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ON THE WATCH-TOWER

BY THE EDITOR

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KINGSHIP

EACH country throughout the world, as inherent in its essential Greatness, and reigning over a longer or shorter period of time and place, is blessed with a Kingly thought, a Kingly emotion, a Kingly speech, a Kingly action, a Kingly penetration into some Reality or Purpose, a Kingly will.

Fortunate indeed the land over which at intervals all of these reign.

Fortunate the land which gives birth to men and women, to old and young, who incarnate one or another of these Kingships as they are scattered over the pages of its history.

Fortunate the land whose people acclaim such Kingships when they come and rally to their support.

Blessed, I say, is every country with these Kingships, for, as it entered upon its pilgrimage, its unique Kingship in every realm of its being was set forth as if on a plan of architecture for reference on its way.

And from time to time the plan is remembered in the arising of Kingliness as a guiding and directing beacon in those darkneses which ever precede the advent of greater light, and must from time to time envelop the way of a growing people.

Kingliness from the Heavens ever blesses a people and their land as they begin their course. Kingliness from within them is the fruition of their destiny if they have remembered the Kingliness with which they were endowed.

Where such remembrance is active and constant there the people flourish, but where there is forgetfulness there the people perish, for they have failed to achieve that spirit of Kingship the attainment of which is the purpose of evolution.

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As each individuality in every *kingdom*—note the word—of nature travels on his appointed way he must sooner or later weave into his nature the Kingship appropriate to his stage of evolution.

King-thoughts may be unavailable to him, as also King-emotions. But in every kingdom of nature King-feelings must be attained, and the measure of Kingship reached determines both the speed of the ascent and the stepping from the kingdom below into the kingdom next above.

I do not think I shall be exaggerating if I say that for every kingdom of nature today is Kingship-time. This time of catastrophe and descent into darkness is the time for victory and for an ascent into the Light. It is a time for release from servitude into Kingship in every department of life.

The World War which devastates us is a clash between servitude and Kingship. The victory for which we hope is the triumph of Kingliness in each and every one of us. The peace to come must rest upon the foundations of a universal Kingliness in will, in intuition, in thought, in feeling, in emotion, in speech, in action.

Therefore must we be hard at work seeking to remember the original Kingship which started our nation and our faith on their respective ways. What was the kingly word which embodied the spirit of our nation as it began its upward way? What was the kingly word through which the great Saviour revealed once more the Eternal Truth?

And we may well seek the kingly word within the vibration of which we ourselves, individualities, arose out of the sea of sleep into ever-intensifying consciousness.

We must hear the music of our own Kingliness in will and thought and intuition, in emotion and feeling, in speech and action. We must learn to sing it, at first lispingly and at intervals, at last in full triumphant rhythm, and ceaselessly.

And, tempered in their intensity to our stage of growth, sound forth syllables in our own kingly words—reflections of the mighty nation kingly words, racial kingly words, religion kingly words, and the sublime world

Word itself—King of kings. It is already futile to go as far as this. How much more futile to go beyond, though there is a beyond, Kingships and Words of inconceivable Divinity in ascending glories.

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Let us come down to earth again into this present world setting for a Kingship nobler than so far we have been able to express. Everywhere is heard the Call to Kingship—in the realm of the will, of intuition, of thought, of emotions and feelings, of speech and action. We must answer the Call and send forth kingly will, kingly intuition, kingly thought, kingly emotions and feelings, kingly speech and action. And the word “kingly” means noble, reverent, generous, tender, brotherly.

We who hear must answer. The nation which hears must answer. The faith which hears must answer.

We, with our finest selves. Our nation, out of its noblest nature. Our faith, with the Voice of the Saviour Himself.

Kingship must again be born in us all. We have been kingly many a time before. Let us be kingly again, for we are of the royal race of kings. Our nation's history is bejewelled with Kingliness. Let yet another jewel be added in this time of greatest need. Our faith issued forth from the Kingship of a Mighty One. Let this Kingship be revived in us to the measure of our capacity to be royal.

The kingly nature of the world must today shine forth through faith, nation and individual to make a rainbow-canopy above the Altar of Peace at which may there soon be worship.

At such a time as this, every faith, nation and individual must determine the nature of the Kingliness to be expressed in every aspect of consciousness.

What is to be, for the helping of the world, the Kingliness of India, of Britain,

of the United States of America, of China, of Russia, of every country throughout the world?

What is to be the kingly will of each, the kingly intuition, the kingly thought, the kingly feeling and emotion, the kingly speech, the kingly action?

What is to be, for the helping of the world, the Kingliness of Hinduism, Islam, Buddhism, Christianity, Zoroastrianism, Jainism, Judaism, Sikhism?

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I would venture to answer as follows for India as a whole:

Kingliness of Will—Spirituality;

Kingliness of Intuition—Yoga;

Kingliness of Thought—the Religious Spirit;

Kingliness of Feelings and Emotions—Reverence and Aspiration;

Kingliness of Speech—Brotherhood;

Kingliness of Action—Unity.

These are the Kingship-gifts of India, and from their thrones must Kingliness go forth for the service of the world. By "spirituality" I mean the Life of God in all His creatures—formless, universal, one. By "the religious spirit" I mean those forms of Life whereby man knows of his relationship with God. All creatures partake of the one Spirituality but only humanity is equipped with the knowledge of the use of the ladder which has its feet in itself and its summit in God. By "Yoga" I mean the direct knowledge of the nature of the very ladder itself.

All this is the general Kingship of India. But for Hinduism in particular there is the Kingship of Dharma, of right relationship between the individual and his surroundings. And there is the Kingly word AUM which can only be rightly pronounced by those who understand it. For Buddhism there is the Kingship of Law and of the Middle Way. For Islam there is the Kingship of Brotherhood, and for Christianity the Kingship of

Sacrifice, for Zoroastrianism the Kingship of Purity and Fire.

And for every single Indian there are his own Kingships in every department of his living. What shall be the nature of his Kingliness, of his life beyond his normal living, to meet the urgent need for Kingship in these dark times? How many will there be to recognize the need for Kingship and who will strive to offer it?

Each individual can become more kingly in terms of his individual self, of his faith, of his nation, of his race, and thereby help the whole world to a wonderful Peace.

Those who go to war to fight for righteousness are indeed entering into Kingliness and are the further on the way to that Kingship which shall at last proclaim them Kings of the human kingdom as they have been Kings of the kingdoms below. They are in the course of adding yet another jewel to the crown of Kingship which as craftsmen of God they are learning to fashion, exchanging as they pass from kingdom to kingdom lesser crowns for greater, or should I rather say exchanging circlets for crowns?

And those who are entering into Kingliness as they seek in other ways to save the world are also a step nearer to the Kingship of the human kingdom whence they shall move onwards to nobler royalty still.

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The building of a new world demands that its builders shall be kingly in their building, that they shall build a kingly peace to be the foundation of more kingly living throughout the world.

These builders must build themselves anew, dedicate and consecrate themselves anew, renew and increase their Kingships, so that the will and all other functions of their consciousness may be pure, selfless and uplifted.

Let there be but one such builder in every nation, faith and race, and he will be a Fire-Pillar for all to see and emulate, a

singer of Kingship in whose song all will seek to join.

And are there not Master-Builders who have built faiths and nations, and who will condition them to their greater purposes ?

In every nation there have been men and women of majestic Kingliness who have given greatness to their Motherland and who now are ready to lead their people to greatness if from these a Call arises for leadership into Kingliness.

There is no death. There is but change. All that has ever lived lives still and shall ever live.

Those who revealed Truth at any time are still revealing it. The Saviours of the world are still its Saviours—a Company of the Perfect beckoning to the world to follow after Them and helping it as it stumbles in the effort.

Those who have built nations and who have incarnated in them from time to time to help them on their way of Kingship are still at the service of the nations that need them—a Company of Builders beckoning to nations to grow according to Their Plans and Destinies.

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And anyone who dedicates himself in these times to a greater Kingliness, who has perhaps some kingly hero as the object of his adoration, will draw Kings near to him, and in particular the Hero, the Saint, the Genius, in whose name he now makes offering. He will be attended and inspired by Royalty, for there is nothing that lies in Their power that the Kingly will not do to help to give the world a measure of the newer Kingship it so sorely needs.

Every incident in the history of the greatness of a nation or of a faith is inherent in the individuals who now belong to them. Every incident of whatever nature is part of the heritage into which they are born and upon which they are entitled to draw for their strengthening as they dedi-

cate themselves to the service of their fellow-men.

Doubtless we are blood-brothers to those in the nation or faith who have served ill, and we have the privilege of helping them. But also are we blood-brothers to the mighty in nation or in faith and well may we call to Their living presences to aid us as we seek to follow in Their footsteps and to serve as They have served through the ages gone by.

We can seek to live in the living Greatness of the past, in the living Greatness of the nation's mighty men and women. We can seek to become of Their royal line and to be royal today as They were royal and are royal today.

Let us reflect Their kingly will, Their kingly intuition, Their kingly thoughts and feelings and words and deeds, as all these need reflection today.

Let the test of true service be its Kingliness. Let us be chalices for the wine of Kingship, and let us be filled to overflowing.

There is Kingship to be perceived everywhere by those who have the eyes to see. There are the Kings of the kingdoms of nature—the kingly jewels and mighty mountains and rivers of the mineral kingdom, the glorious trees and flowers of the vegetable kingdom, the splendid animals, the cow, the bull, the elephant, the lion, of the animal kingdom, the Great Ones of the human kingdom.

There is a rung of Kingship on every stage of the evolutionary ladder.

There is kingly music, kingly painting, kingly dancing, kingly sculpture, kingly architecture.

There are kingly words and kingly gestures.

There are kingly actions.

Let us seek these out and become inspired by them.

George S. Arundale

MAGIC—WHAT IS IT?

BY J. W. HAMILTON-JONES

[A very brilliant presentation of the ancient but ever-new subject of pure Theosophy.]

