



THE THEOSOPHIST

ADYAR

APRIL 1942

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 GOLDEN ONE

Thou, the Eternal Spirit of Golden Youth,
Whose essence bubbles spring-like from the
Ever-Virgin Source,
Thou, the Spirit of the Quest, the unafraid One,
the unashamed One,
Thou, Youth, flung like an arrow straight from
the bow of Purpose,
Swift-speeding to Thy Glorious Goal,
Thou, Galahad, Virgin Strong Youth,
Youth aglow with the Radiant Light of Gladness!

The Shining Golden Flame in Thy Face and o'er
Thy Brow is a prophecy of the Future of the Race, when
the Resurrection of that indwelling and upwelling Joy,
which before came only through man's heart, in its subtle
essence—Gladness, arisen glorifies the Head itself, until
the Thousand-petalled Lotus-Flower shines through the
eyes, and the Light-Bearer goes forth—THE GOLDEN ONE!

Thy GLADNESS is the Self of Thee.

Once Thou wert the Powerful One and leashed
Dynamic Forces lest they melt all else before Thee.

Then Thou wert the Loving One, and all men rested
safe in Thy Aching Heart.

And now Thou art the GOLDEN ONE, the Spirit of
the Quest, Man's age-old Search for Bliss, for Life, for
God, the Glad Eternal Youth, Veil of the Light
—GALAHAD!

JASON



ON THE WATCH-TOWER

BY J. KRUISHEER

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.

A BIRD'S-EYE VIEW

INVITED by the President to ascend the Watch-Tower, what do I see? I see a world at war in a deadly struggle with the powers of evil and of darkness. Amidst wealth I see poverty; amidst abundance I see famine; amidst knowledge I see ignorance; amidst Universal Love I see separateness; amidst Peace divine I see quarrellings everywhere, strife and wars. I see a world in the throes of a renaissance for renovation and reconstruction, and I remember H. P. Blavatsky's words, written in 1888 (*The Secret Doctrine*, I, 708):

It is simply knowledge and mathematically correct computations which

enable the *Wise Men of the East* to foretell, f.i., that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of a cataclysm, to which her own Cycle of racial Karma *has led her*.

THE CAUSES

What are the causes of this highly deplorable situation? Human ignorance and selfishness and the ordinary Cycle of Evolution. Said the Lord Buddha: "Ignorance is cause and origin of all human suffering; make people wise and all suffering will disappear." But wisdom is something quite different from knowledge. The growth of

intellect in this cycle has increased individual selfishness, and this has produced the outlook of life called materialism, so particularly indicative of our presentday humanity. By far too much emphasis is laid on the material and tangible world, at the expense of the interests of Soul and Spirit.

The disease is not confined to some special nations or races only; it is a universal feature, infecting the whole of humanity, though it naturally shows itself more acutely in some places. It is so much part of man's attitude as a whole that any attempt for healing or improvement limits itself to one or another reorganization of *material* circumstances.

THE MIND

However, we cannot deny that our present position itself is chiefly the result of mind-activity, of an increasing knowledge of the material world. Yet it is the growth of an immaterial human faculty—the mind. But our minds, till now, have developed exclusively unilaterally, in so far as the image-making mind-faculty has grown out of proportion to that other and more important function of mind—reasoning. In Theosophical terms, the Lower Manas has been highly developed, while the Higher Manas has been neglected; the *rūpa* mind has grown at the expense of the *arūpa*. The function of the former

is analytic, separative, competitive; of the latter synthetic, uniting, co-operative. The first is cool, hard, selfish, loses sight of moral factors; the second wants the warmth of sympathy and love—Brotherhood.

INTERDEPENDENCE

It is however remarkable that the very results of the activities of the Kāma Manas or concrete mind—technique and mechanics—have forced us to discover the unity behind all multiplicity. The conquest of time and space—aeronautics, wireless, radio, television, etc.—has made the world so much smaller that man is now compelled to realize that he is not absolutely independent of his fellow-men, but on the contrary depends very much upon them all. What happens somewhere on the globe immediately affects the whole of humanity. We discover men's *interdependence*. We are discovering Brotherhood.

This is a world-affair, not something which only affects some parts of humanity. Man everywhere, slowly, with difficulty, if need be painfully, has to learn *now* that his own interests are best served—or rather can be served only—by serving the whole, the interests of all. We undoubtedly further our own interests best by work for the whole.

THE FIFTH SUB-RACE—TEUTONIC

The qualities of mind, here mentioned, corresponding to the

capacities of the fifth or Teutonic sub-race of the Fifth or Aryan Race, are exactly those which this sub-race in its development of Mind has to evolve, and the influence of that Race now dominates the world. Do we want any other proof of this influence than the fact that within our own life-time the disharmony of Europe has brought us a Second World War?

Not for a moment do we forget that, according to Theosophical conceptions, India as the root-stock of the great Aryan Race holds the key-position of the whole Fifth Race, because it has to assimilate the consecutive capacities, developed by the different sub-races, and therefore has to be in the closest contact with them; yet at present the fifth sub-race is a most important factor in world conditions, just on account of its place in the sequence of sub-races. Its task is to transfer the weight, till now placed on the concrete mind (working in thought-forms), to the reasoning faculty of the Higher Manas in preparation for the coming sixth sub-race of the Fifth Race.

Therefore, at the present moment, Europe seems to want a good deal of our care and attention. This great sub-race, the Teutonic as it is called in our literature, has still to build its world-imperium. For reasons mentioned above, this imperium has to include India, the

Mother-stock, but the Teutonic itself includes—as has been said somewhere, I believe by Dr. Besant—both the British and the Germans and also the inhabitants of North America; (and often she added Scandinavia and the Netherlands).

There are indeed already certain signs of the beginnings of the sixth sub-race in North America and elsewhere, but the great majority there still belongs to the fifth sub-race according to its heredity, and this explains its affinity to European affairs. The whole of the fifth sub-race has to begin now to develop the synthetic faculty of the Higher Mind, and therefore it is first discovering its own unity.

BROTHERHOOD

Brotherhood therefore nowadays is the one cry of suffering humanity, the lesson it is bound to learn now. All and every one are most ardently longing for the time to come when a better world will be inhabited by a happier humanity. Whatever department of life a group may represent, all of them are planning for a better world to come. "A New Order" is the battle-cry of the day. With all Brotherhood alone is seen as the one and only solution of our present troubles.

So unanimous is this common opinion that we, as members of The Theosophical Society, contentedly may point to the shining

fact that our Society has been standing for that great principle for 66 years now.

VESTED INTERESTS

More brotherliness is urgently needed in all departments of presentday organization of our daily lives. This is a problem which does not regard one or another special community alone, or one or another special nation or race exceptionally, nor one or another class or caste—it affects the whole of humanity, indifferent to the several aspects of cyclic evolution. The whole of humanity is ill, and its recovery will necessitate a completely new world-organization with more humane, more brotherly relations between all the members of the human family.

We shall need to create World Directorates in Banking and Exchange, in Industry, in Production and Distribution, in Raw materials, in Labour, in Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as a unit (C. Jinarājadāsa).

A world-solution is needed. But the struggle between the old and the new is one between extreme individualism and brotherly universalism; and therefore in all these organized and organizing departmental interests, there is the danger—and certainly not a small one—that unexpectedly, even unconsciously, the old Adam may

try to detain the coming new. All vested interests have the tendency to keep to the old, or—if absolutely necessary—to give way as little as possible, to try to save as much as they can of the old. Churches in this respect—and some of them especially—show a remarkably strong tendency to such conservatism; they are too much in defence of their own interests, theories, systems as well as power. The same counts for political parties, etc.

Nor—as a matter of fact—are science or presentday philosophy able to perform this seeming miracle. Theosophy alone, presented as a rational, comprehensive, applicable philosophy of life, can do so. Here is our chance.

THE THEOSOPHICAL SOCIETY

From the very beginning of my membership I have been very much impressed by the idea that, from its very foundation in 1875, The Theosophical Society and its mission were closely related to what we may call “world-events.” In the early days of The Society it has been mentioned many times, indeed, that one of the aims its Founders had in mind was that it should serve as an instrument to help humanity through one of its most critical periods to come. How wonderfully profound the Wisdom behind our Movement, which at that time already gave us

in the First Object of our Society the great ideal of Universal Brotherhood, now considered to be the only possible salvation for humanity from the almost unsolvable entanglements in which it has tied itself up today!

All this shows how much our Movement is related to the ordinary world-affairs: The Society and its members stand for Universal Brotherhood, and the real New Order or Renaissance to come will have to be based exactly on that principle. If this be true—as many of us believe—our Society must be closely related also to the general happenings in the world of human life, and especially with such important events as this Second World War. In this connection it is of interest to mention a quotation from Dr. Annie Besant, to be found in *The Herald of the Star*, 1925, p. 306:

Looking then at that which may lie before any of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing today [1925]: menaces of war on every side. The "war that was to end war" is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellowmen . . . The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which,

if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming in His chosen vehicle—not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of quarrellings and dissensions—so that by some years His Coming has been hastened.

THE WORLD NOT READY

Apparently the attempt has been unsuccessful as far as outer appearances are concerned, but the above-mentioned quotation shows clearly the mutual relation of the spiritual side of our Movement with world-affairs. It gives several instructive and practical lessons besides that. One of the mistakes made by those who called themselves His followers (though He clearly did not want any) has been a perfectly natural one for peoples of the fifth sub-race. He brought His Love and Life, He brought His Life, His Being, but people had expected instruction, teachings. He brought New Life to inaugurate a New Era of brotherly love, but people's minds builded a barrier "in fumes of mental quarrellings and dissensions," notwithstanding the warning He gave: "Don't explain Me, for you will explain Me away."

Yet the real effect of His Effort cannot be lost, and who knows what may still happen even in this our physical world, if at the end of

this armageddon humanity could be prepared to receive His Spirit, His Love, instead of expecting mental instruction?

SCIENCE, PHILOSOPHY, RELIGION

Apparently, in order to understand the present situation and perhaps find some way and means of rescue, we shall have to understand the characteristics of the fifth sub-race. We have already concluded that it has to change, to switch over from the era of image-making thought to a New Era in which the Higher Mind will have to be developed. This means that the predominance of science and knowledge of material facts has to be supplemented by the faculty of the reasoning mind: philosophy.

The beginning of this change can be discerned very clearly and definitely nowadays. Science, in order to reach its conclusions out of the facts discovered, has to take refuge in philosophy. And in doing so, some of the greatest scientists of our day—Einstein, Max Planck, Eddington, Jeans, and many, many others—discover the relation of man's mind with some Divine Intelligence. In the words of Prof. Lloyd Morgan, (*The Great Design*, page 236):

What I believe, too, is that progress in the course of nature is a manifestation of Divine Influence. And because mind is the most excellent thereof, the acme in the course of that

evolutionary ascent, it may be said that the evolution of mind manifests Mind.

Thus science, with the aid of philosophy, is rapidly becoming religious. And in the same way Religion—true universal spirituality, not sectarianism or dogmatism, no religious system or creed as such—has to become scientific, if it is to be of use in the rebuilding of the New Order, to be of any help for humanity in its present Quest. This holds good for all religions. It also shows the wisdom of our Second Object, its necessity at the present moment.

ANOTHER CHARACTERISTIC OF THE FIFTH SUB-RACE

There is one other characteristic of the fifth sub-race, which we have to mention, probably an indication that we are as yet still in the Fourth Round. All Teutonic people have a strong tendency towards sentimentality. They do not acknowledge this, and prefer to see themselves as purely intellectual; yet a deeper consideration and self-examination will reveal that nearly always they act according to some feeling or sentiment, and only afterwards begin to defend that act and its originating sentiment by mental effort and reasoning. This also shows that the reasoning (philosophic) faculty is still in its beginnings.

This is a characteristic of all fifth sub-race people, but it works

and shows itself differently in its different nations. The British, for instance, though outwardly behaving in a cool, mind-controlled way, in their daily lives are strongly influenced by their feelings. Sentimentality is their weak point, and it often runs away with their common sense and reason; neglecting reality, it often impedes all their other really splendid capacities. Religion with them also is very much influenced by this characteristic.

The Germans have as much sentimentality as the British, but it works in quite different, even opposite, ways. For it soon becomes fanaticism and makes them hard. Directed by extreme patriotism, it is one of the causes of their aggressiveness.

In the Scandinavian countries, in the Netherlands, in North America, we find the same sentimentality, differently manifesting. But with all the Teutonic nations it is accompanied by one and the same tendency to pseudo-occultism, psychism, credulity, superstition. There is a lack of discrimination, which again is a lack of Higher Mind activity, of philosophical training. One of the big towns of Holland, claiming to be one of the most intellectual in the country, is at the same time renowned for the great number of its professional astrologers, fortune-tellers, cheiromancers, psychic healers, etc. There is a

real danger if these people come into contact with Occultism, for they have not the safeguard of philosophical reasoning. The great number of psychic charlatans is a problem of the first order for Theosophical workers.

Philosophy, the training of the reasoning faculty of the Higher Manas, is the apparent means and way to help that sub-race in its present situation, and it seems to be *the* thing it wants. To make it quite clear: philosophy as such; not one or another of the philosophical systems.

OUR PRESENT TASK

In order to help humanity as a whole, and the fifth sub-race particularly according to the present needs, our task—as I see it at present—therefore is to emphasize the exercise of the reasoning faculty, that is, to expound Theosophy in a philosophical way, thus awakening the activity of the Higher Mind. This will prepare also for the still higher faculties of the Buddhi-Ātmic principles, because the first beginning of synthetic activities takes place in the development of the Higher Manas. We cannot altogether omit its growth and at once jump to the highest faculties.

There should be less sentimentality, less psychism and less pseudo-occultism in the way we present Theosophy. In the past it may have been well to recommend

belief in and acceptance of some of our fundamental teachings on the argument that this would bring a more comfortable peace of mind, make life easier, and so on—arguments calculated to influence the sentiments. Today, if we want to reach “the best minds of our time,” as one of the Masters has said, the way is to bring to them our Theosophy as a clear and comprehensive philosophy.

But let this not be misunderstood. In saying this, I most decidedly do not mean that the way in which our former or later great Leaders brought Theosophy is to blame for the present situation, either in or outside The Society; their literature, their message, was and still is sublimely apt for all times, and our conception of the higher aspects of Theosophy would be immensely poorer without it. But they are not The Society. The Theosophical Society consists of its membership at large, it is you and I who are its constituents, and it is the way in which the thousands of ordinary speakers and leaders of classes put Theosophy before the public which counts so much.

The President, for example, may give his enthusiasm and vitality, his knowledge of the Inner Life, in lectures and books, as he does so abundantly; Brother Rāja may bring his wisdom and love wherever he goes. But The Society depends on what its members at large are

able to pass on of these supreme qualities. And—generally speaking—the way in which we members have tried to give Theosophy has often been too much coloured by the characteristics mentioned above. A more philosophical presentation by us of Theosophy is what the world *needs now*.

A PHILOSOPHY OF LIFE IS NEEDED

What the world needs is a rational, comprehensive, direct philosophy of life. Speaking for youth, Shrimati Rukmini Devi emphasized this need of being able to present Theosophy in a clear, simple and direct manner. Indeed, this is the only way to reach present-day young people, but it is no less also the way to help humanity out of its present difficulties; after all youth and old age do not differ so very much. Said the President in his Opening Address to the Convention:

Either the world will sink for many a century into a great darkness in which brute force shall rule and ruin, or the world will shake itself loose from envelopment in the soul-destroying fumes of evil. Which shall it be? Upon Theosophists and members of The Theosophical Society the answer in no small measure depends.

All the peoples of the earth will be sorely in need of some one or another simple presentation of the Wisdom, in order to regain their lost balance. Neither Science nor

presentday Religion seem capable of showing to the world the way out of its present confusion, and giving it the inspiration and guidance necessary, yea, indispensable to serve as a basis on which human living can be founded. Theosophy presents such a sound and comprehensive basis, if only we can succeed in passing it on as an acceptable and practicable Philosophy of Life. Here lies our supreme chance. What is wanted is a simple, rational philosophy which ordinary people can understand and apply in daily life, on which they can base their behaviour of every day.

A PROVISIONAL SCHEME

1. The first and most needed point, and therefore to be placed before all other desiderata, is a complete change in the general conception of, or outlook on, man's constitution. All our speakers again and again should emphasize tirelessly that man is not a body having a soul or a spirit, but that "*Man is a Spirit, has a Soul, and temporarily takes a Body.*" This, for the majority of fifth sub-race people, means a complete change of attitude. The immanence of the Spirit is to be interpreted philosophically. [Leibnitz (Monad); Spinoza (substance); biologically (Living Matter), etc.]

2. A clearer conception of the medium connecting Spirit and

Body, which connection, in philosophical terms, is generally called Soul—a gradual transition from timeless, spaceless, dimensionless Spirit into the spacio-temporal material Body. [Bergson (Matter and Memory); Hans Driesch, a.o. (Group-soul); Prof. Bernhard Bavink (Naturwissenschaften, "Gesamt-seele")].

3. (a) Life is the outgoing power of the Spirit which, passing through this medium, causes the ensouling of the Body. [Bergson (élan vital)].

(b) Consciousness is the same stream returning, carrying with it observations and experiences, obtained by means of the senses of the Body, to the Spirit-Monad [Bergson].

Both Life and Consciousness use the same channels.

4. Evolution is the gradually calling forth of the indwelling characteristics or attributes of the Spirit—Love, Beauty, Wisdom, Peace, Freedom, Bliss, etc.—into manifestation on earth; the task of Education. [Bergson; Montessori].

5. The one law governing all life and evolution, is the law of activity, in Biology called the Law of Effort. "Function originates faculty and even determines the physical organs." This is a more scientific and philosophical presentation of Karmic Law. No appeal should be made to make people

believe it; it can be proved as a fact, as the law of self-creation, of character-building. [Bergson, *Creative Evolution*].

6. Reincarnation also to be taught as a philosophically necessary fact, not as a faith to be believed. [Schopenhauer; Goethe.] The biological "law of recapitulation of the embryo" may be of use.

7. Morality—as a consequence of the Law of Effort—is not a man-made institution, artificially made to suit the government of a nation or for the benefit of social organization; it is Nature's inviolable Law.

This pattern or model of such a scheme is here given as an illustration to illuminate the idea I want to put before you.

THE HIGHER FACULTIES

While emphasizing the necessity of a more philosophical conception of Life for humanity in general, and also for the average member of The Theosophical Society *at the present conjunction of world-affairs*, I do not deny or want to minimize the value of the higher faculties; they also must come in due time. In the case of a few exceptions this may be now; the great majority of mankind just now urgently needs to be drawn away from a materialistic, sentimental mentality or Kāma Manas. This is what I believe I see from my Watch-Tower, as I try to look for

what the world seems to need from that point of view.

