



THE THEOSOPHIST

ADYAR

MAY 1943

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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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

THE FESTIVAL OF VAISAKH

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

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

C. W. LEADBEATER



ON THE WATCH-TOWER

BY THE EDITOR

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

LEADERS OF YOUNG INDIA

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

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

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

TIMES OF STORM

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

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

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

THE MAGIC OF THE IMAGINATION

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

LIFE AND NOT FORM

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

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

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

THE PATH OF LEADERSHIP

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

GIVE YOUR VISION OF THE REAL

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

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

WE ARE NOT CONCERNED WITH RESULTS

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

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

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

THE FUTILITY OF THE PRESENT SYSTEM

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

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

AN IDEAL CURRICULUM :

1. THE INDIAN SOUL

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

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

2. EMOTIONAL CULTURE THROUGH THE ARTS AND CRAFTS

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

3. THE LIFE OF THE INDIAN PEOPLE

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

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

4. PRACTICAL SERVICE

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

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

THE ACID TEST

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

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

DREAMING DREAMS

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

ARE YOU AROUSING YOUR OWN GENIUS?

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

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

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

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

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

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

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

WE CAN HELP INDIA

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

LIFT THE LEVEL OF INDIA'S CITIZENS

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

WHY ARE WE HERE?

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

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

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

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

YOU CAN BE WHAT YOU WILL TO BE

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

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

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

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

SHAKE YOURSELVES FREE FROM SLAVERY

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

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

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

WHAT OF ORTHODOXY?

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

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

ON THE ALTAR OF THE SELF

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

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

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

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

WHAT IS YOUR GREATNESS?

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

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

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

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

Some of you can give great art, great music.

Some of you can give perhaps real sacrifice and heroism.

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

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

YOUR DHARMA

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

YOUR OWN FIRE WILL SHOW YOU YOUR WAY

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

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

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

HAVE COURAGE FOR THE FUTURE

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

SCHOOLS OF LEADERSHIP

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

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

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

PLAN FOR THE FUTURE

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

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

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

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THEOSOPHY AND FREEDOM

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

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

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

My own individual freedom demands from me a certain attitude towards

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHITE LOTUS DAY

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

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

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

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

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

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

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

George S. Arundale

THOUGHTS ON KARMA AND REINCARNATION

BY H. P. BLAVATSKY

[First printed in *Lucifer*, April 1889]

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

—UPANISHADS

INQUIRERS OR CARPERS ?

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

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

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

You may as well

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

A PRINCIPLE OF EVOLUTION

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

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

HELPING RIGHT SEEKERS

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

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

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

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

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

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

WRONG IDEAS ABOUT REBIRTH

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

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

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

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

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

THE RIGHT DOCTRINE IN THE WEST

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

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

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

IN THE EAST

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

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

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

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

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

KARMA

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

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

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

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

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

KARMA AND REBIRTH GO TOGETHER

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

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

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

INDIA BY HELEN FRANCIS BRIDGMAN

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

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

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

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

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

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

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

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

THE TORCH-BEARER OF TRUTH

BY HELEN VEALE

SHE ATTACKED BIGOTRY, MATERIALISM, IGNORANCE

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

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

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

SHE PURIFIED SCIENCE

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

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

SHE ILLUMINED RELIGION

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

SHE PREACHED UNIVERSAL BROTHERHOOD

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

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

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

REINCARNATION AND KARMA

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

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

SHE REMAINS OUR LEADER

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

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

THE DAILY LIFE OF BUDDHA BY PETER VAJRA RUKMINI DANCES!

