



THE THEOSOPHIST

ADYAR

JANUARY 1944

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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

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CONTENTS, JANUARY 1944

	PAGE
ON THE WATCH-TOWER. The Editor	193
FRIENDS ON BOTH SIDES. . . Annie Besant	206
THE SIMPLICITY OF LOVE. George S. Arundale	207
THE ARTS IN INDIA'S RENAISSANCE. James H. Cousins	213
TO INDIA (<i>Poem</i>). Michael Monahan	218
INDIA'S MUSICAL HERITAGE. R. Srinivasan, M.A.	219
THE DIVINE IN MUSIC. R. B. Pinglay	223
NOTES ON RELIGION, RACE AND NATIONALISM. London Theosophists	225
THE WORLD UNIVERSITY MOVEMENT. E. Winter Preston, M.Sc.	230
A POST-WAR PLAN FOR THE U.S.A. D. Jeffrey Williams	233
SECCIÓN ESPAÑOLA. Alfonso Tavera	235
CORRESPONDENCE	237
WOMEN AND YOUTH TO THE RESCUE. George S. Arundale	240
MAN AND WOMAN. Felix L. Pinkus (<i>Translated</i>)	241
MEDITATION. Donna Sherry	244
OMNIPRESENCE (<i>Poem</i>). Anna D. Mason	248
GREEK ASTROLOGY (<i>Part III: Concluded</i>). Kate Smith	249
BOOK REVIEW	253
RAYS FROM THE SOUL (<i>Poem</i>). D. R. Dinshaw	254
INTERNATIONAL DIRECTORY	255

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

ADYAR

There was a beauty laugh'd from thee, this morn,
That challeng'd song.—I hail'd thee Paradise ;
Fair emerald set 'mid sapphire seas and skies ;
A Queen in green and blue ; a bright leaf torn
From heaven's own book, that on earth forlorn
Had flutter'd down and settled ; a rich prize
Won in some ancient strife with deities,
And thenceforth aye in friendship's token worn.
So hail'd I thee—and, Adyar, such thou art !
Such, and yet how much more ! Thy groves and flowers,
Bright river and pure skies—these have their part
In thy commingled charm. Yet are there Powers
Whose Presence binds thee nearer to each heart.
This is our Home—and yet it is not ours !

E. A. WODEHOUSE

* * * *

This Adyar wishes you a happy and purposeful New Year.



ON THE WATCH-TOWER

BY THE EDITOR

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

FROM ADYAR AND THE PRESIDENT

17 November 1943

[I felt very strongly on November 17th last the link between Adyar and our Sections and workers. This feeling resolved itself into the writing of a number of little messages which I have daringly ascribed to Adyar as well as to myself the writer. Each message is heartfelt and is a messenger of brotherly affection, appreciation and encouragement. These messages appear for the first time in this Watch-Tower and are intended to strengthen the vital link between Adyar, the President, and the great Theosophical centres throughout the world. They may not adequately take all circumstances into consideration, but I am sure their recipients will graciously excuse all errors of omission and commission on the principle that the spirit was very eager though the flesh may have been ill-informed.—G.S.A.]

ON November 17th Adyar is rejoicing, planning, and sending forth to members of The Theosophical

Society throughout the world its most brotherly and confident greetings.

Adyar is proud to be the spiritual Home of every member, and hopes that every member has a cherished home for Adyar in his heart.

Adyar is the outward and visible sign of The Society's unity and of the power and peace of Theosophy.

Adyar is the Watch-Tower of the Theosophical Movement and from its spiritual height discovers the sunshine which shall dissipate both the storms and clouds of War and those of Peace—the sunshine of Theosophy and The Theosophical Society shining more and more to greater glory, ever helping to save the world.

Adyar's message to every member, to every Lodge, and to every Section is to rejoice and to plan, advance-guard as each is of the Universal Brotherhood to manifest. It already exists.

The forces of evil have shot their bolt. It has missed its mark.

All is, therefore, clear for a great forward movement in the name of that Brotherhood to the universality of which Theosophy bears such overwhelming and irrefutable testimony.

Those who have given The Theosophical Society to the world bless it as it begins preparations for a new life of service in the new world about to be born.

November 17th reminds every Theosophist of the great Founders of The Society both on the inner planes and in the outer world.

November 17th reminds him of the reverence and gratitude he owes to Them, to Theosophy and to The Theosophical Society.

November 17th reminds him that the near future has in store a great expansion of The Society and a deeper and wider realization of the Truths of Theosophy.

November 17th reminds him, if at all he needs reminding, that there are rich opportunities now before him to serve with increased power and wisdom both Theosophy and The Society.

November 17th calls.

Everywhere Theosophists answer the Call.

* * *

TO THE BRETHREN AT ADYAR

Do all fully realize the privilege of residing at Adyar? Does the President fully realize his privilege in residing at Adyar, apart altogether from the privilege of being President?

Adyar wonders. Adyar wonders how many residents feel constantly overwhelmed by the knowledge that they have been permitted for a time to be

immersed in the spiritual waters of Adyar, and therefore constantly seek to give of their utmost in small and humble tribute to the blessings Adyar is ever showering upon them.

God forbid that any resident should become so accustomed to Adyar that he takes Adyar for granted as his natural abode.

Adyar is much more indispensable to a resident than any resident can ever be indispensable to Adyar. Yet, when Adyar seems to become indispensable to a resident, or a resident begins to think he is indispensable to Adyar, then comes the time for a resident to cease to dwell at Adyar.

Indeed, save in the rarest of cases, residence at Adyar must always be temporary, even if only that every resident shall sooner or later return whence he came and bless as he has been blessed.

But after a while there is danger lest a resident grow out of touch with Adyar, be in Adyar but not of Adyar. This often happens and endangers the resident no less than Adyar.

Brethren, Adyar calls you all to be more and more worthy to live at Adyar while your opportunity lasts.

Adyar belongs to the Masters. She belongs to The Theosophical Society. A few are honoured by being allowed to form a temporary part of her daily life.

* * *

TO OUR BRETHREN OF THE AMERICAN THEOSOPHICAL SOCIETY

Adyar has special reason to salute the self-sacrificing and generous stalwarts of The Theosophical Society in America.

But for you, dear brethren, the power of Adyar to bear her burdens and to send forth her life would have been definitely diminished, to the lessening of the Theosophical life throughout the world.

Adyar is healthy, and is grateful to the United States of America for a large measure of her wellbeing.

That the Society in America will flourish and grow still more powerful, as the years roll on, to serve the cause of Universal Brotherhood is the fervent prayer of all Theosophists. This is the more to be hoped as her people resolved to enter the war for Righteousness, for on the foundations of that resolve may be built a new endeavour to unity, to prosperity and to culture.

May the members of The Theosophical Society in America lead their Motherland in the pursuit of that real happiness which has ever been her goal.

* * *

TO OUR BROTHERS OF THE AUSTRALIAN SECTION

Never to be forgotten is the close and intimate association between some of The Society's leading workers and the surging life in this land of the larger hope. You, dear brethren, are pioneers, not only of the spirit of Australia but no less of the spirit of Theosophy and The Theosophical Society. You belong to the new world and should show each one of us the way to a membership of The Society and to an understanding and presentation of Theosophy finer than we have so far been able to achieve.

Australia has done much, with her splendid forces, to help to win the war. She must do still more to help to win a

noble peace. And Australian Theosophists must show her the way, as they alone can.

* * *

TO OUR BROTHERS OF THE AUSTRIAN SECTION

How broken into pieces has been this great cultural centre of Europe—others though there be.

You, poor brethren, have suffered, as have some other brethren, beyond endurance, and it is to be wondered what can come to you to give you new zest for your country's unique living.

Still, Europe needs the culture of which you have so much been the centre, and the prayer of civilized Europe is that the sun of your land may soon once again shine upon a continent starved for want of warmth and beauty.

* * *

TO OUR BROTHERS OF THE BELGIAN SECTION

Devastated as you have been, you will arise from your desolation to a unity which perhaps your nation has not so far achieved, and you who are Theosophists will incarnate the spirit of Belgium and loyally support your most patriotic Sovereign as he leads the Fatherland on its new way.

As in all other crucified lands, you too have upheld the honour of Theosophy and The Theosophical Society.

These two great forces are indeed blessed in those who have been so wondrously steadfast to them in deep adversity.

* * *

TO OUR BROTHERS OF THE BURMESE SECTION

You have indeed been hard hit, and much if not all of your splendid work has crumbled into ruins.

But your great spirit is still alive and only awaits release in order that it may continue to tend the flowers of Theosophy as they recover in their fertile soil from the withering of war.

Some of you are in refuge in India, but the time will come for the return of many of you to Burma to join your brethren there and to serve the Masters once more in a very sacred land.

* * *

TO OUR BRETHREN OF THE CANADIAN SECTION

The war has affected you, as it has affected your brethren across the frontiers, less than you have affected the war with your fine fighting men and gallant women. So your Section has been able to flourish and bear constant witness to the blessings Theosophy confers upon all who seek its jewels of Truth.

But it is to be hoped that when the war is over ways and means will be found to unite the Section and the Canadian Federation in one strong body of Theosophists, a brotherhood strong enough to include all differences of belief.

One Shepherd—Truth. One Fold—Brotherhood.

* * *

TO OUR BRETHREN OF THE CEYLON SECTION

The war has not touched you severely, so you have been free to work for your beautiful island, inspired by the great work in it of our President-Founder, Colonel H. S. Olcott. Ceylon needs a strong Section manned by virile and enthusiastic Theosophists. Veritable miracles might be accomplished by such a band, for there is that in the soil and atmosphere of Ceylon, and in

many of her people, which calls for a great renaissance of which Theosophists may well be the appointed heralds.

* * *

TO OUR BRETHREN IN CHINA AND IN EGYPT

What fertile ground is yours for the spreading of the Brotherhood of The Theosophical Society and of the sublime Truths of Theosophy, and how urgently is needed Theosophy and membership of The Theosophical Society in terms of China and of Egypt.

Most eagerly are we all awaiting the growth of membership in these holy lands, so that Sections may be formed in them for the strengthening of The Theosophical Movement throughout the world.

* * *

TO OUR BRETHREN OF THE DANISH SECTION

Adyar says to you all that which she also says to Norway and to other lands and Sections which have been deemed worthy to suffer deeply in order to help to stem the advance of evil.

You have been a land of Peace and Goodwill. All the more surely have you had to incur the wrath of the forces of war and hatred.

But all suffering is blessing, even though the suffering seem to be unending despair and hopelessness. You neither despair nor are you hopeless, and Danish Theosophists have known how to keep our Flag flying in their hearts, and ready to fly proudly in the freedom of the breeze to come.

* * *

TO OUR BRETHREN OF THE ENGLISH SECTION

You have had a hard pull all these years, and not a little loneliness. But

you are winning through, and your great victory, above all other victories, will be a mighty Commonwealth in which East and West will at last become equal comrades.

Theosophy and The Theosophical Society have flourished in England, and their power has helped to fashion the Britain which has given heart to the nations fighting for Righteousness even in the darkest days.

* * *

TO THE FEDERATION OF THE THEOSOPHICAL SOCIETIES IN EUROPE

How very much depends upon you for the rehabilitation of the stricken Sections in your area and for the establishment of a great Brotherhood of Sections in Europe.

Those among your Sections which are free are already planning the great work of healing Reconstruction.

May there be an historic gathering in some inspiring place when the war is over to heal and to renew our great work in Europe.

Might it not be fitting that a World Congress shall take place as soon as possible after the war is over, and conditions permit, to give new strength to the lands which have suffered so terribly?

Adyar would like to see the first post-war World Congress held in Europe where the need is by far the greatest. Then a World Congress in South America.

* * *

TO OUR BRETHERN OF THE FINNISH SECTION

We are delighted to know that you have been able to continue our Theosophical work in Finland, even though

you have surely been distracted and confused as to your way through the jungle of the outer world.

It is certain that your loyalty and devotion to Theosophy and to The Theosophical Society have throughout remained undiminished. On the basis of that loyalty you will help to restore to Finland her rightful and unique place among the nations, and continue your splendid work for Universal Brotherhood.

* * *

TO OUR BRETHERN OF THE FRENCH SECTION

You, dear brethren, have endured a tragic crucifixion. But the free and fighting French are reverent of France's honour. And Theosophy and The Theosophical Society are alive in the hearts of French Theosophists than whom none are more stalwart. The outer work is asleep, but the inner life is sparkling; and when the evil leaves France, French Theosophists may lead their Fatherland into greatness heretofore unachieved.

* * *

TO OUR BRETHERN OF THE GERMAN SECTION

Adyar wonders what has been happening to you all during these terrible years. Your Section has, of course, disappeared. But have any of you held fast, even though secretly, to the Truth of the Universal Brotherhood of Humanity? If some such there be then is there a nucleus for a reincarnated Section, assuming that Germany utterly repudiates those who have covered her with shame. The Theosophical Society needs a German Section, for Theosophy needs to spread far and wide

through a land which has given great gifts to the culture of the world.

How soon will Germany turn over a new leaf and return to civilization? She will be more than welcome.

* * *

TO OUR BRETHREN OF THE GREEK SECTION

To you, dear brethren, the same heartfelt honour as is given to those who, in other suffering Sections are safely guarding our Nucleus of Universal Brotherhood against annihilation.

Yours is indeed hard Karma, but you, as also your battered Section-comrades, are in the forefront of the winning of the fight for that Universal Brotherhood which is the larger purpose of this world-wide war.

You, with them, have served more bravely and finely than perhaps you at present realize.

Greece lives, and The Theosophical Society in Greece has a great service to give both to the Fatherland and to the world. The spirit of eternal Greece is a flame in the fire of the new world.

* * *

TO OUR BRETHREN OF THE HUNGARIAN SECTION

For most Theosophists Hungary is a very sacred land, and there has ever been great delight for those who have the opportunity to pay a visit to a land so rich in inner life.

Yet, despite your efforts, obscurity has enveloped all that is so beautiful in Hungary, and evil has been able to stalk abroad unchallenged.

Hungary has been subjected to a great darkness, but may we not be sure that a greater light will follow?

Adyar can see Hungary reborn to greatness, and her Section of The Theosophical Society renewed to high purpose. There is a fragrance about Hungary which will be sorely needed in the atmosphere of Europe when the war is over. You, dear brethren, will distil it into a veritable attar and spread its purity far and wide.

* * *

TO OUR BRETHREN OF THE ICELANDIC SECTION

Perhaps you are not very near to the heart of the struggles between Right and wrong. But you have your own hardships and in the midst of these you are stalwart for Theosophy and for the Theosophical Society.

You may be a small Section but you have a large heart for Brotherhood.

* * *

TO OUR BRETHREN OF THE INDIAN SECTION

India is playing a vital part in the universal war, a part far greater than that of helping the official war effort itself, and Theosophists in India have the urgent call to play a specially vital part in this war which shall someday reveal the true life of India.

The Headquarters of the International Society are in India at Adyar, the Headquarters of the Indian Section are in holy Kashi, every great leader of The Society has lived in India, and the late President, Dr. Besant, was specially concerned with India's uplift.

What are you doing, each and every one of you, to help your mighty Motherland to remember her greatness and to live it?

Much fine work has been achieved by many of you, but very much more

remains to be done ere India is seated on the throne of her unique splendour. You can help to save India. This is your dedication as her sons and daughters.

* * *

TO OUR BRETHREN OF THE IRISH SECTION

One Section of The Theosophical Society uniting two countries. Long may it flourish, and may it help to restore Ireland's magnificence to the whole of the West.

Is not Ireland the East of the West? Shall there not someday be an Adyar in Ireland?

Ireland lives to her resurrection out of her crucifixion, and her stalwart Theosophists are showing her the way.

* * *

TO OUR BRETHREN OF THE ITALIAN SECTION

Your Section has been temporarily overshadowed, but it is only awaiting revival. Soon will you again give life to Theosophy in Italy, and soon will the spirit of Italy shine forth once more.

You have had to wait in darkness, but the dawn is at hand.

* * *

TO OUR BRETHREN OF THE NETHERLANDS SECTION

You, dear brethren, have descended into the valley of suffering. But your release is at hand, and you will lead the way, under the inspiration of your great Queen, to the redemption of your people to their historic greatness.

Nowhere have Theosophy and The Theosophical Society been more faithfully served than by the members of the Dutch Section.

* * *

TO OUR BRETHREN OF THE NETHERLANDS EAST INDIES SECTION

Your very beautiful islands have fallen into the hands of the oppressor, and both westerners and easterners are in enslavement until the war is over and the oppressor is driven out of his unholy conquest.

You have had a wonderful Section, and you have been active in many Brotherhood movements. You have been an example to us all of the way in which Indian and European Theosophists can live and work together in constructive comradeship. Many of us have the happiest memories of your generous hospitality, of your efficiency both within our Theosophical work as such and outside it, and of the entrancing scenery in which your service is set.

Our fervent prayer is that the Netherlands East Indies may soon be free and your great Section be able to continue its work for Theosophy, for The Theosophical Society, and for other noble causes within the wide field of Universal Brotherhood.

* * *

TO OUR BRETHREN OF THE NEW ZEALAND SECTION

No one can visit New Zealand without soon becoming aware of the splendid virility of her inhabitants and of her inspiring landscape and general scenery.

No Theosophist can come into contact with New Zealand Theosophists without at once becoming aware of their stalwartness and fervent solidarity.