I certainly do not say that man has but his reason to guide him. Far from that. He has infinitely more and higher powers still dormant and hidden within himself, and ultimately the world here below will have to manifest the totality of the Divine Perfection which is above. But I do say that at this present moment of his evolution the very best means and the safest way to evoke and awaken these higher synthetic faculties and capacities of the God within is by means of developing first his reasoning, philosophical mind, the synthetic tendency of which—sympathy, wisdom and more brotherliness—will open up and prepare him for the development of the Higher—Love, Compassion, Unity, Freedom, Peace Eternal.

Humanity is in danger of being submerged by the Dark Forces, and therefore for the moment all other things have to be sacrificed—though in the end this certainly will prove not to have been a sacrifice at all—have to be kept in the background, in order to guide humanity through this dangerous period into safety.

GERMANY

The most difficult problem seems to be Germany, though undoubtedly its difficulties are part of the general disease of all humanity.

We therefore have to cure the whole body-corporate, though indeed certain of its vital organs want special treatment, the most important of which is Germany. The nation as a whole has unfortunately accepted a grave responsibility, and the millions who have been frustrated and oppressed cannot be expected to forget at once. Much as this would be desirable—if at all possible—it would be wishful thinking and of no practical expedience whatever.

Though we may deplore it, the fact remains that misuse of physical power in this our world of effects can only be counteracted by placing some amount of physical force against it; however tremendous the powers of thought and will may be on their own levels in the worlds of causes, they ultimately have to manifest as actions down here. In order that it may understand, Germany, immediately after the war is over, has to be answered in its own language of power, the only one they seem to understand *now*—the treatment ought to be stern, severe, without any sentimentality of weakness, *nor that of hatred*.

At the same time there should be launched—all over the world, but especially in Germany—a well-organized campaign to bring a rational, simple philosophy of life, easily to serve as a guide in daily life; showing above all some-

thing of man's higher constitution and of the fact of his being responsible for his own behaviour—that morality is a Law of Nature and that, individually as well as nationally, it pays to live in accordance with that Law. In Germany we should make use of the philosophical disposition of the nation, to help it to conquer its sentimentality of fanaticism, as others may, by the same philosophical means, be helped to conquer their special weakness arising from the same characteristic.

Moreover, by such a philosophy victor and vanquished alike could learn to subdue their tendency towards credulity and superstition, towards psychism of the wrong sort and pseudo-occultism, and develop some discrimination.

All this certainly will take many, many years, and therefore a long armistice, as proposed by some, seems appropriate. We also may expect a certain repentance at the end of the war, and provided that equality, as promised in the "Atlantic Charter," is duly established, it seems reasonable to expect that, with the aid of such a philosophy of life (preparing as it does and leading up to further Theosophical Wisdom), all the Teutonic races together may be ready to fulfil their destiny, within a comparatively short period of time, each taking its rightful place in the fraternal community of its Imperium.

AN OCCULTIST AND TODAY

BY GEORGE S. ARUNDALE

THE occultist—and they still exist in the world today—knows full well that the present war was inevitable, and that it must be fought to a finish in the cause of Righteousness throughout the world. He knows that this cause will triumph as it did not triumph at the end of the last and lesser war. He knows, therefore, that Great Britain and her no less great Allies will win the Victory, and hopes and has reason to believe that the whole world will win the Peace. He therefore feels at ease whatever happens, though he is well aware that there must be all possible intensification of war effort—not by any means necessarily what some people call war effort—if the forces for Righteousness are to prevail as they are intended to prevail. He feels at ease whatever disasters may come to the Allies, for he knows that they have their place in the very winning of the war, in the very triumph of Righteousness. The fall of Singapore or even of Burma will by no means disturb him, however much they may be classified as disastrous by those who, not being occultists, cannot see below the surface of life. The occultist does

not say that such and such a line or place must be held at all costs, or the results will be devastating. He says that Righteousness must be held at all costs, and if in the course of the holding this line disappears or that place falls, he will remain as confident as ever that Victory is to come.

The occultist knows the Plan, or at least a fragment of it, *and knows it will be worked out to its fulfilment*. He also knows how vital it is that all righteous-minded people shall throw themselves into the helping of the Plan, and is not a little impatient and even contemptuous with regard to the way in which the people have so much to be cajoled and even sometimes coerced into the necessary co-operation. He very much resents the way in which all defeats and dangers have to be concealed from the people lest they become timid or even plunge into panic. "Tell the truth and shame the devil" is the motto of the occultist for such occasions as these, though the non-occultist may regard the telling as dangerous. Everything, says the occultist, depends upon the way the truth is told, and reminds us that the Lord Buddha Himself

said: "Tell the truth so as to carry conviction." This is exactly what could be done here and now in the midst of all our present darkness. But our authorities do not know how to do it, and they themselves in all probability have fear in them, whatever may be the outside veneer.

The occultist is not afraid so far as the war is concerned, and occupies himself, apart from doing all he can to help towards Victory, with trying to understand deeply why there was or is likely to be such and such a defeat or such and such a success. Of whatever nature the defeat may be, it has its inner as well as its outer side. It comes from within, whatever be its expression without. It is the same with success. In such times as these, national and international accounts of all descriptions are being balanced for credits and debits, for the world must turn over a new leaf of its immemorial ledger, and carry forward such debits as the war cannot liquidate and such credits as the war may have been able to release. The occultist watches these mighty world transactions working themselves out, and sees God working His Purpose out. And he is peaceful and content, for even now he perceives darkness giving way to light.

The occultist watches with deep appreciation the great stand for Righteousness now being made by

Britain, and he knows that this stand will help to assure to her the future which the great Rulers of the world have in store for her. But he is for this very reason impatient that Britain shall render such future irrevocably sure by doing her duty to India, all the more because he knows that the futures of India and Britain are indissolubly linked in the working out of the Plan as the Master Architects have designed it.

Britain, the occultist knows with a sense of great urgency, must awaken to her immediate duty to India, for as she fails to perform it the war must needs be protracted.

But India, as the occultist knows no less, must do her duty to herself. She too must awaken and become a nation, and play her own great part in the winning of the war for Righteousness. Her leaders are at present failing her, just as Britain's leaders are failing Britain in respect of the refashioning of the relations between her and India.

The occultist knows that so cosmic a disaster as the losing of the war for Righteousness will not be permitted by the Powers that work for Righteousness. Such a terrible catastrophe would for the time being annihilate civilization, or at least set the whole world back for many centuries. But he knows also that the spirit of war will remain in the world and cause it

further devastations, perhaps even more abhorrent than the present war, if India and Britain lose the priceless opportunities now being afforded to them. So he insists with all his power that Britain must do her present duty to India with generosity and gladness, lavishing upon India all that lies in her power of recognition of India's right to freedom. Britain must make the rightful gesture, and the occultist knows that Britain can make this gesture in the person of her great Prime Minister who must take heed lest he become small through being weighed in the balance of a supreme opportunity and being found wanting. The opportunity is all the greater for the difficulty he must have in perceiving it. But it is before him—a messenger from the Gods Themselves, from the Guardian Angels of Britain and India.

The occultist knows no less that India herself is at the parting of her ways. Either she will go forward splendidly, perhaps magnificently, or she will return into the darkness from which she has been gradually emerging. For the moment, her leaders are as Churchills in their inability to see clearly and to grasp the marvellous opportunity that lies before them. They may blame Churchill. But they must blame themselves even more. The

Churchill spirit is admirable within its definite limitations. But in these days it must transcend its narrownesses, be it expressed in Mr. Churchill himself or in Messrs. Gandhi, Nehru, Jinnah and all those who have such glorious opportunities today.

So the occultist looks forward to an overwhelming Victory for the Allies, and feels he has reason to believe that the Peace will be a peoples' Peace and not a politicians' or even a statesmen's Peace. And he also feels he has reason to anticipate that the world will be drawn nearer to an outward expression of that Universal Brotherhood which of course already exists.

He sees the urgent need for Britain to wake up to the consolidation of her Commonwealth, for India to become a united nation, and to throw herself with all her heart and will into the war. Britain must part with much of her present power in India, both to enable the war to be won more quickly and more thoroughly and for the foundations of a new Commonwealth to be well and truly laid. India must become a real Brotherhood within that larger Brotherhood of the Commonwealth.

Then will the forces for Righteousness be immensely strengthened and the forces for evil will recede into the cesspool whence they came.

J. H. COUSINS AND THE RECENT CONVENTION

A NOTE BY THE PRESIDENT

HIS TWO LECTURES

FOR some quite inexplicable reason I have made no mention, in my review of our recent Convention, of the splendid contributions made to it by our old friend and most tireless worker, Professor Cousins. I think there must have been some evil influence at work to prevent a record of the fine Art and Reconstruction lecture he delivered as one of the Convention lectures—the first in fact, and of the delightful lantern lecture he gave on Indian Art. I had the privilege of presiding over the first lecture and have very happy memories of its erudition and clarity, which virtues by no means go together in the case of most lectures on topics of the kind. The lecture was a distinctly valuable contribution to the whole Reconstruction programme and lifted the artistic aspect of Reconstruction into its rightful place. Indeed, there can be no true Reconstruction in any field save as it is artistic. Art has for too long occupied a subordinate place both in education and generally throughout life in all its varied departments. And it is The Theosophical Society, through its artist-

members and their work, which is doing much to gain for Art its due recognition. I am thankful that we have at the very Headquarters of The Society, at Adyar, the most valuable movement which goes under the name of Kalākshetra, of which Rukmini Devi is the inspiring guide, and of which Professor Cousins is an honoured Vice-President. No one at Adyar, apart altogether from the growing influence of Kalākshetra in the outer world, can ever forget the place of Art either in Theosophy or in the work of The Theosophical Society, for Kalākshetra, the International Centre of the Arts, is ever reminding us all of the vital place of art in all Reconstruction.

Professor Cousins has kindly sent us for publication in THE THEOSOPHIST what I hope is a fairly full report of his Convention lecture, and I know it will have the most earnest study on the part of every reader. It may be possible for us to have also a report of his lantern lecture. I am only too anxious, if my more precise readers will pardon the homely phrase, to give constant prominence in this journal to Theosophy as Art and to the work before

members of The Theosophical Society in the field of Art as illumined by Theosophy.

THE ART EXHIBITION

But this is not all. Equally inexplicably there seems to have been no mention of the most wonderful exhibition of Roerich pictures arranged for The Society by his son together with Professor Cousins himself. I do not think I have ever seen pictures which stirred or thrilled me more for their amazing power to convey light as well as colour and form. This exhibition was the outstanding event of the Convention, although I do not think it was appreciated as it should have been. Other pictures were there also by various Indian artists of distinction. But, of course, there could be nothing to equal the Roerichs, and I only wish we could have for THE THEOSOPHIST a detailed report of them all. The moment I looked upon them I wondered if the effect of them had not in some way been artificially

enhanced by placing at the back of each one a powerful light. An absurd idea, of course. But it gives an idea of the miraculous effect produced by what one can only call the Magic of the Roerichs. The most grateful thanks of our Society must be extended to Messrs. Nicholas and Stanislav Roerich for allowing the International Convention a wonderful glimpse of their unique genius—a genius which comes out of the future to electrify the present.

But why was not all this given place in my earlier review of the Convention? I have no doubt that Professor Cousins does not mind the unintentional slight. But I mind it, and I mind even more the omission of three of the Everestian features of our Reconstruction Convention. I have no doubt I could conjure up very good excuses, or I could shift the blame to the shoulders of one of my colleagues. But the fault is mine and I regret it exceedingly.

Professor J. H. COUSINS, Vice-President of Kalākshetra, said the Exhibition was of special significance because of its international character. By a stroke of good fortune which we in Adyar call "good Karma," we have been able to lure to this place the very significant works of art of the immortal artist Nicholas Roerich and his son Svetoslav Roerich. These two great artists came to India fifteen or more years ago and have lived in what Nicholas Roerich has called "Masters' land" ever since—near the Himalayas, with occasional journeys abroad for scientific, artistic and other educational purposes. . . . Professor Roerich is not only an artist of eye and hand but he expresses a spiritual vision. He has taken Nature and Humanity . . . as a symbol of the Eternal Verities that both Nature and Humanity embody and express.—From *The Convention Daily News*, 26-12-1941

THE PHILOSOPHY OF PERCEPTION

BY H. L. S. WILKINSON

HOW many of us have seriously considered the question as to how we become aware of things outside ourselves? How do we know that they exist?

We are aware of our own existence, and we are aware of the existence of other people and other things. Is this one joint awareness or two separate awarenesses? Suppose the outside world was blotted out, would I still continue aware of myself, or would I be blotted out with it? Personally, I am inclined to think that I and the outside world are only one consciousness, ultimately, at bottom, though we *seem* two. We pray: "From the unreal, lead us to the Real." The Real consciousness would join together me and you and the outside world. We should all coalesce and form God. But, taking my consciousness as it is here and now, I am a separate self, and so are you, and so is the rest of the world. The whole universe is one huge colony of separate selves, or souls, related by telepathy.

I distinguish between living selves and inanimate selves. I look upon my fellow-men as living souls like unto myself, because they can speak to me. Dogs and horses I am

doubtful about. They cannot speak my language, but they do manage to speak to me after a fashion. So I dubiously class them as souls, too, similar to myself, but less developed. But how about inanimate things? I see a lamp-post, for instance. Is that lamp-post a self, a soul, like me?

I have pondered on this question, and my conclusion is that the lamp-post *is* a self. It is still more undeveloped than a dog or a tree, yet it is a self, a soul, like me. Were it not so, *I could not see it*. In order for perception to take place, the thing perceived must be a psyche, like that which sees. It must have an ego cognate with that of the perceiver, however less developed, otherwise there could *be* no perception.

This is a theory, I admit. And here we must appeal, not to authority, but to our own introspection, our own intuition. I might quote Mrs. Besant, who speaks somewhere of the world dividing itself into "Self" and "not-Self." But, I ask, are these two things or one? Is there not some common something conjoining this pair of opposites? If so, then this is a most fundamental and profound conclusion,

on which hinges nothing less than the discovery of the Real, the discovery of God, and, consequently, the discovery of ourselves.

For it comes to this: that we could not *see* anything at all were it not that God, the Great Self, is the thing seen. This apparently separated self is only a self because God, the One Self, is in it. There *is* only one Self. The separate self is a kind of moon which shines with borrowed light. It is a reflection of the One. So this self, which I have found in so inanimate a thing as a lamp-post, is really God. And this is what is meant by saying that God is everywhere—omnipresent. He is not merely *in* everything, but He *is* everything. He is the Basis of perception, the Cause by which our eyes see.

And the same with hearing, and with all the other senses. We might take them one by one, and analyse what it is in each case that translates not-Self into Self, the outside world into thought and awareness, matter into Spirit. We should find it to be God, the universal Substratum. (See Patanjali, III, 36.)

The materialist would argue that there is only one substratum, *viz.*, Matter, which is the basis of all forms, whether living or dead. If you ask him wherein living matter differs from dead matter, he cannot tell you. But he says we are different from dogs and trees and, a

fortiori, from lamp-posts! He accepts the *appearance* of things, and does not seek to account for it. But which is better, to have a muddle of separate unrelated things to form a cosmos, or to see the One in the many? Clearly, this latter philosophy is in every way to be preferred, and it is this which is given by the theory of a Universal Psyche.

This shows us a way by which we can become "clairvoyant" to God. By this way, by deep meditation and thought, we can probe right through the maze and disorder into the bottomless ocean of Being, and there we can find ourselves and Reality. There we shall *be at home!*

It is not by searching the infinite depths of space that we shall find God. The poet Francis Thompson simply repeats the utterance of the Psalmist when he says:

Not where the wheeling systems darken
And our benumbed conceiving soars;
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

Patanjali, in Section II, 17, of the Yoga Sutras, gives the *false* identification between the seer and what he sees, answering to the following description given in Fragment I of *The Voice of the Silence*.

When beholding her image on the waves of space, she [the soul] whispers, "This is I"—declare, O disciple, that thy Soul is caught in the webs of delusion.

The true identification is given in Section II, 25. In the preceding two sutras we are told that the junction of the seer and the sight (*i.e.*, the identification of the seer with what he sees) is an illusion, due to ignorance. In II, 25, the reference is to the *real tie* which follows when the false identification is done away with. This real tie is the union of subject and object, which follows when Purusha holds his ineffable sway over both.

* * *

But a still truer and closer identification of the Perceiver, the Perceived, and the Instrument for perceiving (*i.e.*, the mind), is given in Section I, 41. In commenting on this, Dvivedi says:

The way in which the mind of a real yogin acquires mastery over nature is here described. When the mind is brought to a point by the suspension of its transforming tendencies [in other words, its Narcissus-like habit of identifying itself in turn with everything it perceives] it is as colourless as a piece of pure rock-crystal, and just becomes what it stands upon. This is explained by saying that there is a complete identity with, and absorption in, the object thought of. The mind in fact loses itself in the object meditated upon [and that object is seen minus the perceiving mind, that is, is seen truly, as it is in itself].¹

All things in the universe can be classed under three heads in relation to the cognizing mind, *viz.*, things

¹ The words within brackets are my own paraphrase of Dvivedi.

cognized, the instrument of cognition, and the cognizer. The mind becomes any of these as it meditates upon them. . . . The explanation thus given must enable one to understand how a yogin can by the mere act of concentration accomplish anything.

I should paraphrase this by saying that in ordinary sense-perception, the seer, the seen, and the mind that relates them are *separated*. In consequence of this, the act of perception becomes distorted and blurred. The seer identifies himself, through *avidya*, with *Purusha*, the Self. He further, beholding his image reflected in matter, identifies the *thing seen* with himself, being deceived like a cat when it sees itself in a looking-glass. Then the mind partakes of the illusion, and becomes blurred likewise. So we have distorted or blurred perception. We confer *objective reality* on this false image. And so we have the universe as we see it at present—a multitude of unrelated, or only partly related, separate objects, a frame of space in which they are all embedded, like currants in a plum-pudding; and there you have the universe, and *ourselves outside it*. No wonder, in this false perception, we complete the illusion by conferring objective *infinity* on this false universe, and imagine ourselves enclosed within a sort of infinitely extended box, billions and trillions of miles in extent, consisting of

endless galaxies and solar systems like our own, multiplied to infinity, surrounding us with its terrifying immensity on all sides!

And as with Space, so with Time. We picture ourselves set in an endless historical panorama of events, similar to those we take part in here and now, extending to an infinite past without beginning, and to an infinite future without end. And this false picture of endless space and time infects all our philosophy, all our religion, science, art—everything. What sort of a theory of life can poor humanity make out of a vast muddle based on an *antinomy*, as Kant, Einstein and Bhagavan Das have clearly seen?