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

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

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

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

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

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

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

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

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

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

* * * *

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

ADELTHA PETERSON

THE DAILY LIFE OF BUDDHA

BY SISTER VAJIRA¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ISLAMIC CONCEPTION OF SOCIETY

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

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INDIVIDUAL AND SOCIETY

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

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

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

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

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

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

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

ISLAM IS PEACE AND UNITY

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

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

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

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

NEEDS AND RIGHTS OF MAN

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

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

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

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

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

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

THE RATIONALITY OF ISLAM

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

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

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

FROM THE INDIVIDUAL TO SOCIETY

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

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

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

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

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

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

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

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

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

KNOWLEDGE

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

DEATH

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

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

RELIGION

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

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

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

BROTHERHOOD

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

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

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

A SONNET: WAR AND ITS AFTERMATH

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

M. A. A.

SECCIÓN ESPAÑOLA

UNA RELIGION PRACTICA

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

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

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

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

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

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

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

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

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

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

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

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

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

C. J.

¿PUEDE DEMOSTRARSE CON UN MILAGRO LA EXISTENCIA DE DIOS?

POR JOSE M. OLIVARES

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

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

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

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

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

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

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

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

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

Nos es grato acusar recibo de las siguientes Revistas:

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

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER VII

THE MELODY OF MUTANTS

IN the second chapter the Mutant Runner Beans were experiencing a heavy thunder shower. Every vine survived without the least injury and the story of progress can be carried up to the end of October 1941, *i.e.*, F/3 generation. For the purpose of clarification a few definitions are necessary. Throughout this essay the word "Mutant" applies to seed only, and when reference is made to "bud-variation," the term "Sport" is used, as previously mentioned. A Mutant in these studies is an individual seed, or a whole pod, or one valve of a pod, carrying seeds with dissimilar characteristics (chiefly of colouration of seed-skins) from that of either parent or of its immediate contemporaries. P/1 represents seeds of two distinct and well-known varieties of tall growing runner beans. At harvest the pods were carefully opened and the seeds separated into "Rights" and "Lefts" as shown in Illustration 2 (Chapter II). Botanical students do not as a rule open seed-pods with the dorsal suture uppermost. It is necessary to do so, however, for the purpose of accurate study, as each seed must be examined *in situ*. The pods are of course quite ripe and dry. The seeds are placed in envelopes, right and left, and the two small packets then placed in a large envelope and the es-

sential details marked thereon. P/2 seeds are in due course sown two days before New Moon in deep boxes and labelled according to docket number. When the plants are one month old from showing time, they are set out in rows, about 15 to 18 inches apart. The arrangement for this planting is important. "S.P." left valve seed is linked with "C.S.E." right valve, the scars facing each other. The reason for this arrangement of planting is to follow the theory that each seed is either positive or negative, and is correspondingly affected by terrene "magnetisms" of an alternating character. The vines receive no attention other than to train them from overlapping one another. A label is tied on to the support at four feet from the ground, so that notes can be made as the vine grows. At the foot of each vine is a small stake bearing the registry reference. Whenever a special feature develops at a node or pod, a small white label is looped with a note. For example—"Pod rough"; "Smooth"; "Coarse"; "Scarlet suture"; and so on. When the pods are harvested, every one is known and the docketing process goes on as shown in Illustration 10. No chance is taken. Many hours are then employed in classification and so on. Those seeds which are selected mutants,