You, dear brethren, are indeed fortunate to have New Zealand in your faithful keeping, as your Australian

brethren are fortunate to be messengers of Brotherhood in their own unique land.

Australia has been called a land of the larger hope. So is New Zealand, even though she represents another facet of the Diamond of Hope.

Homage to both great lands and may the Hope for each be realized.

* * *

TO OUR BRETHERN OF THE NORWEGIAN SECTION

We all wonder how you have fared and how you are faring, and the hearts of all Theosophists go out to you as they go out to every other stricken Section.

But Norway is only for the time being in apparent obscuration. In truth, she is seething with life and determination, and so, of course, is every Norwegian Theosophist. It is at the most, in the case of all lands and Sections which have had to bear the brunt of the attack of evil, a case of *reculer pour mieux sauter*. We take a step or two backwards, or we halt a moment or two, in order to move all the faster forward.

So shall it be with you, brethren of Norway.

* * *

TO OUR BRETHERN OF THE POLISH SECTION

What can be said to you, dear brethren, who have endured incomparable horrors in loyally honouring your pledges to the Allies?

Not one Quisling throughout the nation! Everything beautiful desecrated and destroyed! Your sacred soil itself filthily polluted! Your citizens—men, women, children—daily subject to un-

speakable atrocities, some far worse than death!

Yet Poland lives and waits. And her Theosophists, they also live and wait. Both magnificently faithful, facing all things for the sake of the One Thing—Honour.

If Poland dies, civilization is in danger of passing away. But Poland will not die. Her frontiers will return to her, and she will build herself anew on the sacred ashes which have become consecrated by perfect sacrifice.

And you, dear brethren, shall build a new Section surpassing even the splendour of the old.

* * *

TO OUR BRETHERN OF THE PORTUGUESE SECTION

Much acute tribulation has been yours, dear brethren, for you have been in the war indeed, though not of it. Fortunately for The Society your Section has throughout the conflict round about you preserved its integrity and will be one of the centres whence will come the Theosophical reconstruction of Europe.

The citizens of Portugal have ever been finely stalwart and venturesome. Her Theosophists have ever been no less stalwart, and their venturesomeness will soon be needed to make great discoveries in the universal field of Theosophy.

Be prepared, dear brethren.

* * *

TO OUR BRETHERN OF THE RUSSIAN SECTION STILL OUTSIDE RUSSIA

Remain no longer outside Russia, dear and most loyal brethren. You owe

very much to Russia, as does the whole world.

You must not desert her, even though she may have for the time repudiated you, Theosophy and our Society.

Our Society needs a Russian Section within Russia. May this soon be consummated.

* * *

TO OUR BRETHREN OF THE SCOTTISH SECTION

To you may be repeated the words Adyar has addressed to England. You, too, have had a hard pull. You, too, are winning through, and to you will come the same great victory.

You, too, have kept afire Theosophy and The Theosophical Society, and you thus form part of the saving British heart.

* * *

TO ALL OUR BRETHREN IN SECTIONALIZED AND NON-SECTIONALIZED COUNTRIES OUTSIDE THE RIGOURS OF THE WAR

You may not have suffered as have those within the zone of conflict itself. But you have had your trials for your chastening as other lands have had theirs for chastenings far more severe.

You have the opportunity to rally to the strengthening of our Society for its work in a new world. You have the opportunity—free to some extent from grave internal preoccupations of rebuilding—to add fuel to the Fire of Theosophy so that the new world may be purified therein.

May you make common cause with the Sections which have helped to win the war for you, helping them to recover from their wounds, so that a Society healthy in all its parts may

go forward in great power for Brotherhood.

* * *

TO OUR BRETHREN OF THE SOUTH AFRICAN SECTION

It is doubtless true that you have not been blessed with visits from our senior-most leaders, but you know how to stand on your own Theosophical feet without props or supports save the Guardianship of those Elder Brethren whom you know to have watched over you.

Your nation has given a noble strength in the service of Righteousness during these long war-ridden years, and throughout your land you yourselves, despite all difficulties and obstacles, have set a great example to all Theosophists of the true Theosophical spirit, sparing neither your energies of the mind nor of the emotions nor your resources to make each unit of the South African Section worthy of its membership.

When the world war is over you will help to show your fellow-citizens the way to solve the problems of their nationhood, and so release the Fatherland to fulfil the hope our Elders have for it.

* * *

TO OUR BRETHREN IN SPAIN

Many years ago your Section ceased to function despite the great devotion of some of its outstanding members.

Desolated by fratricidal warfare you have indeed suffered as no other country has suffered, and you have been unable to play your rightful part in this world-wide war.

But the greatness of Spain must bring about her renaissance, and the prayer

of all Theosophists is that you, dear brethren, will serve her with righteous patriotism so that she is restored to a great National Brotherhood without distinction of creed or opinion, and to a constant recognition of her role in the Universal Brotherhood of Humanity.

Brethren, a noble future is open to you. May you prepare for it from now.

* * *

TO OUR BRETHERN OF THE SWEDISH SECTION

Distracted as you must be by all the repercussions of war, still have you steadfastly supported Theosophy and The Theosophical Society before your world.

You could not do otherwise, for your nation stands for Rectitude.

You will surely be among the great healing elements to make whole again a sorely wounded world.

* * *

TO OUR BRETHERN OF THE SWISS SECTION

We all marvel how you have been able to carry on with such vigour and devotion despite being surrounded by aggressive and ruthless war. You are an oasis of Brotherhood in the midst of a desert of cruel conflict.

To you may come the opportunity, therefore, of being the centre for Theosophical Reconstruction in Europe as soon as the war is over, and even now preparations are doubtless being made to this end.

French-, Italian- and German-speaking Theosophists in Switzerland—three as to language but one as to heart—you will become a happy meeting ground on which erstwhile enemies will change into friends.

* * *

TO LONE THEOSOPHISTS EVERYWHERE

$1+1=2$, $2+1=3$, $3+1=4$, $4+1=5$,
 $5+1=6$, $6+1=A$ Lodge.

* * *

TO OUR BRETHERN OF THE WELSH SECTION

England, Scotland, Wales—a trinity of splendour, each shining with her own unique Light.

Two adjectives always accompany the word "Wales," so we have the phrase "gallant little Wales." How could Wales be better called?

And to Wales the same great victory, and her own power in the British heart.

In the case of the men and women and youth of Wales Theosophy and The Theosophical Society have ever been safe and prosperous.

* * *

TO OUR WOMEN MEMBERS EVERYWHERE

"Man thinks he knows, but a woman knows better."—*Chinese proverb.*

Adyar salutes with special homage all women who are members of The Theosophical Society throughout the world, for they are the Heart of the Masters' work, the Jewels of the Theosophical Movement.

Two great women bear witness to this as to a vital Truth—H. P. Blavatsky and Annie Besant.

H. P. Blavatsky made possible the unveiling of the Isis (Pārvati) of Theosophy and her vehicle, The Theosophical Society, whereby her Truths might spread throughout the world: a most tremendous achievement, with Colonel H. S. Olcott as the sculptor of the form the vehicle was to take.

Annie Besant was the great messenger of Theosophy to the people, working

through The Theosophical Society, and bringing the Science of Isis (Pārvati) into the very homes and daily lives of the people everywhere.

This noble priestess of Isis-Pārvati worked in many fields and sowed in each of them the seeds of Theosophy. In India she fearlessly applied Theosophy to awaken India to the worship of her Soul, and to clothe herself in the vesture of Freedom that her Free worship might incline the Soul of India to be reborn in the modern life of the eternal land.

She upheld before the eyes of the Indian people a glorious picture of their real Unity and unexampled Splendour—in their many faiths, in their age-old education, in their unique polity, in their almost forgotten marvels of industry, in the structure of their social life, in their incomparable Arts and Sciences.

It was for them to look or to turn away their eyes.

Under Annie Besant and her cherished colleague, C. W. Leadbeater, Theosophy spread as it had never spread before, and The Society flourished exceedingly.

Two great women thus formed the Heart of Theosophy and The Theosophical Society in the outer world, and round them gathered many men and women intent on following the leadership of these messengers from the Gods.

And everywhere our women members have the power, in some measure at least, to reflect the spirit of these elder Sisters of theirs.

Many, it may be believed, do reflect this exalted spirit and so strengthen The Society as can few other members.

Their incarnation of the Blavatsky and the Besant spirit is today most urgent, in part because in so many countries women instead of being men's senior partners are not men's partners at all, but only their servants and too often slaves of men's desires; in part because the birth of the new world must come through the spiritual body of the women of the world. Women must keep vigil at the altar of a sacred conceiving which occurs only when an old world dies that a new world may take its place. And women Theosophists would do well to remember that only when women win the Peace will it be real and lasting.

Women Theosophists, lifting up their eyes unto the hills, will receive a magic blessing from these two personages who incarnated in women's bodies for the sake of the work entrusted to them.

Youth has very much to do in the ushering in of the new world. But have not women even more to do?

May our women Theosophists make strong the Heart of The Theosophical Society and cause the sun of Isis-Pārvati-Theosophy to shine upon the new world's way.

* * *

**TO OUR BRETHREN IN YUGOSLAVIA, RUMANIA,
CZECHOSLOVAKIA AND BULGARIA**

In the vortex of the war-cyclone you became inextricably involved, but as the cyclone loses its own intensity and finally subsides, so will the fine intensities of your great cultures once more be free and in the ascendant to enrich the civilization of the world.

We do not know what is now happening to your Sections themselves, but we

do know that every individual member remains loyal to the Cause of Theosophy and to his membership of The Theosophical Society. Such is the insurance of all four Fatherlands against destruction and for the preservation of their ancient cultures.

* * *

TO THE WORLD FEDERATION OF YOUNG THEOSOPHISTS

You, dear young brethren, are young in a dying world, but Adyar prays you may still be young in a world reborn— young in years but also young in heart.

Today agony is round about you. Yours is the mission to uproot it in all its causes, not just to cover it up so that it ceases to be seen.

Yours is the mission to make Brotherhood the foundation of the new world, the living heart of its new being.

You must be faithful devotees of your respective Motherlands, but no less faithful servants of that Universal Motherland which is the world.

Let us venture to adapt the Biblical saying and declare that :

Except Theosophy build the House their labour is in vain that build it : Except Theosophy keep the city, the watchman waketh but in vain.

Mark this well, dear young brethren. It is the key to your own happy future and to the happy future of the world. Brotherhood House is to be built. You are among the builders, and you have the material—Theosophy and The Theosophical Society.

Your Theosophical ancestors, ourselves and those who were before us, received from the great Renewer-Foun-

ders in the inner worlds and from Their agents in the outer world, this most precious material of Theosophy and The Theosophical Society.

To you is it about to be entrusted, pure as it is with splendid lustre. But you are blessed to use them as only once has it been our own opportunity to use them—when Dr. Besant could have built a great Commonwealth of East and West, had she not been foiled.

A mighty opportunity is now yours—to give new life to the whole world. You have been consecrated Young Theosophists to this high purpose.

Fortunate indeed you are! Triumphant may you be!

Your Home is ever Adyar, as Adyar is ever the Home of the Masters in the outer world. Your field of service is where you live—in Nation, Faith, City.

* * *

AFTER THE WAR

I was most happy to have received the following cable from the General Secretary of The Theosophical Society in Switzerland :

Swiss Section Theosophical Society ready to receive delegates at post-war Reconstruction Conference. It deeply appreciates responsibility implied and opportunity offered.

We have been thinking as to the ways and means of effecting a rehabilitation of Theosophy and The Theosophical Society in Europe after the terrible ordeal through which probably every Section and all our members have passed.

It has seemed to some of us that beautiful Switzerland might be the most appropriate venue for a gathering of workers and Theosophists generally in order to plan our Theosophical reconstruction.

How happy we shall be to meet one another when the war is over and travelling once more becomes possible. Already I see before me a very beautiful picture of gatherings here and there of our age-old and world-wide Clan, or shall I put it less clannishly, of our age-old and world-wide Band of Servers. I see before me a picture of a great Theosophical reunion in South America. Some of our brethren, notably Mr. Jinarājādāsa, have more than once visited South America and have gained the most delightful impressions of the devotion and enthusiasm of our comrades in the Republics of the South.

No President of The Theosophical Society, however, has so far been privileged to visit South America. But I hope to be the first of many Presidents who will make the happy pilgrimage, and I hope Rukmini Devi will accompany me and be the better half of the visit, for she has her very beautiful art to offer to a public which I am told has the highest appreciation of the beautiful.

I wonder if I can learn Spanish so as to be able to speak to the many who will be able to understand Spanish better than the more foreign English.

Perhaps a speech in stumbling Spanish, if I am at all able to achieve it, would be more appreciated than fluent English. Well, I will try my best.

When shall we have this great gathering? As soon as possible is all I dare for the moment say.

Georges Arundale

THE ALTAR

Here have I built an altar unto my Beloved—
Thereon the sun does not shine, but the eyes of the lover ;
Nor the rain fall, but the tears shed in joy and sorrow together.
There is no sacrifice but the breath of the morning—
For I have built an altar unto my Beloved,
And unto Love, deep in my heart.

HAROLD HENRY

FRIENDS ON BOTH SIDES . . .

THIS is, in truth, the path of the warrior soul ; this is, in truth, the way along which the warrior soul must go. Friends on both sides ; for when, on the Kurukshetra of the soul, begins the battle which is to bring final victory, illumination, union with the Supreme, never are all the friends that grow out of the ties of the past found on one side ; friends are on both sides, warring the one against the other. There press in conflicting claims, conflicting duties, conflicting obligations of every sort ; it is not enough to wish to do the right : it is easy to act when you know : the difficulty is to see the road amid the din and dust of the battle, and to have the sight keen enough to pierce the clouds and to see where the path of duty lies.

Friends on both sides—how shall they be renounced ? Nay, more than friends must the warrior soul find among his opponents. Teachers, Gurus, those to whom in the past the warrior had looked for help, for guidance. The elders are against him ; the friends and relations, they also are against him ; and those that are lesser also, the younger, criticizing, ignorantly blaming and despising ; the warrior soul has to stand alone, as Arjuna stood in the empty space between the armies. Alone, and yet not alone, for the Teacher was beside him, the divine Charioteer was there ; the Self, awaiting recognition.

Into the battle he must plunge alone ; by his strong right arm, by his own unflinching will, by his own unwavering courage, that battle must be fought to the bitter end. He feels himself isolated to the very uttermost power of isolation. And in that isolation, that loneliness, it is that he must find the

Self. There, in the midst of the struggle, when he is alone, when all are against him, the glory of the Self shines forth upon him, and he knows verily that he is not alone ; in spite of the wounds, the blood from which was blinding him, in spite of the dented armour, the soiled garments, and the broken weapons, the warrior soul has stood undaunted to the end, knowing not that the shield of his Teacher had been over him in the moment of the worst peril . . . for had he felt that in the struggle, how should he have learned to trust the Self within ? The Self without must vanish, before the Self within is realized. That is the experience of every warrior soul ; that is the experience that every one must pass through as he treads the path that leads to the Supreme ; only in that uttermost loneliness of desolation can Arjuna, or any other, find the Self.

Fear you not, then, who would be warriors, when friends blame and turn aside ; fear you not even when elders condemn, when youngers despise, when equals scorn ; go on undaunted, unflinching, for the Self is within you. You may make many blunders, for the Self is embodied—mistakes belong to the body ; and remember that they are of the body, not of the Spirit within, and, by the suffering which follows those very mistakes, the grosser matter is burned up, and the Self becomes more manifest. Go on fighting, struggling, full of courage, with brave and undaunted heart, and, at the end of your battle on Kurukshetra, for you too shall dawn the Self in His Majesty, destroyed shall be your delusion also, and you shall see your Lord as He is.

ANNIE BESANT

THE SIMPLICITY OF LOVE

BY GEORGE S. ARUNDALE

[I have written the subjoined note on "The Simplicity of Love" as a suggestion with regard to the way in which this particular Simplicity may be treated. It refers, of course, to Simplicities to which I drew attention in my Presidential Address. I am sure there are many better ways of presenting this Simplicity with its quality of Unity, and I shall be very glad to receive some of these for publication. I shall also be glad to receive presentations of the other Simplicities noted in the Address, or presentations of any other Simplicities. My idea is that such presentations should take the form of notes for the use of workers who desire to offer to the general public the Simplicities of Theosophy in convincing form.—G. S. A.]

WHAT IS LOVE?

WHAT is the Simplicity, the Miracle, of Love or Unity? That we belong to one another, just as members of a family belong to one another, that we have belonged to one another from time immemorial; that forever we shall belong to one another. One origin, one way, one goal.

We begin our adventure very much together. But being definite individualities, these begin to assert themselves and hold rightful sway for a long time. But sooner or later the essential comradeship reasserts itself, and we continue the rest of the way together once more. Love will not let us drift apart for long.

Some of us are older or younger than others. Some of us are like others. All the differences which seem to separate us so widely are but rays in the rainbow of the one White Light of the Universal Brotherhood of Life. We must learn to treasure all differences instead of rejecting those which we do not happen to like because we do not understand them. We have been younger than we

are. We have been different from what we are. We may have liked much that we now dislike. We may have disliked much that we now like. We may in the future dislike much that we now like.

What has this future in store for us? Change to Moreness. Some day we shall have perfect understanding for all differences which now so impossibly separate us. Some day we shall be conscious of belonging to a world-wide, life-wide, family.

