire in others.—G.S.A.

Dance and Drama—Their Place in the Plan

BY SADA COWAN

Drama "must mirror the time and probe it too. Like a wise physician it must feel the pulse of man, diagnose his ailment, sense his deepest needs, failings and desires. Social drama is the keynote of the present day." Concluding her article commenced in our August number, Mrs. Cowan stresses the social significance of drama as a factor in the Divine Plan.

Importance of the Theatre

A GLANCE round the world reveals the fact that other countries, if not America, have always recognized the cultural value of the stage and have given the theatre importance in national and civic life. Germany, Russia, the Scandinavian countries, and others have always given the support of the Government to the arts, particularly to music and drama. National theatres flourish everywhere, and before many years we shall probably see them in America as an outgrowth of the Federal Drama Project which at the moment is helping so many of the profession over the stiles.

The rapid growth today of what may be called "social consciousness" has quickened our sense of the socially significant. Our people are becoming mindful of the poor, the needy, the downtrodden. And plays like "Kindling," "The Last Mile," "Waiting for Lefty," and others portray this newly awakened interest.

In the last decade many experiments have been made in the American theatre, and the intelligent theatregoer of today, catholic in his views, will as warmly welcome a People's Theatre in South Boston, a Jewish Theatre on the East Side of New York, or a Hull House in Chicago as he will a fashionable playbox in upper New York or the Fine Arts Theatre in Chicago, knowing that since the theatre is in essence, and by its nature, democratic, it must neglect no class of society.

Social Significance of Drama

It is good news to hear of the Minnesota experiment, where a rural play, written by members of the Agricultural School, was given under University auspices fifty times in one season throughout the State. It is good to hear that a college like Dartmouth receives one hundred thousand dollars for the erection and conduct of a theatre in the college community, serving the interest of both academy and

town life. And it is also good to note that the Carnegie Institute of Technology in Pittsburgh has initiated a School of Drama as an organic part of its educational life. We see in all these things a recognition amongst educators that the theatre should be related to educational life.

French drama has always been of social significance. The dramas of Augier and Dumas fils and many others were about society, its economic structure, its hierarchy of caste, its private ethics and foibles. In simple words, French drama was and still *is* a criticism of life.

The idea that criticism of life in a stage story must of necessity be heavy and dull is an irritating one of which the Anglo-Saxon mind is extremely fond. The French have constantly shown the world that to be intellectually keen and provocative of thought, it is not necessary to be solemn and opaque. In fact, they maintain that one is bound to be all the more stimulating because of the light touch and the sense of social adaptability.

From Realism to Romanticism

In the history of literature of the nineteenth century, Rostand's "Cyrano de Bergerac" will be a well remembered figure. Just as a generation fed on Sir Walter Scott and his realism welcomed D'Artagnan of "The Three Musketeers," so a generation fed on Stevenson welcomed Cyrano. The pendulum has swung back to romanticism.

Yet there is a strangely interesting thing about this new hero. Cyrano is not at all as we are in the habit of thinking of heroes. He

is no ideal of beauty. On the contrary, he is cruelly grotesque, with an ugliness which arouses no pity in us. Some physical deformities, such as lameness, or even a hunched back may move us to sympathy, but Cyrano's distortion leans towards the ludicrous—it is Cyrano's enormous disfiguring nose. Yet we forget all this; forget his ugliness, forget even that the man is somewhat of a bully and a braggart and remember only that he is a noble figure. How does this happen?

It is probably due to the fact that the period of realism taught us one very valuable thing: that the triumph of the spirit is *despite* the flesh, not *because* of it; that heroism speaks from—no matter what type of body.

There was a time in the era of the early romanticists, back in our own fairy-tale days, when we learned that the beast stopped being a beast when he was loved. But life has since taught us the lie of this. Human nature is human nature, and we find that in undeveloped man we must accept the mixture of God and animal in one.

Cyrano is a type, a type of the largest class of people in the world, namely those who do not get what they know they deserve in this life, who find no chance to do what they know they could do, and who are of so much greater importance to themselves than they are to others. We all nurse an ideal in our hearts, but most of us know that in this one life it will never come to maturity and realization. And for this reason Cyrano wins our sympathy. With him it is a nose that bars his road to

happiness. With us it is—a something else.

Criticism of Life

In "Chantecler"—a later play than *Cyrano*—Rostand shows himself as an even more keen interpreter of life. In this play, as you know, all the actors are animals, largely barnyard fowl. Chantecler himself, the hero, a rooster, is convinced that the sun rises every morning because he crows. Through all temptations, the attacks of the world, the assaults of love by a beautiful golden pheasant, he remains true to his convictions. Until at last, listening one early morn in raptuous attention to the song of the nightingale, he forgets to sound the note which shall arouse the sleeping sun. He forgets to crow. To his amazement and chagrin the sun rises—just the same. It had nothing to do with him. And Chantecler awakens rudely from his dream of beauty—listening to the nightingale's song.

However, he is not crushed by his discovery, but goes bravely back from the seclusion of the forest to the barnyard and to the realism of his drab world, which he now faces in actuality, no longer fooling himself about his own importance.

To have a serious message well cloaked, and hidden behind a gay or laughing face has been one of the prime characteristics of the French stage for more than half a century, whereas with modern English drama this has been an exception. Only in quite recent years have English-speaking plays attempted anything like a criticism of life. But now they *are* attempting it.

Moods in Drama

Of the four moods in drama, tragedy, comedy, farce, and melodrama, the tragic must always be the greater, because it, most of all, brings to bear upon the atom of our human life the infinite universe, and because it includes *more* of life.

The play is a form of storytelling and has a pretty definite object: it takes a group of characters and events and so manipulates them that the events absorb and hold the interest of an audience, creating an illusion of reality, for a given length of time.

The object of the frivolous play is apparent: to amuse, sometimes to edify, sometimes to degrade. But a tragic play is never satisfactory unless it in some measure answers man's desire to discover a meaning and significance in life.

The tragic in drama has had many definitions: the struggle of the individual will against Eternal Law; the struggle of the good against the good—or the bad—and so on. In older style the image of tragedy was always death. The death of the hero was the conclusion of the struggle. It was upon the shock of death that the famous metaphysical comfort of the philosophers ensued, the state in which we rise above the ordinary considerations of personal advantage and contemplate the whole, with our passions quieted, our tempers purged, and our spirits lifted with the sense of wisdom gained.

In later forms of drama the tragic was often death as negation—a mere defeat of life—as in "Ghosts" or "The Three Sisters." Or it might be as in Pirandello's

"Henry the Fourth," the victory of *life* over the man's will to permanence, the man's betrayal by that life which had made him what he was and what he willed to be. All these definitions and images are at bottom a defeat of the human inner life trying to find itself and its due form.

It is not enough to speak of plays as comedies or tragedies or dramas. These words, while convenient enough, convey nothing of the true inward vitality of plays.

There are tragedies that leave you exalted and comedies that leave you wondering if any of the tender decent things of life remain. There are happy endings which violate every deep experience of human affairs, and sad endings as thrillingly charged with beauty as a sunset. In certain fine tragedies one discovers a lyric singing quality which is the very life of poetry and yet has little to do with mere poetic expression. Eugene O'Neill wrote such a tragedy in "The Great God Brown."

Native Drama of America

We have spoken much of the drama of other lands. But it is natural to inquire how far the life of America has been expressed in the form of native drama.

Every epoch has its platitudes. In the Elizabethan there was the poetic platitude of borrowed finery, inflated images and tinsel gush of words. The Restoration had its skimmed elegance, its parade of the naughty world. With our theatre just now the platitude rears its head as the play of common everyday life. The student of current drama finds plays of sharp

contrast—plays of frustration and harsh bitterness balanced by plays of spiritual emergence. The same author will be found writing both types of plays, reflecting in amazing measure the moody, rapidly moving currents of present-day life.

During the last few years the American theatre has become more than ever a battling ground, a vivid reflection of the American-mind-in-the-making. To be representative of the day, drama must do something besides and beyond the mere providing of amusement. It must mirror the time and probe it too. Like a wise physician it must feel the pulse of man today, diagnose his ailment, sense his deepest needs, failings and desires. Social drama is the keynote of the present day.

The Brotherhood Trend

Now, in order to reflect truthfully our present day, drama must be aware of the intense and practically universal tendency to study society as an organism, where—for the most part unconsciously—a strong feeling of universal brotherhood is being established. There is the desire to see justice prevail, to see the over-rich attacked, the poor defended, combinations of business assailed and criminals treated as our sick and unfortunate brothers. Labour and Capital contest on a gigantic scale and woman looms as a vital and impelling problem.

Playwrights of today feel that the public is looking to them for help, either help through momentary forgetfulness or for a solution to their difficulties.

As the drunkard drinks to forget his pain and his misery, seeing an

escape from what is to him an unendurable physical world, so many people go to the theatre. They are doing in one way, the only way they know how, the same thing that we Theosophists are doing, even though it may not be for the same purpose. They are seeking to raise their consciousness from one level to another, from a world of actuality into a finer world of thought or fancy. Humanity needs help at the present moment as seldom before. It needs the practical assistance of constructive ideas. People during the past twenty years have been overwhelmed with the sudden reversals of fortune, the vortex of financial difficulties in which they have been struggling, in many cases their spirit has been broken, their health has gone. They can see no justice in Nature, no justice in her wild outbursts which take such tremendous toll of property and life, no reason whatsoever for it all.

Playwrights Who Are Occultists

Fortunately there have always been poets and dramatists who were, knowingly or unknowingly, occultists, with a deep inner message to give forth. It has been in their power to show the unflinching reliability of the Law, and to offer freedom from the terror and ugliness of death.