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

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

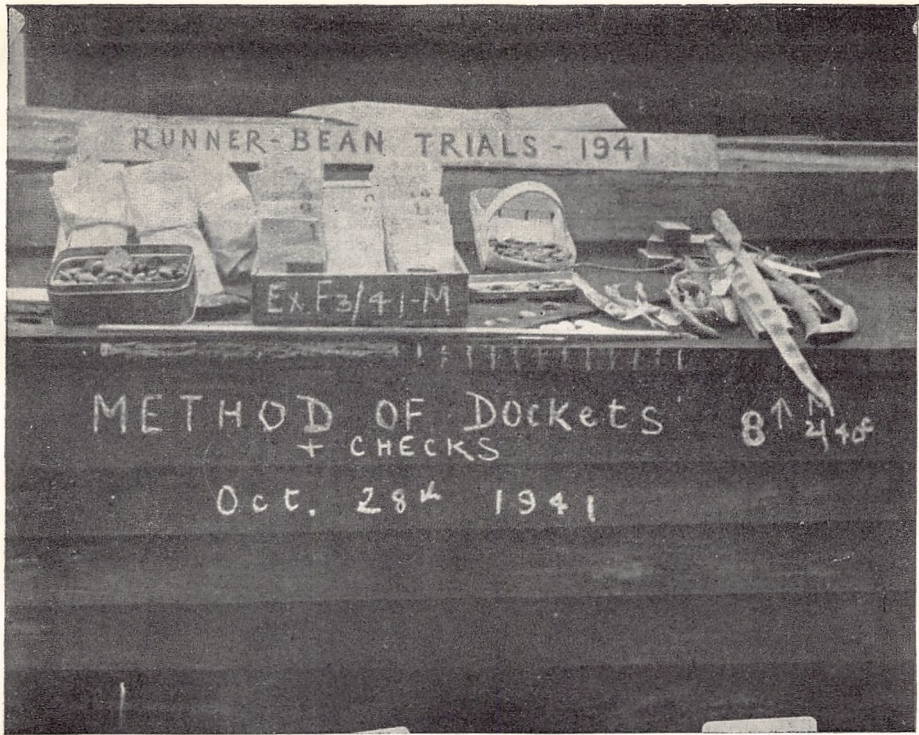
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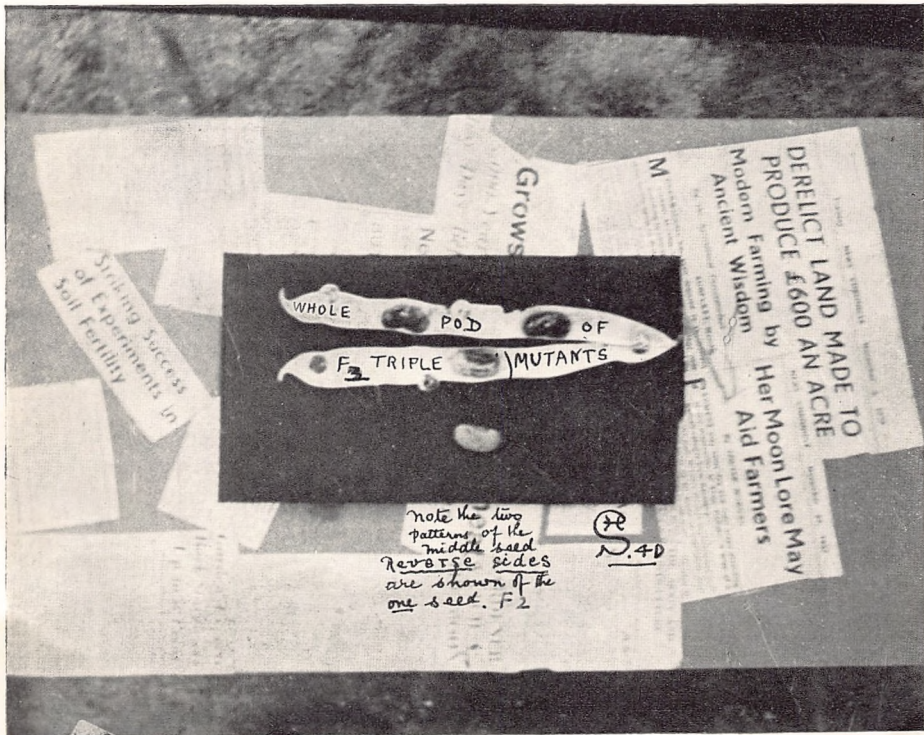
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This digression must cease and a turning made to the strict line of study. It was necessary to prepare a Biological Key into which the mutants would fit. What better plan than by adopting musical staff notation? By that method it was plain that the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

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



10



16

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

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

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

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

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

BIOLOGICAL "CHORDS" OF F/3 RUNNER BEAN MUTANTS

ASSUMING A SCALE OF EQUAL INTERVALS

F.A.C.E. IN LEFT VALVES

ACCIDENTALS

3 2
1 1
2 0
6 3

F.A.C.E. IN RIGHT VALVES

1 2
0 2
1 1
2 5

F.A.C.E = 6 + 2 = 8 G.B.D = 3 + 5 = 8

MAXIMUM SEEDS IN ONE POD = 8

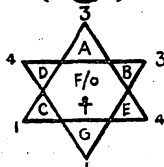
"SCALE PLAN"

C.D.E.
1.4.4.