MAGIC may be described as the self-conscious and Intelligent Function of Spirit in Matter. The understanding and application of this function are the basis and purpose of all Religious Systems, all Philosophies, all Arcane and Mystical Societies, all Rituals, Doctrines, Dogmas and even of Education.

Right down the ages extending back into the night of time, witnesses to this teaching have always been present in the world and, indeed, we are informed that efforts are made in every century to present the old teaching to men through new organizations, or by a revival in existing societies.

The Theosophical Society is one of the channels through which it is possible for an aspirant to attain to practical magic in our present era.

The Third Object of our Society is "To investigate unexplained laws of Nature and the powers latent in man." These latent powers are magical. When one speaks of magic, the average man imagines a miracle. From our point of view, there never have been, and there never will be, any happenings of a miraculous nature, because the Universe is governed by law.

The function of Spirit in Matter, or the Self within its sheaths, is but partial in most people, and it will take many millions of years for the average person, in the course of evolution, to function fully and self-consciously. The obstacles are the Emotions and the Mind; their combined function is today called Human Nature. We are in-

formed by our Teachers that human nature has not perceptibly changed in the last million years. We are, therefore, concerned with individuals, because it is impossible to deal with the masses. Hence the Theosophical teaching is dedicated to the few.

The basis of an intelligent appreciation of the magical art consists in the possibility of separating oneself from one's physical body; functioning self-consciously in the astral body; and returning to the physical with the memories of what has taken place during the interval of time. In some books this is described as the projection of the Phantom.

Actually, this phenomenon takes place daily. When we go to sleep the astral is separated from the physical, but there is usually a lapse in self-consciousness; the remembrance, if any, is in the form of a dream. Sometimes we experience a vivid dream in which the persons and scenes are as clear-cut as any physical experience, which is an indication that for a moment the true focus of observation had been achieved. This is the "Vision," which means what the word implies, "to see" truly, and to record the happening on re-awakening. In very rare cases we are able to check experiences of this type, for example, when two or more persons bring back the memory of an event which has occurred during sleep, and the details can be checked.

A further stage in this process occurs when we constantly bridge the gulf between waking and sleeping without losing self-consciousness.

Sleep is a process of auto-hypnosis ; as self-consciousness lapses in the brain, it should awaken in the higher bodies ; with most people this does not happen.

Meditation is designed to produce a state of tranquillity in the physical body, bordering upon the auto-hypnotic sleep condition, except that in meditation we endeavour to retain the self-consciousness in the brain, and at the same time to project that consciousness into the higher realms. This is a very difficult exercise because the body either gets fidgety, or else it goes to sleep. In order to prevent both these conditions, it is customary to use some object for our contemplation and it does not matter much what the object is, except that it is advisable for it to be symbolical, and easily visualized ; for example, a triangle with or without colours. This will steady the mind, and the body will follow the mind into a state of tranquillity, which will become noticeable in the breathing.

The natural consequences of such meditational exercises are numerous. The first result is a powerful interchange of vibrations as between the physical body and the inner self. The body becomes refined as the soul develops its powers. This is Magic. Man can separate himself from his physical body and explore those higher realms which are the natural habitat of those beings we commonly call Angels, and upon returning to waking physical self-consciousness, he preserves the true memory of his experiences in the super-physical worlds. In a sense he never sleeps, but maintains and retains a twenty-four hour self-consciousness, which would be an intolerable burden for any average person, untrained in the Art.

The refinement of the physical senses enables him to distinguish certain vibrations which escape the observation of most people. The powers are not unknown and we describe them as clairvoyance and clairaudience, to

mention two which are familiar, at least in name, in common parlance. He develops the powers of Will which enable him to subject these subtle vibrations to control, and by a very careful and systematic study of the laws of Nature, he learns, by copying Nature, to exercise every power which she has in her Treasury.

In a word, he becomes a Magician, an object of love or fear according to the use he makes of his powers.

What has he done? He has become a Master of the self-conscious and intelligent function of the self within its sheaths.

The old Masters of Magic invariably taught their pupils that the beginning of this science is in the Fear of the Lord. The Lord being the true Self in Man, his higher Ego, hence they always insisted that the character of the aspirant must be well developed. Humility, Benevolence, Charity and Service to Humanity being essential qualities. The body itself must be subjected to strict discipline in regard to diet, habits and cleanliness. The avowed purpose is to make the body strong, healthy, refined, and at the same time a flexible and responsive instrument in the hands of its owner. This development takes time, and it must be obvious that it cannot be attained in the short space of one lifetime, unless the pupil has done a good deal of the spade work in former lives.

Nevertheless, it is well to remember for our comfort and encouragement that no effort is lost, and that the accumulation of aspirations and endeavours in past lives must inevitably bear fruit in a future incarnation, if not in the present one.

We now come to the third and last separation of Man from his bodies which occurs at Death. The three degrees of separation may be considered as Sleep, Meditation and Death. They are, in fact, all identical except that at Death the separation is complete

and irrevocable. To put it plainly, man has lost his physical vehicle, and the loss has in most cases deprived him of his powers of self-conscious expression.

We are informed that the Man who retains self-consciousness after physical death is either an Adept or a Sorcerer. Here we touch the fundamental purpose of all Magic, which is to retain self-consciousness after death, in other words, the magician continues to exercise an Intelligent Function of Spirit in Matter even after the gross body is dissolved.

It is recorded, of one of our Masters, for the accuracy of which I am unable to vouch, that, at his initiation into the Magical Circle, he was asked to request a boon. He expressed a desire "never to forget." By this means he would perpetuate the memory of his initiation through all subsequent lives.

It is sometimes said that the day of Miracles is over. When someone makes a remark of this kind, he probably has in mind the records of wonder-workers of the past. The prophets and seers of the Bible for example. There are many records in history of unusual happenings, but in our Modern Scientific World these things are all so completely rationalized and explained away that no normal man in his senses would harbour any notions apart from those which common sense can accept.

In a manner, the world has become rationalized and materialized. Science has developed such powers over nature that it would surprise no one to learn that it had set up its own solar system in competition with the one designed by The Great Architect. A bigger and better system, in fact! Such is the arrogance of Man.

But it was ever thus, and the Lion pays but scant attention to the yelps of the cubs.

The Age of Reason was reached in France in the reign of Louis XIV. They said

then, that they had nothing more to learn. When that great magician, the Comte de S. Germain, arrived on the scene, the men asked him for gold to enable them to continue their luxurious lives, and the women wanted cosmetics to preserve their fading beauty.

The Age of Reason ended in the Age of Gross Materialism and the French Revolution. Europe went forward into the devastation of the Napoleonic Wars.

Let us now look at the way Man has travelled, because we may then appreciate his path of return. It is said in the Old Book that God created Man in His own Image. Hence Man has returned the compliment and has made a God in the image of Man. This is obviously stupid. Man is God in a spiritual sense only. Man has in him all the powers of omnipotence, omniscience and omnipresence, but these powers are latent. Nevertheless, spiritual Man is the Image of Spiritual God. As it is above so it is below. Here we approach the rudiments of philosophy. Man is the image of God but not aware of this great fact. It is necessary that he should become aware of it and in order to do this he has to become an Ego, and an egotist. He has to learn to distinguish between the self and the not-self before he can realize in a self-conscious manner that the not-self is, in fact, the Self. This is the basis of every philosophical system worthy of the name. The Self of Man takes away from the not-self, by which he is surrounded, at all levels of manifestation, and tries to hold what he has purloined.

In point of fact he can only borrow from the universal reservoir; he is constantly changing substances by his use of them, and at last handing them back again. That this function is largely unconscious does not in the least alter the fact of its operation. For example: Here is a physical body made up

of solids, liquids and gases. It takes food and drink from the surrounding objects thereby grasping the not-self for the purpose of keeping the self functioning, but the not-self refuses to stay with the self, and so by a process of putrefaction and extrusion, the not-self passes through the self, and the self, being deprived of the not-self, immediately takes some more of the not-self and so the game goes on.

A more marked and instantaneous exchange is to be observed in breathing. Here the self borrows from the not-self rapidly and continuously, and not only is the self unable to retain the breath, but it is also unable to live without it. This same process operates in the Vital body where Prāna is absorbed. It goes on with the Emotional Body, the Mental Body, the Buddhic Body, but not in the Ātmā, because Buddhi is the Vehicle of Ātmā where it is like the breath of life in the physical. The two processes are identical. The physical body breathes Air, the Buddhic body breathes Ātmā. We see, therefore, that man becomes self-conscious by living in an animal body. Heat and cold, thirst and hunger, experienced through the senses, are the scourges which drive him. The three fundamentals of physical life are self-preservation, self-nutrition and self-reproduction. In these conditions the body lives and when it is worn out, it dies, and with it dies also man's power of self-conscious expression. He has not lost consciousness but he is not aware of his surroundings: he has become introspective; his lowest vehicle is what we call the shell, or the astro-mental body, the Kama-Manasic Mould. When the Kama-manas disintegrates, man goes

through what is known as the second death.

Now it is this second death which Theosophy teaches us to avoid. When I say Theosophy, I embrace every Philosophy and Religion in the world, but only few can succeed. Those successful ones are called by the Hindus the "twice-born," which, put into plain language, means simply that the man has been born into the Astral World whilst still in this world and in possession of a physical body. Unless and until this birth is obtained during physical life, the second death is inevitable.

I believe it to be possible for a person to be born into astral self-consciousness, without being aware of it in his waking physical state; but the completion of this phase of evolution is undoubtedly the bridging of the consciousness between the two conditions or states: where this is achieved, self-consciousness never lapses; the man retains a twenty-four hour self-consciousness whatever his physical or astral bodies may be doing.