It is all due to false perception, based on the separation of seer, seen, and the instrument of seeing, the mind. It causes us to see false space, false time and false matter. It reminds me of an illusion I once saw at the Earl's Court Exhibition. I went inside an enclosure and found myself in an extensive garden with numberless flowers in flower-pots and people walking about. I started to join the throng, but was brought up by mirrors all around me. I then saw that all the people were reflections of myself, and all the flower-pots reflections of the one flower-pot alongside me!

This is what perception by means of the body with its five senses does for us! It surrounds us with the "Hall of Illusion," referred to in

The Voice of the Silence under the term *Avidyā*, Ignorance.

Now, in true perception, perception would be made by the pure mind alone, unsullied by matter, unsullied by time, space or the false trinity of seer, seen and mind. These three would become conjoined into One—the "Transparent Jewel" wonderfully described and understood by that true disciple Mabel Collins. If I wanted to cognize *you*, I should do so by uniting myself with you in the Transparent Jewel, the Self in you and me. That would produce true cognition. And if I wanted to understand any other object, from a tree to the vast sidereal universe, however many millions of miles in extent, I should do it in the same way, by performing *Samyama* on it, and on all things in it, as shown by Patanjali in Section III. This would conjoin the Self in me with the Self in all things, and in that ineffable union, forms would disappear, and *Puru-sha*, the One Omnipresent Life, would shine forth in its glory and perfection. This is the way God sees Himself, and this is the way we should all learn to see ourselves and Him.

So when I am haunted by the spectral bugbear of the infinity of the external universe, and of my own nothingness by comparison, I reassure myself by saying: "No—this thought is wrong, mistaken! The universe outside me is a

reflection of my own thought, and is no bigger than my thought. It expands and shrinks exactly as, my thought of it expands and shrinks!" And therefore I pay no attention to astronomers who talk glibly of thousands of light-years, and billions and trillions of miles, because I know that space and time, as objective things, are both false illusions. The Reality that is their basis is the great I AM, THE SELF.

And in that Eternal Self, I live!

* * *

But for many the matter will still be in doubt. They will ask: "If space is not infinite, what is it? It cannot be finite. And if neither infinite nor finite, what then?" Einstein has tried to wriggle through the difficulty by assuming that it is curved somehow and returns into itself like the surface of a sphere. But what sort of sphere? It cannot be an *objective* sphere, like the one we live on. It must be a sort of semi-subjective sphere which is relative to our own minds and which we carry about with us. A sphere which is curved away from us whichever way we turn, bending away from us everywhere—this is unthinkable! Einstein tries to drag in time, and make a sort of compound space-time, which accounts for everything, including gravitation. This space-time becomes a sort of fourth dimension, superadded to the other three. But this only increases the maze of difficulty.

If there are four, why not five, six or any number of dimensions? It seems to me, if we escape from three into four, we get outside our present consciousness, outside time and space and form altogether. But if we do that, we might as well lay the spectre of infinity for good and all, and become formless.

No! We are back again in the maze because we have let go the golden thread which Ariadne (the Higher Self) gave Theseus (the disciple). That golden thread is that seer and seen, man and the universe, are one, not two.

The mind *slays the Real*. So, also, does the eyesight. The appearance which an object wears when you see it is necessarily a thought-form of your own, because you are looking at the object through the lens of your own mind, and your mind necessarily colours the object; not only colours it, but constructs the very form under which you see it. So you do not see the object as it is in itself, but simply your own thought regarding it. This, being admitted, destroys at once the independent objectivity of the universe. We do not see the real universe, but simply our own thought of it.

Hence any problem regarding the spatial infinity of the universe becomes a question regarding the infinity of our own thoughts, our own minds. The universe is just as infinite as our minds, *and no more!*

To predicate infinity, we must predicate it only of that unknown whole which joins together the outer and inner, the seer and the seen. That unknown is infinite, the subject-object. There is no such thing as objective infinity. The conception, therefore, of spatial infinity *as we see it* is an illusion of our own minds.

As with space, so with time. In both we are bounded and limited by our own thoughts—our own minds.

Are our own minds infinite? Yes, and no! Yes, as regards the unknown whole, which is God. No, as regards ourselves, as we know ourselves.

S. Paul describes a state of consciousness in which we know each other "as we are known," *i.e.*, perfectly, not in part. This is the *Turiya* state, Buddhist consciousness. In this state perception is not so much outer perception as inner experience. When we wish to know a person or thing we *become* that person or thing. In that ineffable union we are really all One, and One with God. Fatherhood and Brotherhood become the same.

In that union the world of separation vanishes. Space, time and matter all disappear. God knows Himself and we are He. All I's and You's blend together and be-

come One. The antithesis of subject and object vanishes, and with it all other pairs of opposites. Infinity is no longer a problem. The universe is infinite because *we* are infinite, and we and it are one. It is no longer infinity which is perplexing, but the finite. Nirvāna *is*, and it is Life, without parts or magnitude. But in the world of the finite we wander in the wilderness like dreamers in a nightmare.

Poets have realized this state of consciousness.

To sum up: the universe and ourselves form a *couple*, a married couple, who cannot be divorced because neither partner can exist apart from the other! They are two complementary halves of one whole. In the Whole (which is God) perceiver, perceived, and the mind, or instrument of perception, become One Self. There is no infinity of sense-appearances, so the apparent infinity of stars and galaxies is an illusion.¹ Our senses are not qualified to contact the real infinity of God's marvellous universe. But we may say with Pope:

All are but parts of one stupendous
Whole,
Whose body Nature is, and God
the Soul!

¹ The spatial infinity of the universe was discussed in an article by the present writer in THE THEOSOPHIST for January 1917. The argument now given is, substantially, a continuation of that article, or a corollary thereto.

LANGUAGE, MIND AND REALITY

PART II

BY B. L. WHORF

[Concluded from p. 291 of our January issue]

WE saw in Part I of this study that in linguistic and mental phenomena significant behaviour (or what is the same, both behaviour and significance, so far as inter-linked) are ruled by a specific system or organization, a "geometry" of form-principles characteristic of each language. This organization is imposed from outside the narrow circle of the personal consciousness, making of that consciousness a mere puppet whose linguistic manoeuvrings are held in unsensed and unbreakable bonds of pattern. It is as if the personal mind, which selects words but is largely oblivious to pattern, were in the grip of a higher, far more intellectual mind which has very little notion of houses and beds and soup-kettles, but can systematize and mathematize on a scale and scope that no mathematician of the schools ever remotely approached.

And now appears a great fact of human brotherhood—that human beings are all alike in this respect. So far as we can judge from the systematics of language, the higher mind or "unconscious" of a Papuan head-hunter can mathematize quite

as well as that of Einstein; and conversely, scientist and yokel, scholar and tribesman, all use their personal consciousness in the same dim-witted sort of way, and get into similar kinds of logical *impasse*. They are as unaware of the beautiful and inexorable systems that control them as a cow-herd is of cosmic rays. Their understanding of the processes involved in their talk and ratiocination is a purely superficial, pragmatic one, comparable to little Sue Smith's understanding of the radio, which she turns on in such a way as to evoke a bedtime story. Men even show a strong disposition to make a virtue of this ignorance, to condemn efforts at a better understanding of the mind's workings as "impractical," or as "theories" if the condemner happens to be a yokel, or as "metaphysics" or "mysticism" or epistemology" if he happens to be wearing the traditionally correct turn-out of a scientist. Western culture in particular reserves for the investigators of language its most grudging meed of recognition and its meagrest rewards, even though it has to counter

the natural human tendency to find language, mysterious as it is, the most fascinating of subjects—one about which men love to talk and speculate unscientifically, to discuss endlessly the meaning of words, or the odd speech of the man from Boston as it appears to the men of Oshkosh, or vice versa.

The higher mind would seem to be able to do any kind of purely intellectual feat, but not to "be conscious" on the personal level. That is, it does not focus on practical affairs and on the personal ego in its personal, immediate environment. Certain dreams and exceptional mental states may lead us to suppose it to be conscious on its own plane, and occasionally its consciousness may "come through" to the personality; but barring techniques like Yoga, it ordinarily makes no nexus with the personal consciousness. We could call it a higher ego, bearing in mind a distinctive trait, appearing through every language, and its one striking resemblance to the personal self; namely, that it organizes its systems around a nucleus of three or more pronominal "person" categories, centred upon one we call the first person singular. It can function in any linguistic system—a child can learn any language with the same readiness, from Chinese, with its separately toned and stressed monosyllables, to Nootka of Vancouver Island,

with its frequent one-word sentences such as *mamamamahln' iqk'okmaqama*—"they each did so because of their characteristic of resembling white people."¹

Because of the systematic, configurative nature of higher mind, the "patternment" aspect of language always overrides and controls the "lexation" (Nāma) or name-giving aspect. Hence the meanings of specific words are less important than we fondly fancy. Sentences, not words, are the essence of speech, just as equations and functions, and not bare numbers, are the real meat of mathematics. We are all mistaken in our common belief that any word has an "exact meaning." We have seen that the higher mind deals in symbols that have no fixed reference to anything, but are like blank cheques, to be filled in as required, that stand for "any value" of a given variable, like the C's and V's in the formula cited in Part I, or the x , y , z of algebra. There is a queer western notion that the ancients who invented algebra made a great discovery, though the human unconscious has been doing the same sort of thing for æons! For the same reason the ancient Mayas or the ancient Hindus, in their staggering cycles

¹ This word and sentence contains only one *nāma* or lexation, *mamahln'* or "white-race person." The rest is all grammatical pattern which can refer to anything. The Nootka stem or Nāma for "doll" with the same operations done upon it would mean "they each did so because of their doll-like-ness."

upon cycles of astronomical numbers, were simply being human. We should not however make the mistake of thinking that words, even as used by the lower personal mind, represent the opposite pole from these variable symbols, that a word *does* have an exact meaning, stands for a given thing, is only *one* value of a variable.

Even the lower mind has caught something of the algebraic nature of language; so that words are in between the variable symbols of pure patternment (Arūpa) and true fixed quantities. That part of meaning which is in words, and which we may call "reference," is only relatively fixed. Reference of words is at the mercy of the sentences and grammatical patterns in which they occur. And it is surprising to what a minimal amount this element of reference may be reduced. The sentence "I went all the way down there just in order to see Jack" contains only one fixed concrete reference, namely "Jack." The rest is pattern attached to nothing specifically; even "see" obviously does not mean what one might suppose, namely, to receive a visual image.

Or again, in word reference we deal with size by breaking it into size classes—small, medium, large, immense, etc.—but size objectively is not divided into classes, but is a pure continuum of relativity. Yet we think of size constantly as a set

of classes because language has segmented and named the experience in this way. Number-words may refer not to number as counted, but to number classes with elastic boundaries. Thus English "few" adjusts its range according to the size, importance or rarity of the reference. A "few" kings, battleships or diamonds might be only three or four, a "few" peas, rain-drops or tea-leaves might be thirty or forty.

You may say: "Yes, of course this is true of words like large, small, and the like; they are obviously relative terms, but words like dog, tree, house, are different—each names a specific thing." Not so; these terms are in the same boat as "large" and "small." The word "Fido" said by a certain person at a certain time may refer to a specific thing, but the word "dog" refers to a class with elastic limits. The limits of such classes are different in different languages. You might think that "tree" means the same thing everywhere and to everybody. Not at all. The Polish word that means "tree" also includes the meaning "wood." The context or sentence pattern determines what sort of object the Polish word (or any word, in any language) refers to. In Hopi, an American Indian language of Arizona, the word for dog, *pohko*, includes pet animal or domestic animal of any kind. Thus "pet eagle"

in Hopi is literally "eagle-dog"; and having thus fixed the context a Hopi might next refer to the same eagle as so-and-so's *pohko*.

But lest this be dismissed as the vagary of a "primitive" language, (no language is "primitive"), let us take another peep at our own beloved English. Take the word *hand*. In "his hand" it refers to a location on the human body, in "hour hand" to a strikingly dissimilar object, in "all hands on deck" to another reference, in "a good hand at gardening" to another, in "he held a good hand (at cards)" to another, while in "he got the upper hand" it refers to nothing but is dissolved into a pattern of orientation. Or consider the word *bar* in the phrases: iron bar, bar to progress, he should be behind bars, studied for the bar, let down all the bars, bar of music, sand bar, candy bar, mosquito bar, bar sinister, bar none, ordered drinks at the bar!

But, you may say, these are popular idioms, not scientific and logical use of language. Oh, indeed? "Electrical" is supposed to be a scientific word. Do you know what its referent is? Do you know that the "electrical" in "electrical apparatus" is not the same "electrical" as the one in "electrical expert"? In the first it refers to a current of electricity in the apparatus, but in the second it does not refer to a current of

electricity in the expert. When a word like "group" can refer either to a sequence of phases in time or a pile of articles on the floor, its element of reference is minor. Referents of scientific words are often conveniently vague, markedly under the sway of the patterns in which they occur. It is very suggestive that this trait, so far from being a hall-mark of Babbitry, is most marked in intellectual talk, and—*mirabile dictu*—in the language of poetry and love! And this needs must be so, for science, poetry and love are alike in being "flights" above and away from the slave-world of literal reference and humdrum prosaic details, attempts to widen the petty narrowness of the personal self's outlook, liftings toward Arūpa, toward that world of infinite harmony, sympathy and order, of unchanging truths and eternal things. And while all words are pitiful enough in their mere "letter that killeth," it is certain that scientific terms like "force," "average," "sex," "allergic," "biological," are not less pitiful, and in their own way no more certain in reference than "sweet," "gorgeous," "rapture," "enchantment," "heart and soul," or "star dust." You have probably heard of "star dust"—what is it? Is it a multitude of stars, a sparkling powder, the soil of the planet Mars, the Milky Way, a state of day-dreaming, poetic fancy, pyrophoric

iron, a spiral nebula, a suburb of Pittsburgh, or a popular song? You don't know, and neither does anybody. The word—for it is one *lexation*, not two—has no reference of its own. Some words are like that.¹ As we have seen, reference is the lesser part of meaning, patternment the greater. Science, the quest for truth, is a sort of divine madness like love. And music—is it not in the same category? Music is a quasi-language based entirely on patternment, without having developed lexation.

Sometimes the sway of pattern over reference produces amusing results, when a pattern engenders meanings utterly extraneous to the original lexation reference. The lower mind is thrown into bewilderment, cannot grasp that compelling formulæ are at work upon it, and resorts wildly and with glad relief to its favourite obvious type of explanation, even "seeing things" and "hearing things" that help out such explanation. The word *asparagus*, under the stress of purely phonetic English patterns of the type illustrated in the formula cited in Part I, rearranges to *sparagrass*; and then since "sparrer" is a dialectal form of "sparrow," we find "sparrow grass" and then religiously accepted accounts of the relation of sparrows to this "grass." "Cole slaw" came from German

¹ Compare "kith" and "throe," which give no meaning, and a bewildering effect, without the patterns "kith and kin" and "in throes of."

Kohlsalat, "cabbage salad," but the stress of the pattern tending to revamp it into "cold slaw" has in some regions produced a new lexation "slaw," and a new dish "hot slaw"! Children of course are constantly repatterning, but the pressure of adult example eventually brings their language back to the norm; they learn that Mississippi is not Mrs. Sippy, and the equator is not a menagerie lion but an imaginary line. Sometimes the adult community does not possess the special knowledge needed for correction. In parts of New England, Persian cats of a certain type are called Coon cats, and this name has bred the notion that they are a hybrid between the cat and the "coon" (raccoon). This is often firmly believed by persons ignorant of biology, since the stress of the linguistic pattern (animal-name 1 modifying animal-name 2) causes them to "see" (or as the psychologists say "project") objective raccoon quality as located on the body of the cat—they point to its bushy tail, long hair, and so on. I knew of an actual case, a woman who owned a fine "Coon cat," and who would protest to her friend: "Why, just *look* at him—his tail, his funny eyes—can't you see it?" "Don't be silly!" quoth her more sophisticated friend. Think of your natural history! Coons cannot breed with cats; they belong to a different family." But the lady was so

sure that she called on an eminent zoologist to confirm her. He is said to have remarked, with unwavering diplomacy: "If you like to think so, just think so." "He was even more cruel than you!" she snapped at her friend, and remained convinced that her pet was the outcome of an encounter between a philandering raccoon and a wayward cat! In just such ways on a vaster scale is woven the web of *Māyā*, illusion begotten of intrenched selfhood. I am told that Coon cats received their name from one Captain Coon, who brought the first of these Persian cats to the State of Maine in his ship.

In more subtle matters we all, unknowingly, project the linguistic relationships of a particular language upon the universe, and *see* them there, as the good lady *saw* a linguistic relation (Coon = raccoon) made visible in her cat. We say "see that wave"—the same pattern as "see that house." But without the projection of language no one ever saw a single wave. We see a surface in ever-changing undulating motions. Some languages cannot say "a wave"; they are closer to reality in this respect. Hopi says *walalata*, "plural waving occurs," and can call attention to one place in the waving just as we can. But since actually a wave cannot exist by itself, the form which corresponds to our singular, *wala*, is not the equivalent of English "a wave,"

but means "a slosh occurs," as when a vessel of liquid is suddenly jarred.

English pattern treats "I hold it" exactly like "I strike it," "I tear it," and myriads of other propositions that refer to actions effecting changes in matter. Yet "hold" in plain fact is no action, but a state of relative positions. But we think of it, even see it, as an action, because language sets up the proposition in the same way as it sets up a much more common class of propositions dealing with movements and changes. We *ascribe* action to what we call "hold" because the formula, substantive + verb = actor + his action, is fundamental in our sentences. Thus we are compelled in many cases to read into nature fictitious acting-entities simply because our sentence patterns require our verbs, when not imperative, to have substantives before them. We are obliged to say "it flashed" or "a light flashed," setting up an actor *it*, or *a light*, to perform what we call an action, *flash*. But the flashing and the light are the same; there is no thing which does something, and no doing. Hopi says only *rehpi*. Hopi can have verbs without subjects, and this gives to that language power as a logical system for understanding certain aspects of the cosmos. Scientific language, being founded on western Aryan and not on Hopi, does as we do, sees sometimes actions and forces where there may be only

states. For do you not conceive it possible that scientists as well as ladies with cats all unknowingly project the linguistic patterns of a particular type of language upon the universe, and *see* them there, rendered visible on the very face of nature? A change in language can transform our appreciation of the cosmos.

All this is typical of the way the lower personal mind, caught in a vaster world inscrutable to its methods, uses its strange gift of language to weave the web of *Māyā* or illusion, to make a provisional analysis of reality and then regard it as final. Western culture has gone farthest here, farthest in determined thoroughness of provisional analysis, and farthest in determination to regard it as final. The commitment to illusion has been sealed in western Aryan language, and the road out of illusion for the West lies through a wider understanding of language than western Aryan alone can give. This is the "Mantra Yoga" of the western consciousness, the next great step, which it is now ready to take. It is probably the most suitable way for western man to begin that "culture of consciousness" which will lead him to a great illumination.