{ F. }
O

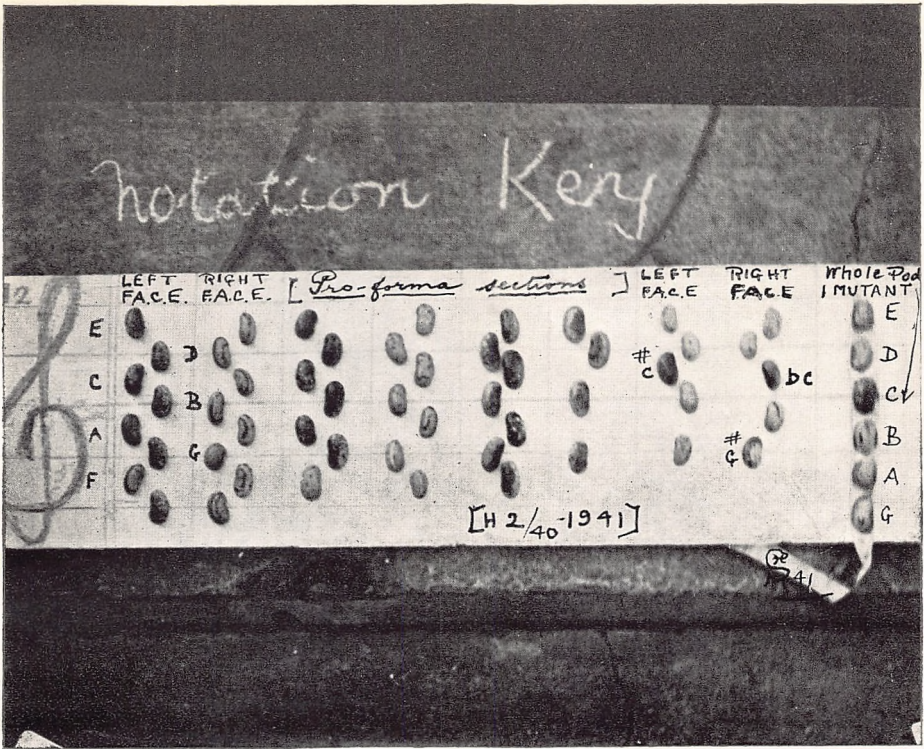
G.A.B.
1.3.3.

"KEY KEEPER
OF NATURE"



"EMBLEM OF
STABILITY"