In a play popular a few years ago this theme was depicted. "Death Takes A Holiday" portrayed in vivid form the beauty of Death as a friend and deliverer, and tried to take away the horror and gloom usually associated with his coming. In the play Death takes a three-day holiday in which no living thing should pass away, not even

a flower. During these three days he tries to find one human being who will welcome him as a friend, and who does not shrink from him in fear. Finally, through love he finds a young girl eager to go with him. This could have been an amazing and powerful play if the author had gone just one step further and had shown us Death as the young girl saw him—radiant, beautiful, opening the way to a new life. But the author missed this opportunity and we never saw him through the young girl's eyes. Even as it was, the play was one of importance from the occult standpoint, as well as from the standpoint of the theatre.

The surging mass of complicated emotions, the inrush of new viewpoints and ideas offer a vast fund of material upon which the dramatist of today may draw. The stream of life and evolution is moving on, and the playwright is sometimes hard pressed to find new bodies—new forms of expression—in which to clothe his new ideas. Within the last century the two great changes that have come into human life are the growth of the democratic ideal—truly a growth of the feeling of oneness of life—and the revolutionary conception of life as disclosed by scientific knowledge.

All art forms, including this of the theatre, have responded to these twin factors of influence. In art it has meant sympathy in studying one's fellow man and an attempt to tell the truth about him in artistic depiction, with clay, brush or pen. This understanding and truthful depiction is what gives substance, meaning, and bite to the

plays of Bernard Shaw, Galsworthy, Granville Barker, Moody, Rann Kennedy and Zangwill at their best.

Poetic Insight

We constantly hear talk of "The Great American Novel" or "The Great American Play," but have we ever had a play that is truly American in spirit? Charles H. Cafin, a splendid writer on the American theatre, speaking of the subject, says: "We recall the phrase which French critics apply to Scandinavian and German drama. They speak of the 'Northern Spirit.' The great American drama will exist when criticism, especially foreign criticism which has the advantage of a long-distance perspective, can detect a corresponding 'American spirit' in our drama. Then the latter will be in the true sense characteristically American. May one venture a forecast of the quality in that note in common? It will not have, like the Northern Spirit, a quality of pessimism. (Most certainly *not* if the writers are Theosophists . . . that isn't in the quotes.—S.C.) On the contrary, one may believe that its distinction will be optimistic. Yet not in that Pollyana-ish tiresome sense of assuming that everything is for the best and therefore refusing to take account of anything that jars with this assumption. Nor will there be an ostrich-like avoidance of the serious problems of life. It will not, in fact, be an article of faith, but the product of a habit of conviction. Its presence will be felt in the drama, as we feel the air upon the mountains, a tonic, laden with

liberty, vigour and vast spaciousness."

All Others Are Brothers

This was written in 1908. Since then modern playwrights have largely fulfilled the prophecy, at least in the manner of their writing. Poets, as we know, like mystics, have an intuition amounting to prophecy, and much that has been upon our stage in the past years has had the ring of true poetic insight. Some day perhaps we may have something far finer than Eugene O'Neill, but whatever the theatre of tomorrow becomes, something of Eugene O'Neill will be in its fibre. Something of Dan Totheroh too, and men like Philip Barry, Lynn Riggs, and others.

The so-called "Great American Drama" has never been written, and in my humble personal opinion, it never will be. For in this scrap-basket of the world, as Zangwill calls America, with its myriad different backgrounds of lands and tongues, there can be no *one* true picture of American life and feeling. Unless possibly someone writes a great drama of patriotism, where everything else is forgotten except love of country. And it is only in the last very few years that America has become country-conscious. But a true love of country and of one's fellow countrymen is slowly but surely being born. Soon, let us hope, that love of country will extend to take in other countries and make other nations our brothers as well. The drama is doing its part to help this growth.

"Art," says Jinarajadasa, "is life at its intensest and reveals the beauty and worth of human

activities, yet it is the mission of art to show men that life is like a 'dome of many coloured glass,' reflecting broken gleams of the white radiance of Eternity."

Whereas this is true of the arts generally, it is *most* true of the drama. A child at its mother's knees, begging for a bedtime story, listening open-mouthed to the "once upon a time" is in much the same posture as the entire race which has always clamoured for a release of its imagination, seeking an outlet for the God within. The artist, the creator, is the mother of the race and should offer her children that which will stimulate, inspire and uplift.

The Loud-Speaker of the Age

Sometimes it seems to me that an artist is like a tree whose roots reach into the depths of experience. If his roots do no more than pierce the surface of life, there is no vitality, and his product, with the passing of time, shrivels, withers, and is forgotten. But he whose heart is one with the heart of humanity, who, consciously or unconsciously, feels that life is one, his roots go deeper and, if he is master of his technique—for even a rose blooms more beautifully if a gardener knows his craft—blossoms into magnificence.

It is art's mission to bring out the hidden qualities of creation inherent in every human being. For we are all creators, all artists. Only most of us have found no release for the hidden treasure. It is as if a spring were waiting to be touched. And it is art's duty to find that spring: to teach men to become artists, not necessarily in creating new forms, but to become artists in the art of living, living kindly, happily, and rightly; thinking, like artists, constructive creative thoughts; and lastly, loving as the mind of an artist loves, embracing all in oneness.

The scope of the drama is unlimited and unrestricted. It holds the elements of music—the power to convey pure idea—rhythm and grace of the dance, and the majesty of painting. Light, sound, and colour all contribute their share to the richness of this art. The variety of the theatrical material is ever new and ever flowing, like life itself, and so it must continue to flow, hand in hand, with life—in its evolution.

The theatre will always continue to be the loud-speaker of its age. But what is even more important, it will help man to know himself and will speed him on his upward journey. Until at last both Man and his Art reach perfection, and both become the outer expression of the God within, which is the scheme and plan of evolution.

SPANISH PROVERB

God sends us walnuts when we have no teeth to crack them. Genius cracks them!

A. D. 2000

Looking backward on the educational tragedies prevalent in the nineteenth and twentieth centuries. The warning note is sounded by great educationists in and out of The Theosophical Society.

AS early as the first quarter of the nineteenth century, the "cramming" system was in vogue. In *Dombey and Son*, Charles Dickens records the effort made to turn little Dombey and his fellow students into intellectual machines, and the disastrous results which followed. But the great novelist was a voice crying in the wilderness. Little heed was paid to his graphic picture of the tortures undergone by small children in the intellectual forcing process.

The examination method reached the height of its popularity about a century later. The child was dissected and analyzed from his entrance into nursery schools at the age of three until the donning of cap and gown. Incredible as it may seem, these examinations, or "tests" as they were sometimes called, were even conducted publicly by Governmental authorities, the inference being that not only the pupil himself but even his teacher and headmaster could not be relied upon to give an accurate and honest estimate of his progress. Teachers were not apprised of the questions to be asked, lest they inform their pupils. All that child or teacher knew was that the child was going to be given a gruelling test covering a certain general ground.

To prepare for these examinations and general classwork, a system called "homework" was in vogue. Not content with supervising the child's activities for six or more hours a day, most of the time being spent in "reciting" lessons previously learned, the teacher set the child certain lessons to be studied at home in preparation for the next day's school activities. Except in isolated instances, no co-ordination was attempted of these homework assignments, and many a time a child was torn between an impossibly long assignment in history, a science project, problems in mathematics, an English composition "to be finished without fail in three days or less," and at times as the last straw even the Physical Education Director might demand a note-book started to show certain historical developments in his field.

In many countries the suicide rate among young children rose. A greater percentage, as statistics demonstrated, reached the Insane Asylums (our Mental Hygiene Hospitals in those days were only the dreams of a few advanced thinkers). Gradually the people awakened to the horrors of the system.

One of the first broad rays of light showing a shifting of emphasis

was the report of the Board of Education in London upon an investigation carried over a period of two years (1935-7). A few excerpts from this report, which advocated the abolishment of all homework for children under twelve, and its reduction to a minimum in other cases, show the seriousness of the situation :

“The scholarship class look as if they were carrying all the cares of the world on their shoulders, and look like old men and women. The parents have made them feel the tremendous importance of the examination. All these children of ten and eleven are doing regular homework.”

The report stated that homework was set even in the infant class, and some superambitious parents set extra homework.

“Nervous disorders of some young children are due to anxiety over scholarship examinations and the excessive homework undertaken for them.” (During the examination period the time spent rose to two and a half hours nightly.)

“There is a real danger lest children of secondary school age, spending their days at school and their evenings over homework, should be brought up in an atmosphere of aloofness from much of the social life of their neighbourhood. Evidence of this danger is not wanting: in Wales, for instance, comment is made on the threat which arises . . . to the local culture, literary and musical, which has, in the past, been linked with church, chapel and other organizations.

“The training in citizenship is not all to be given in school and the practice of it should be largely exercised outside it.”

Great educational strides were made in the Dominions, and particularly in India, where the new National Government boldly overthrew the false and ephemeral traditions of an immediate past, restoring the true educational methods of an ancient glory.

At first this newer outlook on education was voiced only by the few who were future rather than past-dominated. Among these few were the great Theosophical leaders, Dr. Annie Besant, and her colleagues. These principles are so much an integral part of our present educational consciousness that it seems odd to enunciate them as “new” to the period under review, but it is a fact that before 1950 they were only the utterances of the few, regarded by the many as not applicable to existing conditions.

“The aim of Education is to draw out all the faculties of the boy on every side of his nature, to develop in him every intellectual and moral power, and to strengthen him physically, emotionally, mentally and spiritually,” said Dr. Annie Besant in *The Birth of New India*.

That this rather obvious statement was little understood is evidenced by the many lectures given by this great orator to explain what was meant by physical, emotional, mental and spiritual education.