Here we have the key to the way home. As the astral body becomes able to bear and retain self-consciousness, the necessity for a physical body gradually subsides. It is cast aside and the Man incarnates no more unless he does so voluntarily to help humanity. In Christian parlance, he has become an Angel; he has regained his former state of innocence and purity but now he has added self-consciousness and wisdom, *i.e.*, the distilled essence of accumulated experiences, to that original, pure condition. Like Elijah he ascends to Heaven in a chariot of Fire; or like Moses he disappears from Mortal Ken after ascending the Mountain.

An invasion of armies can be resisted; an invasion of ideas cannot be resisted.—HUGO.

WORLD REVOLUTION—AND AFTER

BY N. SRI RAM

Vice-President of The Theosophical Society

[This article is written by our Vice-President, Mr. N. Sri Ram, for I thought he would be drawn nearer to his fellow-members throughout the world through a prominent exposition of his views. In these difficult days, and particularly throughout India and at Adyar, he is ever stalwart for gracious and penetrating understanding and for a very balanced judgment. He is indeed a great example to us all of the Theosophist who has a very warm heart and a very cool brain. I am thankful that my nomination of him was unanimously endorsed by the General Council.—G. S. A.]

NOW that we are approaching the climax in this the greatest of all struggles in human history, every Theosophist who seeks to read history in the light of man's evolutionary progress must attempt to perceive its underlying cause with a view to discover the way to its proper ending. We have first to realize that this war is no isolated phenomenon, not a visitation, not due to a temporary cause, but brought on by ourselves as the inexorable result of our manner of living, the accumulation of our fears, hates, greeds and indulgences. Undoubtedly we are in the midst of a world revolution of which the war is partly the cause and partly the effect. That revolution is apparent in the circumstances of our life, the factors and forces evoked by the unfolding process of human consciousness. If we compare the circumstances of today with those of yesterday, the reactions of men and women, and the varied contents of their consciousness, we cannot but be struck by the fact that while all this has changed almost unrecognizably, the human passions are just the same as ever, with, if anything, less of the chastening and restraining influence which a settled civilization and its ideals exerted over their indulgence and expression.

"When watching the progress of a storm," said a very great Personage in the early days

of The Society, "we fix our gaze upon the producing cause and leave the clouds to the whims of the breeze which shapes them." Can it be said, with regard to the devastating storm that is blowing through human lives and affairs, that its cause is being attenuated, even though the glimmer of a clear sky may break out now and anon from out of the shiftings of those clouds? That cause may be regarded from a limited standpoint as an accumulation of war potential, including the fiery Karma of all concerned, which had to be dissipated, in the only manner possible, once the process was started by the first explosive shock. But the exhaustion of this accumulation can only bring a respite. Again and again a similar situation must arise, after the lapse of a shorter or longer period, just as the present war broke out in 1939 after the hopes and disillusionments of the war of 1914-18. That war came to an end when the world was physically and psychologically exhausted. It required only some twenty years—of material recuperation accompanied by an increasing political and moral deterioration—for the storm clouds to burst again in thick and overwhelming array.

The basic cause of this war and any future war is to be sought in the existing human psychology, although the manner of its

waging is determined by the conditions which have been created. The world-problem has its roots in the individual problem, and war in the hearts of individuals must "out" in society. It is the fashion to lay all the blame on the perverted war-mentality of the German people, and there is talk of the need to re-educate them according to the standards of the prospective victors. But what about the Allied Nations themselves? Are they so pure and fit for the blessedness of peace, in harmony among themselves, let alone with the rest of the world? The existing antagonism between Britain and India, due to an anachronistic political relationship, stands as a challenge to their ideals, a major cause of potential world-disruption, vitiating the relations between all white and coloured races, and nullifying the aspirations of the latter to equal freedom and dignity. Is not the absence in the Allied counsels of any move to restore the native peoples of the "Colonies," where they are in a vast majority, to their proper freedom, liberated from the rule and exploitation of the master races, a proof of the fact that the Allied side has its black patches tarred by the principle of "what we have we hold, and what we want we must grab," which are the roots of war? Have the responsible European statesmen cared to ask what are the long-felt wishes and wants of the various coloured peoples in America, Africa and Asia, which they can help to realize, and how best these may be realized? Further, are there not in the various forms of conventional savagery, towards animals for instance, which are in unhindered vogue, sanctioned by custom and innate brutality, a generating cause of just those impulses of which the inevitable result is war, naked and ruthless?

The future is still dark and uncertain, because the great issues fought out in this war are still undecided. They are un-

decided, not for lack of valour, sacrifice and organization on the part of those peoples who are the principal agents of the Cause of Righteousness, but because of a lack of wide-enough understanding that this is essentially a war between opposed principles and ideals, both of which are rooted in human nature, that slowly changing soil which produces a harvest of misery as well as happiness. If the nations concerned were prepared to show in the cause of a just and enduring peace the same spirit of sacrifice, persistence and unity which they have developed in prosecuting the war, the outlook would undoubtedly be bright. There are vested interests in every State, under the democratic surface, which have access to the sources of power, and are able so to use them that the sacrifices of the war are blighted just when they should come to fruition and cancelled by the self-seeking aggrandizements of the peace. The time of peace-making is the most dangerous time of reaction from war's tremendous effort, from the uplift of those sacrifices which are war's redeeming grace, especially the pure sacrifice of the youth who go forth prepared to lose life, limb and every fair prospect of happiness at the call of their Motherlands.

The Theosophist realizes as much as anyone else, perhaps more than idealists of other persuasions, that human nature is not to be fundamentally changed by any kind of a miracle other than the ordained process of transformation through varieties of repeated experience. Yet are we not on the whole sufficiently advanced to realize that we can, if we will, step over the golden threshold of a great constructive era, in which the forces of goodwill and universal freedom, now more widely spread than at any previous time, combined with the spirit of good sense and practical realism which war brands into its victims, can establish their empire over the forces of lawlessness and exploitation? Such

an empire will be a foster-parent of the better side of man, bringing it out in millions of ordinary folk who tend to be good or bad according to the prevailing conditions of the day and the influences brought to bear upon their youth and manhood.

Every Theosophist believes, either out of an unquenchable hope bred by that instinct which makes him a Theosophist, or as a reasonable presumption from such knowledge as he may possess, that however dark and difficult may be the times through which we are passing, they must emerge in a future bright with peace and happiness. But that peace must be based on Brotherhood with all its implications, and that happiness on Self-fulfilment for each and every individual, of every race and nation, for which the re-ordered world must provide—Brotherhood in the hearts of men and women as well as Brotherhood in external conditions, and Self-fulfilment made possible by freedom, by wellbeing, by right education, right living and the awakening influences of human warmth and beauty.

If the struggle against the doctrine and practice of totalitarianism emphasizes one truth by sharp contrast, it is the preciousness of life in general, and of the human personality, the spiritual uniqueness of every child of man, and the need for all things to be ordered in State as well as Society so as to bring this quality to blossom—freedom to each to live, grow and create according to his own spiritual nature. While this truth emerges as a shining point and is to some extent being recognized, we need to be equally cognisant of the complementary truth which totalitarianism contains, and by which it has been able, even in its present perversion, to prevail at least for a time. It is the need to create out of an amorphous society an order, a synthesis, a political and social solidarity, with a capacity for maximum intensity of functioning in its

parts as well as the whole. The principle of discipline and order, the integration of the individual into a higher unit in the life of which he consciously shares, are not only needs in a competitive society of nations fiercely struggling for survival, but also needs of human self-expression, of which the means of fulfilment must be found without detriment to individual freedom. An order designed for ensuring individual, group and national freedom, and a freedom that will express itself in harmony with the principle of order, are complements which must be brought together for a happy and stable civilization.

The word Brotherhood implies both individuality and mutual care and co-operation. The individuality, whether of a Nation, or of any lesser group, or of the least among the units of society, the common men and women, cannot manifest without freedom, and must be nurtured with respect and help from others.

These concepts applied in the international sphere mean necessarily a community or joint family of free Nations, excluding no people from the union, but including them all in a state of free and happy interdependence, with no partial alliances, no imperialistic domination or spheres of influence, capable of causing a cleavage in that truly holy and undivided state, or fomenting a state of potential revolt out of bitter discontent. Co-operation between all branches of that one family for world-wide purposes, freedom for any group of them to work together for any special constructive end, not opposed to the total welfare, and also freedom to each national entity to pursue the way of its own genius and constitution, with due respect to the freedom and welfare of any section or minority comprised within its body, are obviously the lines on which the future international society must function. It will need a central international organ

for promoting and ensuring such functioning. "One world, one State" sounds an axiomatic formula, but then this World State, like any National State, must not be allowed to become a tyrannical monster to which all lesser freedoms have to be sacrificed.

In order to bring about this consummation so devoutly to be desired, Theosophists everywhere, together with all sympathizers favourable to the cause of true human progress, must stand, during the critical years that lie ahead—a crisis no less fateful than that of war—for a practical regenerating Brotherhood to be applied unequivocally in the national as well as in the international sphere of life.

There must be a re-ordering of the lives of peoples in every land on a basis of brotherhood and freedom, brotherhood comprising justice. It is not possible to combine national conditions productive of strife and misery into an international order made for peace and harmony. It is only by an entire re-casting of the outworn methods and systems which obtain in every department of life, political, religious, economic, educational and social, that humanity will be able to turn over a new leaf and begin a fresh chapter of world-wide understanding, co-operative endeavour and uninterrupted progress along every peaceful pathway that opens out to the future.

The task of Peace and Reconstruction, viewed thus on a vast and world-embracing canvas, is not to be settled, except for determining the principles on which it shall proceed, or the lines of its first tentative beginnings, at any Peace Conference which may succeed the present Titanic struggle. The task must proceed from decade to decade; for there is so much to be changed and rebuilt.

Yet it may be said with truth that the hour is about to strike for a reunion of God's

children on earth, of every race, faith and temperament, so long and so disastrously divided, for the summing up of the diverse parts of humanity, each with its special qualities separately developed, its achievements and culture. The era is waiting to be reached in which the whole world will be able to develop a civilization, in the true sense of the term; composed of the finest points in every special culture of value, both of the East and the West, which is part of its present heritage.