"F" RESOLVES ALL DISCORDS AND
MUTATIONS



12



13

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

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

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

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

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

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

THREE GENERATIONS COMPARED

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

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

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

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

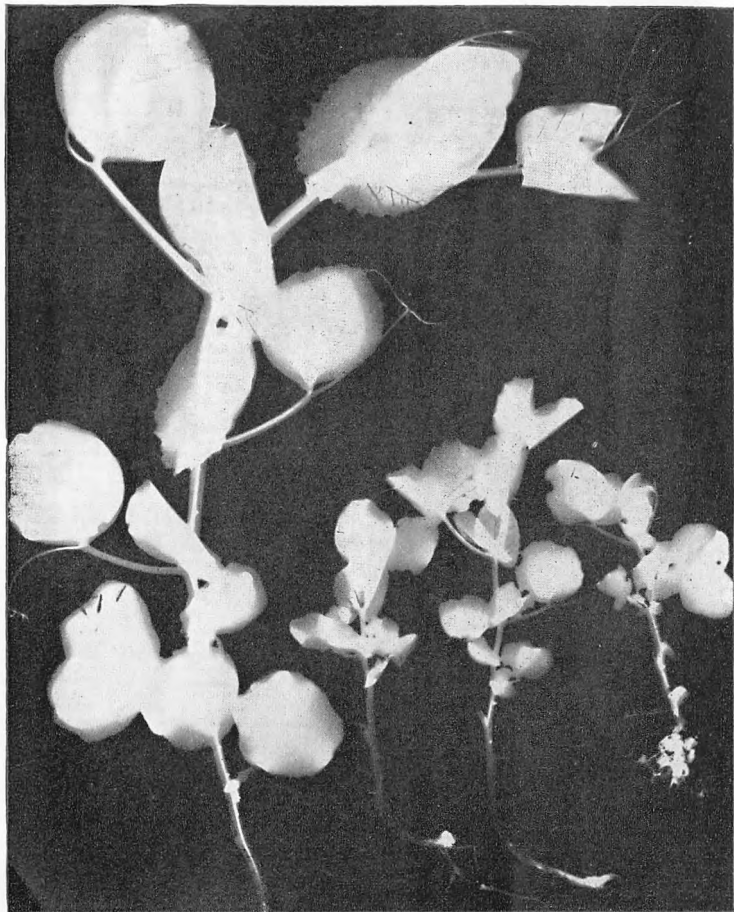
3. This was a rehabilitated mono-valve inbred (see Illus. 1). Before discarding this weak lot of inbreds, a few seeds were rehabilitated to another plantation with mixed companions. The result in this case, as also in No. 12, showed that they carried disease. They gave me two pods of mutants after rehabilitation,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

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

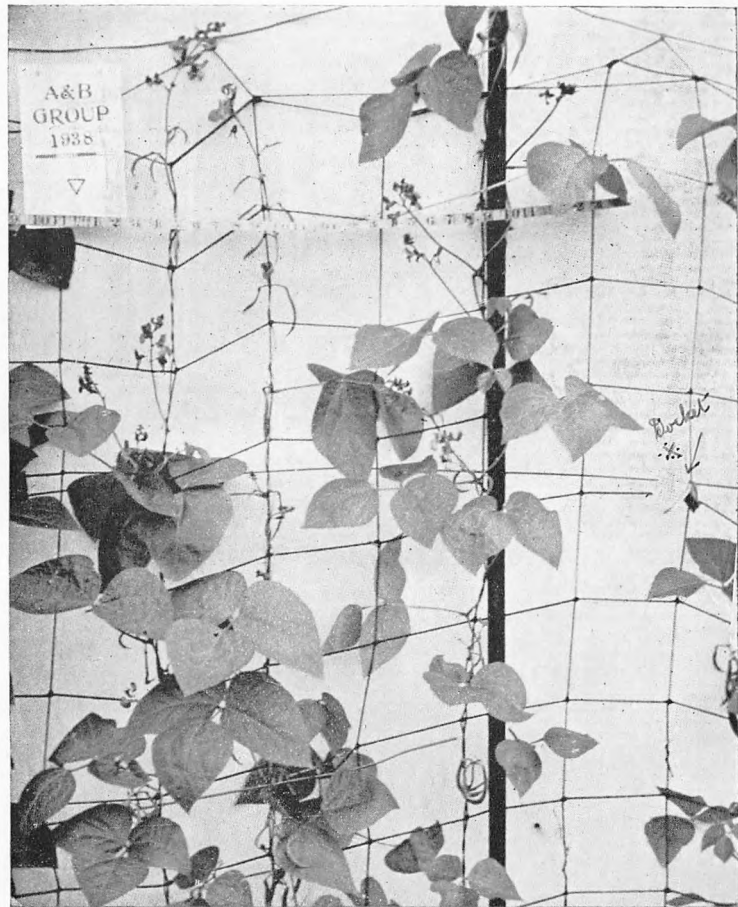
5. This section possesses outstanding characteristics. Seed-skins with scarlet streak or flecks. Mottlings on one side of seed and flecked black on the reverse. Twin-pods gave different skin markings, etc. The scarlet colouration is not yet fixed as, with one exception, it proved fugitive to sunlight.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