The warning note was again and again sounded by great educationists in and out of The Theosophical Society :

“How true it is that the world is heading towards disaster as its women forget their dedication to the Spirit of Motherhood, whether physical or otherwise, to that Spirit

of Sacrifice which unveils the holiness of living, and to that Spirit of Aspiration which adds the greatness of the Past to the nobility of the Present, that both may find their consummation in the Glory of the Future. How true it is that the world is heading towards disaster as its men forget their dedication to that Spirit of Chivalry which is reverence in active expression, to that Spirit of Service which spreads contentment far and

wide, and to that Spirit of Aspiration which plans upon the foundations of the Present a Future of Happiness and Peace."—*Gods in the Becoming*.

Thankful we may well be that we are living in A.D. 2000, when these ideals are embodied as factual educational methods. Grateful may we well be to those who ushered in the present Golden Age!

“ JASON ”

EDUCATION IN THE NEW CIVILIZATION

One great lesson that we learn from the scientific view of evolution is that all progress is made by the efforts of the inner life, the struggle of that life to express itself, the continual urge of that life to make its vehicles of resistant matter bow to it and serve its purpose in the outer world. For the purified will and work of man is the hand of the Divine, as it were, in our world. And through man God works out His beneficent purpose, and makes the children of men the redeemers of the world. That is the work of Education, to liberate, to release, the Divine within what we call man's higher nature, and also to train its reproduction in the lower by those outer methods of teaching which will conduce best to the evolution of the Divine Man, the unfolding of the Hidden God within.—ANNIE BESANT.

Simplicity, the Rule of Becoming

BY JAMES EVANS LOUTTIT

The author continues his researches into the sciences in further demonstration of his thesis that the binary-quadratic laws of Nature are the foundation of all manifestation, abstract or concrete, hence the rule of becoming.¹

Embryology

EMBRYOLOGY is the study of the prenatal development of the individual. It proves in its conclusions the blood relationships and common origin of mammals and man. It is also an expressive comparison, which links the living organism to the primordial essence from which it sprang. One thing is certain: embryology is growth in ordered sequence, and binary in its total aspect.

Man is the most interesting phase of cosmic creation, for he is the highest form of evolved being having a physical vehicle of expression. We frequently hear the statement that the embryo passes through the mineral, vegetable and animal kingdoms before emerging with human form and instincts. In actuality he recapitulates all the early stages of evolution, into the very heart of undifferentiated energy. Man emerges from primal matter.

The protoplasm of the human egg is a gel-like substance com-

posed of oxygen, hydrogen, nitrogen and carbon. The beginning of man is like that of the aquatic amoeba, in that the primal cell has contractility—it alters rapidly and is capable of division.

The simple unimpregnated human egg cell, called the ovum, is of globular shape. Scientists tell us this is substantially alike in size, shape and chemical composition in all mammals, including man.

The spermatozoon or fructifying principle follows the same binary law, dividing first into two cells, and then into four, which become elongated and upon entry into the ovum give rise to the cytula or parent egg cell.

Two cells are formed by the separation of the nucleus and the protoplasm into two parts. At first they are round, then oval, one slightly larger and darker than the other. Each of these divides further, making four. Later there is further division until a solid mass of cells termed a "morula" is produced, which has an outer layer of somewhat flat cells surrounding a number of distinctly granular cells. Although the cells split in order of the binary system we find that differentiation between light and dark cells has uneven ratios.

¹ This article, commenced in our September issue, will be completed in November. The text is illustrated by the 1937 still-film pictures of the Research Seminars, New York, in which Mr. Louttit and Mr. Fritz Kunz collaborate.

This process is said to carry on until a total number of ninety-six cells is reached, of which sixty-four are light and thirty-two dark. (Both figures are multiples of two). At this point the ovum has reached the stage of "hood gastrula" or "little stomach," the beginning of the embryo as such.

Taking the egg cell as a totality in its evolution, we find it follows the 0-1-2-4-8-16-32-64 formula.

We shall later follow this ordered symmetry into the body of the evolved man through the science of physiology.

Colour

Most people are aware of the fact that colour is related to light. Scientists are certain that the principle lying behind light is of a periodic nature.

Knowing that periodicity exists, it is natural for us to assume that such regularity follows our code of 0-1-2-4-8-16-32, etc. In order to compare colour with this sequence we are faced with the task of overcoming certain preconceived ideas, such as the idea that colour has three primaries: red, yellow and blue. Scientific research is now propounding four primaries, namely, yellow, red, ultramarine blue and sea green.

We base our conclusions regarding colour upon the scientific basic structure of Wilhelm Ostwald, Nobel Prizeman. In order to do this we must start at Principle Essence or Light. Physics can be likened to the Ennead of colour, or the formation of the phenomenon of colour from light. In this we find our binary-quadratic scheme in constant evidence.

Light, the source, manifests as two distinct phenomena, the achromatic and the chromatic colours, each of which is divided into value scales comparable to our eight divisions or octave.

Achromatic colours are continuous, passing from white, through grey, into black. These are just as essential constituents of visual perception as are the chromatic colours. The values of the greys have been measured, Ostwald outlining the scale value as an octave, as follows:

- (a) White
- (c) Whitish Grey
- (e) Pale Grey
- (g) Light Grey
- (i) Dark Middle Grey
- (l) Dark Grey
- (n) Greyish Black
- (p) Deep Black

Chromatic or pure colours have the attribute of hue—they contain no white or black. The systematic scale of the hues is known as the chromatic circle. They contain no well defined end points as do the achromatic colours. Chromatic colours virtually run back into each other, represented by a circular line, or, better, by the circular stairway. In such a stairway we have a supporting post comparable to the achromatic scale around which wind the steps—eight in number to a complete circuit, with the eighth directly over the first. In colour value, red would be the lowest, and purple the eighth step. The chromatic colour stairway is therefore a helix around a central line.

The eight steps from bottom to top are the eight principal colours of science: red, orange, yellow, leaf green, sea green, turquoise blue,

ultramarine blue and purple. On different levels, but opposite to each other, we have red and sea green; purple and leaf green; orange and turquoise blue; yellow and ultramarine blue. Four of these are primary: yellow, red, ultramarine blue and sea green.

Ostwald divides each of the eight principal hues into intermediate hues or three varieties, arriving at the conclusion that $3 \times 8 = 24$ intervals of standardization. For instance, red is expressed as vermilion (inclined to orange); the middle red is carmine; while dark red rose inclines to purple. Note we have a standard of twenty-four hues and eight achromatic standards, a total of thirty-two colours, which is in line with our binary formula, 0-1-2-4-8-16-32, etc.

From this we can assume that colour is Order, being mathematical and geometric, and that it is also energy when expressed through the laws of physics and chemistry. It is also life, in that it deals with emotions and is ponderable through physiology and psychology.

Music and Sound

Music expresses our binary-quadratic mathematical law in a number of ways. It has been determined that the single human voice when trained is capable of a range of two octaves. Grouped together in a mixed chorus the melody is extended to four octaves. With the devising of musical instruments man extended his range to seven octaves of expression.

In order to understand the harmonic values of music as a whole, we must know the fundamental laws of Nature. We must begin

with the simple and grow to the complex. In music the octaves—the simple do, re, mi's—are at hand for analysis. Music is periodic, as are colour and the chemical atoms.

Music is audible sound, and sound is vibration. The range of these vibrations audible to the human ear is very slight. Our auditory sense cannot recognize vibrations above or below the octave of colour. Until vibrations reach the ear, they are simply vibrations, not sound.

The vibration frequency in music, from one octave to the next, is double, hence low "C" has 33 v.p.s.; the next octave "C" will have 66 v.p.s., etc. Vibrations properly stepped have a binary expression.

A study of music fundamentals brings out the fact that the ear can only countenance notes that "shall bear simple ratios to each other in respect to the number of vibrations per second; that is to say, that the ratio of the numbers of vibrations per second of the notes should be expressed by low numbers." The arrangement of notes in music is a definite mathematical ratio, which compares in every detail to the binary-quadratic sequence.

In musical theory, we observe; "That note is called the octave that makes twice the number of vibrations per second." Further: "The octave of the octave is represented by the number of vibrations per second *four* times greater, while the third octave is *eight* times greater." The harmony of the octave with the fundamental note is constant, therefore the resultant note produced by the combination of a fundamental note octave is always one.

These ratios resolve into mathematical formulae wherever it is desired to determine a perfect chord, for both the major and minor. The universally adopted scale of today now defines the interval between two frequencies as their ratios. Ratios that occur in music are named as follows :

- 2/1—The Octave.
- 3/2—The Fifth.
- 5/4—The Major Third.
- 9/8—The Major Tone.
- 10/9—The Minor Tone.
- 16/15—The Diatonic Semitone.

These are resolvable into a mathematical ratio. Starting with any given frequency, the octaves successively above it are in this ratio : 2, 4, 8, 16, 32. Those below give the same ratio expressed as 1/2, 1/4, 1/8, etc. Thus we have a perfect correlation with the binary-quadratic scheme.

As music, or sound, is brought to our conscious perception through the human ear, it is evident that physiology is linked closely with it. The ear, therefore, should repeat in its physical construction our mathematical ratio, 1-2-4-8, etc.

As No. 1 of the series we have the human brain ; the transformer of the vibration into conscious perception.

No. 2 is the internal ear which consists of two parts : the membranous labyrinth and the osseous labyrinth. This internal ear is the indispensable portion, the rest being merely accessory.

No. 4 is the ear as a whole, divided into four parts : 1, membranous labyrinth ; 2, osseous labyrinth ; 3, middle ear ; 4, exter-

nal ear. The two parts of the internal ear are also divided into four parts as follows : *Membranous Labyrinth*—(1) utricle, (2) semi-circular canals, (3) saccule, (4) canal of the cochlea ; *Osseous Labyrinth*—(1) the vestibule, (2) the bony cochlea, (3) the auditory nerve, (4) the perilymph filling.