This reunion has to be accomplished on every plane of consciousness and in every aspect of human existence. On the physical plane, an international order which shall reflect a happy brotherhood between the great and the small, the white and the coloured, an order which shall be truly democratic and effective; in the national spheres an economy and polity which shall equally represent the principle of individual freedom—real freedom, not merely a legal freedom or a political fiction, such as the freedom to starve—and the principle of ordered co-operation, with no vested interests to hinder or nullify the fruits of such co-operation; on the intellectual and emotional planes regenerative contact between one people and another, in every fruitful field, along every pleasant avenue, a keener and more universal appreciation of each other's culture and merits; in the field of Religion, a sharing of the loftiest, most intimate and beautiful experiences open through different forms of attainment and expression to men of different faiths, and the growth of a world religion, of which every existing faith shall be a rich and lustrous facet, in which there shall be less and less separation between the secular and the sacred, between the spiritual and the scientific. Thus shall humanity in all its far-flung aspects begin to form one body, with one heart, one mind, and capacity for

coherent action, though with many qualities and diverse functions expressed through differently constituted organs and organisms.

Who can help in all this better than the Theosophist, the man who has the world-wide vision, who can see the golden strands stretching from the past to the future, however much these might have got entangled and even lost in the darkly knotted web of the present? He has the principles, those deep simplicities, of the Science of the Eternal Self, out of which alone every complex shape of beauty can be brought into existence. He has the perspective, the plan of evolutionary progress, in relation to which alone every event and situation can be accurately assessed and judged. He is capable of the imagination bridging the gulf between the inner and the outer, so that he sees not only the surface phenomena working themselves out, but also their deeper causes in human nature and experience, causes which it is in his power to affect even more than the phenomena. Every noble appeal, every idealistic plan, every intensification of the better, the spiritual instinct of man is a means of changing those causes, so that presently the effects may be harmony, peace and progress, and not reaction, strife and chaos.

The world needs the great truths of Theosophy; needs to realize the unity of all life; its nature, which is creative and progressive; the immortal and infinite potentiality of that divine spark which is embedded in man; the existence of a process or plan, which is all-inclusive and progressive in the revelation of values or qualities such as exist within man himself; the mathematical interaction of forces of every sort, moral, human and psychic as well as material, at every focus, including the individuality of man; the infinite completeness of the universe and its

interrelation with man as an ever-unfolding spirit; these and other truths. The world needs a common basis for its religious life, a philosophy which will unite its peoples, which will synthesize their thought, which will interpret its science into terms of spiritual value, which will explain the deep meaning of those occurrences in every human life which are of the most vital import to every individual and will enable him to glorify his life.

Theosophists must be able gradually to establish these truths, thus weaving a golden web between the centre, which is the one parent Self or *Ātmā*, the root of all Wisdom in every human heart, the immortal spiritual principle in him, and the circumference of his present life, with all its diversifications. Thus shall all aspects of life be unified and re-ordered, and for this the main threads must surely be laid by those truths which the Elder Brethren of humanity, its age-long Guides and Guardians, have given to us under the title of Theosophy. We have to establish those truths in the consciousness and conduct of men, and make them active. Theosophy must become the leaven for the new civilization, representing in it man's highest aspirations in a universal form, the rational framework of his spiritual experiences gained in different forms along different ways. Theosophy pure and applied must be our pursuit—equally Theosophy, individual and universal, that Theosophy which is to be found in our inner selves and intuitions, as well as that which is expressed in the external universe. There is nothing small or great which cannot be Theosophized by understanding action, and thereby ennobled if it has in it any principle of value. Philosophy in action must therefore be our watchword.

EDUCATION OF A THEOSOPHIST

BY KEWAL MOTWANI

A GRADUATION

A SUBCONSCIOUS realization of the fact that he is heir to a much richer heritage than that which the university graduate possesses—knowledge of the essentials of Life and its manifold Forms and Processes—makes an average member of our Theosophical Society bold enough to speak and act effectively in terms of principles that hold true, irrespective of time and place. A student of Theosophy, endowed with average intelligence, has, according to H. P. Blavatsky, as much education as university training for a few years can give. Considering the contents and type of education imparted in universities in Europe and India (not U.S.A.), I would take the liberty of going one step further and say that a member with a fair grasp of the elements of Theosophy has more education than what a university can give! Theosophy places in his hands knowledge of Truths of which the world is in search, and he is usually effective, though not as much as he ought to be. Knowledge demands a price and that must be paid. Unless our member knows his responsibility and pays that price, the results cannot be commensurate with his efforts. Both he and his work will bear the marks of his own inadequacy. I would like to attempt to elucidate this problem with the help of an illustration and see if it is possible to remove this obstacle from the path of our member. The illustration is from the life of our late President-Mother, Dr. Annie Besant.

DR. BESANT'S CONVERSION

The reader will recall her statement in her *Autobiography* that one night's hurried

perusal of *The Secret Doctrine*, given to her by Mr. Stead, brought illumination to her and changed her from a rank materialist into an ardent Theosophist. Her conversion was not of an ordinary type. A person of stupendous intellectual capacities, endowed with physical vigour and moral fervour, changing sides, regardless of consequences, forsaking circles of friends where she was a leader, and seeking new ones where she was to begin as an acolyte! Her "crossing of the floor" made history; the news migrated across the Atlantic and Professor William James studied her *Autobiography*, such parts as had appeared, to see the working of this marvellous mind. What could explain the cataclysmic change in a career that had breasted many a storm and was now riding the crest of a wave as an outstanding leader of thought, courting oblivion, betraying the cause and walking into the enemy's camp, as it were? I have often wondered about this. We can say that this change can be explained by the laws of Karma and Reincarnation. She had already scaled the heights of greatness in previous incarnations and was to receive initiation at the altar of Truth in her new incarnation in this manner. Quite so. But in that case, it would have been better if she had been born in a family of members of The Theosophical Society, so that she could have received truths of Theosophy ready-made, easily digestible. It would have meant an enormous saving of energy and suffering for her. She should have been allowed to carry on her old work rather than be made to come to it after such a tumultuous, stormy life of nearly twenty years. Yet that was not to be the case. In order to

discover the reason, we shall have to appeal to history.

THE PREVIOUS SELF-PREPARATION

When the Industrial Revolution burst on the European Continent with a sudden fury, it threw the whole of its life into chaos. The whole culture-complex became completely disorganized. It was a period of great social fermentation, and the best minds of the age sought a way out, so that life could be reorganized into a harmonious whole. Science presented a challenge to organized religion and for nearly seventy-five years, from 1784 to 1859, European thought gravitated towards materialism. Positivism had reached its climax in six volumes of the famous French sociologist, Auguste Comte, published between 1851 and 1854. Charles Darwin was carrying on his investigations, and his *Origin of Species* followed in 1859. It produced a veritable saturnalia in the European mind, it gave a firm pedestal to a philosophy of atheism. The intellectual atmosphere of Europe had taken shape and was frankly materialistic. Annie Besant was born in 1847, very stormy times when the forces that were to decide the fate of humanity were in the course of formation. She lived and grew in environments that were saturated with the atheistic mode of thought. The trend of her personal problems forced on her the necessity of a proper appreciation of the ideological and social factors that formed a part of the environment in which she lived.

It is true that after her entry into the public arena and association with atheists, she threw herself into social welfare work. But there is another and a far more significant aspect of her work which is not sufficiently appreciated by us and that is her intellectual vision that embraced within its fold knowledge of the science, religion and philosophy of those times. While her hands were engaged in alleviating human misery,

her mind was at work, seeking out the causes that incarnated in this human misery and degradation. We have a fairly good idea of the uplift work in which she was engaged. It is to her mental preparation, which made her such a great power in the world of thought in those and later years, to which I would like to draw the reader's attention, since it was this haven of thought that made her an ardent atheist and an equally ardent and effective Theosophist later.

It is not possible to describe fully this mental preparation of hers. She read voluminously. In order to give a series of a few lectures on the French Revolution, she read cabfuls of books on the subject borrowed from Charles Bradlaugh. We can perhaps form a fairly correct estimate of her studies by seeing her own output of these times. In addition to editing a weekly journal, she wrote on current topics, political philosophy, theological subjects, economic and land problems, woman suffrage, criminology. But there is one secret of her studies which her writings reveal, and that is her passion for a Vision of the Whole and for putting the parts in their proper places. Unless she had a grip of the Whole, she did not touch the parts. She looked at the phenomena from the causal or the intuitional plane, saw the causes and their interactions "up there" and descended below, when the stray facts, acknowledging the authority of superior intelligence, fell into their proper places and glorified their master. They revealed their secrets. Her lectures on the French Revolution, in my judgment, far surpass Carlyle's and Burke's treatment of the subject. Both become lost in narrating events or recording trivialities, while she goes behind the events, sees those forces, passions and hungers of men that form the raw material of history, and, like a perfect sociologist, weaves them into a web of magnificent design, so that we no longer

beat our wings futilely and discuss the academic aridities of the purpose of history but are face to face with that very purpose itself, which is guidance for the future. Her treatment of the subject is all-inclusive, synthetic; she is forty-five years ahead of the academic treatment of the Sociology of Revolution, a speciality of a professor of Sociology in a leading eastern university in U.S.A. Dr. Besant's essays on Sin and Crime and Ethics of Punishment have anticipated Sociological Jurisprudence by half a century and would delight the heart of Roscoe Pound, Dean of Harvard University. This Vision of the Whole imparts a touch of reality to all she wrote; they have a soul-satisfying quality, in pre-Theosophic and Theosophic days. When she wrote her small but precious pamphlet on *Auguste Comte: His Philosophy, His Religion and His Sociology*, she made a study of his six volumes and gave one of the most magnificent summaries I have ever read. I shall content myself with just a small paragraph:

"This admirable work is Comte's magnificent achievement; it forms, as we shall see later, the basis of a wise and broad education. First in order comes mathematics, which can stand alone, and which is the foundation of all natural philosophy, and the mind's most mighty instrument in the study of nature; next is astronomy, which cannot be understood without a knowledge of mathematics, but which is independent of all sciences; then physics, influenced by celestial phenomena; fourth comes chemistry, whose action is modified by the physical phenomena of weight, heat etc.; next comes biology, the science of life, moulded by all the preceding; lastly, there is sociology, the science of social existence and development, the most complicated of all. The more this arrangement is studied, the more perfect will it be found. . . . Having thus

laid down the principal lines of his work, Comte proceeds to develop his ideas, by tracing out the philosophy of each of his six sciences, in a detail which we cannot possibly even sketch out here. It must suffice to say that he devotes sixteen chapters in his first volume to Mathematics; the second gives nine lectures to Astronomy and seven to Physics; the third contains five on Chemistry and six on Biology; the fourth, which was intended to be the last, is entirely on Sociology. . . . The detailed knowledge required to write this work must have been enormous when we consider the wide field covered by the lectures, and the familiarity with which the subject is handled."¹

This bears testimony to the preparation Dr. Besant made for writing a small pamphlet on the Comte. But this preparation was to help her later to understand *The Secret Doctrine*. She endorsed Mr. Lewes' "eloquent epitome of the positive philosophy" in the following terms:

"For the first time in history an explanation of the world, society, and man, is presented, which is thoroughly homogeneous, and at the same time, thoroughly in accordance with accurate knowledge: having the reach of an all-embracing system, it condenses human nature into a doctrine, and co-ordinates all methods by which that knowledge has been reached, and will in future be extended. Its aim is the renovation of society. Its basis is science—the positive knowledge we have obtained and may attain of all phenomena whatever. Its method is the Objective Method, which has justified its supremacy to its results. Its superstructure is the hierarchy of the sciences—i.e., that distribution and co-ordination of general truths which transforms the scattered and independent sciences into one organic whole,

¹ Besant, Annie, *Auguste Comte: His Philosophy, His Religion and His Sociology*, Free Thought Publishing Company, 1888, pp. 25-26.

wherein each part depends on all that precede, and determines all that succeed."¹

A SECRET OF HER POWERS

It is the amazing capacity to grasp and retain the Vision of the Whole which gave Dr. Annie Besant the power to discern the relative significance of the parts, minus the idealism (I am using this word in a philosophical sense) which Theosophy could alone supply. Dr. Besant had acquired a considerable familiarity with the world of thought which was to form the substratum on which to raise a superstructure of Theosophy; she had all that was necessary to *make her* see the supreme value of Theosophy and *make of her* a power for Theosophy and The Theosophical Society. What was required was just a touch of the Flame to set her on her new way. When the light of that Flame came in the form of *The Secret Doctrine*, all the dark corners and crevices of her life and thought became illumined, all problems were solved, all questions set at rest. The transition from Atheism to Theosophy was not only easy but a highly exhilarating, joyous adventure, no matter what the cost in friendships. She was ready to step on to the stage, and we know what the world owes to her. H. P. Blavatsky had been prepared to meet the challenge of the rising tide of materialism in the West. She poured forth a voluminous literature, but, if one may speak with reverence, the presentation was unsystematic. She had no time. Her extensive travels and heavy work connected with the founding of The Society left little leisure for those niceties in which the academicians delight. It was left to Mrs. Besant to systematize the philosophy of Theosophy, enlivened by her rich experience and intellectual opulence, confirmed with her own inward Light and Life. Her education and experience made her a power in the world

of thought, as soon as she joined The Society.

A VISION OF THE WHOLE

The reader is now impatient with this rather tedious and circuitous preface to the purpose of this article, but I have already finished! Education for a Theosophist, in the coming age, should be all-inclusive. A Vision of the Whole is the crying need of the age. The world is one; mechanical arts and sciences have annihilated time and space. Similarly, all divisions in our lives and minds must disappear. There are no gaps in Reality; the Eternal is a Whole. We may not all have capacities for encompassing vast vistas of knowledge as Dr. Besant could. But our small Wholes can represent the same Reality. The geometry of a circle, large and small, is the same, and when a member of our Society has gained a Vision of the Whole, Theosophy and The Theosophical Society will have found in him a loyal server, a faithfully and a powerful and worthy representative in the outside world.

NOTE

Dr. Besant's intellectual preparation of the pre-Theosophic period enabled her to make use of the "various keys to the Mysteries" outlined in *The Secret Doctrine*. H. P. Blavatsky had listed the following keys:

- Psychological. S.D., II, 25, note; I, 389.
- Astronomical. S.D., II, 25, note; I, 389; III, 198.
- Physical or Physiological. S.D., II, 25, note; III, 198.
- Metaphysical. S.D., II, 25, note; II, 394.
- Anthropological. S.D., I, 389; III, 198.
- Astrological. S.D., II, 345.
- Geometrical. S.D., II, 494; III, 176.
- Mystical. S.D., I, 401.
- Symbolical. S.D., II, 561.
- Numerical. S.D., II, 198.

Each Key was to be turned seven times (S.D., I, 22). The seven keys open the mysteries, past and future, of the seven great root races and seven kalpas (S.D., I, 330, 343).

¹ *opus cit.*, p. 19.

ACCESS OF "LOWBROWISM" INTO THEOSOPHY

BY L. FURZE-MORRISH

TWO major wars and an economic depression of world-wide extent have marked the accelerated transition of humanity from one age to another. That the present war will end the process and introduce an immediate era of peace and prosperity is highly improbable. More disturbance is yet to come, if we are to judge by current indications. The destructiveness which always marks these transitional periods is not yet over, it seems. The curve of public trends has not yet reached its lowest point and begun to rise. All the indications point to a widening of the recent inrush of what has been aptly termed "Lowbrowism."

WHAT IS LOWBROWISM ?

What is Lowbrowism ? The very word—a slang term—is characteristic of the state itself. Lowbrowism is the cycle of disrespect for quality, purism, merit ; and the uprise of irreverence, contempt for the "silent" virtues, and aggrandizement of the cheap and commonplace. Lowbrowism is scared and shocked at high mountains, and prefers flat plains where there is little danger of being separated from the rest of the herd. It is something like a minor cycle of Adharma, which, so we are told, always precedes the Coming to a new Initiation of Light.

We notice Lowbrowism rampant in public affairs, in politics, in religion and sociology—the soap-box orator, promising riches for all, but slow in performance once he assumes office—the temporary abandonment of mysticism as the ideal goal of religion and an emphasis on food supplies. Not that this emphasis is wrong : it is temporarily of vital importance, but Lowbrowism tends to

forget the saying : "These things (feeding the hungry, etc.) ought ye to have done, but not to leave the other (the mystic part) undone."

In social affairs Lowbrowism is marked by blatancy, contempt for quietude, delight in rapid and tumultuous movement, and the placing of the gladiator rather than the Sage on a pedestal. Gladiators, or as we would say today, footballers, movie stars and crooners, have always been placed on pedestals by lowbrows, but today the temporary ideal standard is the gladiator. The ancient gladiator, while justly proud of his muscular prowess, revered the Sage as representing a certain human ideal. The modern gladiator regards the Sage as an object of derision. He thinks that to forsake the world of physical excitements is a sign of mental weakness, and uses the adjective "dumb" to describe this condition. He imagines that world progress, far from aiming at the standards of wisdom, is ideally oriented when leading towards more and bigger sensations. Lowbrow music is decidedly in evidence. It is all-pervading and very penetrative. It generates power, but its results are discordant and destructive of certain moral inhibitions which have come to be regarded in all States as necessary to social integration, even if nothing more ideal than that. In literature Lowbrowism favours the pungent, sweeping wisecrack and regards accuracy and measured speech with suspicion. Its method of drawing attention to errors is not true judgment, but scurrilous denunciation. (This characteristic will be mentioned again.) In fact Lowbrowism finds its logical conclusion in the Gestapo and Basher-Gang.

PARALLELS

Looking back to a somewhat similar stage in Greece, we notice the same tendencies. History often refers to it as a stage of anarchy. This reminds us of the Four Castes of Manu, which appear to pass in succession as dominant socio-political modes, the fourth of which is represented by a cycle of Lowbrowism. Running through each major era and civilization-level there is noticed a quadruple cycle of Sage-Warlord-Merchant-Worker. Each in turn stamps its characteristic quality on the community. This is quite reasonable. The Sage cycle initiates and inspires; the Warlord cycle clears obstructions, founds and guards until established; the Merchant cycle organizes, supplies and distributes the products, and then the Worker cycle steps in and enjoys, having done most of the rough toil of the previous cycles. This is not unfair, if we judge by externals. During the period of European civilization we notice the Fathers of the Church, the Gnostics, establishing the key-note; the Robber Barons establishing law and order (and suiting themselves in the process); the Capitalists building and financing (also to suit themselves); and now the Socialists claiming the right to enjoy.

This fourth cycle is marked by the growing importance of the Technician and Creative Artist on the higher level, and Lowbrowism on the other. When technicians and artists relax, they frequently turn out to be lowbrows by inclination. This cycle appears to be in order in the future. The principle in the past was that the Few lived at the expense of the Many, and the Many ministered to the Few. From now on the the Few will have to minister to the Many, seeing that men are inherently unequal. The learned will have to give freely of their learning, the cultured will have to bestow their qualities on the uncultured

and try and remain humble in the process—in fact the Few will have to sacrifice their substance for those who served the Few in past cycles. That is what the truly Great Ones have always done. It is the privilege of the Sannyasi and true Sage. There is nothing wrong in this reversal except in so far as Lowbrowism begins to penetrate into the sanctuary of the Sages and Their disciples.