Love is the power that unites all life. It is the supreme vehicle of Brotherhood. It is that sense of glowing attachment to all which is our birth-right and our heritage, but of the warmth of which we are at present only very dimly aware, and within a very restricted area.

The Theosophical Society exists to intensify this sense of glowing attachment, while Theosophy explains its nature, its origin, its purpose. We are still far away from any real experience of this sense of glowing attachment,

save where we are able to feel intense affection for an individual, for a faith, for a nation—a passionate devotion, a spirit of joyous self-sacrifice which we feel to be no sacrifice at all, only a wonderful self-expression. Such are the signs within narrower limitations of that which shall some day be universal.

We shall probably say that we well know all this to be true. There is nothing new in it. Indeed is this so. Yet I think we do not really know it, and certainly we do not at present glowingly *feel* the truth of it. We do not yet glow with the sense of the truth of it.

How are we to intensify this sense of glowing attachment? In simple ways.

HOW TO PURIFY LOVE

Let us start by purifying the love we know, the love we already experience. The principle to be observed is to give without desire for return. Love is more real as it finds its apotheosis in outpouring and not in indrawing. We must come to the stage of being indifferent to return—happy to have it, even happy not to have it. But happy, above all, to give it.

Thus, our first activity in the simplifying of love, in making it a real Miracle, is to purify it and rid it of all selfishness. This is the first stage on the way to the understanding of, and participation in, the Miracle of Love. We shall begin to know how marvellous Love is—just the giving of one's whole heart.

Of course we begin with the love we have, with the love we have for our loved ones, and we make it so simple, so

direct, so unclutching, so untyrannical, so selfless, so reverent, so inspiring, so helpful, so unpossessive, that it becomes pure and unadulterated blessing of the highest type. We are not in the least degree concerned with what our loved ones may be making of their love for us. We love, and it sufficeth us. How much more happiness in the world for parents and for children, if parents really knew how to love, if children could feel unenslaved, if parents honoured the ordered freedom of their children to discover their own lives, and if children felt their parents to be most understanding and co-operative friends instead of being, as they so often are, severe task-masters. How much more happiness in the world if husbands really knew how to love their wives, ever seeking to give them happiness and ease.

How little of true love there is in these relationships, and how much of selfishness masquerades, and is falsely labelled, as love.

But we shall not stop short at these more intimate varieties of love. We shall hasten to break down those prison bars of prejudice wherethrough Love looks desolate and in vain. We shall face our prejudices and deny their right to distort our living.

Let us take these prejudices one by one as we are able to recognize them, and with will, emotion, mind and action, seek to abolish them forever. What a number of them there are. There is colour-prejudice, one of the most evil of prejudices. There is faith-prejudice. There is nation-prejudice. There is caste-prejudice. There is class-prejudice. There is opinion-prejudice.

There is habit-prejudice. What impregnable fortresses these often are. Is there any room for Love within these barred castles? Real Love cannot tolerate prisons. It can only live in gardens. In a world-garden it reaches the perfection of its beauty.

So shall we know the true nature of the Simplicity, the Miracle, of Love, as we find courage and strength to free it. Prejudice imprisons it. Ignorance imprisons it. Pride imprisons it. And yet there is not one of us in any kingdom of Nature who does not know something of the nature of Love, for we are Love-born, born out of the very Love of God. There is not one of us who is without some experience of Love, both as we receive it and as we give it, and I am sure there is not a single one of us who does not ardently desire to intensify that glowing attachment with which Love so amazingly and gloriously thrills us.

We must learn to be free, to rejoice to the full in God's gift of Love, and we cannot rejoice in so far as we shut ourselves off from Love by interposing innumerable prejudices and narrownesses. All prejudices and all narrownesses will disappear if we are firmly resolved to give them no further place in our lives.

THREE SIMPLIFICATIONS

Thus do I postulate two simplifications of Love:

First, the simplification of the Love which is intimate and personal.

Second, the simplification of Love from prejudices.

To these two I now add a third, the simplification of Love so that "we are

no more strangers and foreigners, but fellow-citizens with the Saints and of the household of God."

This third simplification is no less urgently needed than the other two. We do not "know" a person. Therefore is he to us a stranger, and is to be treated with armed neutrality or even with a more or less veiled hostility. Yet no one is really a stranger to anybody else, and if we do not "know" him it is because our so-called "knowledge" is so very circumscribed. God knows every one. We know practically no one, and this is the difference between the Love of God and the love of man.

We ourselves are strangers to most other people and they think of us just as we think of them.

We must learn deliberately to approach a stranger as we would approach a friend. He *is* a friend, however much disguised. He belongs to the same family as ourselves. He has the same Father and, if only we knew it, the same Mother. He is on the same pathway as ours, but he may be differently coloured, so one of our prejudices may be aroused. He may belong to another faith or nation—two more prejudices. He may be of another caste or class—yet another prejudice. We may discover that his opinions are opposed to our own—another prejudice. He may be obviously ignorant and crude and dirty, and untouchable to all intents and purposes, untouchable physically, emotionally, mentally, and in many other ways—more prejudices. So on and on, until he becomes stranger than ever.

The Simplicity of Unity, its Miracle, incorporate in Love, is the great, but hardly understood, Truth of the Identity of all Life. Literally there is one Life, one stream, flowing through all living creatures, immanent in them, urging them onwards to that which for want of a better word we may call perfection. This Truth may be studied in all its complexities, so that it appears to be the very reverse of simple. And yet it is one of the simplest of Truths. All God's Truths are simple, and we might indeed keep in constant touch with their simplicities if only we could view them from all the windows of our consciousness and not almost exclusively from the window of a mind which loses sight of the Life as it fastens its attention upon the machinery through which the life manifests.

How wonderfully simple is Love the moment we cease both to mentalize it and to personalize it.

How wonderfully simple is this facet of Unity the moment we are able to lose ourselves in it and do not allow ourselves to cling to those differences which in our illusion-world seem such indispensable ingredients of individual living.

I do not at all suggest that we must seek completely to lose ourselves in this marvellous Identity, in this marvellous Unity of Love. Indeed we could not, for it is a very long way from being ours, and our present approach to Identity must be in substantial part through the way of non-identity, for it is through contradictions and pairs of opposites

that we gradually achieve the realization of the truth that they are one.

But even at our present stage of immersion in these contradictions and pairs of opposites, infinite in their number, we may momentarily anticipate the glory-to-be by forgetting where we are in terms of time and remembering ourselves in terms of the One and Eternal Life. We may momentarily lose our everyday consciousness and its confines and dwell awhile beyond them in the immeasurable Unity and Identity of Love which is Life. This is an immersion into Reality when the One takes the place of the one, even if only for the flash of a moment.

We thus experience a veritable baptism in the healing waters of the Real, an actual immersion in Nature; and it is the shadow of a coming event, it is a sacrament, a transfiguration.

We can never be quite the same after this act of Yoga which translates us for a moment into the Miracle of the Identity of Life. We can never be quite the same either to ourselves or to the life around us. We have experienced a Simplicity—of Love or of Identity—directly and not through the illusion of any veil of consciousness. This Simplicity of Unity or Identity is, like the Simplicity of Love, essentially a simplicity of attitude. All simplifications are in the nature of identifications of consciousness, with the One that is ourselves so that we reach out from densification into rarefaction, from the complex into the simple.

THE ARTS IN INDIA'S RENAISSANCE

BY JAMES H. COUSINS

Vice-President of Kalākshetra

IN all great periods of new life in a nation there are three fundamental powers of human nature at work, the powers of vision, desire and organization. Certain individuals who see through the incomplete and disorderly affairs of their place and time to a condition of greater freedom, happiness and prosperity for their fellow nationals will, separately and in groups, promulgate their ideals and seek the help of others for carrying them into practice. Such vision, however, needs the warmth and energy of the emotional nature to make it dynamic and effective. It is true that "man cannot live by bread alone." It is equally true that he cannot live on dreams alone. For this aspect of renascent life there are born those who have a special endowment of feeling, who respond to the vision of others, and who express the national aspiration in their own particular way. But the circumstances of life are such that the loftiest idealism and the purest and keenest feeling will remain in the realm of dreams or of chaos unless translated into the individual actions and collective institutions that embody, test and modify desire, bringing it not only "nearer to the heart's desire" but nearer to what appears to be a Will that impresses itself on the human wills. This is the special service of those gifted with the faculty of organization.

Such a division of function does not mean water-tight compartments in a national effort towards the Good Life, but rather a predominance of one faculty in collaboration with the others. Out of this proportionate collaboration of faculties special types of individuals will contribute to the general renaissance. There will be those who will make ambition secondary to service, like Dr. Sun Yat-sen, the father of the Chinese Republic, who refused the highest office of State, on the ground that while he was a first-class conspirator, he was no good as an administrator. And there will be others who do not recognize their personal limitations, and become problems rather than helps.

In all such renaissance movements the chief divisions of opinion arise from temperamental differences between the dreamers of dreams and those who regard themselves as practical, and therefore as the last word in wisdom. This is natural. People of ideas become as much attached to them as others become attached to ways and means. But ideas, emotionalized and carried to extreme, tend towards bigotry and inquisition; and action, similarly emotionalized and carried to extreme, tends towards violence and revolution. But there are individuals who have the faculty specially developed of responding to intimations and impulses from the

ideal side of life, who intuitively realize the implications of the visions of themselves or others, and who carry combined vision and high feeling into the discipline of one or other of the ways of expression and embodiment for which they have a special aptitude. Such individuals are known as artists. Their highest service to the nation is to express noble and beautiful dreams in appropriate deeds of artistic creation, and through their expressions and creations to impart to their contemporaries and the future an influence that will help to raise deeds to the level of dreams. It is sometimes, perhaps even generally, thought that artists are only decorators of life. Decoration is indeed an essential of art. But behind the surface qualities of artistic achievement there is, rarely explicitly but always implicitly, an interpretation of the inner life to the outer, and a collaboration in various degrees with the creative life of the universe in which all are involved but to which the artistically endowed respond with special intimacy and fullness. Through their creations artists help to carry over into the general life the fundamental conditions of art, the condition of design that gives all things their place, and the condition of rhythm that sets them moving in orderly mutual though diverse relationships. Without this design and rhythm in life, as in art, no renaissance movement can escape the mortality that has overtaken the New Births of the past. Classical Greece was asymmetrically designed in its differentiation between its upper classes and its slaves, and was denied the living power of creative

rhythm by the frustration from fixity in its asymmetrical social design. Whatever the surface details that history may disclose in the "decline and fall" of civilizations, the artistic test is radical, the test of design that is concerned with the fixations of life in individuals and groups, and the rhythm of life that responds to the developing and ascending spirit of humanity.

There is much talk today, under the stress of warfare, of economic, political and religious bases of world-reconstruction. Neither of these is free from the bias towards mortality, for they belong to the traditional inadequacies, to the passing treatment of diseased conditions rather than to the establishment and maintenance of individual and social health. The provision of sustenance for all human beings is necessary for a New Order; without organization there can be no civilization; reverence for the Great Life is essential to the ennoblement and purification of human life. But the treatment of the *genus homo* as a producing and consuming animal is devoid of the ascensive direction that the soul of humanity needs; the most perfect organization may be the apotheosis of imperfection, producing externally controlled automata instead of fostering the experimentation and enlargement that are the natural modes of the human spirit; the imprisoning of the truth of the Universe in a single system of dogmas and observances, which is the central heresy of religious proselytism, endeavours with millennial density to make the transiency of personality and time and place the ratification and authority of

the eternal instead of its shadows, its symbols, its codes of interpretation. Put together and seen from the side of the angels, economics, politics and religion are the triple necessity of life; the necessity of sustenance for the support of the body as the minister of the soul, of association of the item with its total and of the external totality with its inner unity in the Universal Life. And this is but a statement of the essentials of creative art as intermittently expressed through the great artists of the past and as will be recognized and implemented with growing clarity and fullness in the ages of illumination towards which life and art are moving. And yet, so purblind are the rulers of the nations on both sides of the conflict to the psychological essentials on which all else depend, that there has arisen no one among them with the wisdom and courage to proclaim the urgent primacy of the artistic bases of a New World Order, without which the others, singly or combined, are destined to ineffectiveness and its tragic disappointment because inadequate to the complete needs of the developing human consciousness and its materials of expression.

Yet, despite the density and insensitiveness to realities in the various speculations towards the future, something fundamental has been taking place in the formerly dark and inarticulate recesses of the general consciousness of humanity. Renaissance in retrospect is a different matter from what renaissance in prospect is becoming. The records of past renaissance eras are those of the eminent, whether

unknown to us, as in the "golden age" of Indian architecture, or still remembered, as the sculptors, painters and other craftsmen of the Italian Renaissance that ended the Dark Ages of Europe (a dark saying in the midnight of the present). They came from the people, did these eminent, but they left the people behind them. At the apex of eminence, as angels on the point of a needle, the immortals of art made their variations of the creative life of the universe, and gained the remembrance of all time through "the touch of the timeless" that they were able to impart to their works. But lower than the apex, largely in the arts and entirely in the art of human organization, the people were a vast amorphous nebula; and the general relationship of the articulate to the inarticulate was less a matter of the idealistic concern of the arts with life than the making of a living. In the interval between then and now, "the people" has moved a step or two towards its own. Half a century or so ago, Edwin Markham, the American poet, making Millet's painting of "The Man with the Hoe" the subject of a poem that used to be referred to as sounding the democratic note of the next thousand years, spoke of the painter's field-labourer in such terms as—

Stolid and stunned, a brother to the
ox. . .
Down all the stretch of Hell to its last
gulf
There is no shape more terrible than
this. . .
Through this dread shape the suffering
ages look. . .
This monstrous thing distorted and
soul-quenched. . .

O masters, lords and rulers in all lands,
 How will the Future reckon with this
 Man?
 How answer his brute question in that
 hour
 When whirlwinds of rebellion shake
 the world?
 How will it be with kingdoms and with
 kings—
 With those who shaped him to the
 thing he is—
 When this dumb Terror shall reply
 to God
 After the silence of the centuries?

Recently (1942) the man with the hoe (and the steam-plough), the man in the street (and the man who paved the street with cobble stones or granite slabs or wooden blocks), the "common man," the "small man," has become, in the phraseology of leaders of the United States of America, in the lurid illumination of warfare and its dangers, "the controlling influence of the future." The phrase is a reversal of Byron's line "that those who think must govern those who toil." A controlling influence is a governing influence: "those who toil must govern those who think." But a mere oscillation of predominance of influence is not an advance. It is a continuance of the unstable *status quo* with only a shifting of emphasis; as certain of defeating its own intention as the shifting of cargo from one side of a listed ship to the other would defeat the intention of finding a level keel in storm. The emphasizing of influence in the future reorganization of humanity is a capital error. It hands over the future to the old enemy of the past. His designation is changed, but his name remains the "old Adam" in undiminished pos-

session of his genius for selfishness, disorder, destruction, cruelty, sensuality, death-dealing, all the contradictions of the spirit and practice of creative art. It is notable that the phrases quoted from Markham say nothing of economic conditions or social status in relation to the Man with the Hoe. He sees him with the outraged eyes of the imaginative artist. Like the early Yeats he mourns "the wrong of unshapely things." The Man is the inartistic product of inartistic circumstances. Nietzsche, in one of his lucid moments, put the test of collective quality in a phrase when he said that a nation justified itself as an æsthetical phenomenon. This is the central truth of the relationship of life to its organizations and expressions. But it is necessary to realize that the test of Nietzsche is not in the works of individual genius but in the application of the principles of art to life. Life is not a finished work of art. It is (rather, should be) art itself; a phenomenon perpetually arising out of the response of the highest human feeling to the creative stimulus and direction of the Great Life, to its all-comprehending design and its ever-ascending rhythm. Art *in excelsis* is the perfect democratic realm in which lowest and highest fulfil their mutual function in its relation to the vision and technique of the creative artist. Democracy *in excelsis* is art carried into life. This is the relationship that the future (if there is to be a future) will demand between the arts that are to come and the renaissance that will accompany them.

These matters refer to humanity at large and therefore to India. They

refer also with particular significance to India, as that country has an extraordinarily long history of creative art and of social institutions which conformed to a very considerable extent to the characteristics of art. India has also preserved during five thousand years of known cultural history an attitude to the arts that has within it the potentiality of lifting them out of the miasma of the senses into the clear art of spiritual idealism. For many centuries art in Vedic India has looked upon itself as the means of embodying in form and substance fundamental ideas with regard to the nature of the universe and of humanity's relationship to it. Art has also been regarded as a way of restoration of the spirit of humanity from captivity to its lower nature into free association with the creative life of the universe. Out of five thousand years of superb achievement under these ideals there has passed along through the ages artistic aptitudes and skill that recent centuries of external and degrading influences have not been able to destroy. These influences have received increasing recognition and encouragement since the opening of the present century; and widely spread through the country are centres of revival of arts and crafts.

All the world knows of the nationwide development of textile industry of a purely indigenous kind. This, influenced by economic circumstances, began as a purely industrial profitable activity; but it developed as time went on certain of the characteristics of art, especially in designs evolved from the tradition and natural environment of

the textile workers. In certain places other features of creative arts and crafts have been developed according to local circumstances. Wood-carving, for instance, which for centuries has been a special activity of the forested State of Travancore, has recently received a remarkable stimulus through the wisdom and high patriotism of those at the head of the State. All over the country the ancient dance art of India has recently taken on a new life. Interpretative dance has long been an All-India cultural activity. But expressional differences have been restored and expanded in various areas, particularly in South India where the Bhārata Nāṭya has been for many centuries the classical form of dance.