For No. 8 we move on to the middle ear, which has eight principal parts : 1, outer wall ; 2, inner wall ; 3, eustachian tube ; 4, the ossicles ; 5, the malleus ; 6, the incus ; 7, the stapes ; 8, muscles of the tympanum.

The external ear has two principal parts, like the internal ear. They are : 1, the external auditory meatus ; 2, the Pinna.

This analysis of the physiological scheme of ear formation shows that the ratio is constant, whether that expression be the formation of a purely physical organ or a series of emotion sensations rising from the use of such physical form. Nature repeats herself when Harmony is the Law on all planes with equal ratio.

Geology

In pursuing the testimony of Geology we shall consider our Earth Globe as a unit, from core to surface, paying particular attention to continental formations. The binary-quadratic law is found applicable when we consider the Earth as a whole. We know that it is divided into the heavens and the earth, a distinct separation into two. The atmospheric envelope is further divided into four levels or strata ; the earth of rock and minerals likewise has four levels or shells.

These four levels of formation are records of growth, known as Geologic Periods. *The Secret Doctrine* says: "Were there no such thing as evolutionary cycles . . . followed by an inverse ascent . . . active and passive by turn . . . how could we explain the discoveries of Geology?" Geology concedes, and classifies the periods as upheaval and continental formation followed by quiescence and denudation.

Geology is concerned with the magma matter of which the earth is composed, and also with its changing surface conditions. Geologists and geo-physicists do not agree as to the earth's primary condition. Three theories have been brought forth: the Nebular, Planetismal and Tidal, all dealing with the gaseous beginnings of the earth formation. This phase is known in Geology as the Archaic Period.

This period expressed two phases: one of turbulence, called the Azoic Age or Age of Fire, followed by a gradual accretion into solid matter—the Eozoic Age, which carried the dawn of life.

Geology divides the periods of earth growth into four divisions of time, commencing with the Age of Fire and the first accretions. These are called Archaic, Paleozoic, Mesozoic and Cenozoic. These epochs are each divided into two phases of manifestation: a period of surface upheaval and a period of subsidence or quiescence, making a total of eight phases of change up to the present time. These are called the Four Continental Periods, and include numerous minor cycles.

The First Continental Period of Geology, the Azoic and Proterozoic,

was turbulent throughout. It was followed by a period of quiescence in the lower Paleozoic Period, with mollusks appearing in the lower Silurian Age and Brachipods in the upper.

The Second Continental Period started with considerable volcanic activity during the Devonian Age, the Age of Fishes, which also marked the appearance of insects. This was followed by the Carboniferous or Coal Age, signalled by the growth of ferns and conifers.

During the early Third continental Period those was a general rise of land in the Northern Hemisphere, ending in a vigorous earth movement which changed the whole face of the globe, especially in Europe and Asia. This was followed by a general subsidence in the Cretaceous era, and the appearance of reptiles.

In the Fourth Continental Period the earth started to take on its present characteristics. The seas contracted and the great mountain chains made their appearance. In this Tertiary Period mammals appeared. The period of quiescence following this uprise is the Quaternary or modern period we now live in.

The earth therefore lives and grows by cosmic law when scientifically interpreted in the light of Geology. We can compare the four periods of continental formation thus shown with the four Rounds of occult teachings. The First Round is comparable to the Archaic Period; the Second Round to the Paleozoic, including the Devonian and Carboniferous Ages; the Third Round with the Mesozoic; the Fourth Round to the Cenozoic

Era, including the Tertiary and Quaternary Ages.

This comparison is based purely on the phenomenon of cyclic change and takes no consideration of the time element, which would be outside the point in question.

The Earth Body

Geophysics, the study of the Earth Body, is not complete unless coupled with the knowledge of the earth's atmospheric envelope. The shells of the earth core may be likened to the physical body of man; the contact point at the earth surface on which he lives is the home of his senses. The layers of the atmosphere are subtle and tenuous, like man's mental body. Beyond is the contact between that which is Illimitable and is Essence, the spirit body of both man, worlds and Principles.

On the basis of authorized scientific data we should like to draw some comparisons, keeping in mind the binary-quadratic creative building block of cosmic evolution and beginning with the earth and its shells.

The Earth

Technologically, the statement that the earth is round is an error. It is scientifically known as an oblate spheroid, wider at the equator and flattened at the pole. Some consider it "peg-top" in shape, and it may finally prove to be an egg-shape, such as the ancient cosmologies describe. We shall, however, for our purposes consider the earth and the atmosphere as a simple sphere.

Present knowledge of the earth centre has been obtained by X-ray-

ing it by the use of sound and radio waves, vibrations and rhythmic motions. Seismologists agree that the earth has a central core enclosed in a series of four shells varying in thickness; each with distinct properties. Twenty-one hundred and fifty miles of the earth's 4,000-mile radius make up the core, which consists of iron, nickel and possibly cobalt. This is based upon the assumption that the earth is made of cosmic or planetary material, like meteoric iron.

Over this core is layer No. 2—a triple transition layer. Silicon was impregnated into the iron and iron into the silicon to form this.

The outer circumference of the next shell, No. 3, can be reached at a depth of thirty-seven miles. It is supposed to consist of silicon and magnesium, and from this is named the "Sima" layer. Its density of material increases with downward depth to the transition layer.

The surface layer, No. 4, is made up mainly of granitic basaltic rocks and impregnated elements. As it is principally silicon and alumina it is called the "Sial" layer. This layer, together with the comparatively thin tropospheric atmospheric layer, forms a transition zone from earth to air, the point of contact—organic living matter—being the second portion of the trinity of transition.

The Atmosphere

Radio has helped in a phenomenal manner in probing the atmosphere and proving its layer or shell structure, although prior to that time this structure was anticipated

by Paracelsus, Bacon and, more recently, Sir William Crookes. The simple elements found in the bulk of our atmosphere are hydrogen in the outer and highest, and helium, nitrogen and oxygen as we approach nearer the earth's surface.

The troposphere is the layer in which all living things have their abode. It is approximately sixteen miles high, and together with the surface layer forms the fourth shell.

The next layer, No. 5, is the stratosphere, about which man's knowledge has lately been increased by stratospheric flights. Where the upper surface of the stratosphere contacts the next or ozone layer, No. 6, sound waves rebound and reflect. At this ozone layer we find something similar to the transition layer between the earth's core and the Sima layer. Some form of radiation of very short wave-length acts on the zone at this point, transforming it into oxygen. A slight rise in wave length decomposes it. In between we find a point of equilibrium. There are thus three possible planes of action,

similar to layer No. 2. Several causes for this have been proposed, such as ultra-violet rays from the sun, cosmic rays, or positively charged alpha particles.

The next atmospheric layer is named the "Kennelly Heaviside Layer" (No. 7). From its lower surface long radio waves are reflected back to earth.

The furthestmost layer, No. 8, is the "Appleton layer," known principally because from its under surface short radio waves are reflected. It is assumed that it consists practically of hydrogen.

All the eight shells, four of dense matter on the earthy side and four of gaseous medium, are always in a state of formation, disintegration and reformation. The earth is a complete cosmological scheme. The elements that make her physical body are, under proper conditions, resolvable into one substance. In her growth she has resolved herself into the two parts of the Monad, the heavens and the earth. Each duad expresses four conditions, a sum total of eight.

(To be concluded)



GREATNESS

*It is easy in the world to live after the world's opinion ;
it is easy in solitude to live after our own ; but the great
man is he who in the midst of the crowd keeps with per-
fect sweetness the independence of solitude.—EMERSON.*

Jesus Christ's Kingdom of God

BY M. S. RAMASWAMI AIYAR

A South Indian Brahmin, an able defender and champion of the Christ, Mr. Ramaswami Aiyar returns to his contention that Jesus' conception of the Kingdom of God was a political kingdom which He proposed to establish at Jerusalem. His reply is prompted by Miss Woods' article which appeared in our June-July issues declaring for a spiritual kingdom, though in fairness to Miss Woods it should be stated that her article was the earlier contribution and was published as an appropriate antithesis to his, without any thought on her part therefore of entering into a controversy.

IN the June and July numbers of THE THEOSOPHIST Miss Charlotte E. Woods has published an interesting and learned article on "The Kingdom of God." It is (as the Editor remarks in the foreword to it) in direct antithesis to an article on "Jesus Christ's Work for a Change of Heart" contributed under my name to the same journal some time earlier. Miss Woods, in consonance with the teachings of the Church, speaks of "the Galilean Messianism of Jesus in which political aspirations were absent and the hopes put forward entirely otherworldly" (p. 229). Following the dogmas of the Church, her votaries naturally believe that their Lord concerned himself with the world to come and not with the world he lived in. So they hold that the Kingdom of God which he spoke of referred to the future and not to his times. Reflection is necessary to arrive at the truth in this matter. I would therefore invite those who

doubt my statement that Jesus concerned himself with the national problems of his day, seeing in them a way to bring peace and harmony into the world by making its politics the politics of the Kingdom of God, to ponder over the following points as to whether Jesus was a purely religious worker only, or a political worker too. The answer to this question should lead us to realize the meaning of Jesus' Kingdom of God.

Canonical Evidence

(1) It is commonly said that the High Priest falsely charged Jesus with claiming to be "King of the Jews" before Pilate (Lk. XXIII, 2-3) in order to bias him to convict Jesus. If so, why did Matthew (II, 2) make the Wise Men from the East come in search of the "King of the Jews" even at Jesus' birth, long before the High Priest could have thought of preferring a false complaint against him? Was the political title—"King of the

Jews"—the High Priest's later and false invention?