Again, through this sort of understanding of language is achieved a great phase of human brotherhood. For the scientific understanding of very diverse languages—not neces-

sarily to speak them, but to analyse their structure—is a lesson in brotherhood which is brotherhood in the universal human principle—the brotherhood of the "Sons of Manas." It causes us to transcend the boundaries of local cultures, nationalities, physical peculiarities dubbed "race," and to find that in their linguistic systems, though these systems differ widely, yet in the order, harmony and beauty of the systems, and in their respective subtleties and penetrating analysis of reality, all men are equal. This fact is independent of the state of evolution as regards material culture, savagery, civilization, moral or ethical development, etc., a thing most surprising to the cultured European, a thing shocking to him, indeed a bitter pill! But it is true; the crudest savage may unconsciously manipulate with effortless ease a linguistic system so intricate, manifoldly systematized and intellectually difficult that it requires the life-time study of our greatest scholars to describe its workings. The manasic plane and the "higher ego" have been given to all, and the evolution of human language was complete, and spread in its proud completeness up and down the earth, in a time far anterior to the oldest ruin that moulders in the soil today.

Linguistic knowledge entails understanding many different beautiful systems of logical analysis.

Through it, the world as seen from the diverse viewpoints of other social groups, that we have thought of as alien, becomes intelligible in new terms. Alienness turns into a new and often clarifying way of looking at things. Consider Japanese. The view of the Japanese that we get outwardly from their governmental policy seems anything but conducive to brotherhood. But to approach the Japanese through an æsthetic and scientific appreciation of their language transforms the picture. *That* is to realize kinship on the cosmopolitan levels of the spirit. One lovely pattern of this language is that its sentence may have two differently ranked subjects. We are familiar with the idea of two ranks of *object* for our verbs, an immediate and a more remote goal, or direct and indirect object as they are commonly called. We have probably never thought of the possibilities of a similar idea applied to *subjects*. This idea is put to work in Japanese. The two subjects—call them subject 1 and subject 2—are marked by the particles *wa* and *ga*, and a diagram might show them with a line drawn from each subject-word, the two lines converging upon the same predication, whereas our English sentence could have only one subject with one line to the predicate. An example would be the way of saying "Japan is mountainous": "Japan¹ mountain²

(are) many";* or: "Japan, in regard to it mountains are many." "John is long-legged" would be "John¹ leg² (are) long." This pattern gives great conciseness at the same time with great precision. Instead of the vagueness of our "mountainous," the Japanese can, with equal compactness of formulation, distinguish "mountainous" meaning that mountains not always high are abundant, from "mountainous" meaning that mountains not abundant relative to the whole area are high. We see how the logical uses of this pattern would give to Japanese great power in concise scientific operations with ideas, could this power be properly developed.

The moment we begin scientific, unbiassed *research* into language we find, in people and cultures with the most unprepossessing exteriors, beautiful, effective and scientific devices of expression unknown to western Aryan tongues or mentalities. The Algonquian languages are spoken by very simple people, hunting and fishing Indians, but they are marvels of analysis and synthesis. One piece of grammatical finesse peculiar to them is called the obviative. This means that their pronouns have four persons instead of three, or from our standpoint two third persons. This aids in compact description of

* "Are" is in parenthesis because "be many" is expressed by a single verb-like word. The Japanese ordinarily does not use a plural.

complicated situations, for which we should have to resort to cumbersome phraseology. Let us symbolize their third and fourth persons by attaching the numerals 3 and 4 to our written words. The Algonquians might tell the story of William Tell like this: "William Tell called his³ son and told him⁴ to bring him³ his³ bow and arrow, which⁴ he⁴ then brought to him³. He³ had him⁴ stand still and placed an apple on his⁴ head, then took his³ bow and arrow and told him⁴ not to fear. Then he³ shot it⁴ off his⁴ head without hurting him⁴." Such a device would greatly help in specifying our complex legal situations, getting rid of "the party of the first part" and "the aforesaid John Doe shall, on his part, etc."

Chichewa, a language related to Zulu, spoken by a tribe of unlettered Negroes in East Africa, has two past tenses, one for past events with present result or influence, one for past without present influence. A past as recorded in external situations is distinguished from a past recorded only in the psyche or memory; a new view of *time* opens before us. Let 1 represent the former and 2 the latter; then ponder these Chichewa nuances: I came¹ here; I went² there; he was² sick; he died¹; Christ died² on the cross; God created¹ the world. "I ate¹" means I am not hungry; "I ate²" means

I am hungry. If you were offered food and said: "No, I have eaten,¹" it would be all right, but if you used the other past tense you would be uttering an insult. A Theosophical speaker of Chichewa might use tense 1 in speaking of the past involution of Monads, which has enabled the world to be in its present state, while he might use tense 2 for, say, long-past planetary systems now disintegrated and their evolution done. If he were talking about Reincarnation he would use 2 for events of a past incarnation simply in their own frame of reference, but he would use 1 in referring to or implying their "Karma." It may be that these primitive folk are equipped with a language which, if they were to become philosophers or mathematicians, could make them our foremost thinkers upon *time*.

Or take the Cœur d'Alene language, spoken by the small Indian tribe of that name in Idaho. Instead of our simple concept of "cause," founded on our simple "makes it (him) do so," the Cœur d'Alene grammar requires its speakers to discriminate (which of course they do automatically) between three causal processes, denoted by three causal verb-forms: (1) growth, or maturation of an inherent cause, (2) addition or accretion from without, (3) secondary addition *i.e.*, of something affected by process 2. Thus, to say "it has been made

sweet" they would use form 1 for a plum sweetened by ripening, form 2 for a cup of coffee sweetened by dissolving sugar in it, and form 3 for griddle cakes sweetened by syrup made by dissolving sugar. If, given a more sophisticated culture, their thinkers erected these now unconscious discriminations into a theory of triadic causality, fitted to scientific observations, they might thereby produce a valuable intellectual tool for science. *We* could imitate artificially such a theory, perhaps, but we could *not* apply it, for *we* are not habituated to making such distinctions with effortless ease in daily life. Concepts have a basis in daily talk before scientific workers will attempt to use them in the laboratory. Even relativity has such a basis in the western Aryan languages (and others)—the fact that these languages use many space words and patterns for dealing with time.

Language has further significance in other psychological factors on a different level from modern linguistic approach but of importance in music, poetry, literary style, and eastern mantram. What I have been speaking of thus far concerns the plane of Manas in the more philosophical sense, the "higher unconscious" or the "soul" (in the sense as used by Jung). What I am about to speak of concerns the "psyche" (in the sense

as used by Freud), the "lower" unconscious, the Manas which is especially the "slayer of the real," the plane of Kāma, of emotion or rather feeling (Gefühl). In a serial relation containing the levels of Nāma-Rūpa and Arūpa, this level of the unconscious psyche is on the other side of Nāma-Rūpa from Arūpa, and Nāma or lexation mediates in a sense between these extremes. Hence the psyche is the psychological correlative of the phonemic level in language, related to it not structurally as is Nāma or lexation, not by using it as building blocks, as word-making uses the phonemes (vowels, consonants, accents, etc.); but related as the feeling-content of the phonemes. There is a universal, Gefühl-type way of linking experiences, which shows up in laboratory experiments and appears to be independent of language—basically alike for all persons.

Without a serial or hierarchical order in the universe it would have to be said that these psychological experiments and linguistic experiments contradict each other. In the psychological experiments human subjects seem to associate the experiences of bright, cold, sharp, hard, high, light (in weight), quick, high-pitched, narrow and so on in a long series, with each other; and conversely the experiences of dark, warm, yielding, soft, blunt, low, heavy, slow, low-pitched, wide, etc.,

in another long series. This occurs whether the *words* for such associated experiences resemble or not, but the ordinary person is likely to *notice* a relation to words only when it is a relation of likeness to such a series in the vowels or consonants of the words, and when it is a relation of contrast or conflict it is passed unnoticed. The noticing of the relation of likeness is an element in sensitiveness to literary style or to what is often rather inaccurately called the "music" of words. The noticing of the relation of conflict is much more difficult, much more a freeing oneself from illusion, and though quite "unpoetical" it is really a movement toward Higher Manas, toward a higher symmetry than that of physical sound.

What is significant for our thesis is that language, through lexation, has made the speaker more acutely conscious of certain dim psychic sensations; it has actually produced awareness on lower planes than its own; a power of the nature of magic. There is a yogic mastery in the power of language to remain independent of lower-psyche facts, to override them, now point them up, now toss them out of the picture, to mould the nuances of words to its own rule, whether the psychic ring of the sounds fits or not. If the sounds fit, the psychic quality of the sounds is increased, and this can be noticed by the

layman. If the sounds do not fit, the psychic quality changes to accord with the linguistic meaning, no matter how incongruous with the sounds, and this is not noticed by the layman.

Thus the vowels *a* (as in *father*), *o*, *u*, are associated in the laboratory tests with the dark-warm-soft series, and *e* (English *a* in *date*), *i* (English *e* in *be*) with the bright-cold-sharp set. Consonants also are associated about as one might expect from ordinary naïve feeling in the matter. What happens is that when a word has an acoustic similarity to its own meaning we can notice it, as in English *soft* and German *sanft*. But when the opposite occurs nobody notices it. Thus German *zart* (*tsart*) "tender" has such a "sharp" sound, in spite of its *a*, that to a person who does not know German it calls up the bright-sharp meanings, but to a German it "sounds" *soft*—and probably warm, dark, etc., also. An even better case is *deep*. Its acoustic association should be like that of *peep* or of such nonsense-words as *veep*, *treep*, *queep*, etc., *i.e.*, as bright, sharp, quick. But its linguistic meaning in the English language happens to refer to the wrong sort of experience for such an association. This fact completely overrides its objective sound, causing it to "sound" subjectively quite as dark, warm, heavy, soft, etc., as though its sounds really

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER IV¹

MAN AS CREATOR AND PROTECTOR

Chokmah (Male), Binah (Female) and . . . their Shekinah (Sexless) or Synthesizing Spirit (or Grace), which again makes of the Duad a Triad.—*The Secret Doctrine*

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It is possible to mesmerize plants and procure specific and distinct results in stimulation of their growth. There are probably very few who practise this consciously at least in western countries, though the fact that some persons have a "lucky hand" with plants, flowers, etc., may perhaps be partially explained on the lines indicated.

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were of that type. It takes illusion-freeing, if unpoetic, linguistic analysis to discover this clash between two "musics," one more mental and one more psychic, in the word. Manas is able to disregard properties of the psychic plane, just as it can disregard whether an equational x refers to automobiles or sheep. It can project parts of its own patterns upon experience in such a way that they distort, and promote illusion; or again in such a way that they illuminate, and build up scientific theories and tools of research.

Yoga is defined by Patanjali as the complete cessation of the activity of the versatile psychic nature.¹ We have seen that this activity consists largely of personal-social reactions along unperceived tracks of pattern laid down from the Arūpa level functioning above or behind the focus of personal consciousness. The reason why the Arūpa level is beyond the ken of the consciousness is not because it is essentially different (as if it were, *e.g.*, a passive network) but because the personality does focus, from evolution and habit, upon the aforesaid versatile activity. The stilling of this activity and the coming to rest of this focus, though difficult and requiring prolonged training, is by reliable accounts from widely diverse sources, both

eastern and western, a tremendous expansion, brightening and clarifying of consciousness, in which the intellect functions with undreamed-of rapidity and sureness. The scientific study of languages and linguistic principles is at least a partial raising of the intellect toward this level. In the understanding of a large linguistic pattern there is involved a partial shift of focus away from the versatile psychic activity. Such understandings have even a therapeutic value. Many neuroses are simply the compulsive working over and over of word systems, from which the patient can be freed by showing him the process and pattern.

All this leads back to the idea touched upon in Part I of this essay, that the types of patterned relationship found in language may be but the wavering and distorted, pale, substanceless reflection of a *causal world*. Just as language consists of discrete lexation-segmentation (Nāma-Rūpa) and ordered patternment, of which the latter has the more background character, less obvious but more infrangible and universal, so the physical world may be an aggregate of quasi-discrete entities (atoms, crystals, living organisms, planets, stars, etc.) not fully understandable as such, but rather emergent from a field of causes that is itself a manifold of pattern and order. It is upon the bars of the fence, beyond which

¹ Bragdon's paraphrase of the Yoga Sūtras, *An Introduction to Yoga*, Claude Bragdon, New York, 1933.

it would meet these *characters of the field*, that science is now poised. As physics explores into the intra-atomic phenomena, the discrete physical forms and forces are more and more dissolved into relations of pure patternment. The *place* of an apparent entity, an electron for example, becomes indefinite, interrupted; the entity appears and disappears from one structural position to another structural position, like a phoneme or any other patterned linguistic entity, and may be said to be *nowhere* in between the positions. Its locus, first thought of and analysed as a continuous variable, becomes on closer scrutiny a mere alternation; situations "actualize" it; structure beyond the probe of the measuring rod governs it; three-dimensional shape there is none, instead—"Arūpa." Science cannot yet understand the transcendental logic of such a state of affairs, for it has not yet freed itself from the illusory necessities of common logic which are only at bottom necessities of grammatical pattern in western Aryan grammar; necessities for substances which are only necessities for substantives in certain sentence positions, necessities for forces, attractions, etc. which are only necessities for verbs in certain other positions, and so on. Science, if it survives the impending darkness, will next take up the consideration of linguistic principles and divest itself of these illusory linguistic necessities, too long held to be the substance of Reason itself.

GREETING

*to members and friends of the Selangor Lodge, Kuala Lumpur, F.M.S.
wherever they may be :*

Now that Kuala Lumpur is in the hands of the Japanese, our Lodge room and Library probably burnt, and all our members scattered, it seems as if it will be a long time before Selangor Lodge can carry on its work. But this is only on the physical plane. We must all remember the super-physical link which binds us to each other and to Those we have pledged ourselves to serve. By meditating on this higher aspect of our work, we may still keep together in purpose, and maintain that "nucleus of power" which every Lodge of our Society represents.

With sincerest wishes for your well-being, and the hope that we may meet again some day,

Colombo, 11-2-1942

ELWIN HUGHES,
President, Selangor Lodge

MAN, MOON AND PLANT

BY H. E. STADDON

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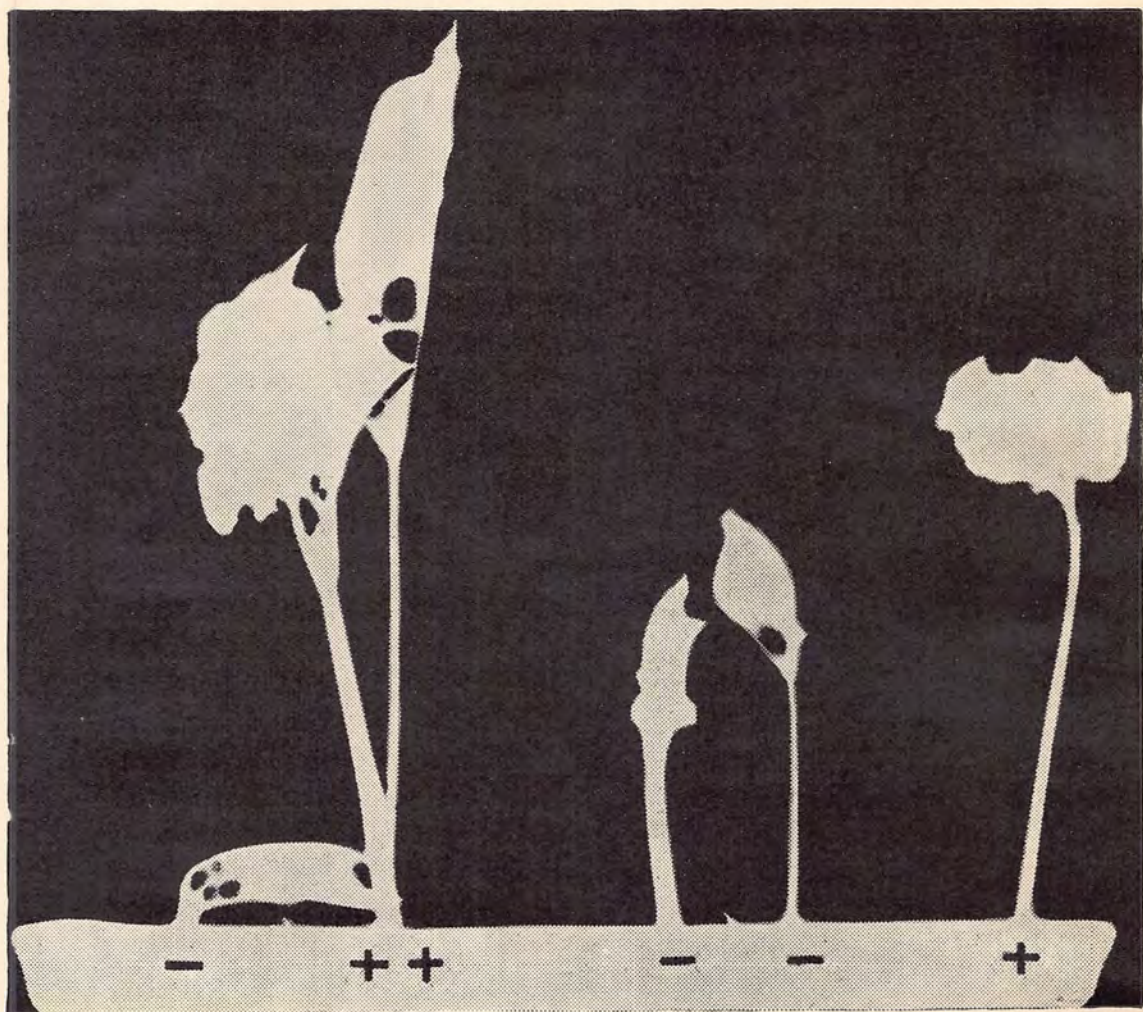
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Runner Beans: germination shows
+++ = Major Triangle;
--- = Minor Triangle;
Life size (14 July 1937).
Seeds sown 6 July 1937 at 7 p.m.
(New Moon on 8th).

Were we dealing with the subject in wider terms of reference, there is much evidence, for what it is worth scientifically, to be found in literature dealing with the East, of similar accelerations. As one instance, Jaccoliot narrates in his *Occult Science in India* certain incidents he claims to have witnessed of spontaneous generation of seeds, etc. Whether such stories are true fact or silly fable, it is a fact that some people are able to accomplish results which appear to be outside of recognized probability. As an instance: Bean seeds planted six in a pot in a certain orientation have resulted in two equilateral triangles of accelerated and retarded germinations and growths (see illustration).