Probably the first sign of cultural renaissance in modern India came some fifty years ago through the revival in Bengal of painting along indigenous lines. This phase of art is now well known all over the country. Music and literature have shared in the renaissance, the former having attained the dignity of university recognition. Despite the opposition of bad architecture spread through foreign and commercial bodies, and of derivative and inartistic music and drama through the radio and the cinema, there is a growing body of persons who have faith that creative art, arising out of the genius of the people through its own tradition and environment, will ultimately play its urgently essential part in purifying and elevating the general life of India through the influence of the beauty, harmony, unity, proportion and rhythm that are a special gift of the inner life

to the outer life through the arts and crafts.

To facilitate the spread of this influence for the overtaking of the contrary influence of ugliness and destruction with which India, like the rest of the world today, is threatened, education must be oriented to the needs of the creative impulse in humanity. No fabricated New World Order or system of national autonomy of organization,

necessary as they are, will succeed of themselves. The New Order, national and international, must arise out of the nature of the people and their leaders; and there is no influence that so spontaneously and effectively makes for the embodying of the dreams of freedom in worthy organizations and institutions as the influence of creative art, begun in education and carried out in the details of life.

TO INDIA

O ancient land of mighty Ind !
 First home of noble Aryan race
 Which, journeying from desert clime,
 In thy vast land remained to fill
 The annals of thy glorious past ;
 When wise men ruled throughout thy realm,
 Each village a community
 Where all in joyous freedom dwelt,
 Where labour brought prosperity.
 Then crime and hunger were unknown,
 Goodwill, obedience, order reigned.
 While all along thy great highways
 Rose mango groves and deep cool wells,
 Where man and beast might be refreshed ;
 And hospitals, that travellers
 In sickness could well tended be.
 Thy sages, all athirst for God,
 Communed with Him in silent prayer ;
 In forest or on mountain height
 They lived in poverty apart.
 O land of myriad melody
 As yet unheard by western ear,

Whose art and drama wisdom teach,
 Whose stately dance great thought inspires.
 How little do men know of thee !
 True greatness ever stands alone.
 As distant snow-clad mountain-peak,
 Remote, yet filled with hidden life
 Dynamic, wakens hearts of men
 With wonder and with mystery,
 So dost thou stand, O India !
 Thy silence shall be changed to song ;
 For thou shalt sing to broken men
 Of splendid days from out thy past ;
 And, listening to that song sublime,
 Must East and West at length be one.
 United, they shall build in strength
 A glorious Golden Age anew.
 O ancient land of mighty Ind,
 This is the task awaiting thee !

MICHAEL MONAHAN

April 1943

INDIA'S MUSICAL HERITAGE

BY R. SRINIVASAN, M.A.

IN India, music is a part of daily life ; in every activity of the Indian people music plays an important part. This is because in Indian life music and all fine arts are related to religion, and have from time immemorial flourished in and around temples. The old Indian attitude towards fine arts was definitely religious. Art was not considered to be merely a luxury or a recreation for a rich few ; it was considered spiritual and as much a path to Godhead as any path of Yoga. Just as temples were established everywhere to keep the religious life of the people virile, so to temples were attached all forms of art expression. In fact, temples have always been the seats of great productions of art. Great sculptors, gifted painters, brilliant architects, inspired musicians, all flourished in and around temples. And to every temple activity was always attached plenty of music. In the life of an Indian, music plays a part in every function, especially in sacred functions.

Music has been considered to be one of the best expressions of the soul, and was used by the human soul to contact the Over-Soul. In ancient and mythological literature we find that great Devas and Rishis were musicians. Prahlada was considered to be an expert in *tala*. Arjuna was a maker of new *rāgas*. Indra was a good *mridangam* player ; even Suka was entranced by music.

प्रह्लादस्तालधारी सरल गतितया चोद्भवः कांस्यधारी
वीणाधारी सुरर्षिः स्वरकुशकतया रागकर्तार्जुनोऽभूत् ।
इन्द्रोऽवादीन्मृदङ्गं जय जय सुकराः कीर्तयन्ने कुमारः
तस्याग्ने भाववक्त सरसरचनया न्यासपुत्रो बभूव ॥

Hanumān was a great exponent of veena music, even superior to Nārada. A story is told of Nārada being rebuked by the Lord one day for his defective music and asked to learn real music from Hanumān. Nārada went to Hanumān, and when Hanumān taking Nārada's veena, began to play, Nārada forgot himself in the exquisite melody of Hanumān's music, and when Nārada tried to lift up his veena, he found that the rock had melted in response to Hanumān's music and the veena had become embedded in the re-solidified granite, and Hanumān had to come to his rescue to melt the rock once again by his vocal music and restore the veena to Nārada.

Inspired by religion, the expression of one's soul in music was spontaneous ; and what is true of music is also true of other arts. There was little of secular meaning attached to these fine arts in those days, and hence music had a spiritual quality of its own. In fact, all true art is inspired. The songs of great composers are the result of an inner urge. Music made to order or composed artificially is bound to lack the beauty and charm and appeal which characterize the productions of inspired geniuses.

The *kritis* of Tyāgarāja have a unique appeal because they were the outpourings of a soul in communion, or hungering for union, with the Godhead. When Tansen, the famous singer in Akbar's court, was asked by the Emperor as to the secret of the charm of his music he said: "Sire, my music is but a shell compared to the inspired music of my master Haridas." "What! Is there one who could sing better than you?" asked Akbar. Tansen then took the Emperor to the āshrama of his master where they had to wait for days before hearing Haridas. At last the Saint burst into music and Akbar was thrilled and entranced. He told Tansen: "You say you learnt music from such a great teacher, yet you seem to have missed all the vibrant beauty and soul-stirring charm of the master!" "Sire, what you say is true, my music is only an empty soulless shell as compared with my master's. But, sir, I sing to *your* bidding while my master sings only to the bidding of his innermost soul; no human agency can compel music out of him. There lies all the difference," said Tansen. Yes, that makes all the difference. When any art expression is inspired and spontaneous it has an atmosphere and an appeal of its own.

Later on kings and rich zamindars took to patronizing artists and musicians. Thus for a long time music and musicians thrived in temples and in the courts of kings and zamindars. These great patrons were not only mere patrons, some of them were artists themselves and loved music for its own sake. There were no Sabhas in those days, and the artists had no cares, because

they were provided for amply by the temples or by rich patrons. But gradually the patronage shifted to the people with the inevitable result that the so-called democratic tendency began to affect music also.

One important point to remember about music as well as other fine arts is that it is a natural expression of one's inner being. Just as one's thoughts are expressed through the medium of spoken language, one's emotional experiences are best revealed through music. But there is this difference; in the case of the spoken language it may not best express our thoughts; also it may mislead other people. There is also the additional difference that it can be understood only by people who know that particular language. But in the case of music expressing one's inner feelings, there is a certain amount of universality though there may be an apparent lack of definiteness. That is why the appeal of music is so universal. Music, pure and simple, is beyond all spoken language. We may put it as the language of the feeling aspect of the human soul. Sweet concord of sounds produces in our inner nature a subtle response and that response transcends intellect and spoken words.

We are told that every occurrence in this world of phenomena leads us in the ultimate analysis to vibrations. It is only a very limited range of these vibrations in a certain limited number of media that are cognizable by our outer senses. A certain gamut gives the experience of sound, another gamut the phenomenon of light, and so on, but there are ranges of vibrations below as well

as above our sensual experiences. In the case of music, the vibrations set up in air affecting certain regions in our auditory organism convey certain impressions to the brain which in its turn relates them to other aspects in our nature on the principle of correspondence; *i.e.*, the sense vibrations are converted into subtle vibrations in some of the subjective aspects of our nature, mind, emotion, intuition, etc. It is a matter of common experience that sense experiences very often produce results in aspects of a man's nature not so obviously related to the outer senses. Man is not merely a bundle of organs and senses. The physical part is the least important part of his existence. He has an emotional and intellectual life, a moral life, a super-intellectual or intuitional life, and a spiritual life of his own. Though these are far too subtle to be clearly envisaged by the ordinary man, any thinking individual will be able to see the importance played by these aspects of human nature in the life of the individual. Like the human soul, a nation's soul also is best expressed in her fine arts; that is why Plato warned people against changing the system of music obtaining in a country lest that should affect the very political foundations of the State. There is a good deal of truth about this statement. A Soul, a man's or a nation's, can express its inner nature best through its fine arts. One can more or less get a glimpse of the Soul of a man or a nation more correctly through his or its æsthetic expression than otherwise. A nation's art is an objective expression of what the nation is in reality, and to introduce vital changes in

its musical expression is to touch the essential uniqueness of the nation as expressed in its arts.

When I hear Indian music I feel for the time being to be in communion with the soul of my Motherland. In its wonderful *rāga* system, and in the intensely individualistic attitude of our musical expression I find the essential other-worldliness and belief in the Divinity of man which are characteristic of Indian culture. Man is essentially divine and is and can realize himself to be the vital centre of the whole universe, and all the other outer appurtenances are only a help to this realization. And so in Indian music, the singer dominates, whatever accompaniments are used they are subsidiary to the singing. While improvisation is the very law of our music and the greatest achievement is in its *rāga* system which is beyond words, the whole scheme is so planned that the chief musician dominates and sets the pace for his accompanists to follow. I consider this to be the essential feature of our music.

The basis of the Carnatic system is the *rāga*. A *rāga* has its own individuality called *bhava*. The *rāga bhava* has its special uniqueness and it is these *bhavas* that form the alphabet in the musical vocabulary. It is often said:

पशुवेत्ति शिशुर्वेत्ति वेत्ति गानरशंकणी ।

The beast, the child and the snake know how to enjoy the essence of music. These are not concerned with the meaning of the music; they are moved because they are responsive to the universal emotional appeal of music. They are not particular about the

language in which music is given them ; they are concerned with and moved by the music pure and simple. In these days when music is receiving impacts from various sources, it is the duty of all lovers of Carnatic music to keep unimpaired its peculiar characteristics, its spiritual appeal and its purity. Music has now spread far and wide and in every strata of society ; gramophones and talkies and radios afford great facility for every one to enjoy music. While these are no doubt helpful and should be thanked for the great service they are doing, we have to recognize that the modern tendency of the mass dictating to the few who know, has to be discouraged in music. If it is left to a mass meeting to determine whether a particular musical phrase should be used in elaborating a particular *rāga*, we can easily imagine what the result would be. The great exponents of the art have the right to give us the lead in this matter and their words should weigh with us more than majority votes.

As human society develops and gains new experiences its emotional expression also is likely to expand ; hence there may arise the need for newer forms of expression in music as well as in other fine arts, and we should give a place to these new modes in our musical system. Only, they must come in as additions, they should not in any way be allowed to interfere with the pure Carnatic system. In this matter the professionals and the public should co-operate. I plead for a variety in the type of musical concerts. We have practically only one type at present, that is, the *kutchery*

type. But if people are interested, we should have a concert for Hindustani tunes alone, or a concert for *thevarams* alone, or a concert for talkie hits alone, or we could have a concert in which all these things are provided. But there should be also a concert of classical music alone. (However, I have no hesitation in advocating the introduction of light pieces in suitable places and not necessarily at the end of a concert in which classical music forms the main portion.)

Above all these things, there is something inherently noble, beautiful and spiritual about our music, provided we take the trouble to give a little training to our ears. There is no enjoyment more impersonal and at the same time deeper than that which music can give us. I have sat at music concerts extending over four hours and five hours and never noticed the length of time. I have felt lifted out of time and space, and it was like a wrench to get back to normal conditions at the end of the concert. I know of no other influence which can achieve this. It prepares our very soul for something higher. While we are under its influence our nature is opened upwards and inwards, and it is then so easy for higher influences to pour into us and permeate our very nature. It is at such moments that we get glimpses of Divinity.

We have lost many of our good things with the lapse of time ; but it is our good fortune that we have been able to preserve our musical system pure so far ; because it has such a strong individuality, it has survived all the onslaughts which have been made upon

it. While new musical ideas have been included and even new *rāgas* have been given a place, the essential melodic feature of our music has remained pure,

and it is the duty of every lover of Indian music to keep this purity unpolluted while providing a place for new musical types as additions to our system.

THE DIVINE IN MUSIC

BY R. B. PINGLAY

AS the strains curled out of the flute of Shri Krishna millions of *gopis* and *gopas* encircled Krishna to hear him to the end of their lives. What transformation and what metamorphosis? Even today people, young and old, muster around radios and gramophones to hear music. When music in the ordinary sense can so attract human beings, what of celestial music created by God-intoxicated Saints!

Music, apart from the external aspect of affording entertainment, causes certain psychological changes too, not only in the mind of the hearer but also in the heart of the singer. Something happens, how one cannot say, but there it is, the man feels the change. Music moves the heart to be in tune with the Infinite within.

A fine sense of hearing is not common to all. It is a supreme sense and perhaps a gift, for the gifted man feels himself separate from all others. By this sense the man opens out his heart, which is an unfathomable mine of treasure. The musician has this sense and we also possess it.

From the standpoint of a Sufi, "the audition conduces to a divine ecstasy, by means of which ultimate truth and reality are attained." Therefore music is the companion of the highest and the supreme, and it is a path to reach the ultimate reality. The musician in tune with the Infinite reaches that state of bliss through the divine experience.

Saints have attained to bliss through music-divine experience. Great Shaivite Saints like Manikavachakar, Sambandar and a host of others have had the divine experience through their songs, and finally merged themselves into the Divinity. Tukaram while singing his *abhangas* had the vision of God before him. He was so transformed that he saw God everywhere and in all beings.

Another unique example is that of Shri Thyagaraja, the South Indian musician and composer and Saint. His experiences through music are incomparable. For Lord Rama moved with this disciple of His, and carefully watched him and guided him. That he craved for the companionship of God even on earth, and had it, is a splendid feature in the life of Thyagaraja. He has pointed out the weaknesses of man in his song *Kali naruluku mahi*, and has also shown in his *kirtans* the way to attain peace. It is said that while singing songs he would be in reality contacting his Divinity, Shri Rama. Nay, in complete obedience to the Lord, he would be a *brutya* or servant of the servants. Through his music and voice, he was able to invoke the attention and grace of the Lord, who, knowing the stage of his disciple, promised to take him apart on a particular day and hour, but when that time came, Thyagaraja was nervous whether the Lord had forgotten, and so tried to remind Him by his song *Giripya nela* of His promise.

Does the Lord require a reminder? Certainly not. He knows the hour when the disciple is ready to join Him. But Thyagaraja felt that, as an individual is likely to forget others when placed in supreme happiness, so his Lord might forget too! This speaks of man's ignorance indeed. When finally the hour came Thyagaraja attained Bliss. Tukaram is said to have reached straight the abode of the Lord as by invitation. Alike the Shaivite saints.

What then is the supremacy of music! It is glory supreme and in it Divinity dwells. "Those whom the Gods love die young," is a proverb which naturally carries wisdom as also truth. Really in this world one sees that good men, and people who are of real service to humanity, are taken away from this world quite young and early. As you select a good fruit and the best flower, so does God. Carrying this analogy a little further, a man of talents too is robbed of them soon.

Music is charming. Whenever we hear music from a distance we think of a beautiful voice. The voice and the music go together, and hence one who hears music begins to appreciate the voice. Then one wants to know the singer, and how he or she looks. This brings one to the next stage of admiring the beauty of the music-voice. One finally expresses in admiration and wonder how fine are the music, the voice and the beauty of God's creation. Further, do we not see that Beauty is the God in man, that Voice is the intellect in man, and Music is the expression of that Great Divine! God is really nearer in Music and Music is Beauty *par excellence*—this has been the key-note of Indian Saints.

If we believe in the dynamic power of thought and ideation we have also to accept the power that music has. Apart from the words, chosen and spirited, composing the song, there are the *rāgas*. They are varied

and set for times. By this is meant a song which has to be sung only during a particular part of the day, as also the occasion on which it has to be made prominent. Take *Udaya rāga*. As the term denotes it is sung at dawn. In songs there are notes conveying wails, notes conveying joys, and the expressions correspond. I do not wish to discuss the meaning of various *rāgas* here. The most important character in composition is that the composer tunes his song to the occasion, and this is prominently illustrated in Thyagaraja's *kirtans*; his songs number hundreds and hundreds, and all these were rendered by him according to the context in his own divine life.¹ Singing a particular song composed in a particular *rāga* has a particular effect not only on the mind of the singer but also on the mind of the hearer.

Besides there is what is known as the law of attraction in music, by which one can study the temper and mood of an individual. A person of depressed moods in his life should hear *rāgas* that please the soul, and the effect will elevate him to nobler heights. An individual blessed with happiness in his life needs another type of *rāgas*.

Furthermore, as words have the power of healing, so music is a balm to many ailments, and we have examples of these. Also there are instances which demonstrate that while one individual by one type of song could create fire to consume an object, another individual could by another type of song create rain to consume the fire. But such miraculous effects could be possible only to one with a perfectly purified body and mind.

Music thus has a prominent place in the ways of man's growth in the spiritual and mental spheres, and we have the brilliant examples of great persons like Tukaram, Thyagaraja and other Saints who reached God through music.

¹ See article on Thyagaraja in *The Indian Pen* of September 1938.

NOTES ON RELIGION, RACE AND NATIONALISM

[A small committee of London Theosophists appointed to study the three subjects have made the following report as to what elements in these three subjects are *barriers* to progress.]