(2) If Jesus was a purely religious worker, why did Matthew apply to him a prophecy relating to the expected advent of a national governor (Mt. II, 6, A. V.), and why did Luke (I, 32-33) make Gabriel tell Mary that her son would sit on the throne of David and rule over the House of Jacob?

(3) If Jesus' idea was to inaugurate a purely religious movement, why did he select from Isaiah (LXI, 1-2) a passage dealing with the political liberation of Jews from captivity as his very first message to his compatriots? (Lk. IV, 17-19; Dummelow, *One Volume Bible Commentary*, p. 745).

(4) "Ecclesia" was the name of the general political assembly of the Greeks from the time of Thucydides (471-401 B.C.). Greek was widely known and spoken in Palestine in Jesus' time. Since the Latin version too (without translating) adopts the Greek term (vide Latin Mt. XVI, 18 and XVIII, 17), Jesus must have constantly used the word "Ecclesia" in his talks and lectures. If Jesus' movement had no political colour, why did he choose a Greek political term (Ecclesia) to name the association which He formed in furtherance of His work?

(5) When Jesus said that he would establish His Kingdom within the lifetime of His hearers (Lk. IX, 27; Mk. IX, 1; Mt. XVI, 28), was He not speaking of a mundane Kingdom? How can one establish a non-mundane Kingdom within the lifetime of his hearers on this side of death?

(6) The Kingdom of God and the Kingdom of Heaven occurring in the Gospels are convertible expressions. How can the non-mundane Kingdom of Heaven be taken by force by mortals? When Jesus said that from the days of John the Baptist the Kingdom of Heaven suffereth violence and the violent take it by force (Mt. XI, 12), was He not referring to those of his compatriots (of the Zealotic party) who attempted to re-establish the Jewish theocratic Kingdom of God (i.e. Jewish independence) through terrorist methods? (vide last but one paragraph of my article for the difference between the Zealots' and Jesus' conceptions of theocracy).

(7) When in reply to Peter's query, Jesus said that after winning a throne He would make the twelve Apostles sit upon twelve (subordinate) thrones to judge the twelve tribes of Israel (Mt. XIX, 27-29; Mk. X, 28-30; Lk. XVIII, 28-30), had he not in his mind a national government?

(8) Said Jesus on a memorable occasion: "Blessed are the meek, for they shall inherit the earth" (Mt. V, 5). If by His Kingdom Jesus meant a non-mundane one, why does he say here that the meek shall inherit the earth? In the light of his own words recorded in Mt. XIX, 21, 23-24, 30, and the information given in Acts II, 44-46; IV, 32, 34-37, had not Jesus in his mind Socialism of some kind, when he made the statement in question?

(9) John as the writer of a philosophical Gospel was an intelligent man. As the beloved disciple he had ample opportunities to study Jesus and his work closely. Would

such an intelligent disciple, who moved closely with his Master, have asked Him to make him chief minister (Mk. X, 35-41; cf. Mt. XIX, 28) unless the Kingdom spoken of by Jesus was a temporal one?

(10) John XVIII, 12 (vide Greek text) refers to the Chiliarch taking the *Speira* (Latin text *Cohors*) to arrest Jesus on the memorable night. Chiliarch corresponded to Colonel in the British army, and a Roman cohort consisted of 600 soldiers (Dummelow, *One Volume Bible Commentary*, pp. 804, 831). If Jesus' movement was non-political, why did a Roman army officer of high rank take 600 soldiers to arrest Jesus under cover of night?

(11) If Jesus did not claim to be the leader of the Jews in a national sense, why did Herod mockingly clothe him in regal robes (Lk. XXIII, 11) as befits an earthly king?

(12) If Jesus led a purely religious movement, why did Pilate ask him at the trial whether he claimed to be "King of the Jews"? If by "Kingdom of God," "Kingdom of Heaven" and "My kingdom is not of this world," Jesus meant a non-mundane Kingdom, why did he reply in the affirmative to Pilate's political inquiry (Mt. XXVII, 11; Mk. XV, 2; Lk. XXIII, 3; John XVIII, 37)? Was the political charge false?

(13) Matthew as a former tax-gatherer of the Romans was an educated ex-official. We may also presume he attended his Master's trial. His account of it hence is that of an educated eye-witness conversant with legal matters. "My kingdom is not of this world" (John, XVIII, 36), if it really means a non-mundane kingdom, is

the only defence that Jesus set up at his trial to prove he was not a political worker. Why did Matthew omit this most important statement in his report of the trial? Was it carelessness? Why then do three out of four Gospels of the New Testament ignore this statement? Is it without reason?

(14) Eusebius says in his *Ecclesiastical History* (III, 24) that John the writer of the Fourth Gospel read Matthew's, Mark's and Luke's Gospels and testified to the correctness of facts mentioned therein. Does not John's approval of these three Gospels, in spite of their omission of Jesus' statement ("My kingdom is not of this world") show that the Greek original of this statement cannot bear the meaning the Church gives to it?

(15) Mt. XXVII, 11; Mk. XV, 2 and Lk. XXIII, 3 represent Jesus as admitting before Pilate his kingship of the Jews (in a political sense). John XVIII, 36 represents him as telling Pilate at the same time that his kingdom was not of this world. Did Jesus claim to be "King of the Jews" in a non-mundane world? Has such a claim any meaning? King of the Angels may be a religious title; but King of the Jews is a political title like King of England or King of the Belgians. How can any of these political titles mean the head of a spiritual kingdom? Is not the translation—"My kingdom is not of this world"—wrong, and does not its Greek original mean something else (as pointed out in my previous article)?

(16) Said Jesus to his followers: "Whatever ye preach in words before the people, practise it in deeds

before all men." Would he who gave that precept, himself have disregarded it? If Jesus' statement: "Render therefore unto Caesar the things which are Caesar's" means "Render to Caesar all that is due to him," as commonly interpreted today, was it not Jesus' duty (according to his own statement) to help Caesar's representative to find out the truth of the charge against him by defending himself in Pilate's court? Why did Jesus, after affirming his Kingship of the Jews, refuse to take further part in the proceedings of the public trial, in spite of Pilate's threat (Mt. XXVII, 11-14; John XIX, 10-11)? Is not the translation "Render therefore unto Caesar the things which are Caesar's" wrong, and does not the Greek original of this passage mean something different (as pointed out in my previous article)?

(17) Caesar was Emperor, and Pilate his subordinate in Palestine. Pilate inquired of Jesus whether he claimed to be "King of the Jews," and Jesus answered him in the affirmative (Mt. XXVII, 11; Mk. XV, 2; Lk. XXIII, 3; John XVIII, 37). This was an offence against Caesar, for he was the Emperor of Palestine. When Jesus himself admitted the offence, how can Caesar's subordinate say that he found no fault in him (Mt. XXVII, 23; Lk. XXIII, 4, 14; John XVIII, 38)? Are not such statements later additions made to the Gospels to damn the Jews and present the Roman in a favourable light?

(18) If Pilate found Jesus innocent of the political charge against him, as commonly thought today, why did Pilate himself (as Mt.

XXVII, 26; Mk. XV, 15 and John XIX, 1 clearly say) scourge him? Do governors do the lictors' work? Was it not out of political hatred that Pilate did that cruel work with his own hands and thereafter made fun of him (John XIX, 1-5)?

(19) If Jesus' movement was a purely religious one, why did Roman soldiers mockingly clothe him in a scarlet robe, put on him a crown of thorns, give him a reed for a sceptre, and bowing the knees cry to him "Hail, King of the Jews!" and thereafter bully him (Mt. XXVII, 27-31)? Do not these mock political insignia reveal the nature of Jesus' work for which he was brutally treated?

(20) It was the Roman custom to signify on the Cross the indictment for which a man was crucified. If Pilate as a result of personal examination of Jesus at the trial found him innocent of political crime (Lk. XXIII, 4, 14), why did he still write a political indictment—"King of the Jews"—to be put upon the Cross? A careful perusal of John XVIII, 37; XIX, 19-22 is necessary in this connection.

(21) It is commonly said that Pilate convicted Jesus because he was afraid of Caesar's ire (John XIX, 12). While the charge against Jesus was non-violent sedition (Lk. XXIII, 2), that against Barabbas was sedition, murder and insurrection (Mk. XV, 7; Lk. XXIII, 25). If Pilate ceased to be Caesar's friend by releasing a person like Jesus charged with a simple political offence, how did he become Caesar's greater friend by releasing a man like Barabbas charged with a much graver political offence than Jesus'? Was

Barabbas a real insurrectionist or Pilate's agent-provocateur, whom he released for engineering an insurrection in Jerusalem (Lk. XXIII, 19; Mk. XV, 7) to enable the authorities to catch Jesus with the help of 600 soldiers and Judas Iscariot's kiss (Mt. XXVI, 47-50) in the confusion of the insurrection? Why was Rome anxious to arrest Jesus even at the risk of provoking an insurrection through an agent provocateur?

(22) If Jesus was a purely religious worker, why did Matthew (XXVII, 41-43) make his envious (Mt. XXVII, 18) enemies (of the Sanhedrim), who stood near the Cross, mock at him with a political cry: "The King of Israel"?

(23) If Jesus' movement was a non-political one, why do Acts XVII, 6 and 7 (vide A.V.) say that his followers were men who "have turned the world upside down" and "do contrary to the decrees of Caesar, saying that there is another king, one Jesus?" Are not such people known as political agitators?

(24) If Jesus' movement was a purely religious one, why does Acts I, 6 make the Apostles eagerly ask Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" The question related to the establishment of a national government. Commentators observe that the Apostles asked such a foolish question because they were ignorant of the nature of Jesus' kingdom. Commonsense has become uncommon. Is it reasonable to suppose that the men whom Jesus personally chose to help him in his work did not, in their foolishness, understand the nature of their Master's Kingdom and that only

these modern commentators who live twenty centuries after the events have, in their wisdom, understood it? We live and learn.