This experiment has been repeated several times with similar results. Photographs have been taken of the germinations showing the distinct variation. All of these seeds were of the same size, parentage, harvest, sowing and general treatment. In every respect save one they were treated alike, including re-orientation of the seed-pan two or three times a day so that the seeds had a similar amount of warmth, sunlight, air, etc. The seed-pan was insulated by sheets of glass. The one unlike factor was that the seeds were oriented to each other on the theory that Kundalinī acted as an alternating influence in the seed-pan to a similar arrangement of the

seeds in alternations of "Left" and "Right" valve in the seed-pod. There was a difference in germination time of at least 24 hours, the "Lefts" being the stronger growing, as indeed they generally are for some reason unknown.

On one occasion a test was made by sowing seven seeds in one pot, the odd seed being placed in the exact centre. I wanted to know how that unpaired seed would behave. After the seeds had been planted for a couple of days, the strong idea came to me to try and magnetize the central seed by a certain volitional effort. Now I am able to declare that all of my bean seeds give 100% germination from scores of tests over years. Five of the seeds germinated and presently the sixth, but the central seed did not make any appearance. It was thereupon probed out of the earth and was found not only completely rotten but stinking horribly. Five of the seeds grew to schedule, one, the last to appear, presently died. This was the only disaster in all my experiments and I vowed not to repeat it. The mesmeric effort was against Ahimsa, and that is enough. Let the sacrifice of those two seeds and the stench one made, be a lesson to those who require it. The hand of man conjoined with will can be as devastating as it can be beneficent.

Similar evidence has come my way in connection with border

carnations. On dozens of occasions rooted layers of choice varieties of the "Deva" strain were distributed among professional and amateur growers. Only in one instance did those plants survive after leaving the "Magic Circle" of their habitat. The one exception was that of an aged professional gardener with a soul. Although nearly blind, he was able to cherish his plants for several years. Alas! the whole strain soon succumbed after removal to another growing ground. The "link" was broken and has not been renewed.

After recalling those personal references, we proceed to a consideration of the theoretical interblending of fundamental creative triads, or factors, which pioneer Man has had for his working throughout past evolution in conjunction with Deva agencies. In *The Pedigree of Man*, there is an occult definition given of Man. It reads:

Man is that being in the Universe, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him.

The first thing to note is that the link joining Spirit and Matter is Intelligence. Man, therefore, to be creative must be *intelligent*. Thus it is that Man himself is a

Triad. Man's signature rests on all the lower Kingdoms of Nature, and is referred to in *Genesis* where it states: "Whatsoever Adam called every living creature, *That* was the *Name* thereof." The "Name" of a creature is occultly a Word of Power, or, as S. Paul says, "Vocables of Power." Man has not always worn bodies alike to those he at present uses, any more than he constantly wears the same suit of clothes throughout his present existence. Man has been promoting his own progress in the very action of pioneering the way for others. In this service, as in every other, "many are called but few are chosen." Man, as a Creative Hierarchy, has been instrumental in manifesting archetypes and "naming" them as they appeared "in the garden." This evolutionary process continues and must be accelerated. E. L. Gardner points out in his *Web of the Universe* that "the successful humanity of the period moves on to other creative efforts." He also refers to an epoch, long past, when Man inhabited plant-like forms. The whole book should be read; it will throw a flood of light on this study.

Plant forms of today, speaking generally, have their awareness in sensation, feeling and desire. It is for that reason that choice flowers, in terms of human consciousness, make such an appeal to our cultured emotions, or should do. I

write "or should" for a definite reason; as from my own knowledge there are a few people who appear to delight in affirming that flowers make no appeal to them. They are women, who, at some time, must have been thwarted in their love-emotion. The emotional rhythms of plants are expressed in curves, nodes and spirals; concerning which a separate chapter is planned.

We have seen that Man, in his office of Intelligent Creator, is symbolized as a Pentagram. As such he must be entirely aware and discriminating. At all and each of the five points he must contact his Field of Action without break, if he is to be a focus point of creative Light. The Pentagram is placed in the symbol which follows, in the centre of the Interblending Triads. Note that it is at the fourth stage, that of consolidation, corresponding to the Fourth Creative Hierarchy. In the Key Plan,¹ this is shown as a critical point and is connected with the crystallization of the three Life Waves.

Pioneer Man, in co-operation with Deva, has in the past laid down the foundations for the process of interblending the creative triads. Hence cross-pollination has been by elemental and insect agency in the main. These co-operative agents have done their work well for a long period, but it is now suggested that the time has arrived when *discriminating Man* must *accelerate* the

pace (Key Plan stage 5)¹ and directly co-operate (stage 6)¹ in carrying the work to a higher initiation. But, it must be again pointed out, that "practical magic is fraught with dangers and perils," and that "an evil thought suffices for it." The word "evil" means, for me, any personal motive of gain or conquest; a separative motive. So it appears that Man today is also Protector of plant life-forms; not only of those he "manifests" today, but of all those he has within his environment, and especially those which supply him with his many needs. This specially applies today to timber trees. Man must function as Protector in such matters as devastation, disease, pests, frustrations, poisonings and many ignorant practices against Ahimsa. These are our responsibilities in providing better conditions and possibilities of release for our younger brothers. If we do not take the work in hand and cherish the flowers and trees, we shall not be able to claim anything more than harvests of husks. This is to a great extent already apparent. The situation has been brought home to us in a very unpleasant way since the advent of the great war through which we are now passing. In one instance only need reference be made; that of the scarcity of onions in England. Strange to say my own onion crop has been much above the average,

¹ See Chapter II.

and I dislike onions as a food. A few yards away from me are some splendid mother-bulbs with strong growths running up for seed. Never before has it been necessary for me to grow them. And so the war is helpful in showing our link and reliance on the plant world for our own needs. Without man, Nature is devoid of *intelligent action and progress*. Yet, how many of us have sufficient intelligence to guide even our own personal affairs? It is, therefore, to those few pioneers at present wearing physical bodies, and to those alone, that immediate appeal can be made with sure expectancy of result in practical work.

Mejnour, instructing his pupil Glyndon, informed him that "Magic exists not—it is but the science by which Nature can be controlled." That control is brought about via Manas-Manus linked with will, wisdom and skill in action. Magic does not violate natural law, it fulfils it. Magic is the application of law, one aspect of which is seen in attraction and repulsion. In regard to that aspect, we shall observe further when dealing with FOHAT and His life-threads. There has been much retardation of real progress; now for a little acceleration. The former is seen in prolonged inbreeding, vegetative propagation on large scales, and every inhibition to "more-ness" of life.

In Australasia, as Madame Blavatsky pointed out, Man had for a

long period been withdrawn as intelligent gardener, and the cultivation of plants and trees had consequently come to a stand-still. No new forms have appeared or could appear without Man as tiller of the soil and initiator of skilled action. Man the intelligent Creator is needed today all over the world if progress is to be made. Widespread budding, grafting and other forms of vegetative propagation cannot do anything but inhibit new life-impulses with dire results to both man and plant. Man is the Creator, Manifestor, Manipulator and Manufacturer of all that is new and progressive; he also is the retarder, inhibitor, destroyer and frustrator of life. Which path, think you, is the one whereby man is able to cherish the trees and flowers?

Divine magic is purified, skilled and intelligent action. It must have a pure motive free of all personal or subversive goals. Actions which do not spring from personal gain or separateness give rise to beneficent and universal progress in the upward climb of Life to a new level of consciousness and usefulness.

It has been stated that Nature without Man is barren of creative intelligence; he cannot be limited from co-operation in the Great Work. The Plant Kingdom stands at the fifth stage of Terrene Evolution. The fifth stage in all natural evolutionary spirals is that

of Acceleration. That is why Man himself in the fifth sub-race of the Fifth Race is having such tremendous manasic acceleration today. What will he do with it? We know something of what he has been doing, but there is much more to come. Head, Heart and Hand must be interblended if he is not to be allied with subversive forces. We have to choose. Let us choose that we may be free. But unaided Man cannot interblend the creative Triads. As we shall see in the following chapter dealing with Occult Biological Principles, the Deva Kingdom is interlinked and their aid must be invoked.

We proceed to examine how Man as creative agent may work within his Field of Action, his Ring-pass-not, which is after all a very limited sphere. What constitutes a real "advance" in the scheme of evolutionary progress for the plant must be referred to one's own intuition and reactions. Certain it is, Nature will not accept all of those forms which man approves. Yet no effort is lost. The burning of discarded forms only releases the elemental stuff necessary for the Deva agents to incorporate it more easily into further efforts, with perhaps better results. God's Garment is being woven. It is a garment of many colours. Each one contributes his share of the work. Presently the time arrives when one's work is examined. S. Paul

referred to this "judgment" of service when he wrote to the Corinthians saying :

Now he that planteth and he that watereth are one ; and every man shall receive his own reward according to his *own* labour. For we are labourers together with God ; ye are God's husbandry, God's building. . . . Every man's work shall be made manifest ; for the day shall declare it. . . ."

A modification of the Key Plan (of Chapter II) now follows, showing Man as the Husband within his Vineyard. He is also in his creative capacity a Seed Manu, as was Noah when he built and furnished his seed-ark. Noah's Ark has for generations been considered a toy, suitable for children. Let us bring it back to reality as a store of biological principles, symbolized under the guise of mystery. Immediately, those wooden animals and trees become *alive* and pulsing with action. Whoever today would think of associating poor old Noah, with his family and trail of animals clean and unclean, with the spiritual awakening of man as an active co-operator with God's Plan? Things are coming out of Noah's Ark today with a new reality. It is also the open door of the Intuition. Presently, Noah is to "plant his Vineyard." Yes, some of my readers have had more than their forty days of flood and discipline. They have been tossed about by many elemental cataclysms, and at the

present moment the gods of disintegration are making my immediate environment hideous with hellish noises of gunfire, bursting land-mines and shells, zooms of planes and cries from "wailing winnies." One likes to think at this time that nothing worthy can be lost. Just as the time came when Noah descended from his Ark with all that had life on to Ararat, so the mountains of descent from the present world-cataclysm shall permit of new vineyards, new labourers, new opportunities. May we each and all be worthy. There is one essential to remember. Before Noah could escape from his "Egg Womb," he had first to remove the "covering." It is that "open vision" we must have if we are not to slip back. Having gained release, there is scope for *intelligent* and enlarged action.

Man's Causal Body is his Ark. Out of that treasure-house he can bring things both new and old. Every step on the advance path is beset with new dangers we ourselves have prepared in our ignorance. We therefore need Discrimination. Man the Magician must have *Discrimination* at each of the five points of the Pentagram. The posters in London today exhibit the slogan: "YOU HAVE BEEN WARNED." *Verb. Sap.*

THE OCCULT VINEYARD

The following symbol is intended to illustrate Occult Biological

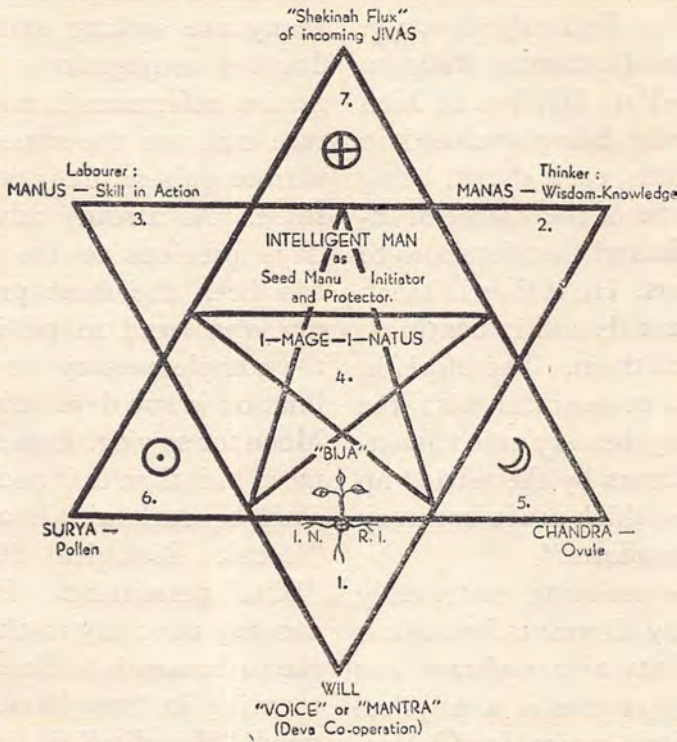
Processes by interblending Triads. Unfortunately, it is not possible to give practical working details, as each individual must enter his own "Vineyard" at the appointed hour. The Lord of the Vineyard said: "Go ye also into the Vineyard; and whatsoever is right, that shall ye receive."

Probably by the time a reader has reached this stage in the thesis, he will either have thrown down the writings in complete disgust or, being mystically minded, will wish to follow up the subject another step. For the latter it is suggested that the Upper Triad of the symbol consists of three Elements known to botanical science as Pollen, Ovule and a mysterious factor, the cause of conjunction of selected genes. The writer calls this Element the "Shekinah Spark," which may be one of the Fohatic threads. Whether scientific or not, the fundamental basis of all phenomena is the Mystery of the One-in-Three and the Three-in-One. Hence, both Unitarians and Trinitarians are correct from their own points of view.

The Lower Triad, resting on Mount Ararat, the Mountains of Descent, is of the three Creative Elements or aspects of Atma, Buddhi and Manas, working as a Triad in Unity.

In his capacity of Magician, Man takes his place in the centre of his Pentagram, the fourth point, that

TERRENE KUNDALINI



NOTES

I.N.R.I.=IAM—Water; NOUR—Fire; ROUACH—Air; IABESHAH—Earth.

Seed Manu. It is interesting to note Noah's Ark as a symbol of the process of "carrying over" from one epoch to another. Also the dimensions of the Ark are significant when applied to "Vineyard." After the Flood, Noah became a Husbandman and "planted a Vineyard" (*Genesis IX*).

The dimensions of Noah's Ark are as follows :

3×5×3 cubits. (Ciphers ignored)

3 Cubits=Upper TRIAD

5 ,, =MAN as PENTAGRAM of DISCRIMINATION

3 ,, =Lower TRIAD

Hence the Ark had "Three Stories" and it contained "ALL food that was eaten."

of synthesis. Thus Man has his five senses alert on the physical plane of action, while he is also completely in touch with the Five

Planes of his own evolutionary progress. Only to the extent that Man is completely in touch with his own sphere of creative action, can he

co-operate successfully with the co-workers of the Plan on other planes of matter. As distinctly shown in *The Universal Textbook of Religion* (Hinduism—Part III, Vol. 1), Man is a composite being enclosed in various sheaths, each sheath being related to one of the visible or invisible worlds and therefore also to its inhabitants. He is thus in touch with these worlds and in continual relations with them. Therefore, in his work as co-operator with the Plan, "he may be very much assisted in his labours by the setting up of vibrations which are in harmony with his own efforts."

Apply the teaching esoterically or occultly by all means, but unless the five points also embrace our earth, of what use is a physical body requiring physical food? Harvests of Health, Happiness and Hundreds-fold, must take the place of harvests of husks if Man is to survive as an *intelligent* entity in the Great Work.

It is possible that the ebb and flow of Kundalinī in its triple manifestation may influence the quality and quantity of fertile conjugations when associated with lunar and solar currents of electro-magnetism. Definitely, from my years of experimentation, there are influences by whatever name known or unknown. Until another theory is advanced,

I personally prefer to think that Kundalinī is the principle for which many are seeking and that it influences conjugation. Many suggestive references in ancient literature embrace the same idea under various guises. It is not all moonshine. As already advanced, two days previous to the Full Moon has been the most propitious for my own hand to pollinate, while the complementary for that of pollination is two days before the New Moon for sowing. However, there is more in it than that and the subject shall be dealt with in a chapter on "Occult Biological Principles"—"Blitz" permitting. Personally, I can rely upon my method provided the parentage is sufficiently remote to bring in "new blood," so that a good "Heredity" is linked with a robust root system. It is proposed to deal with the linking of seed "alternations" in the capsule, with the linking of "alternations" when sowing in the earth. A scientific reason for this may possibly be found in Terrene Kundalinī connecting up and running more freely when such natural alternations are available. It also appears to affect "Mutants," of which some very fine examples have been produced recently. Experiments continue under somewhat difficult conditions.

THE NOTE OF UNIFICATION

BY GEORGE S. ARUNDALE

I THINK every member of The Theosophical Society, more accurately, every Theosophist, should be a little clear as to what is really happening in these catastrophic times, so that he may prepare for the Peace in terms of what he knows about the Resurrection. Thus he may help lay the foundations of a Peace which shall cause the world to ascend into what is, for the time being, a new Heaven, a condition precedent to the world's new birth.

The note running through the Crucifixion, such as we know it at the present time of war, the Resurrection, such as we know it—or hope to know it—and the Ascension, is the Note of Unification. In all stages, in one form or in another, of the unfoldment of life, whether in the individual or whether in some wider organism, constantly is sounded the Note of Unification.

PERSONAL EPISODES

There probably is not one of us here, or elsewhere in the world, who has not had an experience of the Unity of Life. I should imagine that you ought, all of you, to be able to look back upon some episode in the past, or upon some epi-

sode now taking place, which declares to you, insistently, without any possibility of contradiction, that there is this Unity of all Life, and that you are a conscious participant in it, or that you were a conscious participant in it, even though, perhaps, the tremendous immanence of the experience may no longer be at present in your waking consciousness as it was.

I can look back, for example, upon a number of such episodes. One such happens, just now, to occur to me, namely, a time when I was in Taormina in Sicily, with Dr. Besant, Bishop Leadbeater, Krishnaji, Mr. Jinarājadāsa and others, and I was getting ready, along with others, for a change in consciousness. I remember how one morning, sitting on my balcony, I could look down, because the hotel was on a height, into an orange grove beneath; and on this particular occasion I experienced my identity—and that word conveys perhaps even more than the word *unity*—my identity with the orange trees, with all that caused them to live and move and have their being, with all the circumstances, the experiences, of their lives. I was the orange, I was the tree, I was

the soil from which the tree derived its sustenance, and as it rained, I was the rain fructifying the soil and the tree. When the gardener came into the orange grove to pluck some oranges, I was deprived, as it were, of a part of myself. There was an identity between the consciousness of the orange grove and the individual trees which caused me to be affected by every circumstance which related to them.

You may not have had that particular type of experience, but in all probability you have had one or other experience insisting on this unity, this identity, of yourself with all life, so that no distinction could be made between you and that which was outside of you. There is no particular reason why the orange grove should have had this effect upon me. I should not have thought an orange grove—or any grove of trees, or any other tree—would ordinarily be one of the quicker avenues of unfoldment of the spirit of identity.

I have had other experiences which have come largely through music, music being my particular quality of vibration. Each one of you will probably have the experience of the fundamental identity, in one way or another, according to your temperament, your outlook, according to you. Sooner or later in life you must have those experiences, for there is always a time for the adjustment of oneself, in

one's separateness, to the unity, which is so very fundamental and vital.