RELIGION

THE barrier in all exoteric religious forms is the undue reliance on and shifting of human responsibility to an omnipotent transcendent Deity.

It is probably true that the symbol of an impersonal transcendent God is less misleading than a personal One, but as we are considering bridge-building and barriers, one must face the fact that the personal God (whether transcendent or immanent) is fundamental to Christian theology, and seems to be implicit in the twelfth discourse of *The Bhagavad Gita*. It is, of course, a cardinal tenet in Islām. We are therefore less likely to raise psychological barriers if a denial of a personal God can be avoided. This is best done by restating the symbol rather than by contradicting it. Teaching about a personal God should be taken at its best rather than at its worst.

Evangelical or orthodox Christianity is completely of the belief that the personal God as conceived of by the Church of their own persuasion is the only God, and all other conceptions are either wrong or improper, and it is therefore the bounden duty of the true Christian to teach the world this conception and thus rescue it from perdition. With this idea is still bound up the notion

that the future is entirely dependent on the "coming" of the Christ; and for some His coming out of the "atmosphere heavens" to gather up the faithful, dead or alive, who, having confessed Him, will be cleansed and gathered into heaven with Him. Adherents of this form of belief *still* think of the Creation as taking literally one day for each of the events which, for them, happened 6,000 years ago.

Actually no branch of the Christian Church has withdrawn this time conception, therefore the long reluctance to accept the scientific, or still better now the Theosophic conception of the antiquity of man. Such an acceptance would, at once, allow entry to the thought that previous to 6,000 years ago there might have been great revelations of Truth suitable to the age, and to the education of the people. Then untenable doctrines might stand a chance of being reconsidered: for instance, the present crude notion of the Virgin Birth; the possible ungodlike eternity of hell; narrow views on the Atonement, and Jesus Christ as the *only* Teacher.

Christianity does, of course, in its theology indicate that *personal* does not mean *anthropomorphic*, or God in the form of man. Rather does such theology

prefer to conceive of God as the Spirit who is Light, Life, Love, etc., in whom we move and have our being. It might be well to emphasize, as it is done in Theosophical literature, that God has three "Aspects" or "Persons" in One; and that such a God transcendent is not "personal" in any limited human sense. This transcendent God should not be confused with the *Absolute*, for which we can at present postulate nothing at all, except that it is. To such an Absolute personal devotion cannot mean anything. Roughly, it may be said that ideas about God, etc., do little harm unless they give rise to superstitions, about which so much quarelling can take place.

Listening to authorized exponents of the Great Faiths of the world, it is clear that though they have gathered together from time to time to give public expression to their beliefs, their sole concession is that the quality of *Faith* in any religion is to be respected. After that there is frank disagreement, and very bare tolerance, except in Hinduism which acknowledges that there are many ways by means of which the immortal spirit in man finds its summation in realization of Eternal Life—full and complete. Christians are still alarmed when one of their leading authorities joins in any public expression of seeming acknowledgment of equality with any other religion. They are anxious to have it affirmed that there is only *one* religion, the Christian, and it is imperative therefore to see that it is promulgated throughout the world to remove the "misery, unhappiness and sin" of the rest of humanity.

Clearly there is much still to do for Theosophists to expound the noble ideas as expressed in their literature, if there is to be a more truly fundamental intellectual conception of the evolution of Humanity and its many-sided devotional needs.

Some members of the Committee thought that as a corrective to narrowness and intolerance there should be a more extensive use of common acts of worship, such as the Prayers of the Religions and of the Ritual of the Mystic Star. Also that much more use should be made of "The Three Truths" given by the Master Hilarion, and made the basis of first-rate elementary and advanced pamphlets, to be given wide distribution.

RACE

The main barrier here is the assumption of intrinsic racial superiority of certain human groups.

This assumption is usually due to incomplete understanding of the nature of a race, which anthropologists base on a study of physical characteristics and are compelled to admit that there are now no physically pure Aryan or any other race. Jewry is sometimes cited in orthodox circles as being composed of a pure race, whereas this is an incorrect use of the term Jewry. Jewry is the religious system of a branch of the wide-spread Semitic race, and distinguished by its own special religious beliefs. Islām is the religion of another branch of the Semitic race, with quite a different set of tenets, but acknowledging historical indebtedness to the Hebrews.

To counteract all this it should be clearly emphasized that the Theosophical racial definition is based on psychology (consciousness) and not on physiology (form). Psychology should, of course, be understood to include cultures, as belonging to the objective factors which are an outward expression of subjective factors—or, in other words, Dharma and Karma. It might be better to speak of “ethnic groups” or of groups of people with a certain common language, or common characteristics—as do some modern anthropologists. Would it seem advisable, in view of the exclusive German use of the title Aryan, to avoid using it to describe the Fifth Root Race?

Those people whose consciousness is centred in the emotions are psychologically Lemurians (negroid) wherever they may be born. Those with lower mind centre of gravity are Atlanteans (Mongoloid). The realization of ego-consciousness constitutes the Aryan (Caucasian). It is this last fact which gives to men their sense of superiority, which they extend to the group to which they belong.

We need to teach the proper facts as to race consciousness to as many as possible, beginning with Theosophists. From such study it will be clearly seen that the numbers concerned in the foundation of a Root Race were so small as to make it possible to establish some sort of physical uniformity. As soon as migrations started intermixture took place in spite of codes and laws against it. In India these mixtures gave rise to what much later became known as the “caste system.” What *did* per-

sist was certain mental characteristics and moral qualities. Anything less than the standard in the Fifth Root Race was un-Aryan, or ignoble.

It might be wise to teach Reincarnation more fully than is done at present to help in breaking down race barriers. We should teach the value of incarnations in different cultures, and dissociate such teaching from any idea that any one caste or race is more desirable and superior to another. Each has its valuable place in the scheme of things.

This broader and more humane view might arouse an intuitional sense of the new age by stressing the relative function of the parts of humanity in the service of the whole. We observe the suggestion that the present step towards a new racial development is not local at all, but depends on character; *i.e.*, on the development of the individual without regard for the race, nation, caste or colour to which the individual may belong. It is the synthetic higher mind that is being stressed, and this is not the prerogative of any one people. Jealousies, hatreds and angers will be minimized, for there would be no outward classifications to give rise to resentments. As a step towards this understanding we should stress Indo-European (dropping the word Aryan) cultures; for the things to be mutually shared and appreciated are clearly the several philosophies, religions, arts and crafts and manners which enrich the world.

NATIONALISM

The strong national flavour of education in general and the teaching of

exclusive and biased histories in particular; differences of economic standards expressed in superiority and inferiority, both leading to aggressiveness, are the greatest barriers to international understanding. Such brands of nationalism are, of course, accentuated by narrowness in both religious and racial attitudes.

Seeing that this war has so amazingly upset all national barriers, should we stress their re-erection on exactly the pre-war basis?

One Committee member suggests that The Theosophical Society should lead the way in the following directions:

1. While retaining its International Headquarters it should not emphasize Sections, or National Societies, as English, Netherlands, French, etc., etc.

For instance: a British Isles group with its main centre in London (because already so international), and would include some other parts of the world as the English Section already includes the Accra and Koforidua Lodges in West Africa, and the Trinidad Centre in the British West Indies. The Netherlands and France might do the same, as in fact they do in part at present.

2. A Central European Group assembling the most convenient countries. Another at The Hague to include other convenient and sympathetic groups. A Centre at Cairo for North Africa and the Near East. Eventually the whole of Europe might be administered from one Centre in order to eliminate barriers.

We might, in the future, have some sort of regional Federations—such as Eastern and Western. Communications will be so rapid as to make such a plan

quite feasible. We would, in fact, begin to emphasize the human and not the territorial advantages.

Such a scheme would bring the cultures of the East within easy reach and understanding of the West, and open up India's vast treasures for the world's benefit. She would become known as she deserves to be known.

3. Other things that would considerably assist in promoting ease of international life and communications, might be: a common language; a common decimal currency; a common decimal system of weights and measures; and most important, a central broadcasting station.

We should, in fact, be visualizing the unities of the future and cease to dwell upon the separateness of the past; to live in the future and be international *now*. Our international magazines should direct this movement towards the future by publishing well-thought-out constructive articles.

In fact, to begin to soften and cause to disappear the narrowness of national self-centredness and pride by goodwill on every side. This means tackling all thorny problems of economics and education. Sociology and the true meaning of citizenship should be taught everywhere, but now the sociology and the citizenship should have a world basis.

Theosophists everywhere should work towards World Federation, and unhesitatingly stand against any move to resume financial exploitation of any activity essential to human welfare and freedom of intercourse, whether on the land, or the sea, or in the air.

4. Two or three common languages would be necessary to every one for such world work. This is not difficult, for almost any child of average ability can learn three or more languages if started early and taught conversationally, as is one's mother-tongue. A baby does not start on grammatical rules.

GENERAL SUGGESTIONS

It would seem that a splendid contribution to work in Europe would be to provide some unifying element. Defining Europe would be a necessary preliminary. It should not, perhaps, be thought of as including either Britain or Russia. Britain, because of the large and varied psychological elements which more and more constitute its character, including the Dominions and India; and Russia because of its vast and Eastern hinterland. Britain heads the Anglo-Saxon-Indian aggregation of both East and West, all Fifth Race types. Russia heads the Mongol and Europe-Asian mainland bulk with its new and definite note. "Europe" should include all the other groups which, though differing greatly from one another, have a definite general cultural basis and could have a common religious denominator. This Europe, to succeed in being a real Europe, must discover some special point of appeal. The British Commonwealth, the United States of

America, and South America, are all feeling their way to a basic unity while allowing for much diversity.

Of course, "Brotherhood" is the right word, but its content may be too large and vague to arouse sufficient enthusiasm to constitute a bridge across the present antagonisms to understanding and co-operation.

The future necessity for Relief and Rehabilitation on the Continent will discover many agents; what will be their common key-note to make for unity of spiritual purpose? Here an impartial co-ordinating Group seems important—can Theosophists provide such a group and win recognition for its aim? To ease antagonisms, hatreds, jealousies, etc., will demand great patience and tact, and it would seem that here is an opportunity which trained and experienced T. S. lecturers might well use to great advantage. Their special vocation would be to emphasize the fundamental quality of being unitedly European and to work up belief in and enthusiasm for such an ideal. Something must be done to minimize the ancient fears and suspicions of Europe, to bring light into the dark places of sorrow and misery, so that a really new day may dawn for distracted Europe, and its many gifts be used more fully than ever before for the enrichment of the world.

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call Karma, and what Western Pantheists call Nemesis and Cycles.

THE WORLD UNIVERSITY MOVEMENT

BY E. WINTER PRESTON, M.Sc.

FROM 1915 TO 1942

AS was pointed out in the Blavatsky Lecture in 1941, Theosophy has contributed greatly to the four Freedoms. Of these, Freedom of Thought is the special work of a Theosophical World University. The work for Freedom of Thought has been going on since the founding of The Society, but the University aspect of it more especially during the last twenty-five years.

During the last war, Dr. Besant, inspired by those whom we consider the inner leaders of The Theosophical Society, proclaimed the importance of Education as one of the lines on which Theosophists should work in the outside world. The firstfruits of this impulse showed themselves as interest in education for children. Many leading members of The Society interested themselves in this work. In 1915 the "Theosophical Fraternity in Education" was formed. This has since, as the "New Education Fellowship," become perhaps the best known and most progressive of the educational associations in England. It has many contacts with the outside world both in this country and internationally. For many purposes Theosophists who wish to contact the outside world in child education cannot do better than to work through this organization which owes its inception to Theosophists. But we have more to offer in such teachings as Reincarnation.

Education, in the broader sense of evolution or development of consciousness, does not stop at 14 or even 21. In fact it is one of the more important contributions of Theosophy to proclaim that such development goes on all through our incarnations.

Theosophists have always tacitly recognized this by their support of study groups, summer schools, and research groups.

In 1925 the response to this demand for adult instruction and training crystallized under the name of the Theosophical World University.

I think it was natural that the name Theosophical World University should have been given to the impulse symbolized by this title. In this country (England) the word "University" has come to have a special and very honourable meaning. Here we understand an organization which has received a charter by Act of Parliament and which, in many cases, has developed through many hundreds of years. If it is desired to found a University today in any of our cities, it is not perhaps generally recognized that a long period of work and preparation is necessary before the Charter is conferred and the status of a University attained. It was partly for this reason that some people felt, and still feel, that the name Theosophical World University was premature.

In actual practice therefore, the "Theosophical World University Association" was formed in 1925 to help in the preparatory work. Professor Marcault took up the work and delivered his remarkable lecture on "The University of the New Age" in 1926. In 1934 the Theosophical Research Centre was constituted and continued the work. By study and by the books published by the Centre, we have begun to make contact with the outside world. At the moment there is a very definite increase in interest in this work. The Groups are being reorganized and are resuming active work. The University is still alive, has funds, and its International Council meets regularly.

A University has three aspects.

1. Research ;
2. Instructional ;
3. Dissemination of its work by publication.

Very often people think of a University as being only active on the second of these, the instructional, or perhaps merely the examining of the results of instruction ; but we should be in a very poor position today if it were not for the Research which has been carried on at our Universities. Many of the more important books, certainly those on specialist subjects are the result of the effort by University teachers to disseminate knowledge. It is easily seen that the culture of a country depends very much on the quality of its Universities.

Now it is in this matter of culture that Theosophy has something to offer, not just to the culture of a particular country, but to world culture. Have we made any such contribution ?

Between 1926 and 1934 Professor Marcault developed his scheme of thought concerning the development of the consciousness of man and of races through the various levels. This research of Professor Marcault's was the basis of work then offered to the outside world. It received considerable recognition when presented by him personally, and the book *The Evolution of Man* by Professor Marcault and Mr. Hawliczek has just sold out its second edition. During the same period, Mr. E. L. Gardner, Dr. Cousins and Dr. van der Leeuw published works of real distinction.

Since 1934 the Research Centre has carried on the work in Groups. It has published six books, all of which have been successful financially as well as in the fact that they have been widely read. In 1939 the membership of the Centre and the international contacts led us to hope that a further step could soon be taken. The war caused a slowing down of the literary output especially of those members who were occupied in science, since they had a special service to render to their country in time of war.

Today the Groups are being reorganized and work has started again. There is evidence of renewed interest, and unexpected avenues of work are opening up.

Returning to the University itself, we must ask ourselves what is the position today ? In what sense is the title Theosophical World University justified ?

The word *University* is connected with the idea of universe, universal, world-wide, and we have perhaps in the past interpreted it as meaning widely

spread in space, or of world-wide importance, but it may be that what was intended by those who inspired the movement was that it should be a world university in the sense that it dealt with material from a world-wide or planetary point of view, that it should attempt a synthesis of thought, of philosophy, and of teaching about the inner realities, a world unity.

Perhaps the conception behind the words and titles we have used is research into, teaching and dissemination of universal or basic truths concerning the world as a whole . . . a teaching which is common to all ; all races, nations, types and peoples. Our task is to examine into and discover the basic truths and their application to world policy and development.

THE NEW UNIVERSITY

A vision of the future University and suggestions for future work : The following ideas are based on personal experience and observation.

The best of the youth of this country are advancing very rapidly. At 16-19 they are passing through the mental development which a generation or so ago, when there was no radio or cinema, came five years later. Young people of 17 are doing work which would have almost given them a degree twenty-five years ago. For this reason, even more than school education, our whole idea of University education needs to be changed. School education *has* been very largely reorganized during the last twenty years, partly owing to the efforts of the New Education Fellowship.

Has the time come for us Theosophists *to do for the Universities* what

the Theosophical Fraternity in Education did for the schools ?

First we want Junior or Youth Colleges to take the place of the present mix-up of VI forms, technical colleges, evening classes. In such Colleges young people of both sexes would meet together, get the necessary lower mental instruction and training, together with social intercourse, discussion, dancing, art, physical training, craftsmanship. In short, all and more than the Universities now give them. This from the age of, say, 16 to 19 or 20. This plan would relieve our real specialists of the routine work of instruction, for which they are not always suited, and have a great influence on solving problems of staffing and equipment in ordinary schools.

The New University (the name does not matter) will not be so much a teaching body as *an association of men and women who study the world as a whole, including their own consciousness.*

Such a University would combine Religion, Philosophy and Science . . . in discussion and research . . . In some ways, this is what the older universities once were ; places for contact with the inner intuitional world as well as the outer world of knowledge of fact.

It may be our task to begin to build up such a university or the *idea* of what *that new university might be.* Our Research groups are surely already experimenting in individual and group study. Such classes and groups are the beginning of the true New University.

Just as in the last war we inaugurated the New Education Fellowship for the inspiration of *School* education

. . . could we not today, in this war, form a *New University Fellowship* to prepare the thought-form of the New University? I believe it is possible. We have the beginning of such an organ-

ization in the Research Centre. We can start to build our own New University with members from all Europe and from all the world, and with its main centre at Adyar.

A POST-WAR PLAN FOR THE U.S.A.

BY D. JEFFREY WILLIAMS

THE National Resources Planning Board set up by President Roosevelt presented its report in December 1942. It has been officially reprinted and issued by H. M. Stationery Office, London, June 1943. It is called "A Post-War Plan and Programme for the United States of America."