Holy National Leader

Try as we may, there is no way of getting over the points mentioned above except by looking upon Jesus as a national leader who strove to free Palestine from the Roman yoke. To proceed: A false religious charge may be brought against a religious worker, a false political charge against a political worker, and so on. That is the way of concoctors. But none brings an incredibly false charge against another. Now the Gospels aver that multitudes always followed Jesus (Mt. VIII, 1; Lk. XII, 1)—he was the most popular figure of his times. In addition, he was the most fearless man that antiquity had produced (John XII, 32). Luke (XXIII, 2) distinctly says that it was on a political charge that Jesus was arraigned before Pilate, and since Jesus did not refer to a non-mundane kingdom in John XVIII, 36, the Gospels do not show him to have rebutted the charge. But, strangely, even the learned think that this political charge was trumped up. Is it reasonable to believe that the subordinates of the Roman government brought an incredibly false charge against the most fearless and popular hero of the times; that a responsible officer like the Roman governor with a shameless face wilfully convicted that popular hero, knowing the charge to be absolutely false, and that that most fearless hero tamely went down to death without rebutting the charge,

when it was incredibly false? The force of habit is so strong with us that we are inclined to believe a thing to be true if it is handed down to us through some generations. So even in this critical age we believe, as our fathers have told us, that the political charge against Jesus was false, and we think therefore that Jesus was not a national worker.

For the selfless work that Jesus did for the people, they looked upon him as the uncrowned King of Palestine (Acts XVII, 7) and consequently bestowed upon him the theocratic title of Son of God (Matt. XVI, 16).

The Historical Jesus

Now the Jesus of history and the Christ of the dogmas of the Church are two different stories. Jesus lived a holy life, taught sublime truths and died a noble death, and a grateful humanity worships him as an Avatar of God (John I, 14) upon an embroidery of dogmas. Let us not forget that the pious hand of the Church, for its own purposes, seems to have tried to improve the Gospel story by additions and subtractions during the course of time. In spite of these embellishments, the Gospels, even as we have them, enable us to get a glimpse of the suppressed truth.

The cumulative effect of all the points I have given above will, I believe, carry the conviction that Jesus of history was a national leader. Of course he was not a leader of the common worldly type. He was a saintly leader who, since soul's eyes are shaped for tears, strove to change men's hearts by

making the self in each man undergo the Baptism of fire (Mt. III, 11; cf. Mk. IX, 49); in other words by his own and his co-workers' sufferings he sought to bring humanity nearer God by enabling the meek to inherit the earth through the Kingdom of God (Lk. VI, 20). What did he mean by that expression?

The Kingdom of God

In the early part of the first century A.D. there were, roughly speaking, three parties in Palestine. The Herodians, as well as the Chief Priests, Elders, Pharisees, Sadducees and Scribes belonging to the religious or landed aristocracy or connected with the Sanhedrim—who dogged Jesus' footsteps and finally mocked at him at the Cross (Mt. XXVII, 41-42)—were for the continuance of Roman rule (John XIX, 15; XI 47-51; Lk. XIX, 47-48; XX, 20; Mk. III, 6; VIII, 15; Mt. XVI, 6; cf. John XII, 42).

The Zealots, founded by Judas of Galilee (Acts V, 37) in A.D. 7 were, on the other hand, Jewish terrorists, who strove to free their country from Roman yoke by fire and sword. They were known as thieves, robbers and malefactors, and the two men crucified along with Jesus belonged to the Zealotic party (Abingdon, *Bible Commentary*, p. 1057).

Then there was Jesus and his followers. Jesus and the Zealot of his day agreed on only two points—(1) freedom for their country from foreign yoke for self-development; (2) the establishment of theocracy. Thereafter they differed fundamentally (John X, 7-18). The Zealot wanted to win freedom for his country through

violence. Jesus wanted to win freedom through non-violence (Mt. XI, 12; XXVI, 52; Lk. XIII, 1-5; John XVIII, 11). The Zealot, after gaining freedom, sought to establish in his country a theocratic government on imperialistic lines like that of the Romans. Jesus, after gaining freedom, wanted, by linking morality with politics, to establish in the country the real theocratic Kingdom of God, i.e. a government with God as ruler, with men in authority as peoples' servants (Mt. XX, 25-28), and with righteousness prevailing to the fullest extent as a model to other nations.

But in the eye of Rome the one was as much anathema as the other—Jesus and the Zealot—for they stood in the way of her imperialistic designs. Therefore Rome's agent in Palestine crucified Jesus along with the two Zealots, one on either side, even though Jesus was a holy leader, who in the name of God laboured through his country to bring peace and goodwill on earth to men. He who has eyes to see may see. The Kingdom of God envisaged by Jesus was the establishment of *Dharmarajyam* in this world then and for ever.

And it was in expectation of the inauguration of this Kingdom of Righteousness by Jesus in Palestine that the multitudes joyously received him with regal shouts and honours; when, as God's son and Viceroy on earth, he made the triumphant entry into Roman Jerusalem, making known thereby to Caesar that it was his Father's city (Mt. V, 35; XXI, 7-12; Mk. XI, 7-11; Lk. XIX, 35-38).

If Rome had not frustrated Jesus. . . . Yes, if all the things that happened had not happened, how much better the world might have been. Yet do we today follow Jesus? Do we not rather crucify him upon the Cross of cannon and, crowning him with the crown of bayonets, offer him the sop of liquid fire to quench his thirst? While regretting old sins, we commit new ones, and the Kingdom of God is as far away as ever, in spite of the roll of nineteen hundred years. The Kingdom of God, as it was nineteen hundred years ago, is within us (Lk. XVII, 20-21), and if we but will it, the Kingdom may be established on earth today. But we still look to Caesar on the throne and not to Jesus on the Cross for guidance. Oh, the shame of it!

ADVERSITY

Christ was willing to suffer and be despised; and dost thou complain of any man?

Christ had adversaries and backbiters; and dost thou wish to have all men thy friends and benefactors? When shall thy patience attain her crown, if no adversity befall thee?

If thou art willing to suffer no adversity, how wilt thou be the friend of Christ?—THOMAS A'KEMPIS.

A Theosophical Forum

THE TECHNIQUE OF DREAMS

QUESTION 58: *Is there a Theosophical technique and interpretation of dreams? Does not the dream afford a useful method to attain self-consciousness? Is psychoanalysis right in its interpretation of dreams? What difference would Theosophy make between the dream-vision of a horse, a camel and a bull? A school in India indicates that the horse is the symbol of spiritual power; is this exact?*

ANSWER: There is not, I suppose, a "Theosophical" technique for anything. In the matter of dreams, moreover, very little has been done, except in so far as Bishop Leadbeater's investigations are concerned; and he approached the problem principally from the standpoint of objective clairvoyance, rather than from the subjective standpoint of the psychologist.

Dreams, if properly understood, are certainly a valuable part of the technique of developing self-consciousness (better, perhaps, called self-awareness). And for this purpose, it does not matter whether the dream-events and pictures are memories, more or less accurate, of actual inner-plane happenings, or whether they are built up out of sights and events of recent physical plane origin; the important matter, from the point of view of self-awareness is that any dream represents only a fragment of the total of recent experience, whether

physical or superphysical, which has been selected out of the whole, adapted, condensed, modified, and distorted to represent an allegorical picture of a condition of the psyche of the dreamer. Thus, no matter what the external origin of the dream, it should be interpreted symbolically in terms of the dreamer's own being.

Psychoanalysis (Freud's School) is almost certainly wrong when it interprets dreams as evidence of a repressed sexual wish. Yet there is a basis of truth in this, however distorted, materialized and narrowed. Rivers is nearer the mark when he makes dreams represent psychic conflict, of whatever nature.

Jung's analytical psychology goes much further when it postulates that dreams represent in cryptic form a statement of a psychic problem and a clue to its solution. This gives the dream a teleological and evolutionary value: it is as if the Ego (in the Theosophical sense) presents to the personality as clearly as it can, a hint as to the next step in self-awareness which it must take in order to approach its goal of self-realization and integration with the Ego itself: in other words, to reach the goal of all evolution.

Jung postulates, moreover, that since man is partly individual, in his consciousness, but also partly merged in the one Life of the collective unconscious, some dream symbols are personal and individual, while others have a general

meaning, belonging to the collective mind of man. But in the latter case, the general meaning is adapted to the personality of the dreamer himself, and to his own problems. It would take too long to enumerate these at length; but, as having relevance to this question, it may be said that, in general, animals in dreams stand for the animal instinctive levels of consciousness, with all their powers of being developed and adapted to spiritual purposes; while "elements" such as water, air, fire, earth, would correspond to emotion, spirit, creative mind, and the body: so that ice, for instance, generally means congealed emotional energy.

All this is probably on a sound basis, although capable of indefinite expansion and elaboration. And a collective symbol may well have at once one or more individual keys, in addition to one or more collective keys. In any case, the ultimate understanding of a dream (as of a myth, fairy-tale, or horoscope) must be *through* the technique, and *by* intuition, in order to get anything like a complete understanding of it.

It is difficult to say whether the cut-and-dried interpretation suggested in the last part of the question is valid, and how far it may be so. Probably it will de-

pend on the nationality, residence, and sex of the dreamer, and consequently upon the content of the lower levels of the collective unconscious with which he is in contact: at the higher levels, where such distinctions are transcended, it is probable that all symbols acquire values of increasing absoluteness, fixed at any rate for the duration of our System.—L.J.B.