THEOSOPHY'S FUTURE IN THE COMING CYCLE

One of the avowed purposes of The Theosophical Society is to "theosophize the world"—to spread the idea of Brotherhood and the Ancient Wisdom—an object which few will disapprove of. This is part of the sacrifice of the Few. In planning ways and means (and planning is a typical function in any era in which the Technician rules) there is a problem which will have at least to be considered seriously, even if it is never properly solved. It is that all sublime truths and philosophies, when publicly accepted (even provisionally) become either distorted, or "watered down," or at any rate slightly soiled in the process. This is inevitable and it is part of the sacrifice of the initiating Sages and Their disciples to give Their substance for the succeeding cycles and castes, and to see Their work first belittled, then suppressed and finally accepted and the credit taken by those who belittled it. In previous eras this did not present such a serious problem. A more primitive humanity retained its reverence for the Sages and Their works, but the increasingly individualistic masses of today admit no superiors. A leader is one who is thrust in front to meet the initial shock of obstacles, but only far enough to keep him within range of missiles flung at him by dissatisfied followers in the ranks.

The difficulty under these conditions is going to be to give Theosophy to the world, water it down to meet all needs and yet preserve its spiritual core in a world which would not respect such a thing even if it admitted the existence of spiritual cores. For this very reason an "inner" body to preserve the spiritual core is forbidden, because that would be called "preserving a secret priesthood," or a "vested interest," or just "mumbo-jumbo," a favourite term in Lowbrowism for everything not understood. This presents an exceedingly difficult task to the disciple, for he has to live in the world, knowing certain things which would not be properly understood or even completely misunderstood, and yet pretending that he knows no more than those in his environment. "Religion," which has represented such a spiritual core for a very long time, is largely discredited and openly termed a "racket," sometimes with truth. In The Theosophical Society this revolt against the religious mode has been noticeable ever since Virgo came to the progressed ascendant of the chart of The Society about 1933, since when it has not only been permissible to denounce the leaders of The Society, past and present, in most unbrotherly terms, but is even coming to be regarded as evidence of a right Theosophical spirit—that of S. George destroying the dragons of superstition and false dogma. Nobody bothers about the feelings of a dragon. A leader makes some statement showing certain truth to underlie some religious mode, and he is roundly abused for being "superstitious" by some Theosophical "lowbrow," who has probably never studied the subject very closely. Here we notice the typical methods of the Lowbrow Press, that of scurrilous denunciation, previously mentioned. Soon we may have Theosophical leaders who will not only be forbidden to lead, but will actually be ex-

pected to remain within range of the aforesaid missiles, so that members in the ranks may obtain a little target-practice. However, if this is one of the ways by which the masses are going to evolve and receive Theosophy, no doubt those who are great enough to be real leaders will not mind!

FROM LEO TO VIRGO

All the same there is a disturbing element in the present situation. A belief seems to be growing in certain quarters in The Society that there exists a "true" Theosophy which is sacrosanct and must not be altered. Although the Founders of the Theosophical Movement declared that "only a corner of the veil had been lifted," a tendency seems to be growing to nail its edges down to stop the corner lifting any further, and, in fact, anyone who tries to lift it, is denounced. Is this a shadow of things to come in The Society? Christianity, which H. P. Blavatsky repudiated so vehemently (and some might think a little indiscriminately), started in truth—in Gnosticism—but later became fixed round certain rigid formulæ, soon after its *public* acceptance under the ægis of Constantine the Great. Is Theosophy, the Gnosticism of today, to go the same way? When the general public begins to embrace Theosophy (as it will surely do as soon as science begins to study the truths outlined by Theosophy), will some group of this or that persuasion be allowed to lay down rules as to what shall constitute Theosophy and construct formulæ to define it? This very nearly happened years ago in terms of religious faith, while Leo was on the progressed ascendant. The tendency seems to be reappearing again in a move to give Madame Blavatsky and *The Secret Doctrine* some kind of "infallible" status, in opposition to the religious mode of the late Bishop Leadbeater, although in the first

place Madame Blavatsky never claimed to be infallible, and in the second *The Secret Doctrine* is in places so contradictory as to offer more than one interpretation. Whose interpretation is the correct one?

The solution is hard to find. Theosophy has to be presented to an ever wider public, but somehow it must retain its idealism and its universality, as also its purity. This does not mean setting up some formula or saying of a teacher and claiming such to be "Pure" Theosophy. The apt phrase coined by the President "Together—differently"

seems to suggest the only way of solving this problem. More and more scientific research is needed to link up the Ancient Wisdom with science, psychology and academic thought, but the methods of Lowbrowism are to be deplored and resisted all along the line. New members should be encouraged to study the scientific mode, especially during the Virgo phase which lasts from about 1933 to 1973, and to do everything in their power to keep individual expression free and unhampered, except by the need for common courtesy and civility.

FLOWERS OF HAPPINESS

There is no human bliss that in its ecstasy
Does not conceal a hint of pain
It is no empty phantasy
But some eternal law that doth again
And yet again the cup of joy bestow
But to withdraw it suddenly with ever swift
And ruthless thrust, so that no overflow
Will waste the precious gift.

In the great Reservoir of sacred things
There may well be a limited amount
Of happiness for human beings
Though all shall drink from out the crystal fount.
As each in turn emerging from the night
Enjoys his spell of bliss within the Light,
Beware, lest basking in that golden hour
You grasp too tightly and but spoil the flower
Its haunting scent of crushed and fallen petals
Left in your empty hand.

The great Distributor will grant us our just due
But seek it not, nor catch the subtle strand
Too roughly, for in so doing you
May steal and kill the joy of yet another,
May see the pain still left upon your brother.
Because to earth we are as yet so bound,
We dare not always glory in our joy
In fear of the imagined loss to come.
But immortality is also found
In seeds of happiness to sow
Forgetful of ourselves, and in the hearts of some
Will flowers gently grow.

GLADYS NEWBERRY

THE DAY OF VICTORY¹

BY GEORGE S. ARUNDALE

I WANT to talk about this particular period which in Christianity begins with Palm Sunday and ends today with Easter Sunday and has two tremendous days in the intervening period—namely, Good Friday, the Day of the Crucifixion, and Holy Saturday, the Day of Fire. This period will be found, of course, represented in every faith. Even though this be a Christian period, so far as its present form is concerned, it is a universal period which has to do not merely with the exaltation of the Christ on the occasion of the Resurrection, which will be later followed by the Ascension, but is a period in which workers either dedicate themselves to some great work they desire to undertake or renew their dedication if they are already so dedicated. It is also a great Arhat period during which Arhat functions take place.

THE SONG OF THE GANDHARVAS

Always on this Day of Resurrection—Easter Sunday—there is a wonderful singing by the Gandharvas. Their song is a song of Victory commemorating, of course, the victories of the Christ, as also the victories of every Teacher are similarly commemorated through the singing of the Gandharvas; and no less the victory of every Arhat. This is not only a theme of the Lord in His function as the Giver of Christianity to the world but also is a theme of dedication and consecration. It is, of course, impossible to reproduce in any way the song of the Gandharvas as it includes the particular theme of the Victory of one of the great

Saviours of the world nor as it also includes the theme of a great dedication or renewal of dedication and the theme of the Arhat triumph.

I have been thinking about this very deeply during the course of the night. One is often awakened to brood with one's physical consciousness on events which take place during the night but cannot at all be reproduced in the physical consciousness. I have tried to write down some of the conceptions that came to me as the result of the great surging of life and song and triumph which was released on such a day as this and is released on many occasions when the triumphs and victories of Saviours are recounted in the inner worlds.

THE THEME OF THE WORKER

Of course, the theme that intrigued me most and caused me the greatest uplift was the theme of the worker, because never more than today are workers needed, workers dedicated and consecrated to the service of the Elder Brethren, and I felt that perhaps some of our young people who have, to all intents and purposes, still to dedicate themselves may possibly have caught the theme of the dedication and may have been able to lift themselves up out of the mediocrity in which most people live and move and have their being in the outer world. They were uplifted in the inner worlds. Can they be uplifted in the outer worlds? That is a very difficult problem.

So I wrote: A true worker is at one time or another, in one way or another, dedicated and consecrated to his work. It is a ceremony. It is a form. It is an offering, and

¹ A Talk on Easter Sunday to delegates to the Easter Conference, 1944, at Adyar.

whether those of you who have been so dedicated or consecrated remember your dedication it has nevertheless been there. But of course in the case of some it has yet to materialize. I hoped, hoped, hoped that some of our young people might on such an occasion as this take advantage of the tremendous surge of reverence and praise from the Gandharvas to the Christ, the Lord Maitreya, that they would become changed. It is not for me to suggest anything to anyone except in a general way. Anything which is in the nature of a rejection of the Real is a very serious matter for the individual who rejects.

A true worker offers himself either physically or elsewhere or both with all his strength and all his weakness to some great Personage—someone of whom he knows through Theosophy, through his Faith, or in any other way, say, to some compelling Cause.

In my own experience the first overt offering I made, so far as the physical plane was concerned, was in 1905 to Dr. Besant. I remember, of course, with the utmost clarity asking whether I might dedicate and consecrate myself to her service. She said she would think it over. She thought it over and finally said she would receive me, and in a little Shrine Room in Benares I prostrated myself before her and pledged myself to the utmost of my power to be her faithful servant in the Masters' work. That was the physical-plane offering. Then that was, as it were, confirmed on the inner planes by one of our Elders, and since that time while, of course, I have failed and I have naturally and inevitably failed her—there is that human weakness which cannot always be avoided—still the intent, the will, the determination have been there, they are still there whatever may be the disturbing factors of human frailty.

I venture to think in the case of most people who belong in one way or another

to the Masters or to a great Cause, there is an occasion, if they will take it, for physical-plane dedication and for an inner confirmation of that dedication. At least, there is an occasion for an inner dedication, so that one begins one's work for the Masters, or for a Cause, or if one has already dedicated himself, one continues one's work for the Masters, or the Cause, devoted to Them, or to the Cause, with very little other thought than the thought of serving Them or the Cause which, after all, is in all likelihood *Their Cause*.