The American Plan has been compared with the British "Beveridge" Report, but the former covers a much wider field and deals with matters like demobilization of men in the armed forces and of war industries and plants, war-time economic controls, plans for private enterprise and economic expansion, finance, fiscal policies, transportation, power, land, water and public works, as well as plans for health, nutrition, education, employment and social security. There is also a complete section dealing with plans for action by State and Local Governments and Regions.

The sketchy references to social security are given in twenty-two lines as compared with the several hundred closely printed pages in the British "Beveridge" Report. The references are in very general terms, and the net impression given is that the aim under this heading is to secure such

measures of social insurance, disability and unemployment assistance, pensions, etc., as are already in force in Britain. In this field, the Beveridge Report incontestably is very greatly in advance of the American suggestions.

The general policy underlying the "plans and programmes" of the National Resources Planning Board is set out as follows in its Introduction :

"We look to and plan for :

"I. The fullest possible development of the human personality, in relation to the common good, in a framework of freedoms and rights, of justice, liberty, equality, and the consent of the governed.

"As a means of protecting justice, freedom and democracy :

"II. The fullest possible development of the productive potential of all of resources, material and human, with full employment, continuity of income, equal access to minimum security and living standards, and a balance between economic stability and social adventure.

"As a means of insuring the peaceful pursuit of life, liberty and happiness :

"III. An effective jural order of the world outlawing violence and imperialism, old- or

new-fashioned, in international relations; and permitting and energizing the fullest development of resources and rights everywhere."

A benighted and possibly prejudiced outsider reading these three underlying suggestions would perhaps be pardoned if he paid particular attention only to the second. The first is obviously a general and almost an abstract statement. The third is really an assumption equivalent to the famous "A.B.C. Assumptions" of the Beveridge Report, except that one is not quite sure whether old- or new-fashioned *political* imperialism is to be outlawed, while under the guise of "permitting. . . . the fullest development of resources and rights everywhere," an *economic* imperialism is to be allowed. It is much to be hoped that that may *not* be the case.¹

The second aim is an exceedingly interesting one. It has importance to peoples and economics outside the United States. "Failure to adjust to new conditions cost us \$200 billion in the decades of the twenties and thirties. But such losses cannot be measured accurately in money terms; for they include undernourished children, failure to provide needed medical care, failure to provide for elderly people, and the desperation which comes from long failure to have creative work to do. . . ."

"One of the most important economic facts we have learned in the past decade," continues the report, "is that fiscal and monetary policy can be and should be used to foster an expanding economy. We need not be afraid of our monetary system and our production machinery. . . . Accordingly,

we plan for a dynamic expanding economy on the order of 100 to 125 billions national income. . . . We know now that the American national income which was 40 billion in 1932 leaped to 76 billion in 1940. It has now reached the figure of over 100 billion (1940 dollars). Little vision is required to see that our production machine can be made to produce plenty for peace as well as plenty for war. . . . The government need not and should not alone undertake the attainment of such high national production, but can underwrite it and co-operate in its attainment. . . ."

Dealing with the "questions of ways and means," the report asks among other things: "What are the implications of debt repayment policy?" and suggests that that "must be determined . . . in the period of reconstruction and reorganization. . . ."

The report refers to the possible "opposition of blind men and selfish interests" to the suggestions concerning an "expanding economy."

If, as seen from afar, the opposition to the New Deal and to war-time arrangements to combat inflation are anything to go by, there seems to be little prospect, as yet, of the useful suggestions made in the report receiving the support of Congressmen and Senators, as a whole, in the U.S.A. In some respects, the suggestions in connection with an "expanding economy" in America are essentially features that are familiar in relation to the New Deal, and will be appreciated no more than the ill-fated New Deal. It is not surprising to learn that Congress has refused to vote money for the continuation of the work of bodies like the National Resources Planning Board which produced this report.

¹ See p. 9, especially paragraph on "economic development of China."

SECCIÓN ESPAÑOLA

POR C. JINARAJADASA

PLAN PARA LOS SIETE MARES

(PUEDE SER ENMENDADO Y AMPLIADO POR OTROS)

Primera Parte

LA NACION Y EL CIUDADANO

(A) EL NIÑO :

- (1) Todo niño debe ser alimentado, aseado, vestido, alojado y disfrutar de exámen médico, bien sea de parte de sus padres o de alguna institución, de acuerdo con las normas de salud determinadas por una JUNTA NACIONAL DE SALUD.
- (2) Todo niño cualquiera que sea su sexo, tiene derecho a que se le de educación, haciendole feliz su estadía en la escuela, así será feliz más tarde en su trabajo, cuando se dedique a alguna ocupación.
- (3) Todo niño debe tener todas las facilidades para sus juegos. Deberá proveersele de un lugar de recreo adecuado, el que no deberá hallarse a más de unos trecientos metros de su hogar.
- (4) Todo niño tendrá derecho al libre acceso a las bibliotecas infantiles y especialmente a diversiones apropiadas, tales como canciones, bailes, dramas y recitaciones de fábulas.
- (5) Todo niño deberá tener a su debido tiempo, entrenamiento adecuado en una ocupación que no le cause desagrado cuando se le llame a trabajar en ella.

(B) LA MUJER :

- (1) Toda mujer, soltera o casada, recibirá igual remuneración por su labor a la

que gane el hombre, por la misma clase de trabajo.

- (2) Toda mujer casada tendrá derecho a una parte de las ganancias de su esposo, como salario de sus servicios a la familia. Cuando la mujer casada gane un sueldo, en trabajo que no sea el de la familia, sus ganancias se sumarán a las de su esposo antes de determinar el salario por servicios a su familia.
- (3) Toda mujer casada podrá rehusar la carga de la maternidad, sin que su esposo pueda objetarselo.
- (4) Toda mujer encinta tendrá derecho a vacaciones con el pago completo de su salario por cuatro meses o de cinco si obedece a una disposición médica, incluyendo los períodos prenatal y posnatal, y a recibir todos los servicios médicos y de enfermeras, antes y después del alumbramiento.
- (5) Toda mujer tendrá igual derecho que el hombre, a la propiedad, a la herencia y a disponer de ella.
- (6) Las causales para el divorcio serán las mismas para el hombre que para la mujer.

(C) LOS CIUDADANOS :

Todo hombre o mujer tendrá derecho a lo siguiente :

- (1) A luz, agua fria y caliente gratis.

- (2) Alojamiento gratis, inclusive calefacción, si el clima lo requiere, de acuerdo con las normas determinadas por la JUNTA NACIONAL DE SALUD.
- (3) A un empleo adaptable a su temperamento y capacidad.
- (4) A las condiciones de trabajo y medio ambiente que produzcan en el obrero satisfacción que impele al espíritu a trabajar alegremente.
- (5) A un salario suficiente que le dé un bienestar 'standard' determinado por la JUNTA NACIONAL DE SALUD.
- (6) A un empleo estable o al pago de un salario, cuando aquel temporalmente no se le pueda proveer.
- (7) A transporte gratis al lugar de trabajo y de éste hacia el hogar.
- (8) A una cuota postal y telegráfica gratis.
- (9) A vacaciones remuneradas, salario completo, por un periodo no menor de tres semanas en al año, inclusive a viajar gratuitamente dentro de su país.
- (10) A registro gratis en casos de nacimiento, matrimonio, sepultura u otros eventos.
- (11) A diversiones culturales-conciertos, funciones teatrales, exhibiciones, procesiones cívicas-según lo determine la JUNTA NACIONAL DE CULTURA.
- (12) A exámen y tratamiento médico gratis, en todas sus especialidades.
- (13) A sostenimiento con el pago completo durante la incapacidad física debida a enfermedad o accidente.
- (14) A ser retirado del trabajo, si así lo desea, a la edad de 45 o más años, según el país, ya sea tropical, templado o ártico.
- (15) A sostenimiento adecuado desde su retiro del trabajo hasta la muerte.
- (16) A una suma adecuada que cubra los gastos de funeral o cremación.

SEGUNDA PARTE

EL CIUDADANO Y LA NACION

- (A) Todo ciudadano deberá contribuir del producto de su sueldo o jornal con una suma determinada para los gastos de la Nación, suma que se deducirá del sueldo al tiempo de su pago.
- (B) Será obligación de toda la juventud de ambos sexos :
 - (1) A servir a la Nación, a la edad que sea señalada, por el término de uno o más años, la Nación los sostendrá durante ese período.
 - (2) Al terminar el período de Servicio Nacional deberán enlistarse en la RESERVA, a fin de que puedan ser llamados a servir nuevamente en caso necesario.
 - (3) A aprender una segunda lengua viva, a elección del individuo.
- (C) Todo ciudadano ejercerá sus derechos de acuerdo con la ley, en forma tal que no menoscabe los derechos de los demás.
- (D) Todo ciudadano, deberá presentarse periódicamente, según lo determine la JUNTA NACIONAL DE SALUD, a instituciones adecuadas para ser examinado físicamente.

TERCERA PARTE

Una Junta Mundial de Bienestar Humano, deberá ser creada por todas las Naciones.

Sus deberes serán :

- (1) Establecer condiciones de viaje, residencia temporal, inmigración y emigración en cada país, tendientes a salvaguardar el bienestar de la Nación y de su pueblo, por una parte y al desarrollo del buen trato internacional por la otra.
- (2) Garantizar a todos los ciudadanos del mundo la libertad de cultos, cuidando

de que nadie intervenga en la forma de culto que otros observen o con aquellos que no poseen culto alguno.

- (3) Propenderá, en cuanto las condiciones lo permitan, a la abolición de las barreras de casta, raza o color en los vehículos de transporte y lugares de alojamiento de los diversos países y laborará tesoneramente hasta conseguir dicho fin.
- (4) Intervendrá en las Naciones a fin de que ninguna Nación o Nacionales, sean explotados económica o políticamente por otra Nación o grupo de Naciones o Nacionales.
- (5) Regularizará la producción y distribución de productos, servicios, cam-

bios y balances monetarios en todas las Naciones, de acuerdo con las necesidades, teniendo en cuenta el bienestar de todos en el mundo.

- (6) Mantener en cada Nación una oficina para, el arreglo de las visitas de grupos de niños, estudiantes, profesores, artistas e ingenieros a otras Naciones, para proveerlos de información referente a las condiciones de viaje.
- (7) La Junta en su carácter de Mandataria de las Naciones, disciplinará a la Nación o pueblo que ponga obstáculos al éxito del Esquema Mundial en pro de la Humanidad.

CORRESPONDENCE

"A THEOSOPHIC DECLARATION OF RIGHTS"

DEAR Editor: Has not this Society a sufficient body of clarified thought on the basic principles of life, to put forward now in the form of a statement, direct and brief, "A Theosophic Declaration of Rights"—a statement that can be sent out in leaflet and magazines, in newspapers and radio-talks, to help draw together fundamental issues?

Various such statements have been made by thoughtful groups, as, one in France, one by H. G. Wells, that is included in his small book *The Rights of Man*, and the better-known "Sankey Declaration of Rights." But the Theosophic Declaration will assuredly have a wider background, because it is universal. It is a unique contribution to be given, for only a group of philosophers will be able to give such a background, so needed in practical

world-affairs. It is not a matter easily to be originated within any one nation, either. For it must stand free from any limitations of nation or politics or religion. Mr. Jinarājādāsa has drawn a magnificent picture in "A Seven Seas Charter." In the case of a Declaration of Rights it is probably better to give very little detail.

The Society stood forward on your guidance in the Peace and Reconstruction movement. You have given a further direction in the Convention theme of the August issue, in the Watch-Tower. If something like a "Council for Declaration of Rights" were formed as a result of Convention discussions and those of Lodges, it would be a fine "gift of leadership" from The Society. The Society has played and will play a great part among world influences. There is no need for the presentation of some such virile statement to be feared as revolutionary. It would be the simplicities of the true bases

of life. Rights would inevitably involve duties, as they do in any such scheme. In any case, as revolution is a turning again, why not boldly use that very term?—life revolving upon these simplicities to fuller expression. There would be no infringement of neutrality, but a bold and helpful declaration of universality.

To clear the ground for any who are not conversant with this particular presentday activity, I put forward some of the possible Theosophical rights as I see them—very tentatively indeed, for vast possibilities lie here.

1. The basic right in life is the recognition that all life is one in essence. Wherever is life, *Life is One*.

Thus :—

2. As life in all its forms concerns all, each individual shall be the care of all, and all shall be responsible for each. (Brotherhood.)

3. The fundamental needs of living, food, shelter clothing, security, training for health, leisure and re-creation, and, later, work, shall be to the hands of every individual, with personal choice of their arrangement.

4. Individuals shall be given every opportunity for self-development. (Reincarnation and Karma point to education for life, training each to his own next step).

5. The freedoms of one shall not interfere with the freedoms of another in relation to the whole.

6. There shall be no discrimination against any being from the point of race, creed, sex, caste or colour.

7. The responsibility of "seniors"—as in capacities, experience and wisdom—shall lie in the protection of and co-operation with "juniors"; and the responsibility of juniors shall lie in the understanding of, and co-operation with, seniors.

8. Each individual shall have his honourable status in the system of State government.

9. Every one shall be free in opinions and speech, in politics, in religion, in all and with respect for the equal liberties of others.

10. There shall be freedom of association between individuals.

11. The right to self-expression and to freedom of association will apply from group to group as well as between individuals.

12. Nations shall be equally free as individuals in their self-government, with respect for the liberties of others, and the right of association, as parts of a world-whole.

13. The resources of the world shall be the inalienable right of all, held and administered locally for the expert needs of the whole—whether of mental or material "wealth."

14. Personal possessions, gathered from the use of national "income," held for the lifetime of the individual, shall be duly respected.

15. The right of each to his own work in life, without distinction of walk in life, shall be acknowledged.

16. As every individual has his key-place in the State, and the State is for all, no exploitation shall take place; neither of the strong nor the weak, of the young, the old, of women; nor of national resources.

17. There shall be no exploitation of the goods of the earth in themselves, whether mineral, vegetable or animal, the right place of each in the whole receiving full consideration.

18. The conditions of labour—that is, of all production and distribution, whether in material goods, or in the sphere of knowledge—shall be healthy, honourable and beautiful.

19. Dangerous labour, or research work, shall receive full benefits of research into their conditions, and all protection. Workers therein shall be highly honoured,

20. There shall be the free right of research into all knowledge, respect for the liberties of others being evenly maintained.

21. The resources of beauty, knowledge and wisdom shall be freely accessible to all.

E. MARION LAVENDER

1st November 1943

"THE CHRISTIAN LODGE"

Dear Dr. Arundale: I have only just read the report of the meeting of the Theosophical Order of Service at the Benares Convention, which appeared in the April 1943 number of THE THEOSOPHIST. I have not, therefore, had time to ascertain the opinions of my fellow-members of the Christian Lodge with regard to the views you expressed at that meeting. I feel sure, nevertheless, that they will all share my regret that you should so have misunderstood the *raison d'être* of our Lodge as to deem it in any way sectarian, or exclusive of any other aspect of Theosophy. As a matter of fact, it is precisely because we are, as you say, "specifically concerned with Christianity" that we are enabled to serve Theosophy in ways different from, but no less valuable than, the ways of other Lodges. Most of our members have come into The Theosophical Society through the Christian Lodge, and that solely because it specializes in seeking Theosophy in our own Scriptures and the dogmas of our own Churches. Themselves devout Christians—some of them communicant members of the Established Church—they were eager to discover Theosophy *in* Christianity, and, by so doing, to bring the two closer together, in mutual understanding and good fellowship.

Also, if you could see the many letters which, as editor of our Lodge magazine, I receive from clergymen of various denominations, whose Christianity has been widened and vivified through coming into touch with our work, you would realize that one of our

main objects—"to restore the Ancient wisdom to Christianity"—is beginning to bear fruit, both in The Theosophical Society and in the Churches. If this is being sectarian, I confess that I do not know the meaning of that word, for, as founder of the Christian Lodge, I always thought, and still think, that its existence within The Society must be a help, not a hindrance, to the wider diffusion and better understanding of Theosophy.

JEAN DELAIRE

Dr. Arundale's Reply

Dear Friend: I have just received your letter dated July 6. I quite understand the reason for your Lodge to be called the Christian Lodge. But I look at a Lodge from another point of view. I regard a Lodge as a universal organism which should not in any way entitle itself so that it loses this universality. I object no less to a Lodge being named after any of our workers.

Of course any particular Lodge may specialize along its own lines but I see no particular reason for a Lodge which should appeal to all who believe in Brotherhood to narrow that appeal in a particular direction. I still feel I should have much preferred your Lodge to be called by some non-committal name, for a Lodge is not only intended for people of a particular persuasion but for everybody.

It is the Universal Brotherhood aspect which matters more than any lesser aspect. So do not think I have misunderstood the reason why your Lodge is called the Christian Lodge. Only from my personal point of view I rather regret it.

At the same time I immensely appreciate all the work you do in relating Christianity to Theosophy and in giving devout Christians an opportunity to understand a great Christian outlook through the potent aid of our Science.

23 October 1943

WOMEN AND YOUTH TO THE RESCUE

BY GEORGE S. ARUNDALE

OUR elderly statesmen talk interminably about Post-War Reconstruction and lay down innumerable principles. Plans and schemes come forth in almost daily abundance from all over the world, and at the Peace Conference we may expect to be treated with a tremendous babel (I had almost said "babble") of conflicting and antagonistic proposals in a dark setting of deep suspicion and distrust, if not actually of hatred.