VICARIOUS CRUCIFIXIONS

If you can look back on some, or probably many such, experiences of that kind, when you have, as it were, lost yourself in the Unity of Life, or have found yourself in the Unity of Life, now is the time to apply them to the war which is going on, so that at such a time as this you may enter into the essential spirit of the war, and not only derive enormous strength and wisdom and love from the identification, but also cause yourself to be a channel for the helping of the world in its present condition of Crucifixion.

No member of The Theosophical Society should lead an isolated life at such a time as this. There is every incentive for every one of us to lead a universal life far more than a particular life; a universal life, not in the sense of being infinitely sorry for others, not in the sense of joining in a general depression at any moment, not in the sense of thinking how terrible, how horrible, everything is, but in a sense of identifying oneself, in all the circumstances of the war, with the Will of God, without which there could be no happening of any kind.

But an individual, in order to be able to do this, must rise above himself. It must be impossible for him to be overwhelmed by any

circumstances of the war, however horrible and terrible they may be. He must rise above them, and being above them, he then can become a channel for the blessing which is necessary for the gradual ceasing of the war, for its mutation into a Peace.

There is a splendid opportunity for every one of us to enter vicariously, or even personally, into the Crucifixions now taking place, so as ourselves to enter into the spirit of them and thereby not only to expand our own consciousness, but also to give tremendous assistance to those who may be the actual sufferers under a Crucifixion which may seem to them, more or less, for the time being, unending.

COURAGE AND RESURRECTION

As I think of the horrors of the war, of the terrible bombing and of the frightful atrocities which are taking place, I try to do two things. First, to do that which is the supreme duty of every helper of whatever kind, namely, to give courage so that the power of endurance becomes intensified; and second, to foster in all concerned a sense of the Resurrection which must follow all Crucifixions, of no matter what intensity.

I go to Poland, for example, and without dealing with individual cases, I spread abroad in great waves of fire the spirit of courage,

burning up the fearfulness, of whatever nature the fearfulness may be, and at the same time, causing to brood over the stricken people the spirit of the Resurrection and all that the Resurrection means.

I think there is no greater service that we, all of us who are invisible helpers, can render than to take the people exactly where they are—not so much to try to intellectualize them out of their despondency, not so much to try to persuade them, to argue with them, to put another point of view to them, but to enter into them and intensify, where necessary to arouse, a spirit of courage which shall help them more and more to face the sufferings which have come to them within the Law of the Love and the Justice of Life.

I do not try any metaphysical activities, I do not try to argue with the people with whom I come into contact. All that can come at any time. There is nothing more needed in the world by anybody, by us, for the matter of that, than the spirit of courage.

It is a poor kind of life we lead if it does not make new demands upon the quality of courage which is one of the finest of all qualities. If you wonder whether you are living a somewhat vegetable life, a life which has little virility about it and much more lethargy, take the opportunity to see how often the occasions for courage arise.

The more you grow, the higher in evolution you are able to ascend, the more will there be the need for the courage which will enable you to go on and on, despite all the circumstances that might make you feel that life is not worth living.

I know I can render no greater service to my Polish brethren, lacerated as they are, to my French brethren, lacerated as they are, to my British brethren, lacerated as they are at the present time, than to stand in their midst, a very incarnation of courage, not drawing merely upon the little, tiny amount of courage I may have, but invoking from the Lords of Courage, who are the Lords of other great virtues no less, that spirit of courage which, in its essential nature, is perfect confidence in the Law.

I feel that every night I can do work of that kind, and gradually, by going to the same place night after night—one chooses one's place according to what little knowledge one may have of the country, and I should choose alternately Glastonbury and Stonehenge, so far as Britain is concerned, as I would choose Kraków, or rather, a place close to Kraków, in Poland—create such a reservoir of the power which one desires to disperse throughout the land, with which one desires to irrigate all the land, that one can do incalculable good.

Of course, each person may look upon the situation and feel there

is some special quality, rather than courage, which is more his line to bestow upon the people. So far as I am concerned it is courage everywhere and at all times with, in the foreground, the whole idea of the nature of the Resurrection, which is a veritable kingship at its own particular level of evolution, leading to an Ascension into a new birth when the time comes.

THE FELLOWSHIP OF THE RISHIS

I use two little passages from our Liberal Catholic Liturgy. Each person uses what happens to suit him best. These two little passages give me, as it were, the note I find the most convenient to sound. Each person has his own technique, is animated by his own peculiar motif. The two passages are taken from the Baptism service, the first giving the whole idea of reception into the fellowship of Christ's Church, which means, of course, reception into the fellowship of the Rishis, the Saints, the Saviours of the world. It helps me to evoke the spirit of courage, as I feel I am helping the particular country concerned—it may be Poland, it may be Holland, Belgium, France, Norway, any country—if I feel that I am drawing them, in the case of these comparatively Christian countries, within the fellowship of Christ's Church.

Now, while I may by Christ signify to them the idea of the

Master Jesus, I fortify and strengthen and illumine that conception by the background I give to it, namely, the "Anointed." From that point of view, I receive Poland—and perhaps in a certain sense, having a priestly capacity, there is some justification in the idea of receiving—I receive Poland into the fellowship of the Church of the Anointed, the Church, of course, being the great organism, the great Hierarchy of those who have become Anointed with the Unity of God. So do I, as I thus try to receive them—or cause them to be received—use the second of those baptismal phrases, "Come into the Temple of God, that thou mayest have part with Christ unto Life Eternal."

Those are mantrams, of course, and I am thinking of them in connection with the western world. It is of vital importance that we should do the same for India, only in terms that are appropriate to India. We must see to it that India is more and more received into the fellowship of the Rishis, of those who are Anointed of God, and we must be saying, each one of us, individually, every day as in a mantram: "Come into the Temple of God"—if you so choose to use the word—"Come into the Temple of the Universal Life, of the Brotherhood of all Life, that thou mayest have part with the Masters, with the Rishis, unto Life Eternal."

I cannot tell you how vital such an individual activity can be for every Hindu, Muslim, Parsi, Buddhist, Christian in this country. I do not think many of our Indian brethren are sufficiently seized of their responsibility to their Motherland. If they are members of The Theosophical Society, they should use all their power to influence India, to draw her more and more closely into the fellowship of the Rishis, to summon her effectively, with a voice that must be heard, to "enter into the Temple of God," of the Brotherhood of Life, so that there will be a unification of India with the essential Unity of Life.

Our peculiar faculty as Theosophists gives us this tremendous opportunity, and I think we ought to utilize it. I am particularly anxious, for example, that in Hinduism the spirit of this should be discovered in the Scriptures, and, as it were, a little ceremonial of the smallest kind be arranged, so that those who care to use it can use it, though, of course, those who do not care to use ceremonial need not use it. There are so many ways in which one can achieve the same result.

THE HELP OF NATIONAL DEVAS

Then, do not forget—as I know I must not forget it as I travel over Europe to country after country which is stricken—the vital importance of allying, and allying again

and again, that country to the angelic influences which are so tremendously potent at such a time as this. Just as in the Christian baptismal service we summon the angels, one of them to go before the newly baptized individual and the other to follow after him, as we might say, a bodyguard—apart from any angelic assistance he may have as a result of his association with angels from time immemorial—so can the same be done with every country.

Each country has its National Deva attendant upon it. The National Deva of India can be enormously helped in His extremely difficult work if we think of Him and seek to relate India more closely to Him, even though inevitably, to a large extent, unconsciously so far as the nation, races and the masses of the people are concerned. The National Deva of India is concerned with, takes the most intimate interest in, everything that affects this enormous country, and takes the closest interest in anyone who offers himself as a servant of the Motherland and places himself at the disposal of the great ruling Rishi of India, and equally at the disposal of the National Deva of the country.

The invocation I have mentioned is of particular value in those stricken countries where the National Deva has to work very hard to keep alive in the people their spirit, their traditions, their splendid past

and purpose, all that is great in them. That is, in a quite substantial measure, the work of a National Deva, and we can help, for he always wants the quality of courage spread abroad among His people.

ANOTHER TECHNIQUE

I have tried to do something else to help, but I am not at all clear whether I do it, because it is beyond my powers, from one point of view, as all of this is. But at such times as these, one tries to do more than is normally possible, by doing all these things in the best way he can. I try to do something which, perhaps, I do not succeed in doing at all, namely, to have an intuition as to where the great chakras of the nation are, to open them constantly to receive vivification from the great Sources from which each chakra is vivified, and to which each chakra is attached, and then, as it were, to make them vessels, as they have become filled with the life which is peculiarly theirs, and to cause them to irrigate the nation, the world, to which they belong, to revolve with tremendously increased creative power.

THE SPIRIT OF RESURRECTION

It is of the utmost value to such work as this that there has come about in Britain very definitely a sensible measure of the spiritualization of the people; they are

more religious than they have ever been. That, of course, helps enormously. It is with such intention that I try, in all the leaflets and pamphlets I issue in connection with the war, to stress the religious spirit, the idea of God, as being two conceptions which are appropriate to the people at the particular evolution which most peoples have reached.

I could not write any pamphlet, any leaflet, which has not some throbbing of the spirit of God, which has not some throbbing of the spirit of religion in the highest sense in which I may be able to express it.

My purpose is to help the people where the people are, to have a somewhat wider conception than the conception that normally is theirs. I must always bear that principle in mind and help, if possible, each where he is. I do not expect them to have the conceptions I have, any more than our conceptions may be the conceptions of the Masters. The highest, noblest, truest conceptions that you or I may have are conceptions which would mean very little, are childish, so far as the Masters are concerned.

Similarly, our great conceptions, however true they may be, may have little real meaning to the people who belong to a world of conceptions different from the conceptions appropriate to the world in

which, for the moment, you and I happen to live. I must help the people where they are. If they are atheists, I must help them to have the highest atheism; if they are narrow, orthodox, I must not try to take them away from their faith, I must try to broaden their outlook so that it becomes less narrow, less rigid. I must never take away from the people all that means most to them of whatever nature it may be.

If I am wise, if I am in any sense a member of the family of the Resurrection, I shall be able to worship with everybody in his own Temple, to give honour to that which he worships, even though I am not always able to follow him in the actual modes of worship itself.

All this, of course, is a matter of technique for the work of the invisible helper, who must be busy nowadays in helping, with all the awakened power which a knowledge of Theosophy confers upon him, every single land, whether it be his or any others.

I do most earnestly hope that those whose first concern, for the most part, is India, will endeavour to dedicate themselves to her awakening in these inner ways, even more than in any outer way. I do hope that you will not forget the countries which are bearing the brunt of the actual physical battle, and that you will go about among

them, giving them whatever may seem to you to be that which you can give most purely and most beautifully and most valuably, as I will give a spirit of courage as my main contribution.

Then I shall endeavour to stimulate the spirit of the Resurrection which I shall not formulate, because I shall want everybody to have his own conception of the Resurrection. I shall endeavour to stimulate the spirit, the theme, the idea of Resurrection so that if he can he may gain a clearer conception; but if he cannot, perhaps I can enable him to gain that kind of conception which will probably

be most accessible to his understanding.

It sums itself up in this way: We Theosophists must be ceaselessly busy in helping every country, every people, every individual where the country, where the people, where the individual may be, giving to them that which will help them to take the next step on their Path; and in order to do that, ourselves to become channels, not only channels generally between the Hierarchy and the particular individual or country or people with which we may be concerned, but also between the presiding Angel or Deva of the country and the country itself.

A Gnostic Hymn

Listen to me, my brothers:
 If I suffer,
 It is I who choose to suffer.
 Whilst I was dreaming,
 I thought that a God had created me,
 And had set me upon this earth,
 And had forced me to live,
 And had forced me to suffer:
 But when I awoke
 I knew that I was a God,
 That I of my own will had come into being,
 That I had chosen to suffer and to enjoy,
 That I had chosen to know evil
 And to know good.

I lived in a garden of happiness:
 Many trees grew therein,
 And I ate of the fruit of the trees,
 And the fruit was delightful to taste,
 But I tasted not the forbidden fruit
 Lest I should lose my happiness.

I ate of the fruit one day,
 Love tempted me:
 Two eyes, of wisdom and compassion,
 Opened within my being.
 Then I laid my glory by,
 And I was found in the form of a man,
 And they crucified me on the tree
 Of which I had eaten.
 I humbled myself.
 I became obedient to the death of the
 cross.

Then I rose in the might of my love
 Like the dawn from the depth of the sea,
 And the stars broke into song,
 And the wild blossoms of earth awoke and
 were glad,
 And the orphan was comforted.

GORDON CHAPMAN

COW-WORSHIP AND AHIMSA

BY ARYA ASANGA

ONE day, on my recent tour through the Northern parts of India, I was a deeply interested listener to an animated conversation around the tea-table of one of my Indian hostesses, regarding the manifold differences in beliefs, customs, prejudices, religious observances, taboos, languages, holy scriptures, social divisions, etc., etc., that broke up India's unity into a thousand glittering fragments of every colour, shade and tint. Until one speaker claimed for the Hindu community throughout all India, of whatever caste or race or creed, or any other faction, at least one common interest that bound them all together—the worship of the cow, laid down by divine commandment in the holy texts, and in a thousand ways depicted in Indian art and literature. There exists probably no more poetic and idyllic expression and example of this worship than in the story of King Dilipah, the devoted servitor of the celestial cow Nandinī, as told by India's greatest poet, Kālidāsa, in the *Raghuvamsha*.

स्थितः स्थितामुच्चलितः प्रयातां

निषेदुषीमासनबंधधीरः ।

जलामिलाषी जलमाहदानां

छायेव तां भूपतिरन्वगच्छत् ॥

Stopping as she stopped, and moving
with her as she moved along,
Sitting down to guard her when she
sat her down the trees among,
Drinking water only after
she had had her fill of drink,
Even like her constant shadow
followed her the faithful kind.¹

Such was the poet's vision, and a most ideal vision it was. But what of the reality and the present day? Contrast Kālidāsa's lovely picture of unobtrusive service with Gandhiji's scathing criticism of the presentday deformities to which the cow-worship has degenerated.

We catch her by the tail, and sanctify our eyes with its sacred touch. We regard even her urine as sacred and full of medicinal value and drink it. Alas, the poor cow is innocent of all this worship, and so our worship is lost on her. It even scares her. When it scares her, she answers our attentions with a kick; when she is not scared, she suffers us. Those who claim to protect the cow, betray a criminal ignorance of the real method of protecting her and her progeny. Those who claim to worship the cow, cruelly ill-treat the bullocks.

This was spoken at a recent meeting of the Go-seva Sangha, the Society for the Service of the

¹ I quote the free rendering of Mahadeva Desai, the devoted servitor of Gandhiji, in the *Harijan*, 15-2-1942.

Cow. And another great worker for the uplift of India, Shrimati Perinben Captain, when asked to attend the meeting, answered :

None of this travesty of worship for me. I might attend when you have put it on a rational footing, and shown by concrete work that the Hindus really care for the cow. And if you will protect the cow, why not the horse and the dog too—both of them equally noble? ¹

Still another indefatigable worker, Kakasaheb Kalelkar, claimed that it was the cow who had taught us Indians non-violence. ²

When I was reading all this, it reminded me of another incident of my Northern tour, only a few days after the tea-table conversation mentioned above, and which for that reason probably made such an impression upon me that I am now taking up the pen to put it on record, for its objective lesson that blind faith and letter-worship of so-called divine commandments in holy scriptures are of no avail, without understanding and heart-worship. Has the cow-worship really taught us Ahimsā, compassion, non-violence? Or has it on the other hand hardened our hearts, because understanding—which is of the heart!—has not accompanied our faith, because we were bound by the letter, and did not look beyond it? That is the danger of divine

commandments, revelations, holy texts, imposed upon our minds by an authority from without.

If real compassion for our foster-mother the cow had filled our hearts, if she really had taught us non-violence, how could we then have maltreated so shamelessly her spouse, the bullock, without whom she herself would not be, to say nothing of all other living beings, horse and dog, bird and fish, and our own human kind? With the same logic we might say that the bullock has taught us violence, as the cow non-violence. Both statements are evidently equally fallacious. Violence and non-violence come from our own depraved or softened hearts. And we are apt to forget this when listening only to the outer commandment, and not to the promptings of our inner being.

But enough of this. Now to the incident announced. Still in Delhi, I visited in the environments the workshop of a famous institution where boys of the depressed classes were taught several handicrafts, among which all kinds of leather-work. The first thing I saw was a show-case with shoes, sandals and other articles, above which was written in big showy letters "Ahimsā-leather." And I was vouchsafed the explanation, though I knew it already, that this was leather from cattle that had died a natural death, at least had not been

¹ *Harijan*, 8-2-1942.

² *Harijan*, 15-2-1942.

slaughtered or killed intentionally. The leather was therefore free from the stain of *himsā*, that is, from harm done to living beings. While this explanation was being given, my eye fell upon another case, fronting the first, placed against the opposite wall, and full of leather-wares, purses, lady's bags, book-covers, cushions, and so on, but above which there was no display of its being "harmless leather." I pointed to it and asked: "What about that?" The answer was, and mind, I quote as literally as I can: "Oh, that is only goat's leather; that does not count."

Whereby it was revealed to me that the speaker's heart was innocent of *Ahimsā*, that it was only the outer commandment to hold the cow sacred which was blindly followed. Suppose that man is reborn after this life in another race, which has no such commandment for its members, then there is no doubt at all

that he will have no scruples to slaughter cows, by the thousand if need be. Suppose on the other hand that the man, instead of blind worship for the cow, had been taught real *Ahimsā*, and that his heart had actually been touched and filled with such compassion, then there is equally no doubt at all that under any circumstance, in whatever faith or clime he may be reborn after this life, with or without divine commandment, he will not kill or harm any living creature, whether cow or goat, horse or dog, human being or poisonous reptile.

That is the difference between on the one hand blind faith in revealed or supernatural religion, and its un-understood or misunderstood commandments, all which drugs the mind into a false sense of right and wrong, and on the other hand a life of understanding and constant, watchful heart-searching.

A man's natural disposition, from which his virtues arise, is his most precious ornament—courtesy of a noble man; gentleness of speech of a hero; calmness of knowledge, and reverence of sacred learning. The highest ornament of wealth is liberality towards worthy objects; the highest ornament of the ascetic is abstinence from wrath; the highest ornament of princes is mercy; and the highest ornament of justice is freedom from corruption.

THE HOLY WRIT OF THE HOLY PROPHET MUHAMMAD

BY TEJUMAL KALACHAND, B.A., LL.B.