The individual who so offers himself is accepted according to the measure of his offering. He may offer a little tiny pot. It is accepted. He may offer a splendid vessel. That is accepted, though often it may be that the blessing of the little pot is more tremendous than the blessing of the great vessel. That depends on the Will of the Elder Brethren and the use They can make of the individual who offers.

Throughout all these hard years of war there has been especially near to us the possibility of service of the Elder Brethren, for hardly ever before in the history of the world have They needed workers as They need workers today. That is no exaggeration whatever. And any who are intent in adoration of the great Mother of the World are especially welcome, for the Mother-Spirit pervades the world in these times of difficulty and any who are moved in the direction of the adoration of the Mother are naturally more than welcome.

TANGIBLE GREATNESS

The Theosophist has a unique privilege, for Theosophy makes Greatness real and tangible. I think that is a service Theosophy renders which, to no small extent, is ignored. We think of the teachings, of the truths, of Theosophy, and we do not realize that perhaps in some ways, especially in

these difficult times, the Supreme Truth Theosophy reveals is the nature and tangibility of Greatness. You may "touch" it, if one may use the phrase. To my mind, from my temperamental point of view, that is the greatest blessing of Theosophy, for, so far as I am concerned, I have never been so happy as when it has been possible for me to be of some little service to the Elders, either directly or through Their agents in the outer world in extolling Greatness as it dwells everywhere, even though often in obscurity. Yes, Theosophy makes Greatness real and tangible, all Greatness everywhere, in every Faith, in every Nation, in every Race, in every slightest aspiration.

Theosophy blesses and makes us fit for that service of Greatness which many of us desire so ardently to render. Theosophy reveals and demonstrates the truth with which we have so little contact at the present time, the Real in the Devas, the Angels, in all the Messengers and in all their Messages—in Their words, Their deeds, Their music, Their reverence and adoration, Their tenderness and understanding, Their comradeship and infinite goodwill. Theosophy reveals the tremendous realities in these as no other philosophy, no other science of life, has ever done, because Theosophy gives us the universality of Greatness with no narrowness in it at all.

Theosophy shows forth the living Fire in all these Messengers from the Gods and in all the blessings these Messengers bring with Them. Yesterday was the day consecrated to that living Fire. A fire is lighted and from it a sacred Candle is set aflame. That is the consecration of Holy Saturday to the joys and splendours of Easter Sunday. So we have in the Christian faith Holy Saturday symbolizing the Eternal Fire preparing the way for Easter Day when the Fire is consummated unto Victory. Palm Sunday—the approach of the Victory on earth,

Good Friday—the Victory of life over death, Holy Saturday—the Fire of Victory. Easter Sunday—the Fruits of Victory, leading, of course, to the final consummation of victory in the Ascension itself.

THE FIRE OF GLORIOUS DELIGHT

Let the Theosophist take advantage of this Week and of today, having drawn near to the wonderful inspiration, to become a true and sincere, a determined, a faithful worker, or to renew his sincerity, his determination, and his faithfulness. Let him bathe himself anew in the baptism and confirmation of his worth to the Elder Brethren. Let him be afire with Their Fire, with the Fire in one or more of Them—there is but One Fire. Let him be afire with Their Fire, however small in measure his fire may be. Let him lift up his eyes unto Them in yearning eagerness to be found worthy to hold aloft for many to see the fiery torch of his Being consecrated and renewed in the holy Fire which in the inner worlds flames forth as "the Fire of Glorious Delight."

Thus shall he himself, ecstatically consumed in the Sacred Fire, glorified and renewed, shining with the flames of it, help to renew the fires of all creatures, and he himself will worship the fires in all creatures, fires whose flames are leaping and soaring upwards on their way to enter into the very Fire of Eternal life.

That is what the Theosophist worker has the opportunity to do. Can we hope for some to dedicate themselves to a new beginning, although, of course, that dedication is probably a renewal from long ago? Can we hope those who have already dedicated themselves will renew their dedication, will fan their fires, so that the flames will leap upwards in ever-increasing majesty?

On what better day to renew the offering or to enter a new life which marks the offering than this Day of Victory, Victory in

Christian terms as we have Days of Victory in other terms? On what better day to renew our offering than this Day of Victory on which, on the inner planes at all events, the great Victors gather together once more to bless the whole world with Their Victories?

If it had been possible for you to remember the splendid happenings on the inner planes, to see the great Lord of Victory Himself, surrounded by Victors, faced by those who would be victorious, ourselves, you would have heard in the midst of Them all the Gandharvas singing, chanting, if you like to call it so, a pæon of Victory which must have had an echo in the hearts of all, for we are all victors-to-be. We have had victories behind us. We can have victories today. We certainly shall have victories in the future. And today is a Day of Remembrance. You may not be able to look back into past incarnations, but surely you can look back into episodes in your present life when you have been victorious, be it a small or big victory. You can remember such a victory and move onwards towards victories which shall be greater still.

INCARNATIONS OF VICTORY

The Gandharvas incarnate these Victories, landmarks as they are on the way all creatures have to tread, and as we hear the Gandharvas we see these landmarks which we are destined to pass in the future, and we know we shall pass one of them after another triumphantly, splendidly. We shall be inspired, thrilled, and we shall gain further confidence. The Gandharvas incarnate these Victories in one supreme Song of Glory to the Lord who giveth to each his Victory.

More marvellous, more Heavenly, than any song of earth is this Victory Song in the Heavens, for there is no victory any individual has achieved, from the humblest creature on earth to the most splendid, which is not commemorated in the Song of Songs,

every note of which glorifies a triumph of Light over darkness, a very resurrection of Light out of darkness.

The Gandharvas sing of the victory of the flowers, of the victory of the animals, of the victory of all the denizens of the mineral kingdom. Victory is not confined to human beings. Victory is a constituent element of life itself and Victory is being achieved in every kingdom of nature, and the Gandharvas on a day like this, and on other days which are consecrated to other faiths, remember and weave into their singing the Victory of Life Triumphant. The thrill one receives is well beyond words to describe.

And if every land is asked to remember its Greatness and to strive to live it, it is thereby asked to remember the Victories it has won in the past, might now win in the present, and is dedicated to achieve in the future.

Every Victory is a measure of Greatness, is a rung on the ladder of Greatness.

The Crucifixion of the Christ was a measure of His Greatness, as were also His Resurrection and His Ascension.

The life of the Lord Buddha was a long series of Victories culminating in the assault on Him as He sat victorious under the Tree of Salvation in Budh-Gaya.

These Victories are the Victories of Greatness. They mark the ascent to the mountain peaks from the depths of the valleys.

I felt I could not better employ this period than to beg you to lift up your eyes unto the Hills whence cometh Victory, so that you may go back to your homes and serve the great Elder Brethren and Theosophy as perhaps you have never served Them before.

DEDICATION AND REDEDICATION

This is the time for dedicated service for young and old alike. I have no excuse for

the old people who feel their day is done. Nor have I for young people who feel their day is not yet begun. We have no right to leave the Elder Brethren in the lurch, to make Their work more difficult through our hesitation, through our indifference, through our thought that we are useless. The young people may have the thought that their time has not yet come, that they can still play about as babies. That is not the role for Young Theosophists. Nor shall any older Theosophist feel his work is done. He may not be able to work on the physical plane, he may be inhibited in one or another aspect of his consciousness, but while he remains here there is some measure of will to be fortified by the Elder Brethren and cause him to be of service to the Masters' work as it is.

I do hope every one of you will return home renewed in the Spirit of Adyar and in the spirit of any remembrance you may have of the beginnings of Easter Sunday. Never mind the Christian form. I hope you will return home and give to your Lodge, to your surroundings, to the Motherland service which perhaps you have not been able so far to offer.

On Holy Saturday there is a very powerful extract read from the Fourteenth Chapter of *The Gospel according to Saint John*, one of the finest of our prophetic writings. It is a translation of the utterance of the Christ:

"Let not your heart be troubled; ye believe in God, believe also in Me.

"In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto

Myself; that where I am, there ye may be also.

"Now I have told you before it came to pass, that when it is come to pass ye might believe.

"And whither I go ye know, and the way ye know.

"Thomas saith unto Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him: I am the way, the truth, and the life; no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him: Lord, shew us the Father, and it sufficeth us. Jesus said unto him: Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. . .

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

And when we think of the times which were to affect the Christ Jesus in a very short period this was surely a splendid and magnificent utterance and should, of course, give us courage, remove from us all depression, and give us courage to sense that all that is right for India, all that is right for the world. Righteousness will triumph, be the obstacles what they may. "Let not your heart be troubled. Neither let it be afraid." That should give us courage either to dedicate ourselves or to renew our dedication, so that we may go forth onwards as conquerors in the service of the Elder Brethren and of Their Messengers whom we have had upon earth.

Blessed are the brotherhood makers, for they shall see God in all their fellow-men.

—G. S. A.

FULFILMENT

BY C. JINARAJADASA

“FULFILMENT! Fulfilment!” Is not that the cry in the hearts of us all? There is in us a craving, a hunger for many things, one or more of which appears to our imagination as having for us a large measure of happiness. The moment of fulfilment is, for two lovers, when they meet in close embrace, and “our spirits rushed together at the touching of the lips.” To an engineer who has planned a great bridge or dam, fulfilment draws nearer and nearer as the work of years comes to completion; fulfilment in its intensity is his when he contemplates the work well and truly done, a milestone in the history of engineering. A great building for an architect, a garden city for a dreamer of ideal cities, model schools for the idealist in education, each becomes fulfilment when the work is done. After the work is done, old age or ill-health may become his lot, perhaps even dire poverty; nevertheless he feels: “I *have* fulfilled. Fulfilment *has* been mine.”