And all the time it is men and men and men who take upon themselves the reconstruction of the world—among them the very men who, with their predecessors, have so mismanaged the world that we have been brought to our present barbaric pass.

What about the women? What about the youth? Are they for ever to be left out as of no particular account and certainly unfit to share in any substantial degree in governing the world?

How many women will there be at the Peace Conference? How many young people—young women and young men—to whom the new world really belongs? The new world is *their* heritage. Are they content to allow the old people of the old world to carry on their futilities into the new?

I do not for a moment suppose there will be many women, if any, sitting at the Peace Conference, nor that any young people will be deemed worthy of admission to take part in the deliberations.

But I do say I should have much more confidence for a real Peace, and far more hope for the future, were women to dominate the Peace Conference with their deeper

insight into the problems of life and the solution of these in the light of common sense and goodwill. And so much the better if earnest youth could take a prominent part in the Conference, telling the grey-haired what youth want for the new world which will be their world long after the grey-haired have passed away.

Of course, I do not expect our elderly statesmen to feel that any but themselves could possibly build a real Peace. So I am wondering if the women of every country should not bestir themselves so that they will have to be reckoned with when Peace Time comes. Can they not plan their version of a real Peace and have it backed by well-organized public opinion? Where are the women leaders of today who know that there will be no real Peace unless and until women help to shape it? Men can at best patch up a Peace—see the Peace of 1918! Women can make it and keep it, and it is high time they entered upon their mission.

I am also wondering if the youth of every country should not bestir itself to challenge the elders as to the reshaping of the world. I hope that in many lands the youth are comparatively free and able to face the world's problems with all the freshness and originality of youth. In some lands, alas! youth is not free. In India the majority of her youth are for the most part little more than gramophone records of those elders whom they happen to favour. They have no independence, no power to be young by themselves, nor to do without the crutches of the thoughts their approved elders think.

Brought up in a slave mentality they cannot help being slaves, though there are some here and there who have freed themselves from the yoke of that special branch of conventionality and orthodoxy before which young people everywhere bow down.

I wonder if the war would have come to an end long ago, assuming it had started at all, were the women and youth to have had control. I do not think the war would have lasted long had women and youth been able to make themselves heard with compelling voice. Women everywhere, youth everywhere, are the same. Only men are different everywhere, and therein lie the seeds of discord.

But there must be no more war, and the best insurance against war I can think of, apart from that general growth of character which will turn the world away from war

as from the plague, are the women who hate war and the youth who love brotherhood unless ensnared away from it by age. And I am sure there can be no lasting peace or reconstruction in which women and youth do not play a prominent part.

For the time being the women are dumb and youth has everywhere been conscripted to fight in the quarrellings of age. Not that youth could have avoided fighting. The world situation was too grave, mainly because the older generation failed in vision and decisiveness of action. Evil cannot be appraised. But it was not seen in time and the world found itself too late in its intolerable grip. This must never be again, so the old man-order must give way to the new women-and-youth-order wherein all—men, women, youth—shall work equally and together for the common good.

MAN AND WOMAN

[Commentary on a sentence of H. P. Blavatsky by Dr. Felix L. Pinkus.
Translated from *Ex Oriente Lux* of June 1943.]

THE position of Woman in any given cultural period, indicates the degree of spiritual development achieved, as reflected in the nation and especially in its masculine portion. That the most significant revelations of modern times on the spiritual plane should have come through women like H. P. Blavatsky and Annie Besant, Mary Baker Eddy, Alice A. Bailey and others, is not unconnected with the general spiritual development, as also the fact that Bertha von Suttner was the real creator of modern peace conceptions.

The great spiritual epochs of antiquity, which form even today the source of our culture, show perfectly clearly the place which is due to Woman in society. In support of this we have a sentence in *The*

Secret Doctrine, V, 430 (Adyar edition), to which no commentary has yet done justice.

THE SENTENCE

Woman, being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the lord" and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the spiritual help of the woman was needed by the male Alchemist. But woe to the Alchemist who should take this in the dead-letter sense of physical union.

OUR COMMENTARY

. . . *the full or perfect number 10 . . . (the divine number of Jehovah)*. . .

In the Hebraic alphabet the number 10 is the same as "JOT" and signifies the "index finger," "order," "principle," also "JAH" (God).

Woman with her regular monthly menstruation period and her nine months' pregnancy, is representative of the physically transient principle of Order as opposed to Man, who is not called to Order by any physical periodical signs.

The letters "HE" at the end of the word "JAH" denote the feminine ending and show not only the bi-sexual nature of Jehovah, but also his Egyptian origin derived from the Goddess Isis who was also arithmetically represented by the number 10.

But as JOT also signifies "Idea-Principle," this means that Woman embodies the fundamental Idea (Principle) of creative nature. This points to the nearness of Woman to the creative Logos. It is in this sense that *higher and more spiritual* is to be understood, and not in the intellectual sense of the lower Mind, where Man is generally held to be superior to Woman.

As for thousands of years—after the fall of the Matriarchates (Right of the Mother)—the lower mind (cunning, trickery) played the most important part in daily life and in the great struggle for existence, the illusion developed among the masculine sex that there was a real superiority of Man over Woman.

As a result of this man's spiritual development was hampered, the luxuriant growth of the personality crowding out that of the individuality (Ego). It is here that the Egyptian Law steps in to guide the masculine personality striving after recognition, by laying down in the Matrimonial Ritual, that *the woman shall be "the lady of the lord" and real lord over him, the husband pledging himself to be "obedient to his wife."*

The purpose of this was the subjection of the personality of Man and a preparation for the refflorescence of his individuality. For Man remained "his own master," that is, retained "his own free will and his subjection was to be voluntary. But once having taken the pledge, then she was to be the real Lady and he had to obey her, were he not to draw down fateful occult forces upon himself. The ways in which the mastership of Woman showed forth were not only of spiritual but also of physical import, with results which are still perceptible today.

In this manner Man's astral personality was subjugated and thereby the development of his spiritual growth made possible; while Woman obtained a complete release from a feeling of inferiority. For her this pledge had the same results as for him, namely, the subjugation of the personality, thereby liberating the potentialities of spiritual development.

In our epoch also we affirm on the one hand: No Man can become spiritually developed who has not freed himself completely from the idea of any superiority over the female sex, he must be able to adapt himself to Woman, and obey her, when circumstances demand this.

On the other hand: No Woman can attain true spiritual development unless she has completely freed herself from her inferiority complex. With regard to Man she must be able to assert herself as *master* over him, should circumstances demand this.

Our view is fully supported by J. C. Chatterjee in his book, *Die Geheim Philosophie der Inder* (Leipzig, 1906).

A very close interaction can only be reached when the pledge of the Egyptian matrimonial rite is kept, which aims at annihilating both Man's superiority complex and Woman's inferiority complex.

. . . *production of alchemical results.* . . .

Alchemy in the sense used by Hermes Trismegistos, its founder, means dominion over the elements, and first of all dominion over Spirit, this of course implying dominion over matter also. Only later on, as Egyptian culture deteriorated, the material elements came to the fore until they had crowded out the Spirit as is shown in the Alchemy of the Middle Ages. But some true Alchemists there always were, that is to say, such as were not merely so-called black magicians but those who were always conscious of the fact that their scientific, higher Art had as foundation the principle of Oneness—the emergence of all the elements *from* and their transmutation again *into* the One Root Substance (Mulaprakriti).

. . . *such as the Elixir of Life and the Philosopher's Stone.* . .

The Elixir of Life and the Philosopher's Stone originally also had a purely spiritual meaning. The interpretation of both Symbols was access to the Root Substance, *i.e.*, the development and directions of such vibrations as would keep the physical body youthful, or renewed, and would obtain for it all knowledge (the Philosopher's Stone). Later on both conceptions fell into pure materialism and there contacted the boundaries of black magic.

. . . *the Spiritual help of the woman was needed.* . .

This spiritual help consisted in Woman becoming the mediator for Man in helping him to gain access to the Root Substance for he did not yet himself possess the power to do this. To achieve this it was necessary that *Woman put her consciousness into Man's consciousness.* During this interaction Man became merely the instrument used by *Woman.* This is the culminating meaning of the expression: *lady of the lord.* But such a result could not be obtained without troublesome physical, astral and mental labour and exercises.

During the common work on the first two planes, the temptation of bodily union is "especially great," but *woe to the Alchemist* who falls, for absolute sexual subordination would become his fate (symbolized in the Odyssey by his metamorphosis into animal forms), and his downfall into black magic, with all its consequences, would be inevitable. The spiritual help supplied by Woman has nothing to do with the work of mediums, who are mostly of the female sex, whether in spiritualistic or such-like séances. For whenever a human being falls into a trance he is taken possession of by another entity while his own consciousness is superseded.

During such spiritual aid as was given in the sense of Egyptian Occultism, the controlling physical consciousness was never in subjection, neither in the woman nor in the man. It was rather a case of Woman drawing Man with her into a higher state of consciousness. Such individual co-operation in the occult sense is still possible today between Man and Woman but demands from both partners absolute abstinence of physical union, besides a difficult training of the intellect and of thought-power.

The following conclusions can be drawn from H.P.B.'s sentence and the commentaries made thereon :

1. Re-establishment of *unity of spirit* between the sexes even while physically there still is duality.

2. Preparation for a period in which a Root Race shall exist in which there will be no more sex difference or present type of propagation.

3. It is only the intellectual and spiritual identity of Man and Woman which will end the conflict of sex and thereby lay the foundation for a community of individuals, as well as of groups, being without violence to the basic truths of

Justice, Freedom and Peace.

MEDITATION

BY DONNA SHERRY

IN these times every constructive thought and activity is important to a much greater degree than in normal times—out of all proportion, in fact, to the thought or deed itself. And because meditation clarifies thought and deepens understanding, it has great potential value for the individual who desires to strengthen his service and point it in a definite direction.

For the novice there are three points of interest in his approach to the study of meditation :

1. Has it practical value ?
2. What *is* meditation ?
3. Is there a technique ?

HAS IT PRACTICAL VALUE ?

Action is bound to be definitely constructive when it is based on deep understanding and clear thinking, and there is no surer way to achieve understanding and develop the ability to think clearly than by the practice of meditation—as will be seen from the explanation of the technique.

In addition to the capacity for constructive action developed by meditation, there is also the practical value of useful work that can be done *during* meditation.

That meditation has these practical values is apparent, once its technique is understood—a technique consciously employed by the novice, and more or less automatically by one who has practised meditation for some time.

WHAT IS MEDITATION ?

Contrary to a general misconception (in the West, at least) it is *not* prayer. Yet during meditation there is often the deeply religious experience of searching and reaching out to know the Fathering-Mothering God, which could be likened to prayer.

Meditation is a *state of consciousness* beyond thinking—yet which must be entered through the gateway of thought. It is definitely more than *thought*, because it is only AFTER “intensely regulated thought activity”¹ during concentration that one reaches a point where he is aware that there is more to be known about that on which he is meditating—more to be known which yet cannot be cognized by thought—knowledge which lies just ahead and toward which he must move carefully—(almost cautiously) lest it elude him. It is at this point that the state of consciousness which is meditation is gradually entered—a state wherein knowledge comes through direct experience.

A groping attempt to find words to define meditation has resulted in this :

Meditation is a state of consciousness maintained by the individual for a sufficient period of time to bring a realization of the *inner nature* of that on which he is meditating—a state of consciousness during which there is direct experience of *the Reality behind* that on which he is meditating.

¹ *Thought-Power, Its Control and Culture*, by Annie Besant.

There are deeper states of meditation, but they seem to represent degrees of union with that Reality.

IS THERE A TECHNIQUE?

There is a technique, and it is unfortunate that the knowledge of it is quite likely to make of meditation a mechanical process for a time. But that would seem to be unavoidable—it is comparable to the necessity of learning the alphabet before being able to read. A knowledge of this technique will likely cause the beginner to divide his meditation into sections and consequently to hop from step to step, with the result that there is no continuity and therefore not the gradual and natural change in consciousness which should later occur when he has become more adept in the practice of meditation.

However, if one is intent on *understanding* that on which he is meditating, the technique will gradually become only a pointing finger and the process cease to be mechanical.

Before this technique is examined, perhaps at this point it might be well to give some thought to what needs to be done by the individual to prepare for meditation.

Obviously those conditions which impress themselves upon the physical senses and so distract the attention must be neutralized, in so far as possible. The body should be freshly clean and clad in clean loose garments (warm or light for comfort) covering the body without restricting it in any way. The hair should be tidy, and restrained in some manner if it is inclined easily to become annoyingly disarranged.

A few deep breaths before an open window will clear the lungs and overcome a possible later tendency to drowsiness during meditation.

The place chosen for meditation should be one which is as quiet as possible. The light in the room should be soft—but not dim, there should, of course, be fresh air coming into the room. Whenever possible, meditation should be practised in the same place and at a regular hour, as the activities of the bodies are more easily controlled and directed if they are subjected to a rhythmic influence of time and place.

In the beginning, the duration of meditation should probably not be for a longer time than ten minutes. It is better to confine it to a short time during which there is possibility of real concentration, than to try to prolong the time in which case obviously there would be no possibility of achieving the meditative state of consciousness.

If one does not sit on the floor for meditation adopting the oriental posture (unnatural for most occidentals), a chair should be chosen that is straight and not too deep—low enough to permit the feet to rest firmly and comfortably on the floor. This makes it possible to place the hips well back against the supporting back of the chair and so sit *erect* but utterly relaxed—without needing to *lean* against the back of the chair. Shoulders should be dropped—not rigidly lifted; neck muscles relaxed; face straight forward, neither lifted nor bowed; hands easily, almost heavily, lying on the thighs.

Such a posture is completely relaxed and creates no muscular or nervous

tensions, such as are brought about when one *slumps* in a supposedly relaxed position. The latter makes necessary muscular compensations which only create further tensions.

Having achieved complete physical relaxation, a few minutes should be spent quieting any bodily disturbance or excitement. To accomplish this, it is well to recollect that one is not one's body. Try to get back to the Real Self—withdrawn from the bodies—realizing that the bodies are instruments of consciousness. From that level of consciousness, quiet the bodies.

Relax emotional tensions, quiet emotional turbulence. *Let* (in the sense of Will) goodwill permeate the whole emotional nature and radiate through and from it.

Turn the attention from the emotional body (*i.e.*, that part of the mechanism of consciousness that has been effected by what has just been done), leaving it radiant and quiet.

Now untie the mental knots—the tension created by holding the mind to this task. Quiet the racing thoughts; *soothe* the mind; bid it be *easily*, *placidly* quiet and still.

All of this should bring the bodies into a completely quiescent state—alert, but not intruding, during the meditation.

Now regarding the meditation process. As was said above, any explanation of technique can be only a pointing finger. But it would seem that *any* meditative process involves change of level of consciousness. The process must of necessity be quite deliberate in the beginning, but after considerable experi-

menting and experience with meditation the changes of consciousness may be so swiftly achieved as to make the process of step-after-step *seem* to be eliminated.

As meditation is a positive process, the first step is to select something upon which to meditate. This will have been done before the above-described preparation for meditation. One's need or the need of another would decide the subject chosen for meditation, and would also determine the *type* of meditation, *i.e.*, it would be either a devotional meditation; or a meditation designed to result in intellectual or character gains; or a meditation for the purpose of healing or helping others (the so-called "blessing" type of meditation).

Having chosen something for meditation observe it carefully until its form—its appearance—is familiar. Observation must be accurate and complete, as uncertainty in this connection may lead to confusion during meditation.

Of the many subjects that could be chosen to meditate upon, a few might be suggested: A virtue, as expressed in a quotation or embodied in an individual; an ideal; an idea; a universal principle or Law; some individual to whom one is devoted and (consequently) wishes to serve; some problem; a dream; someone in trouble or who is ill; etc., etc., etc.

Having selected a subject, made the necessary preparations, and quieted the bodies, a definite and accurate image of the subject chosen is then mentally reproduced. Then *concentration* on that image naturally follows. Concentration, be it noted, "is not a state of passivity,

but on the contrary one of intense and *regulated* (thought) *activity*.”¹

This part of the meditation process consists of an attempt to discover and marshal factors related to the subject—factors which, like a jig-saw puzzle, gradually change the original mental picture of the subject. As it is seen in new perspective and fuller detail, new understanding opens up. The original image slowly becomes imbued with Life. *Purpose* shows itself as the subject is seen in relation to its world.

When a point is reached in concentration where, for the time being at least, no further understanding seems possible through *thinking* about the subject, and yet there is sensed something just ahead that can make understanding of it more complete—at this point there is the necessity for intense control of gains made, holding *perfectly still and complete* the final image that has been built up during concentration. There should be no attempt to *seize* upon that greater understanding which one feels lies just ahead, as that would destroy the vital image and the whole process would have to be repeated.

Thus *intensely concentrated*, the state of consciousness which is meditation is entered as one *draws back* in consciousness from this living image, brooding over it, penetrating the form, sensing the *mood* of Life expressing itself in such a form. The Reality that lies behind the form, and its purpose, is experienced—is lived in—as this state of consciousness deepens.

But there is a more interior experience still, as this is not yet *Oneness*.

There is consciousness of entering into and sharing the mood of Life expressed in and through that image, but at the same time there is consciousness of “I” and “this other,” separateness still.

Slowly there comes an overpowering need to press further back—to know that which can be *both* “I” and “this other.” As that experience is approached, the sense of separateness is left behind. It cannot be truly said that there comes a *consciousness* of Oneness. Rather, it is an *entering into* Oneness—of having *become*—of *being*.