IN the sixth century when the Holy Prophet Muhammad appeared on this phenomenal plane, the wild and savage Arabs were divided into various warring sects. Each sect recognized its own prophet and considered him superior to the prophets of the other sects. They believed in plurality of gods. They worshipped the stars and many natural objects as individual gods and not as symbols of one God. They made pilgrimage to Mecca every year during the month of Ramzan, and worshipped the Black Stone still kept in a building called Kaaba, but merely for show and not with their mind fixed on God. They practised all sorts of insincere idolatry. They dwelt in vain argumentative theologies, hearsay formulæ and old traditions. But none among them knew the Sacred Mystery of Existence, the relationship of real (Existent) God to real-unreal (Existent-non-existent) universe, the grand truth that God was the sole Reality, and that this entire solid-seeming universe was an illusion.

Up to the age of forty years Muhammad led an honest, truthful

and moral life. In him there was no fault, but he was ignorant of the relationship of God and the universe. He considered himself separate from God, the universe, and his relations and friends. In his fortieth year he meditated on the sacred questions: "What am I? What is God and the universe in which I live? What is life and death?" No one among the Arabs could answer these questions. The Holy Teacher, the Angel Gabriel, met him "face to face, eye to eye, heart to heart," and divulged to him the Open Secret, open to all but seen almost by none. The Angel transfigured himself into a Being of Divine Light, and revealed to him God, the Divine Light, as He was in full splendour. Muhammad's body and soul were blended and became of one colour (Light). He realized that he was all light from top to toe. He realized his identity with God and said: "In my existence there is nothing but God." He saw that everything was God and nothing but God, and said: "We saw no other thing but God in it." He realized the grand truth that God

was the sole Reality. He then asserted: "At last I have found myself"; and declared: "There is no God (non-existence) but God, and Muhammad is messenger of God."

Upon this Holy Writ of Islam are based the two cardinal doctrines of Unity of God, technically called *Vahdaniat*, and of "Messengership of the Holy Prophet Muhammad," technically called *Rasalat*, explaining the relationship of (existing) God and (existing-non-existing) universe, real before realization and unreal after realization, real to the spiritually ignorant and unreal to the spiritually wise.

1. VAHDANIAT¹

This is based upon the first part of the Holy Writ, popularly translated as "There are no gods but one God," advocating belief in one God as distinguished from belief in many gods, without reference to the question whether the universe is real or unreal. The various gods in whom the Arabs, before the advent of the Holy Prophet, believed were in truth only names of one God in different aspects. The various objects of the universe, though worshipped as individual gods by the Arabs, were only symbols of one God. Monotheism, pantheism and idealism all advocate belief in one God.

¹ Unity.

Theism or monotheism (as distinguished from polytheism) assumes that the entire universe has real existence, that the entire universe is created by one God out of nothing, *i.e.*, nothing or no material, *i.e.*, out of Himself. He is therefore both the efficient and the material cause of the universe. He created the entire universe out of part of Himself. God, soul and body are assumed as three distinct entities. The Soul is immortal but the body is mortal. God the Creator is assumed as different from the perishable universe created by Him. Theism is thus based on the duality of God and the universe. But theism also advocates that God alone existed before creation, that He alone will exist after dissolution of the universe, that the entire universe will disappear, and that all things will be dissolved and melted into God, as said in the Holy Koran:

At the last day the earth, the great rock, mountains, shall dissipate themselves like cloud. They shall disappear like vapour. The whole earth shall go spinning, whirl itself off unto rocks, vanish in the Inane. Allah withdraws His hands from it and it ceases to be.

Everything perishes except God's face.

Verily they ask, "What is the end?" and the answer is, "The return to the beginning."

All things return to the origin.

To Him we must return.

He produceth a creature and then causeth it to return again.

Pantheism assumes that the universe has real existence, but it is nothing but God. It identifies everything with God. God is in all things uninterruptedly. The whole of God is in every part. The universe exists, but not as it appears to be. It is different though the same. Everywhere is God the Divine Light, so the universe is literally divine, full of light, and imperishable; and this body is also literally divine, full of light, and immortal. God is identical with the universe, man, soul and body. As the Prophet Muhammad has said:

Everything is Allah; *i.e.*, all is God. God fills everywhere. God faces everything. God comprises everything. God in everything is present. For Creator and created are of the same origin. God is the beginning and the end, concealed and revealed.

Verily man is made in the image of his Maker.

Verily God created the son of Adam (man) after His own likeness.

Man is the secret of God and God is the secret of man.

He who knew his breath knew God. He who cannot know himself cannot know his Lord. God said for the slave, "He is I, I indeed am He."

God will say to man on the Day of Judgment, "O man, I was poor but you did not help me. I was sick but you did not nurse me." Man will say, "Almighty, how couldst thou be poor and sick?" God's reply is, "Was not so-and-so, your kith and kin, an embodi-

ment of Me, in need of such help which you refused him? If you had only helped him you would have found Me in Him."

Pantheism therefore identifies the entire universe and man with God, and is based on the doctrine of identity of God and the universe and man.

Idealism or pure Islam, or Sufism, asserts that God is the sole Reality, and that this solid-seeming universe or body is mere appearance, shadow, show or reflection of God. This universe is not God as in pantheism, but is a mere illusion and has no existence. From an idealistic point of view the entire universe, soul and body, time and space, the Law of Action and Reaction, causation, birth and death, the material sensuous paradise, the horrible flaming hell, the great Day of Judgment, all this is an illusion. Idealism therefore denies the existence of a manifold universe and of everything else besides God. The Prophet Muhammad has said:

There is nothing but Allah in both the worlds.

There is only God.

O Lord, there is no other save the Eternal.

It is said in the Holy Koran that the Angel Gabriel took the Holy Prophet Muhammad out of his bed one morning to show him all things in the seven heavens. The Prophet took note of all the things and had 90,000 conferences with God.

He was then brought back to his bed. All this was transacted while he was asleep in bed. The Holy Prophet on his return found that his bed was still warm and that he had left it only for an instant. This shows that time and space are illusory.

The Prophet Muhammad has described in the Holy Koran the pure presence of God as the highest Heaven, all other heavens described therein being illusory from the idealistic point of view.

Idealism is therefore based on the doctrine of the unity of one God alone, and none and nothing besides Him.

The above Writ is translated in a different sense by the theists, pantheists and idealists. The theists assume that the universe was created by one God, as "There are no gods but one God," advocating belief in one God as distinguished from that in many gods. The pantheists identify the entire universe with one God as "There is no God but God," meaning that everything is God. The idealists deny the existence of everything except God, as "There is no God (non-existence) but God, *i.e.*, save God there is no existence, *i.e.*, God is the sole Reality.

In truth there is no difference between theism based on the duality of God and the universe, pantheism based on the identity of God and the universe, and idealism based

on the unity of God or one God alone. They are only three ways of looking at the same truth from different points of view. If God is in all things, in every part, everything is God and nothing but God. If everything is God, if everything absolutely merges, dissolves and melts into God, if everything absolutely surrenders to God within and without, the thing itself has no existence and God is the sole Reality. This absolute surrender to God, and annihilation of the universe, is Islam. Theism, pantheism and idealism are only three stages which do not contradict one another, but necessitate one another. In all the above three stages there is a gradual working of the human mind towards a higher ideal, till everything is merged in the wonderful unity which is reached in idealism.

The Holy Writ, therefore, in the final sense means: "There is but one Allah, the sole Reality."

How is the identity of God with the universe to be realized? How is the grand truth that God is the sole Reality to be realized? This is answered by the second part of the Holy Writ.

II. RASALAT¹

This is based on the second part of the Holy Writ, which means that Muhammad was the messenger

¹ Messengership of the Prophet Muhammad.

of God who bore the Divine Message conveyed by the first part of the Holy Writ that God is the sole Reality; for divulging to men the Open Secret, revealed to him by Divine Providence. He was an intermediary between God and men, for he transfigured himself into God the Divine Light before his worthy disciples, in order that they might obtain a beatific vision of God in full splendour, in order that they might realize their identity with God and surrender their selves to Him absolutely, within and without, that the entire universe might be merged and melted into Him and cease to exist: all this to realize the grand truth that God was the sole Reality. Muhammad has said:

He who saw Me (inward Me, the Divine Spirit) verily saw God.

I am a polished mirror, let Hindus and Turks see the Light of God (Divine Spirit).

I am in your breath, wherefore do you not see Me?

O Soul, look to the face of God as to how He shadowed forth Himself.

Choose the insight of the true believer, for truly he sees by the Light of God.

He taught them that while performing duties according to Shariat they should do good, virtuous and charitable acts, perform rigorous fast, offer prayers five times a day, and make a pilgrimage to Mecca in the month of Ramzan; that they should, by means of constant

thought of Allah Akbar (Great God), Noor Akbar Noor Ali (Great Light), Kalma Pak (pure Holy Word shining in their immaterial hearts where God was most manifest) realize their identity with God and be blended with Him and return to the Origin. "Fast and prayers are good, but that understanding by means of which you see God is distinct" (Shah Abdul Latif, a Sufi poet of Sind). He taught them that such identity could be realized by means of such vision with the aid of any living perfect teacher, and he said: "We make no distinction between the Prophets, but let each one follow his teacher."

What is meant by the expression "Messenger of God" involves consideration of the following three questions: (1) Was Muhammad man or God? (2) Was he Prophet or Saint? (3) Was he one of the messengers of God or the only messenger of God?

MAN OR GOD?

Whether Muhammad was man or God depends upon the form he assumed and the world's reception of him. Shri Krishna had openly declared that he was God, for men were prepared to receive him as God. He lived among them as God and was recognized as such. Lord Jesus Christ had spoken of outward and inward states of man. In his outward state of separation from God he called himself a son

of man, born of human father and mother. In his inward state of identification with God he called himself the Son of God, the Father in Heaven, identical with Him, and declared that he was born only of the Father in Heaven, or of the celestial Virgin Mary. Time and place did not justify him in openly declaring before the masses that he was God. He was condemned to death and crucified for having been declared the King of Kings. But he rose from the grave with his original mirage-like body to give convincing proof to mankind that he was God incarnate who could not be killed, and what was crucified was only a semblance. In the same manner Guru Nanak in his outward state called himself a servant of God, for time and place did not justify him in openly declaring that he was God, yet in his inward state he declared that there was no difference between God and God's servant. When he breathed his last his body, which was under a sheet, had disappeared. This phenomenon gave convincing proof that he was God incarnate; what had disappeared under the sheet was only a semblance, a mirage. In the same manner Muhammad could not openly declare that he was God. For time and place did not justify him in doing so. He was persecuted for having declared that he was a messenger of God, but he spoke of two states of man when

he said: "To me there are two states, in the first (inward) state God is I, and I am He. In the second (outward) state He is He and I am I." Thus the Prophet declared that in his inward state he was God, and in his outward state he was man; therefore, dual in nature, both man and God at one and the same time. In his inward state of identity with God, Muhammad declared to his select disciples:

I am Arab without Ain, *i.e.*, Rab, which means God.

There is no distinction between me and God.

I saw God. He said, "Who art thou?" I said, "Thou."

God said to me, "Thy tongue, thine ear, thine eye, am I."

In my existence there is no other thing but God.

To the light (God) have I reached, in the light (God) I live.

So Muhammad was God-man or man-God, both God and man at one and the same time, like Lord Jesus Christ or Guru Nanak.

PROPHET OR SAINT?

I have said above that everything is in reality God, but man is the highest expression of God, for God is most manifest in the human egg-shaped immaterial heart; the Holy Prophet has said:

God who is greater than heaven and earth is contained in the heart of the believer.

The hearts of believers are the thrones of God.

As the material sun is everywhere present, but is exactly reflected in a pot of water, so God is everywhere present but He is exactly reflected in the human heart. At all times the Divine Light burns in it and visibly shines in it. There is no difference between a spiritually wise man and a spiritually ignorant man; both are identical with God, except that the former is conscious of his identity with God and the latter is not. There is also no difference between the saint and the prophet, for both are conscious of their identity with God; both have realized the grand truth that God is the sole Reality; both have penetrated into the Open Secret, the Sacred Mystery of God and the Universe, which lies everywhere, which lies at the bottom of appearance, the Inner Fact of things; both look through shows of things into things; both see the essential point of all things and leave all the rest as superfluous; both are in direct communion with God; both are literally living lights. The difference between the saint and the prophet is that while the former moves in calm times and enlightens daily life, the latter appears on the phenomenal plane when irreligion prevails, when the world is in disaster and is in need of warriors to fight against existing evils and idolatry and save hu-

manity; the former has equable radiance, the latter has awful splendour; the former initiates deserving disciples and points out the path to them for reaching the goal, the latter makes them realize their identity with God by a mere penetrating and dazzling glance, or by some other mysterious process in the twinkling of an eye. The Prophet Muhammad united the warring sects of Arabs into one united nation. He denounced idolatry and worship of many Gods, and converted idol-worshippers of Arabia into idealists not by force or compulsion, but by persuasion, by a mere glance, by divulging the Open Secret to deserving Arabs. He said:

There is no compulsion in religion. We are aware of what they (Arabs) say. But do not force them to accept anything, expound the Koran before them, and its merit is bound to appeal to them.

Muhammad was therefore the Prophet, and not a Saint.

THE ONLY ONE OR ONE OF THEM?

Considered historically and exoterically Muhammad was the one man in the whole of Arabia, in the sixth century, where and when he promulgated the writ that he was the messenger of God, to whom the Open Secret had been revealed by God Himself, and who alone could make the Arabs of that period realize their identity with

God. So he was the only living Messenger of God in Arabia then. But irrespective of time and place he was one of the messengers of God, who appeared on earth to make men realize their identity with God. The Prophet himself has recognized the existence of other Prophets, for he has said: "We make no distinction between Prophets."

Considered mystically and esoterically, Muhammad was the word incarnate in flesh, the divine spirit

who has existed from eternity and is the indwelling God in the heart of every one. As it is only by means of obtaining a beatific vision of the living Word that the identity of God with the entire universe can be realized, so the mystic Muhammad, the mystic Christ, the only begotten or unique son of God, the mystic Nanak, the only eternal servant of God living in the immaterial heart of every one, is the only messenger of God, the only Messiah, the only Redeemer.

A THEOSOPHICAL ENCYCLOPÆDIA

[Mr. J. L. Davidge, of the Research Department, Adyar, writes the following under date 17 February 1942.]

IN the Research Department we are planning an *Encyclopædia Theosophica* which shall contain the essentials of Theosophy as set forth in our classic literature—an authentic work of reference to stand in Theosophical libraries and in public and university libraries with the best encyclopædias of the different nations. It can be made a herald of Theosophy to the new World Order. Such a work must be ample and dignified, adequate to our magnificent philosophy—the greatness of Theosophy must shine out of it—and worthy of the Masters who stand behind our Society and who, we hope, will

give Their blessing to this undertaking.

The *Encyclopædia Theosophica* will sum up the whole of Theosophy and present it in right perspective, from *The Secret Doctrine*, which is the bedrock of our system, till today, with intervening modifications and developments. And so far from being merely an academic reference book, it must be a dynamic presentation, a live teaching of Theosophy from which Theosophists themselves, students and lecturers, may draw material.

We shall collect material under the headings given in the three Objects—Brotherhood, religion,

science, philosophy, art, occultism, adding articles on great philosophers and forerunners of Theosophy, visionaries of the new age, and Authors and Executives of the Plan, including the Members of the Inner Government. Also an additional section of biographies of Theosophists of special importance from the inauguration in 1875. The whole work is being planned on modern lines of encyclopædia-building.

I estimate that about one-fourth of the *Encyclopædia* will consist of articles already extant in our classic literature, in books and journals. Another fourth may be compiled in the office from the same sources. For the remaining two-fourths we must invite the best writers in The Society, contemporary specialists, to contribute fresh articles. But this is only a tentative idea.

The *Encyclopædia* should be illustrated with the most telling pictures and diagrams in our literature, for example the Rishi Agastya's diagram at the beginning of *Man*; diagrams from *The Secret Doctrine*; some of Bishop Leadbeater's plates in colour of chakras, thought-forms, auras, planes of nature; some of Mr. Jinarājadāsa's diagrams of the races; pictures of excavations and discoveries sub-

stantiating the esoteric teaching. All illustrations must be of the highest quality.

To produce such a work we shall need an Editorial Committee of people with vision and experience. This book, moreover, must be a world-wide effort, consonant with the universality of our Society and of Theosophy. No single individual could build a work of this scope and size within a reasonable time. Hence we must ask members the world over for their co-operation, inviting them to pool their references and bibliographies on as many subjects as possible, and however recondite. These will be classified in the Research Department.

It will be a continuous work of this Department to keep the *Encyclopædia Theosophica* up to date, abreast and in many respects ahead of modern knowledge. New editions should appear at intervals—every ten years perhaps, or every five years—incorporating new ideas and discoveries in all departments.

As Theosophy is the greatest and most profound philosophy in the world, so do I conceive a book in which that greatness will be commensurately reflected, a book which will throw a light for the builders of the new civilization.

J. L. DAVIDGE

SECCIÓN ESPAÑOLA

Con gusto, hoy reproducimos el artículo, "Unidad en la Diversidad" del querido hermano José M. Olivares, de la Argentina. No sólo su actualidad, sino su presentación, es como todo lo que él escribe sobre Teosofía, una clara exposición de nuestra filosofía.

UNIDAD EN LA DIVERSIDAD

APESAR de ser diferentes los hombres tenemos que marchar unidos. Esta lección es la que nos está dando la vida en este momento de tribulación y desbarajuste. Sólo por la unión los problemas del hombre, de los pueblos y del mundo podrán resolverse de un modo satisfactorio.

Ni siquiera cosas tan aparentemente inconexas entre sí como el árbol, la estrella y la nube, de tan distinta naturaleza, se hallan en realidad separadas y menos habríamos de estarlo los hombres que convivimos juntos, y que no obstante ser tan diferentes unos, de otros, provenimos de un mismo origen, tenemos las mismas aspiraciones, experimentamos los mismos dolores y, sin duda alguna, alcanzaremos la misma meta.

Sólo por la unión, por la cooperación y por la, reciproca solidaridad podrá alcanzar el hombre su finalidad dentro del Plan de la Evolución que se vislumbra en la Naturaleza entera.

Los hombres forman las familias, las familias forman los pueblos, los pueblos constituyen la nación y las naciones la Humanidad: todo está encadenado y lo que afecta a cualquiera de las partes afecta necesariamente al conjunto de la Humanidad.

Por eso están en un error los pueblos y los hombres que creen que algún día podrán bastarse a sí mismos y por eso el reinado de la competencia y el monopolio, que ha traído los dolores y desastres que estamos experimentando en la actualidad, afortunadamente está cayendo estrepitosamente al suelo.

El aislamiento, la separatividad y la competencia son manifestaciones de fuerzas contrarias a la ley natural y por consiguiente violatorias de la misma Ley de la Vida; toda violación de las leyes naturales trae aparejado el dolor y la muerte. La solidaridad y la unión son la Ley de la Vida y la obediencia a ella es la dicha y la salud física y moral.