We do not think of death as fulfilment. We dread death, the “enemy.” Death is to us the very negation of fulfilment, for it ends all hopes of fulfilment. Yet, strange to say, to some death has been the intensest form of fulfilment. There is in India the tale of the awesome fulfilment of the Rajput Queen Padmini, wife of the Rana or Chief of Mewar. In 1567 the Mogul Emperor Akbar besieged the capital, the fortress of Chittor. All was utterly lost, her husband defeated and the fortress was about to be captured. Then before the sack of the fortress could begin, Padmini led the ladies of her court into a cavern, bade them light a great fire, and one by one, Padmini leading, they entered the fire. “Suicide!” says the modern world. But

to a Rajput warrior loss of honour is worse than death, and to a Rajput’s wife to be enslaved in an alien conqueror’s harem is a thousand times worse than any death. To Padmini and her women that awful death was fulfilment, an infinite gain and not a loss. Indian women still dream of the deed.

Would Socrates, Hypatia, Bruno, Savonarola, every martyr of the Christian calendar have chosen to retain their lives, and with further living gain the possibility of what the world holds is fulfilment, in exchange for the renunciation of the faith they lived by? Would not each have cried out:

“Yea, with one voice, O world, though thou deniest,

Stand thou on that side, for on this am I.”

The manner we seek and greet fulfilment depends on our race tradition. Thus it happens that to a Japanese, moulded to a pattern by his race tradition, to die in battle is fulfilment. We talk of Japanese soldiers who obstinately, and to us stupidly, refuse to surrender as “suicide squads.” And others, who seek death voluntarily in an exploit whence there is no possible return, are also similarly labelled. For in western tradition, there is no disgrace, when one cannot stand up against overwhelming odds, in surrender. Moreover, in the West, there are today the rules of the Geneva Convention, and no one who surrenders can be ill-treated or slain. Even a prisoner has rights to humane treatment. After peace comes, and prisoners-of-war are exchanged, and the prisoner returns, there is never a sense of shame or blame because he surrendered. To surrender means to retain still the old dream of fulfilment. But utterly strange though it

be to us, it is different with the Japanese. From a boy—and for women, from girlhood—it is dinned into his ears that his Emperor is God, his people the chosen of the gods among all the peoples of the earth. He is trained to live, not with the vision of a personal happiness as fulfilment, but with the idea that to die is the fullest possible of fulfilment, when his life is given to the greatest of his ideals, his Emperor and his people. A complete reversal of values to life and death is given in this creed. The West cannot understand this mentality of the Japanese which it spurns as fanaticism. Little matters whether we understand or fail to understand.

For, what does matter is that the "pearl of great price" in what we term "life," is not happiness, a state when we live as in a centre, and streams of joy pour in upon us from all sides. The only happiness is in fulfilment alone. True, to each his type of fulfilment; but in all types, the "self," that most precious thing which alone we recognize as "ourselves," must disappear, die, leave us, "get off the stage," call the event as you will. But go it must utterly, and in the place of the self there must appear a Deed to do, a Work to accomplish.

We have the lesson clearly set forth in the story of Faust by Goethe. Faust has become old, ever seeking fulfilment. He sought it through knowledge and failed to find. Never was there that single moment of fulfilment, when he could say to time as it flew: "Ah, tarry a while, thou art so fair!" As he lives on despairing, the devil comes to offer to him fulfilment, but asks for Faust's soul in return. Faust will gladly

give it, but only if the devil can so arrange that the moment will come when Faust can say: "Tarry a while, thou art so fair." Faust is rejuvenated and is given by the devil experience after experience—sensual pleasures, the charms of the ancient world of Greece, power over invisible hosts, and so on. But the moment never comes. Years pass and Faust is an old man and blind, but still seeking. Before he becomes blind, he starts on foot great schemes for the reclamation of land from the sea in Holland. As the work proceeds, he sees before his imagination the happy homes and cities that will rise on the land which he has reclaimed. And then, because that vision is so glorious of the happiness of others, *in which he will have no share*, the sense of fulfilment comes to him at last, and he cries out: "Tarry a while, thou art so fair." And dies.

So, we all seek fulfilment, the babe to nestle in the mother's breast, the child to hold her hand, youths and maids with their dreams, men and women of ambition with theirs. But in all these forms of "seeking," fulfilment comes not in living, but in *being*. When the moment of true *being* is ours, it may endure for only a fraction of time (and even years are but fragments in unending time), or it may endure *for ever*. That is man's greatness, that mortal though he be, of three score years and ten, he can step into the centre of Eternity. That event can only happen when he has found the Deed to do which he planned in the beginning of time, as he lived "in the bosom of the Father," whence he descended, even as did the great Christ, to create and enact his drama among men and things.

NEGRO SOLDIERS IN ENGLAND

33 OVINGTON SQUARE,
London, S.W.3.
26th April 1944

HIS GRACE THE PRIMATE
OF ENGLAND

MY LORD ARCHBISHOP,

A friend of mine living at Watledge, Nailsworth, has just reported to me an incident which I desire to bring to your Grace's notice. A friend of my friend has shown a sympathy to the pathetic loneliness of the Negro soldiers there and invited them to visit her. She asked them why they did not go to church. They replied that they felt that their presence would be disliked. The children often shouted opprobrious epithets at them. To bear out this dislike, this charitable lady mentioned that once when one of her sidesmen was visiting her and saw some Negro soldiers coming to call on her he went hurriedly away in displeasure. On this I can narrate my experiences when as a boy of thirteen I came here and resided in Notting Hill; if ever I happened to wander into any of the poorer streets, almost invariably some boy would shout at me "Blackie!" though I am brown not black.

In this regard I can narrate a further incident. Some years ago when I was spending the hot weather at Ootacamund in the Nilgiris, my young ward of sixteen, a Brahmin lad, was staying with me and desired to see what a Christian service was like. So he went alone to the Anglican church, dressed in the usual dress of a Brahmin gentleman, in a dhoti. The Chaplain, whom I had met, wrote to me afterwards, would I please see that he did not attend again *unless he wore trousers*—an incident hardly calculated to make a sensitive boy enamoured of England or of Christianity. The late C. F. Andrews was so beloved in all India not only for his Christ-like nature but because he identified himself with Indians; while in public he dressed as an Anglican clergyman, the moment he went home he changed to dhoti and kurta and received his visitors in that garb.

In my experience the only Christians who have succeeded in discarding race for the sake of their Lord are the Salvation Army, who in India invariably dress, the men in a saffron coloured dhoti and turban and the women in a sari of the same colour.

Do you not think, my Lord Archbishop, that something might be said in your Church magazine asking Anglican clergymen to *invite* the coloured soldiers to attend the services? I recall years ago in a church in a small town in U.S.A. seeing the notice: "Welcome to this Church are strangers and the poor." A remarkable notice to display outside a place of worship where the Lord Christ is asked to come. Perhaps your Grace may not have heard of the striking prayer of the coloured writer and leader in U.S.A., W.E. Burghardt du Bois, when narrating the brutalities endured by the coloured people in U.S.A., which ends: "Surely, O God, *Thou too art not white.*" Has not the time come once again, as in St. Paul's days, to emphasize the fact that God has no predilection for any race or colour, as such?

Yours faithfully,

C. JINARĀJADĀSA

FROM THE ARCHBISHOP OF
CANTERBURY

LAMBETH PALACE, S.E. 1.

April 27, 1944

DEAR MR. JINARĀJADĀSA,

I know that the kind of episode you describe does occur from time to time, and indeed much too frequently, in this country, and of course all right-minded people deplore it. The best way of counteracting it is not very easy to decide. There is no one Church magazine through which one can approach all members of the Church of England; but there are opportunities from time to time, and I will try to see that invitations to coloured men to attend our services are freely and cordially issued.

Yours sincerely,

(Sgd.) WILLIAM CANTUAR;

RESPECTABLE AT LAST!

In the Madras *Hindu* of, I think, 26th March, the following comes from London :

Has the "Gloomy Dean," W. R. Inge, become an adherent of the Hindu doctrine of reincarnation? This is the question being asked following the Dean's confession in a newspaper article today that he believes there is an "element of truth" in this theory of personality common to the Indian masses and mystics of all countries.

Engaged in writing a new book called *Religion of a Platonist* the Dean says: "I find our most independent thinkers such as Aldous Huxley, Lippmann, Urwick, Wells and even the French Catholic Maritain are disposed to go back beyond Plato and the Christian mystics to the fountain-head of disinterestedness and detachment in India. Two thousand years ago wise men from the East went to Bethlehem. Is it not time to pay them a return visit?"

Dean Inge points out that Western Civilization is very sick but the doctors disagree. "The Indians, lookers-on, who see most of the game, have their own opinion. They tell us that there are two paths—the path of wisdom and the path of pursuit. The West has chosen the latter. It confounds civilization with comfort and progress with multiplication of wants and has made nobody any the happier."

Declaring that the error lies in the wrong idea of human personality, Dean Inge says that the truth is expressed in the "most famous Indian poem" which says: "Never the spirit was

born; the spirit shall cease to be never; birthless and changeless and deathless the spirit abideth for ever; death cannot touch it at all, dead though the house of it seems."

This means, says the Dean, that immortality is not a string with only one end which is difficult to believe. Within the time series that which has no end can have had no beginning. "The Indians and the Greeks were both convinced that survival and pre-existence stand or fall together."

Dean Inge considers the absence of memory no fatal objection as there may be unconscious memory. "Who taught the chicken to get out of its egg? I cannot tell but there is no mystery about all this."

Defending himself against the criticism that a dignitary of the Anglican Church has no business to dabble in such "heathen beliefs," Dean Inge declares that re-birth is not alien to Christian thought and is asserted or implied in many texts.

Most Theosophists have, of course, known of the truth of Reincarnation, but they could not make the true respectable. Now, in his old age, Dean Inge even tells us that "rebirth is not alien to Christian thought." The time may not be far distant when most of the science of Theosophy will become respectable as well as true. Theosophists will then have to seek other truths of which to be pioneers.

G. S. A.

THE THEOSOPHIST

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