6. Only variants of parental patterns. Nothing outstanding.

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



11



14

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

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

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

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

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

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

12. Inbred—discarded.

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

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

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

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

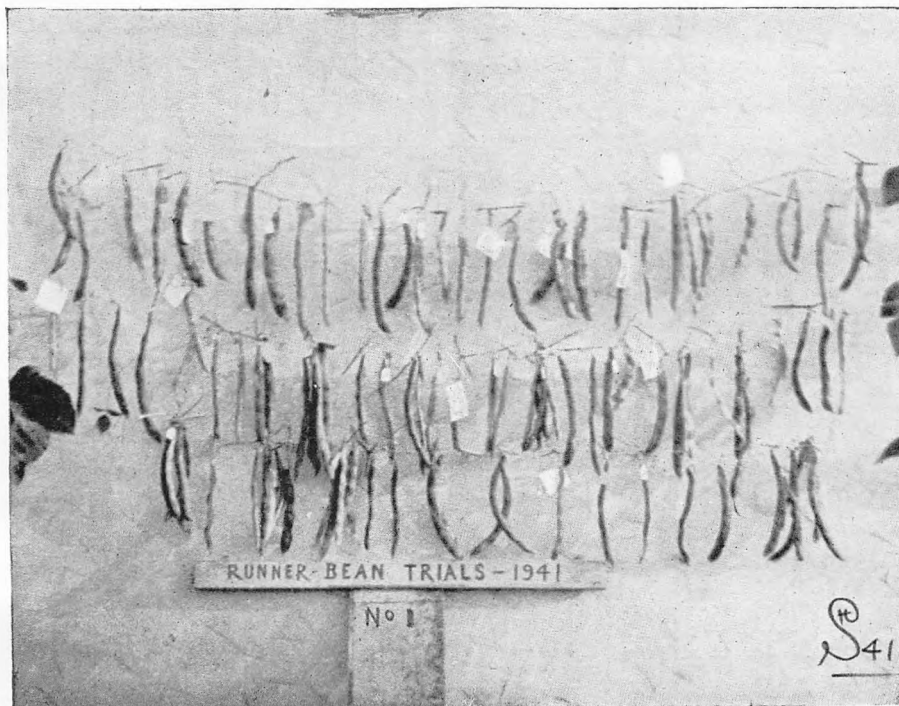
The yield of potential viable seed from the F/3 harvest compared with P/1 has given an increase in units of, say, 12 per cent. That is not to say the parent stocks were weak, nothing of the kind. Both of the parental strains are strong and under normal climatic conditions give handsome crops. That was

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

¹ *Isis Unveiled*, Vol. I.



15



17

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

Much more could be said; sufficient unto the day.

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

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

SCIENCE NOTES

BY K. J. KABRAJI

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

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

the atoms in numberless of the simpler compounds became known.

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

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

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

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

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

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

—*The Indian Theosophist*

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STATES OF CONSCIOUSNESS

BY M. R. ST. JOHN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. B.

CORRESPONDENCE

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

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

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

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

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

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

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

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

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

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

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

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

G. EEDLE

England,

LEONARD C. SOPER

22 October 1942

FIRST-HAND THEOSOPHY

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

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

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

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

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

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

JAGAT NARAYAN

Dr. Arundale's Reply

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

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

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

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

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

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

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

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

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

DEGREES OF MEMBERSHIP

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

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

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

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

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

DESH-RUKH

THE PASSING OF PROMINENT THEOSOPHISTS

DR. JOHAN VAN MANEN

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

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

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

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

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

Work at Adyar

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

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

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

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

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

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

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

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

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

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

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

J. L. DAVIDGE

MR. C. E. GYDE

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

Mr. van Ginkel writes:

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

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

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

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

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

MR. H. C. KUMAR

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

J. L. D.

MISS ALICE RICE

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

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

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

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

—A FRIEND

BOOK REVIEWS

A DEWAN DISCUSSES RELIGION

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

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

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

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

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

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

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

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

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

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

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

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

J. L. DAVIDGE

THE NEW INDEX

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ADELTHA PETERSON

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

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

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

A. H. P.

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

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

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

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

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

H. V.

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

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

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

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

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

H. V.

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to

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