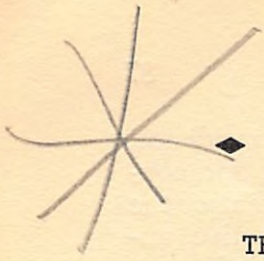
THE VOICE OF THE SILENCE

QUESTION 59: *What is the "inner ear"?*

ANSWER: Presumably the reference is to the *Voice of the Silence* (p. 15): "Then to the inner ear will speak the Voice of the Silence and say. . ." The "Voice" is the wisdom, buddhi, the intuition. It is heard by the higher mind, which is the "inner ear." "Before the soul can comprehend and may remember she must unto the Silent Speaker be united." (p. 15). The inner ear, the higher mind, can "hear" the inner teaching only when tuned in, united, to the wisdom principle. This union may be very brief, a mere flash, or prolonged: the voice may be heard as language, as a vision, or as a clear mental apprehension. The personal or lower mind must be positive, yet non-active, if the intuition is successfully to be registered.—E.L.G.

THE NEXT STEP

See pages 91-94 for "The Next Step in Evolution."



Reviews of Books

THE SERPENT-FIRE

Dr. Arundale Writes a New Book

KUNDALINI: AN OCCULT EXPERIENCE. By George S. Arundale. Theosophical Publishing House, Adyar.

One of the most mysterious of the forces coursing through the human body is Kundalinî, the Serpent-Fire. Most western scientists probably know nothing about it, not even its name, and would scout the very thought of it! But in the Orient, and among students of the occult, it has been known for ages, and the nature and function of Kundalinî are among the secrets passed down from one generation to another of the higher initiates of the Arcane Science.

To the western world, probably the first hint of the existence of this subtle "cold flame" was conveyed when the great mother of modern occult literature, H. P. Blavatsky, published her deathless tomes as part of her permanent contribution to the Theosophical Movement in the fourth quarter of the last century.

It is to her works that students of the Greater Mysteries must turn for the original references to Kundalinî. Later, the great Theosophist clairvoyant, C. W. Leadbeater, wrote his classic, *The Chakras*, illustrated with many coloured plates of extraordinary beauty and detail which explain much about the Serpent-Fire and its journeyings in the various inner centres of the body.

Most intriguing is all this information, most helpful to a wider knowledge of the body and its functions, and of its relation to the higher forces for which it is but a medium of expression; most helpful, too, to the understanding of the majesty of human life and the need for the individual to ascertain and perform his high purpose in the world.

And now we have this book (*Kundalinî: An Occult Experience*) by Dr. Arundale, which is a unique contribution to the technique of the Serpent-Fire. It does not explain *how* this fire may be awakened and stimulated in the body, for the author

warns us that any untimely awakening may be ruinous to the person not properly prepared and instructed: it analyzes and describes how Kundalinî acts and moves within the body and how the body and the consciousness react to it.

A new facet of Dr. Arundale's extraordinarily versatile mentality reveals itself through this book. It is not the positive and dynamic facet that dominated his book *You*, wherein he counselled the reader to develop his latent powers and characteristics to produce a higher type of humanity. It is rather as a quiet, calm, subjective observer, looking at the subtle psychological and physiological processes within his own mind and body as if through an occult microscope. With charm and infinite patience he observes and describes the intricate operations of the fires of Kundalinî as they make their way and perform their wonders in the centres of his own body.

It is a fascinating account of a "forbidden" subject, forbidden in the sense that all students are warned of the dangers of experimenting with this super-fire. But Dr. Arundale's book is *safe*, it may be read by anyone to his better knowledge of a vital subject. Here are a few extracts from which the reader may judge for himself:

"One of the effects of Kundalinî is the intensification of the sense of Unity. A breaker-down of barriers between the various layers and states of consciousness, Kundalinî is also the breaker of barriers between the individual himself and the larger Self without. . . .

"It enormously increases sensitiveness, making the individual a kind of sensitive plate upon which, for example, people in the outer world imprint themselves, so that in a flash he knows their natures, specially the high lights of quality and the low lights of defect. . . .

"The arousing of Kundalinî means an extraordinary vivification of Intuition—pure knowledge undistorted by the personal equation. One even feels inclined to tell some of one's friends, if they ask, quite frankly what they need."

Having so greatly profited by reading this informative book, for the purposes of this review, we would intimate, to such friends as might wish to gain additional knowledge of things occult, and an additional conception of the extended consciousness of the future, that, quite frankly, what they need is this new book.—H. H.

MEMORIES OF H. P. BLAVATSKY

PERSONAL MEMOIRS OF H. P. BLAVATSKY. Compiled by Mary K. Neff. London, Rider & Co.

Nothing but admiration is due to Miss Neff for the infinite patience with which she has built up this account, which is practically an autobiography of Madame Blavatsky, the real outer founder of The Theosophical Society—not of Theosophy, as is erroneously stated on the “jacket.” Theosophy is eternal, not a modern discovery or revelation, though Madame Blavatsky expounded it magnificently. A critic has said that one of the qualifications necessary to the tracing of history is “a selective judgment which perceives the things that matter and the things that can be ignored.” We think that despite the indubitable value of this book to every student of Madame Blavatsky’s unusual, even unique, life, yet a more “selective judgment” might well have been applied. There are passages which should not have been published at all, being entirely personal to H.P.B. And there are also matters which a more intensive study of the material available would have caused to be included. However that may be, we have, here in her own words, Madame Blavatsky’s reactions to life, from which emerges the figure of a valiant character who braved all in the interests of the Truth she knew. The incidents of her life were remarkable, the effects upon the world of her character and teachings were equally remarkable. Without in the least putting her upon a pedestal, we can regard her as a personage to study for our own benefit and enlightenment. We can at the same time use our own discrimination to sift the permanent from the passing in this compilation with which Miss Neff has provided us.

Should there be a second edition, some errata need attention, as Wm. L. for Wm. Q. Judge, p. 121; Lady Esther for Lady

Hester Stanhope, p. 132; Pancreast for Pancoast, p. 258; and “Rev.” before the name of R. B. Westbrook, p. 258. The title Rev. is not in the original, and Westbrook was apparently a Judge. But these few and other errata do not detract from the genuine value of the book. It should be mentioned that in *THE THEOSOPHIST* for September, the President has disclaimed the publisher’s announcement that the book “has been issued with the full approval of The Theosophical Society.”—J.R.

WORLD FELLOWSHIP

FAITHS AND FELLOWSHIP. Comprising twenty addresses on “World Fellowship through Religion.” Foreword by Sir Francis Younghusband. London, J. M. Watkins.

In his Foreword Sir Francis Younghusband sums up the high intention of the World Congress of Faiths as follows: “To promote the spirit of fellowship was the one aim of the Congress.” How successfully this aim was carried out can be realized by a perusal of these lectures. They cover a very wide range of thought and great diversity of view. Through this diversity shines a real and fundamental unity of outlook. The lecturers represent Islam, Buddhism, Christianity, Hinduism, Judaism, Confucianism, Bahaim, Independent Religious Thought, Theosophy. Among the speakers were: Principal A. Yusuf Ali, Dr. Daisetz T. Suzuki, Sir S. Radhakrishnan, Rev. J. S. Whale, Prof. T. N. Das Gupta, Sir Abdul Qadir, Mr. T. I. Huing, Shoghi Effendi, Prof. J. Emile Marcault (General Secretary for The Theosophical Society in France).

All the speakers were at pains to give of the best in the Faiths dear to them, and to show how each in its own way has as its basic intention the drawing of the hearts of men ever nearer to the full light and life of the Divine.

The last speaker, Prof. J. E. Marcault, said frankly: “Our civilizations need practical mystics. If I may say so without irreverence, to withdraw from the world in search of the divine is an undue exploitation of religion. Not to that end have the great Elder Brothers, within whose master-experience we learn to seek the divine,

come out towards the world and tempted it to greatness."

At Queen's Hall, when the closing meeting of this significant Congress took place, Prof. Marcault, who was in the chair, called upon Sir Francis Younghusband to receive the love and gratitude that this Congress had given him. For to him had been mainly due, he said, the patient and thoughtful planning of the Congress and the power to see it carried through.

Sir Francis was ably supported by the Organizing Secretary, Mr. Arthur Jackman, who is a well-known member of The Theosophical Society in England, was formerly its Publicity Secretary, and serves on the Executive Committee and National Council.

This excellent and well got up volume will repay careful reading. It expresses a great and worthy spirit of goodwill in the difficult field of religious thought and aspiration.—J.R.

AN INDIAN SAINT

SRI RAMAKRISHNA : HIS UNIQUE MESSAGE. By Swami Ghanananda. Sri Ramakrishna Math, Madras, 1937.

A hundred years ago, in 1836, was born the great mystic and teacher, Sri Ramakrishna Paramahansa. His influence widens with the years, and the effects of his deep compassion for all creatures is seen in the developments of the Ramakrishna Missions, where charitable service to all is rendered in his name. With the visit of his great disciple Swami Vivekananda to speak at the Parliament of Religions in Chicago in 1893, the influence of Sri Ramakrishna passed to the West and has taken root.

In this book the author relates the events in Sri Ramakrishna's spiritual unfolding which showed certain unique features. First, his intense devotion to the Divine Mother as Kali, through whose terrible outer presentation he penetrated to the tender divine nature within; second, his rare ability, because of his own high degree of self-realization, swiftly and surely to realize the Truth in other great religions and philosophies than his own. He knew them for himself as part of a reality, therefore he could harmonize them in himself.

The book repays perusal, especially for those not already familiar with the

story of this spiritually fulfilled life. It is good to know that such flowers can blossom out from the stem of our humanity. It encourages us to find the reality for ourselves.—J.R.