In any of the three types of meditation (intellectual; devotional; blessing) it would seem that the technique must inevitably be the same, and certainly the degree of conscious entrance into the Oneness of Life could be equally achieved through any one of them.

The difference in the three types of meditation lies chiefly in what is done during the period of concentration. During this part of the meditation process, in the intellectual type the first consideration is naturally given to what one *already* knows about the subject, and from that firm foundation proceeding to the discovery of its place in the scheme of things, its apparent purpose, its effect on the individual, the resultant effect of the individual on others, in what respect it represents power for the good, etc., etc.

In the devotional type of meditation, where the devotion is for some individual—and because devotion implies a desire to know and to serve that to which one is devoted—during concentration one seeks to marshal all known

¹ *Thought-Power*, by Annie Besant, page 78.

(to him) factors related to that individual's life and work, revisualizing him in the light of those factors, reading the very features of his face anew.

Where devotion concerns an ideal rather than an individual, the concentration period would place the ideal in its proper place in the universal mosaic; would discover purpose, effect, etc.

Releasing of the power with which the individual is flooded as he reaches his highest point of realization—*deliberately sharing it*—would be the very first act naturally as he begins the return down the ladder from that highest point of realization. This offering is made at the same point in the meditation process—whether directed toward

an ideal or individual in the devotional type of meditation; toward an individual or groups of individuals in a blessing (*i.e.*, healing-helping) type of meditation; or whether just released without definite objective—for the general good—as in the intellectual type of meditation.

Certainly the power of the realization should also be established in the mind, the emotional nature, and the physical body, as one comes out of meditation, and should result in definite effects of which one would be conscious at the time. "Even the least of these"—these bodies, servants of the Self—surely should benefit from their co-operation in the practice of meditation.

OMNIPRESENCE

Thy Life, Eternal and Divine, is present everywhere;
 Here where the great Niagara throws its plummy mists in air,
 While on the brink, wet by the spray
 The wee flowers bend and nod,
 So near to this which mirrors forth
 The Power and Strength of God.

Thy Life is in the desert too, where 'gainst a rosy sky
 Great flocks of snowy mourning doves are hovering on high.
 The heart is lifted: freed of care
 And thoughts turn from the clod
 To see in all these harmless birds
 The Gentleness of God.

Here in an old cathedral where so many go to pray
 And sinful, weary, aching hearts so oft are fain to stay,
 Most loved is she who with her child
 The weary earth has trod,
 For in the face of Mary shines
 The Motherhood of God.

The mystic path the moonbeams make upon the silent sea
 Speak ever to the searching soul of Life's great mystery:
 And snow that floats so gently down
 To cover tree and bush and sod,
 Pure and serene, in silence brings
 The healing Peace of God.

ANNA D. MASON

GREEK ASTROLOGY

BY KATE SMITH

IN PHILOSTRATUS' "LIFE OF APOLLONIUS OF TYANA." PART III.¹

WE have followed the responses of Apollonius to the influences of the signs of the Zodiac from Virgo at Tyana, where he was born, through Scorpio in Tarsus, where he was a pupil, through Libra at Ægæ in the Temple of Esculapius, through Sagittarius in his probationary silence in Pamphylia and Cilicia, to Capricorn in his ascetic discipline at Antioch. The sign Aquarius, which comes next, is appropriately symbolized by the first part of his journey, the passage through Mesopotamia, the land of the Two Rivers.

"On his coming to the ancient Ninus, he found a statue erected after a barbarous taste. It was Io, the daughter of Inarchus, whose horns appeared small, and just as if budding" (ch. XIX, 31).²

Madame Blavatsky devotes a good deal of space to Io, the cow-horned maid, the virgin wanderer, who is the predestined mother of a future Race, the Race of the Initiates, who will free the divine Prometheus from his bondage and tortures.

"Whilst he remained in this city and learned all he could of the statue from the priests and prophets, he met with Damis . . . his fellow-traveller and companion. . . The Ninevite soon became

attached to him, and, being fond of travelling, said. . . I think I may serve you on the journey, for if I know anything, it is the road leading to Babylon . . . it being not long since I returned from thence. I am, besides, acquainted with the languages of the barbarians, namely, the Armenians, Medes, Persians and Cadusians. But my friend, returned Apollonius, I know them all myself, though I never learned them. Whilst Damis stood in amaze at what he heard: Do not be surprised, continued Apollonius, at my knowing all tongues, for I know the very thoughts of men, even what they do not say" (ch. XIX, 31-32).

"When our travellers were passing into Mesopotamia, the publican at the bridge of Zeugma carried them to the toll-books, and asked what they brought with them. To whom Apollonius said, I bring with me Temperance, Justice, Continnence, Fortitude, Patience, and many other virtues, which he called by feminine names. The tax-gatherer, who thought of nothing but his fees, said he had written down the names of his maids. But, returned Apollonius, they are not maids, they are mistresses, who travel with me. Mesopotamia is formed by the Tigris and Euphrates, two rivers. . . It is inhabited by a people who come from Armenia and Arabia, and who being shut in by these rivers, wander up and down without any fixed

¹ For Parts I, II, see THE THEOSOPHIST, July and October 1943.

² All references to *The Life of Apollonius of Tyana* are to the translation from the Greek of Philostratus, by the Rev. Edward Berwick, T. Payne, Pall Mall, London, 1809.

habitations. They look on themselves so much as *islanders*, that they use the phrase of *going down to the sea*, whenever they go to these rivers, within whose course they have fixed the boundaries of the earth, because these rivers, after having formed the country we are speaking of, run into the sea" (ch. XX, 33-34).

Aquarius is said to refer to "the waters above the firmament" and "the waters below the firmament," of which it may well be said "within whose course they have fixed the boundaries of the earth." Mr. T. Subba Row speaks of Aquarius as "the fourteen lokas." It is all very occult—witness the virtues offered by Apollonius when approaching it; his satisfying the tax-gatherer (having paid off Karma?) his having crossed the bridge; above all, the inhabitants of this country being called Wanderers, like Parivrajaka, he who has entered the stream, he who has no abiding-place on earth. There is also the repeated reference to "going down to the Sea"—the Ocean of Wisdom into which all streams and rivers flow.

The next sign of the Zodiac after Aquarius is Pisces, which in this narrative seems to be symbolized within the territories of Babylon. In Babylon were the Chaldean "legends" of Musarus Oannes, the Annedotus, called Dagon, the Man-Fish, and his five following Initiates (since we are in the Fifth Race), of whom Madame Blavatsky says in her *Theosophical Glossary*:

"Water typified their human origin (as it is a symbol of earth and matter, and also of purification), in distinction from the 'fire-Nāgas' or the immaterial

Spiritual Beings, whether called Bodhi-sattvas or Planetary Dhyānis, also regarded as the Instructors of mankind. *He* [Oannes] *was amphibious, i.e.,* he belonged to two planes—the spiritual and the physical. For the Greek word *amphibios* means simply 'life on two planes,' from *amphi*, 'on both sides,' and *bios* 'life.' The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves divine through knowledge, and lived as much in the spiritual, supersensuous regions as on earth."

The modern Pisces is usually represented by two fishes, one above and one below, "amphibios"; while the Gnostic Pisces may sometimes be found carved as five fishes bounding the five sides of a regular pentagon, like the outline of a mitre, in agreement with the five Annedoti of Babylon.

"After passing beyond Ctesiphon, Apollonius entered the territories of Babylon, where he was met by the King's guard. . . .

"When the Governor found he refused the money, he said, Take, I pray thee, this Babylonish wine, it is of that kind which the King gives to his ten Satraps" (ch. XXI, 35-37).

The number ten was that of Pisces in the ancient exoteric Zodiac, before Virgo-Scorpio had been separated into two, and Libra inserted, to take the place of the secret signs of the original twelve signs. Then Pisces was the tenth sign.

"When he was drawing near Cissia, after entering the province of Babylon, he had the following vision in his sleep, prepared by the deity who communicated it. He thought he saw some

fishes cast on the shore panting for breath, who complained like mortals, and bewailed the element they had lost. They looked as if imploring the aid of a dolphin, who was swimming near them" (ch. XXIII, 40).

This bewailing by mortals of the element they have lost is another development of the Pisces theme. The reference to Dolphin, the constellation of the Dolphin, is a little puzzling here, because the Dolphin lies to the North of Capricorn, not of Pisces. It is probable that there is some occult connexion between them. Is the Dolphin the "Leviathan" of Job?

". . . Damis, terrified as if he had seen the result, advised him not to go farther, and said, We may perish like these poor fishes, driven from our homes, and may lament in a strange land. . . Apollonius with a smile said, You are not yet a philosopher, Damis, if you were, you would not be alarmed at such things as these; but attend, and I will give you the explanation of the dream. The people who inhabit the district of Cissia are the Eretrians, who about five hundred years ago were carried away by Darius from Eubea, and who like the poor fishes in the dream, are now mourning their captivity; having been like them as it were taken in a net. The Gods therefore seem to command me to take all the care I can of them, for peradventure the souls of the Greeks who were cast by Fate on this land, have invited me here for their benefit" (ch. XXIII, 40-41).

"The inscriptions engraved on their [the Eretrians'] tombs were all expressive of the several professions which

they followed in Eubea, one, to wit, followed the trade of a ferryman, another that of a murex-fisher, another of a sailor, and a fourth a dyer of purple." [The purple murex fish-dye.] "They found also some elegiac verses inscribed on the tomb of certain sailors and pilots, to the following effect. 'We who formerly ploughed the deep Ægean, lie here in a strange land in the midst of the Ecbanti. Farewell land of Eretria, of old renowned. Farewell Athens, near Eubea, and farewell sweet sea' (ch. XXIV, 41-43).

All this sea symbolism seems to imply great occult meaning in the sign Pisces.

"Damis writes that Apollonius repaired the mouldering sepulchres, and built an enclosure round them—that he offered libations, and performed all rites due to their manes, without victims and the shedding of blood. Damis adds, he wept, and in the sadness of his heart uttered these words in the midst of them. 'O ye men of Eretria, who were carried here by the decrees of Fate; though far from home you obtained a grave; but they who cast you on this land, perished unburied about your island, ten years after your captivity. . . . The barbarians who lived in the vicinity of the hill of which we have spoken, used to come in the summer and carry off all the ripe corn; in consequence of which the Eretrians, who cultivated it, were exposed to famine and want. Apollonius in the first audience he had with the King, obtained a grant, by which the sole use and enjoyment exclusively of this hill was forever assured to them" (ch. XXIV, 43).

There is yet more emphasis on Pisces when they come to the Royal Palace in Babylon.

“The apartments of both men and women, together with the porticos, are adorned, some with silver, others with tapestry of gold, and even some with beaten gold in place of pictures. The painted decorations of their hangings were all taken from Greek stories, of which Andromeda, and Amymone, and Orpheus, supplied subjects.”

Andromeda is the great constellation due North of Pisces. Amymone, daughter of Danaus and Europa, married Enceladus, whom she slew the first night of her nuptials. Orpheus was the Mystery-God of Greece.

• Now, we have followed the working of the seven great signs of the Zodiac, from Virgo to Pisces, through this narrative of the life of Apollonius. There are no more clear indications of signs of the Zodiac as we know them. It may be that the first five signs, from Aries to Leo, are not included in this story. It may be that they are concealed by a more recondite symbolism, which a more learned astrologer would be able to read.

Where one would expect to find Aries, there is a fresh start on the journey, riding on camels, one of which carried a golden emblem on its forehead to shew that the travellers were friends of the King, the name of these animals being several times stressed. The only representative of Taurus is the time they spent journeying over the ranges of the Taurus Mountains—this

might pass if the rest were clear. For Gemini we are told of the two Bacchuses, the God Bacchus of Nysa, who is to be distinguished from the Theban Bacchus, his disciple, who first introduced the use of the Thyrsus and Orgies of the Mysteries [this should be Soma]; and Mount Nysa is to be distinguished from Mount Meros, or Meru. Where we expect the sign Cancer we come upon Elephants, several times introduced into the narrative, reminiscent of the Elephant vahān of Indra and of the Elephant head of Ganesha, God of Wisdom. Here too is a discourse on how “all living beings” share Mother-love. “All living beings” is given as the fourth of the Twelve Great Gods (*Isis Unveiled*, I, 348). I do not know what in the story might represent the sign Leo, unless it be the account of the Dragons of India. The constellation Draco, the Dragon, is far to the North of Scorpio and Sagittarius. But the Fiery Dragons of the First Hierarchy are connected with Leo. (*The Secret Doctrine*, I, 234; Adyar ed., I, 261.)

It is possible that the signs Aries to Leo never were in the narrative, in view of Madame Blavatsky’s statement :

“Occultism divides the ‘Creators’ into Twelve Classes; of which four have reached ‘Liberation’ to the end of the ‘Great Age,’ the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic Law. These last act on the man-bearing Globes of our Chain” (*The Secret Doctrine*, II, 81; Adyar ed., III, 87).

(Concluded)

BOOK REVIEW

The World as Idea, Emotion and Will. Addresses by C. Jinarājadāsa and others. The Theosophical Press, Olcott, Wheaton, Illinois, U.S.A.

It is indeed a happy occasion when fresh work by Mr. Jinarājadāsa appears.

Of the longer addresses gathered here those by Mr. C. Jinarājadāsa form about half the book. The first three of his lectures give the title to the book. With his strong clear impetus the writer marks out his path across the apparently planless world, and rediscovers for man the true goal of his endeavour. Opening with the philosopher Schopenhauer's conception of "the World as Will and Idea," with its exposition of the need for detachment from the World-Will, a blind cosmic force dominating man, then such detachment permits man to see the idea behind the whole. The way to detachment is shown through renunciation of one's own desire and will, and on towards the vision of plan through the gateway of art; but for this Schopenhauer thought man must draw away from humanity. Mr. Jinarājadāsa sees the world as idea, emotion and will too, but how diversely. He regards such a philosophy as an "escape," and declares that some day we shall be able to draw together the different philosophies, yet we have now to face the facts of living. Then the theme is developed, along the Platonic path of archetypal ideas behind manifestation, by the window of art, where the vision of a universal image shines out, making man lost to his sense of I-ness. In this there was no thought of escape, but a feeling of identification with the subject of the artist, and a realization that detachment was obtained through perfect moments of

emotion. Equally by direct impersonal observation, as in the scientist, the wonderful pattern behind world-things was perceivable. This conception was the first step to salvation—healing—giving the force to hasten the strong process of evolution to deity, and wiping out suffering by understanding. But next comes the great urge through emotion, learning to love all things little by little, giving up loving a particular thing only and so finding that God was loving with us—or perhaps, better, through us—and so again seeing identification as the pathway. In this phase of understanding Mr. Jinarājadāsa pours out a new heart of love for man's help.

He then continues his search for man's self-realization in the realm of Will, where it is not again Schopenhauer's notion of renunciation, but one much fuller. The world in the Cosmic Pattern of Will is an offering, action, a self-sacrifice, a giving, where in giving oneself one finds the whole. Once more it is the principle of identification at work. Illustrated as is this lecture—and those that precede and follow it—with rich lore from the writer's mental and spiritual mines, it becomes another revelation from one who is surely a practical mystic. Where the union of practical experiment and experience is made with high-uplifted ideals, there is the writer always at his best.

The lectures following show forth this union, the common-sense applications of Theosophical ideals, and are well nigh startling in their far-reaching vista of possibilities. "The Theosophist as Ideal Citizen in Peace and in War"¹ marches hand in hand with "The Reshaping of American Civilization," and both are topped with the inspiring

mysticism of "What Kind of Devachan Are You Planning?" and of "God's View of Human Affairs." In the last there is a wide sweep of vision in international tendencies where relationships are seen in what appears to be their verity with so much clarity that hopes are seen to have foundations in facts. The inner sight sees far. Readers owe thanks to the American Section for obtaining Mr. Jinarājādāsa's permission to have the lectures published.

A further trinity of lectures by Mr. José Acuna study evolution in the individual, in the human races, and as superhuman, from virile as well as scholarly aspects. Mr. H. S. L. Polak on his favourite topics, "India" and "The Ancient Law of Brotherhood," still further strengthens the internationalism and religious mysticism of this series. Then

finally there are the very human Convention Addresses, familiar in their foundations and overtones, filled with the profound spirit of active brotherhood. "The Measure of our Worth" ¹—Mr. Sidney Cook—is a revelation of the high claim The Society can make upon due recognition from individuals, and is indeed well-preserved in book-form. When the "Successful Service Series" is reached, with the sensible summations of work-a-day discussions, one wonders, have they been made too short? Probably not; they display the American genius for analysis and synthesis and business codification, but maintain the warm note of brotherhood, and do not permit it to become stereotyped.

E. MARION LAVENDER

¹ Published in THE THEOSOPHIST.

RAYS FROM THE SOUL

On earth if life is hard,
A kindly word
Is worth so much:
It gives a subtle touch
Whereby Love rules awhile,
And Life becomes a shade less hard,
Forever, by a kindly word.

On earth if life is cold,
A loving thought
Is worth so much:
It gives a subtle touch
Whereby Warmth rules awhile,
And Life becomes a shade less cold,
Forever, by a loving thought.

On earth if life is dark,
A friendly look
Is worth so much:
It gives a subtle touch
Whereby Light rules awhile,
And Life becomes a shade less dark,
Forever, by a friendly look.

D. R. DINSHAW

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