THE THEOSOPHICAL WORLD

With the October number of this bright monthly, Dr. Arundale resumes its active editorship. Enumerating the various changes Adyar is undergoing as to its form, the President emphasizes that amidst the unchanging Spirit of Adyar these changes are designed in order that through her renewed and more beautiful forms, Adyar may become ready for the much larger life that awaits her. Fragments from a poem entitled "A Dream" by Dr. Arundale, which appropriately adorn the front page, convey the suggestion of a reassuring Message from our late President-Mother over which to ponder joyously on her birthday, October 1.

The President unfolds the details of his 1938 International Campaign—THEOSOPHY IS THE NEXT STEP . . . prefixing to it an important letter to National Secretaries. A fine review article by M. R. H. on the President's forthcoming book *Kundalini : An Occult Experience*, urges us to look forward to the date of publication by the Adyar T.P.H. of this impressive book, so that we may not miss obtaining our own copy in the first rush. The President's Convention Bulletin No. 3 is reproduced in this issue. There are two very fascinating pen-pictures of the recent Copenhagen Congress of European Federations, one by our English General Secretary, Mrs. Gardner, and the other by Mr. Sidney Ransom.

Recent changes in the editorial staff include the President's appointment of Mrs. Hotchener as the Associate Editor of THE THEOSOPHIST and *The Theosophical World*, whose interests she will, as heretofore, help to serve with her rare journalistic acumen from her home in Hollywood. Both Mr. and Mrs. Hotchener have been appointed by the President to represent him unofficially in the United States for the helping of Adyar.

(For new Theosophical books, see advertising pages)

Theosophy is the Next Step

BY GEORGE S. ARUNDALE

This is the slogan for the 1938 Campaign, which I hope will begin with great vigour after the summer holidays, in the autumn-fall of 1938.

WE have had three splendid Campaigns, in the course of which tens of thousands of booklets and leaflets have been sold. Already, with the Campaign for Understanding, we are moving rapidly towards the 50,000 mark.

We must not forget these Campaigns—the first for Straight Theosophy, the second for There is a Plan . . . and now we are working with the help of the Campaign for Understanding, which should take us well into 1938.

Then we shall take up with enthusiasm the fourth Campaign, which is now being designed to make the whole world acquainted with the outstanding value of Theosophy in helping it to solve its problems, by showing how Theosophy indicates what *is* the next step forwards, onwards. And in emphasizing Theosophy's practical value we shall also set forth the value of the great organization known as The Theosophical Society.

Our best students and writers are being asked to write for this Campaign short and compelling leaflets showing as graphically as possible how in Theosophy is to be found the next step for every department of human life as such departments are at the present time.

People reading these leaflets will feel bound to turn to Theosophical literature for further enlightenment, and will also want to contact the local Lodge, in which they will hope to find people like themselves, but who seem to have sensible knowledge as to what the next step is.

In some departments the fact that Theosophy is the next step is very obvious, especially to those who have in them the spirit of adventure and of the search for truth.

Theosophy is without doubt the next step in religion, not, of course, for the narrow-minded and contented—these are happy where they are, but for those who know that there is much more in their faith than appears on the surface, and that the religion as they know it is but the thin surface of the wisdom that lies behind.

Theosophy is indeed the next step in Christianity, in Hinduism, in Islam, in Zoroastrianism, in Buddhism, in Jainism, and in all other faiths.

There will be THEOSOPHY IS THE NEXT STEP . . . pamphlets to show this convincingly. And every member will want these for distribution far and wide.

Equally without doubt is the fact that Theosophy is the next step . . .

in education. In very truth, education cries out for Theosophy, and THEOSOPHY IS THE NEXT STEP . . . pamphlets will make this abundantly clear.

In politics no less is THEOSOPHY THE NEXT STEP . . . Some of The Society's members have spent many years in the political field, and they know.

Theosophy is no less the next step for nationalism, for internationalism, for all permutations and combinations of political thought and adventure. Theosophy is the next step towards right relationship between nations, faiths, races, communities. Here again there will be the relevant pamphlets.

Members of The Society who are students of science in physics, mathematics, geology, psychology, chemistry, biology and other facets of the great diamond of science, and who have for long been students of Theosophy, will show us how the study of Theosophy reveals the next step in all the sciences.

Members of The Society will show us how essential Theosophy is to economics, to industry, to business generally, to all those forces upon which the material well-being and therefore the happiness of the world depends.

All existing movements of a philanthropic character would be immeasurably the stronger for permeation with the great science of Theosophy. THEOSOPHY IS REALLY THE NEXT STEP . . . for them all.

How vividly Theosophy illumines Culture and her handmaidens . . . the Arts.

And then, if a truly international spirit is to arise, there must be

world-wide knowledge of the value of every race, of every nation, of every faith and sect, to world growth, THEOSOPHY IS INDEED THE NEXT STEP . . . to a quicker development of the international spirit, so that there comes into existence a world brotherhood with national brotherhoods, faith brotherhoods, and even sect brotherhoods, as the pillars of its strength.

Theosophy is in special measure the next step for the individual and for youth.

Theosophy is also the next step towards a finer understanding of the brotherhood between the human and the sub-human kingdoms. I am hoping that students of Theosophy and of world conditions living in every country and members of the many faiths will come forward with brief, cogent, compelling statements as to exactly how Theosophy is the next step in the fields in which they have worked.

I do not want long articles. I want short sentences, telling unfoldments of the essence of Theosophy, of the need experienced in the various fields for more enlightenments, and of the dovetailing connection between the two.

Theosophy is the Light. Our Campaign for 1938 is to cause that Light to shine more fully throughout the world.

Theosophy is the way to prosperity and happiness. The world is looking for the way. Let the world and Theosophy come together.

THEOSOPHY IS THE NEXT STEP . . .

THEOSOPHY IS THE NEXT STEP . . . IN EDUCATION

What is on the whole the matter with modern education ?

Fear is accentuated.

There is little if any release of courage.

Idealism and enthusiasm receive a minimum of attention.

Individuality is largely ignored.

Practical citizenship—national and international—has little place.

Culture and Art by no means predominate.

The spirit of self-sufficient simplicity has no recognition.

The spirit of Reverence is no longer worshipped.

The Brain in the Hand is a rare educational objective.

Fundamental Principles

A student of Theosophy approaches the science of education in the light of certain fundamental principles of life.

1. That the child is an immortal soul growing to the measure of his own unique Divinity through incarnation after incarnation, and that witnesses to the coming greatness of all are the Saviours, the spiritual Rulers, the Teachers, the mighty Artists, and all other exalted workers in the service of the human and sub-human kingdoms.

2. That the true purpose of education is to help him on his way, not by stretching him upon a bed of Procrustes, still less by largely concentrating on the development of his mind, not even by causing him to acquire current so-called knowledge, but by giving him :

(a) a sense of the great worthwhileness of life amidst all difficulties, and by stirring in him a never-failing courage and enthusiasm :

(b) a sense of the splendours of his own life and of the life around him, through an inspiring

treatment of growing life as revealed through the arts, the sciences, the philosophies, and religion ;

(c) a sense of his intimate relationship with all that lives around him, and of the supreme happiness of growing in close contact with nature at work—there being no other dignity or true worth than the living which is harmless, simple, and productive of blessing upon all that contributes to his own happy living.

3. That the world needs new nationalisms for the old, a new internationalism for the old. Patriotism is right, but it must be a reverent patriotism which, while protecting the nation, reverences other patriotisms, and knows that the heart of patriotism is the sense that the nation has a gift to contribute to the world's spiritual wealth and material prosperity—the gift of its unique soul. Patriotism begins at home, but it cannot end there.

4. That the world needs new religious conceptions for the old, so that the young citizen is educated

to cherish his own faith, but to be in no way wanting in reverence for other faiths.

5. That the vocation of the teacher is among the noblest of vocations, needing qualities difficult to find—a keen intuition, a real reverence for all growing life, an inexhaustible patience, a well-developed impersonality side by side with keen personal enthusiasms and ideals, a delight in simplicity, and a sense of being a friend to his students, not a dictator.

Principles Applied

In practice, the Theosophist, or rather the particular Theosophist who is responsible for this leaflet, since each Theosophist is free to interpret Theosophy as he chooses, would apply the above principles in the following among other directions.

1. By abolishing all punishments of whatever kind, achieving efficiency in those ways which are always effective in the hands of the enlightened teacher.

2. By radically changing the existing school and university curricula, freeing them from their slavery to the mind, so that education is throughout education for practical, happy and helpful living, on the principles set forth above. Schools and colleges must become expansions of the home, leading the young citizen to expand the smaller citizenship in the home into the larger citizenship of his country, and thence into the still larger citizenship of Commonwealth and world.

3. By directing the purposes of education to self-control, to self-respect, to self-sufficiency, to self-support, to self-expression, to self-sacrifice. Such establishment in the young citizen of a sense of the Order and Purpose of Life, both in himself and in all the world, must be through the education of the physical body, through adding to such education the refining of the feelings and emotions and the stimulation of artistic appreciation and creativeness, and strengthening these with the education of the mind, so that a study of growing life and its laws gives him a sense of his own true worth and of the worthfulness of all creation.

4. By constantly sounding in every educational institution the note of practical simplicity, so that the young citizen finds contentment in the simplicities of life, in simple food, in simple pleasures, in simple living generally.

5. By constantly upholding the ideals of right motherhood, of right fatherhood, of right citizenship, and of wise membership of the faith to which the young citizen may belong.

6. By thoroughly revising all Training Institutions and their curricula, so that there may become available teachers of the type required for the new educational system.

Education is to help the pilgrim on his way, through the all-round development of his various consciousness contacts with the world outside him, mellowed by an enlightened understanding.

GEORGE S. ARUNDALE

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The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to harmonize spiritual culture with material well-being.

The three Objects of The Society are :

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

2. To encourage the study of comparative religion, philosophy, and science.

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The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but

a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

i

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A SURVEY OF THE THEOSOPHICAL SOCIETY

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