Si cada una de las células de nuestro cuerpo tirara para su lado; si no hubiera conexión y colaboración reciproca entre todos nuestros órganos y pretendiera cada uno de ellos trabajar desarmónicamente y sin el debido ritmo, dentro del maravilloso conjunto que constituye nuestro cuerpo físico, no sería posible la salud ni el bienestar del hombre sobre la tierra, ¡Y qué diferencia entre un órgano y otro! ¡Qué distintos el corazón, el estómago o el dedo del pie!

Pero unirse, no significa ser iguales, pensar lo mismo o hacer las mismas

cosas, como no son iguales ni actúan de la misma manera el sol, el aire, la electricidad y el agua. Significa trabajar en mancomún, significa colaboración, significa esfuerzos convergentes para que la Vida pueda manifestarse plenamente, siempre cambiante, siempre esplendente, siempre brillante, espontánea, hermosa. Significa que, como en una gran orquesta, cada instrumento tiene que dar su nota, no precisamente la misma que los demás, pero sí en armonía con las demás.

Después de tantos siglos de tendencias hacia el separatismo entre los hombres, la vida, está enseñando al hombre que ha llegado la hora de la unión.

Donde más se manifiesta esta tendencia hacia la unidad, es en los momentos de peligro común. Todo tiende en esos casos a unir a los hombres para una defensa común. No priman en esos momentos diferencias de raza de religión de nacionalidad. Dentro de los refugios contra los ataques aéreos, todos los refugiados se sienten hermanados ante el peligro, no importan sus diferencias ideológicas, políticas o raciales, y ni siquiera cual pueda ser el color de su piel.

Ante el peligro de la vida en juego, un sólo sentimiento prevalece: el de la salvación común. No hay tiempo ni lugar para que cada uno vea en los demás diferencias de ninguna clase. Todas se ayudan y reconfortan recíprocamente. Sólo los hombres-niños tienden a la propia salvación, si una probabilidad se les presenta, aunque para lograrla tenga que sacrificar a alguien; pero esto es una excepción que sólo la ignorancia y un gran atraso evolutivo

puede justificar; pues el peligro como el dolor común, une a los seres.

La tendencia a la unión es un hecho perfectamente comprobado en la profesión de ideales o credos entre los hombres; hay evidentemente separación, física y en el plano de la materia lo tuyo y lo mío, como el tú y el yo, son verdades positivas; pero en la profesión de un ideal religioso o político, lo tuyo y lo mío, como el tú y el yo desaparecen; lo "nuestro" y "nosotros" son los términos más corrientes. Hay todavía separatismo respecto a otros grupos: "nosotros los liberales," "vosotros los conservadores": "nosotros los católicos" y "vosotros los evangelistas".

Esto no ocurre en el campo teosófico donde "todos somos uno" no importa a qué raza, a qué religión, a qué partido político pertenezcamos. Como Humanidad "somos uno"; como hijos de Dios, somos uno; como partes en el Universo somos una; Uno es nuestro origen y Uno debe ser seguramente nuestra meta.

Todos los dolores que está experimentado la Humanidad, tienen un sólo objetivo final: enseñarnos que en esencia Somos Uno y que la separatividad en cualquier sentido es violar la Ley de la Unidad que existe en todo lo creado. Que debe cesar la competencia entre los hombres y los pueblos, y que en medio de las diferencias, que es también ley natural, debe haber solidaridad, colaboración, y armónica convivencia humana.

Todos nos necesitamos los unos a los otros y no hay razón alguna para considerarnos unos inferiores a los otros, porque cada cosa es igualmente, necesaria y grande en su lugar.

Comprender esto, y considerarnos todos obreros en la obra magnífica de la Evolución, es la lección que nos está dando la Vida en estos momentos de prueba dolorosa que nos ha traído el imperio del egoísmo y la separatividad.

Las Ramas y Centros Teosóficos se están esforzando en demostrar en pequeño, que es posible la confraternización y la convivencia armónica de todos los hombres a pesar de sus diferencias de raza, de nacionalidad, de sexo, y de creencias políticas y religiosas. Se llaman y se consideran hermanos entre sí y tratan de vivir esa hermandad prácticamente, tolerándose recíprocamente en sus defectos y ayudándose mutuamente en sus conocimientos.

Es un hermoso ensayo, que cada teósofo trata de llevar al mundo que le

rodea, siendo él mismo un ejemplo de comprensión, de tolerancia y de armonía, que es lo que el mundo va a necesitar más en cuanto cese la tragedia que lo envuelve como consecuencia de lecciones desaprovechadas o mal aprendidas.

NOTA NECROLÓGICA

Sinceramente sentimos la desaparición, del plano físico, del estimado hermano ENRIQUE de la HOZ, Presidente del Centro de Estudios Teosóficos de la ciudad de New York. Enviamos a sus deudos nuestro sentido pésame; también, a los miembros del Centro y especialmente a los estimados Hnos. Ruperto Amaya y Fernando Diaz, Directores del Servicio Teosófico Interamericano.

LA OBRA DEL PROFESOR D. D. KANGA

“DONDE SE ENCUENTRAN LA TEOSOFÍA Y LA CIENCIA”

Esta valiosa recopilación de estudios de teósofos y científicos, que se ponen de acuerdo sobre hechos conocidos de la Sabiduría Oculta, trae sin duda mucha luz al estudiante de teosofía, al científico y a cualquiera que se preocupe por la investigación de la Verdad.

Muchos son los Centros Científicos de la India, Europa y América, que hablan muy encomiasticamente de esta obra, valioso eslabón, que sabrán aprovechar los investigadores descontentos.

Muy merecida, ha sido la entrega de la “Medalla Subba Row,” que la Sociedad Teosófica tuvo a bien otorgar como premio al autor, por lo cual felicitamos muy sinceramente al Profesor Kanga.

LA BANDERA DE LA SOCIEDAD

Una nueva bandera flotó en el aire durante la Convención; su tamaño, de tres metros de ancho por cinco de largo, le daba cierto realce al Edificio Central. El color del fondo, es de un brillante amarillo anaranjado, con listas marrones, de el lado del asta; la serpiente, es de dos metros de diametro,

de un color verde fuerte; el doble triángulo entrelazado, en azul oscuro y blanco; los otros símbolos o sean: La cruz ansata, la swastika y la palabra sagrada, en marrón.

Con cierto orgullo, contemplamos ondear nuestra bandera durante esos días.

A. T. G.

THE PASSING OF PROMINENT THEOSOPHISTS

BISHOP HOUNSFIELD

CAPT. ARTHUR GERALD HOUNSFIELD, for twenty-five years a member of the English Section, passed over in mid-October 1941. After working as priest in the Liberal Catholic Church, with a special interest in healing, he was consecrated Bishop-Auxiliary for France in 1928, and in recent years had lived at Monte Carlo. There has been a French Lodge in Monaco for many years—Espérance Lodge, founded in 1907—and there he made innumerable useful contacts with visitors wintering on the Riviera. After the collapse of France, Bishop Hounsfeld left in ill-health, leaving behind his home and possessions, and returned to England, where he lived among friends at Tunbridge Wells, until he passed on. He was just over 60.

J. L. D.

A CENTENARY

Rightly do we find centenary celebrations to the memory of Justice Mahadev Govind Ranade being held throughout the country. Justice Ranade is known to India more for his great philosophical insight and learning than for his legal accomplishments which were no less high. He was an embodiment of the spirit that has moulded the Brahmanas of India—well versed in the Vedas, keenly intellectual, full of an understanding of the philosophical import of Indian Scriptures, cultured and

refined to the core—such were the outstanding characteristics of this great and eminent Indian. He was a man of sterling character who associated spiritual life with great self-control and renunciation. Truly was he in tune with the soul of India. He represented Real India. Indeed did he make India richer by his remarkable life full of the qualities of the head and the heart.

It would be strange if such a man were not attracted to the great Theosophical ideals. For many a year he studied Theosophical literature imbibing its ideals, and on 13 January 1914 he joined the Poona Lodge of The Theosophical Society.

One of the Fire Pillars of India, he inspires us today in our task of rebuilding India on the eternal principles of her age-old past. Here is an excerpt from his writing :

“This country of ours is a true land of promise. This race of ours is the chosen race. It was not for nothing that God has showered His choicest blessings on this ancient land of Aryavarta. Above all other countries we inherit civilization and a religious and social polity have been allowed to work their own free development on the big theatre of time . . . The great religions of the world took their birth here, and now they meet again as brothers prepared to welcome a higher dispensation which will unite all, and vivify all. India alone, among all the countries of the world, has been so favoured.”

CORRESPONDENCE

WHAT IS HYDROGEN ?

SIR ARTHUR EDDINGTON, O. M., F. R. S., broadcasting on *Other Worlds* from the B.B.C., on the evening of 28th December 1940, remarked that one of the principal discoveries of the last ten years in Astronomy had been that "Outside the Earth, almost everything is simply drenched with Hydrogen."

This recalls the very great importance given to Hydrogen by Mme. Blavatsky in *The Secret Doctrine* ; see, for instance, Vol. II, p. 111 :

"Now what is that 'Spiritual Fire' ? In Alchemy it is Hydrogen, in general ; while in Esoteric actuality it is the emanation, or the Ray which proceeds from its Noumenon, the 'Dhyān of the First Element.' Hydrogen is *gas* only on our terrestrial plane. But even in Chemistry, Hydrogen 'would be the only existing form of matter, in our sense of the term,' and is very nearly allied to Protyle, which is our Layam. It is the father and generator, so to say, or rather the Upādhi (basis), of both Air and Water, and is 'fire, air and water,' in fact : *one* under three aspects ; hence the chemical and alchemical trinity. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. Well might Godfrey Higgins have compared Hydrogen to, and even identified it

with, the To On, the 'One' of the Greeks. For, as he remarks, Hydrogen is *not* water, though it generates it ; Hydrogen is not fire, though it manifests or creates it ; nor is it air, though air may be regarded as product of the union of water and fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one."

KATE SMITH

GERMANY

Dear President and Editor : I suppose it is possible to write convincing articles by quoting paragraphs from books on history, and also statements by leading men, but in deciding the value to the world generally of any nation, surely the philosophy, the motives and the acts of its people, as a whole, should be taken into account.

I think that, in the long run, each nation does get the Government best suited to its stage of evolution, and, as a Theosophist, I am convinced that individually, nationally and as a world, we reap the Karma we have previously earned, which, I believe, is finely adjusted in accordance with our inner development.

Now it seems to me that the article by Dr. Simon, in *THE THEOSOPHIST* for April 1941, in "The Peace and Reconstruction Department," throws the emphasis on the softer side of some of the German people, and appears to imply that, after this turmoil, those

good qualities should be sufficiently strong to gain the confidence of the world, and admit Germany to the council-table of the associated nations.

Surely the German people had ample opportunity of getting to know what Hitler and his satellites were, and what they were doing, during the years that have preceded this war. At any rate it was their duty to find that out, for to give power to anybody to rule over us without doing this is, to say the least, to commit a grave error.

The present Germany has grown out of the past, as the future will certainly be affected by what is happening now, and it will take a long time to get rid of it.

"Hitlerism," by all its acts, diabolical and devilish as they are, do represent the dark powers that through them are seeking to dominate the world, and I cannot see otherwise than that Germans, as a whole, have become a party to this agency.

Germany is the very bad boy in the family of nations, and must, for a long time to come, be firmly controlled, as bad boys have to be. Hitler never has sought nor accepted co-operation with any other people in the true sense, but has sacrificed every moral and humane principle in the pursuit of his diabolical plans as representative of the evil forces to whom he owns allegiance.

He knows quite well the different characteristics of the German people, both in their weakness and their strength, and particularly what will draw from them a ready response, so that he has not failed to use this insight to the full in developing his plans.

In the mass, Germans are more readily prone to follow leaders who are dominant, without regard as to whether any higher spiritual principles underlie such leadership.

The young people of Germany, after so long and severe a drilling in the Nazi technique and Nazi principles, cannot but remain a menace to the development of true peace and security among the nations, for a long time after the war.

We, who know that Karma and Reincarnation, in their exactitude, have to be reckoned with, must realize that, following what is happening now, souls of a high order will hardly be able to incarnate in Germany, because the conditions left by the present evil forces, to which the Nazis are subservient, will certainly not attract them.

Although it may be said that we are all dualists by a consideration of both sides, often of all sides, of a problem, yet we must discriminate, and take into our counsels only those who have given proof of their real determination to co-operate in helping humanity to a higher and better state when the time arrives.

C. W. GUEST

Birmingham, England

THE SO-CALLED SVASTIKA OF THE NAZIS

In the discussion of this subject in THE THEOSOPHIST of July 1941, some unexpected points are raised to which I should like to reply. As I said, the Nazi Svastika was originally the Christian Cross known to Hitler as the hooked cross. That cross took its origin from the Greek letter *gamma*

and was actually the crest of the school Hitler attended as a boy. These facts can hardly be negated by speculation regarding prehistoric times. It is the fashion at the present time to lightly assume that things which are like one another must have a common origin.

As regards the Svastika of the East, C. W. Leadbeater gives from the Book of Dzyan an interesting account of its traditional origin (*The Inner Life*, I, 138), namely, that it began with a four-armed cross, that the arms became like torches of fire, that the symbol was then made to spin clockwise, turning the flames into streamers pointing backwards, to the left. This may be so, but are we dealing with fact or surmise? Personally, I am quite prepared to believe that in the days when civilization was being slowly built up under their unceasing watchfulness and care, the Gods, or to be more modern, the Agents of God, themselves gave the world this sign to remember them by. One must not forget that the sign is above all *sacred*.

The argument that the sign might be held in any position, or might even be seen with astral vision, can be met with the undoubted fact that men have always constructed maps of countries with the North on top, the East to the right, the South at the bottom, and the West to the left. That was the way that obtained in ancient Egypt and in Greece, and obtains at the present day. Buddha's footprint had a reason underlying the fact that it was the Svastika reversed. As a footprint it was seen from the inside outwards. It was also of necessity a fixed sign like the gamma cross of Christendom.

My main argument has not been answered. A slight investigation will show that the derivation *su-astika*, and the meaning "well-being," to be found in all the dictionaries, are based on nothing else but the rules of Sandhi, and the rules of Sandhi are vitiated by a classification of vowels into two categories, long and short, without reference to the context, that is, to the way in which they are combined with consonants. We have no proper "short a" in English. Let us take the "u" in "but." Let the reader repeat as rapidly as possible the syllable "ut," and see how many he can get into ten seconds. Then let him perform the same test with the syllable "ust." He will realize that the "u" in "ust" is long by position as the vocal organs take time to adjust themselves to the "s" and "t." Otherwise, in pronouncing a long vowel away from its context, the mouth is opened a little wider, and that causes a time-lag. That species of time-lag is absent here, but the former is certainly present. The "a's" in "asti," "astika," are long, and there is room in them for the final "a" of "sva." In Sanskrit the long "a," when it is long by nature, or phonetically long, is distinguished by a vertical line, but an "a" long by position is not so distinguished. Whose fault is that? The grammarian's. And he it was who drew up the rules of Sandhi. In this matter, what he asserted was that "sva" and "astika" when combined would make the first "a" in "svastika" long. Since it is not spelt as a long "a," it cannot be one. Therefore the derivation must be something else, namely, "su" and "astika."

I might indulge in generalizations myself and add that all grammarians are non-thinkers. At any rate, I would go so far as to say that it would be illogical to take judicial notice of all the rules they frame. In this matter the rules of Sandhi have been blindly followed by Max Müller, Monier Williams, Birdwood, Burnouf and others. Waddell alone seemed to hesitate. This is easy to understand. The modern world has been drilled into subservience to educational authorities and all the so-called authorities to whom they themselves bow down in worship. The general rule is that no one who opposes them should get a hearing. It is to be hoped that The Theosophical Society will never succumb to this weakness. For the libraries of the world are glutted with books written by eclectics who read and write and reproduce and never stop to think. When they try to think, they remember that wise men remind them that new truth can only come from "metaphysic and logical deduction therefrom." What the world has yet to learn is that probable inference is the only avenue to new truth. The wise men of the present day call it "mere inference." Has anyone noticed that India House, London, has two Nazi marks of the beast emblazoned on its façade? Unless meant for Buddha's footprints, they are, as I have shown, open to criticism.

E. CLEMENTS

England

23-10-1941

MR. KIRK AND THE SOCIETY'S RULES

I write this with reference to page 444 of THE THEOSOPHIST, March

1942—Mr. Kirk's article on "The T.S. Platform and Orthodox Trends."

Acceptance of a doctrineless platform and non-adherence to any particular set of views are to be the necessary legal qualifications of office-bearers and of those who will be admitted to take part in the activities of The Society and its Lodges. Is this what is to be enacted? Will not this enactment be a discrimination (*against* and *for*) views held by members? Is The Society's platform to be refused to doctrineful men and women, *viz.*, to those who hold any particular set of views? Will this amendment be made applicable to H.P.B. by a retrospective provision?

I request that those who will discuss this amendment in the pages of THE THEOSOPHIST and Mr. Kirk will throw light on this point.

KRISHNARAO GANESH,

Ahmednagar

F.T.S.

1-3-1942

"FOR PEACE"

I have read with much interest the article entitled "For Peace" by Bhikkhu Arya Asanga in your issue for December 1941. In this letter I am not concerning myself with Bhikkhu Arya Asanga's general thesis, but only with the incident alleged to have taken place at the Besant Theosophical School which he uses to illustrate his point. I was not in active charge of the school from August to December 1941, but I was very closely in touch with whatever was happening there, and since this article appeared I have made diligent enquiries as to the facts regarding

the incident. Every one, whether in authority or not, of whom I have enquired has definitely denied the fact of the occurrence of such an event. While a lapse of time may remove many recollections from the minds of many, universal forgetfulness is uncommon, and a scene such as described in the article must have imprinted itself vividly on the memories of at least some. I am afraid Bhikkhu Arya Asanga has been misinformed.

Be this as it may. An incident is taken only to illustrate a principle. The principle of Ahimsa is one which is observed very strictly in our school, and there is no difficulty in the observance as we are all of one mind about this great truth, teachers and students alike. We have had many instances of poisonous snakes being discovered inconveniently near places of habitation, and it has been our invariable practice

to catch these and let them loose in places where there is no danger arising from their being in too close a proximity to man. I do not say, of course, that if an occasion arises when we have to choose between the life of a child and the life of a snake, there would be any doubt or hesitation as to the choice, but such a step would be taken only with the greatest regret and at no time in a spirit of exultation. I would also like to state emphatically that there is no one in the school who enjoys the sight of a kill. The truth is the extreme opposite, and we often have the spectacle of children in tears because on their way to the school they have seen some animal badly treated and have been unable to help in any fashion.

I regret that owing to a misadventure the original of this copy was lost.

K. SANKARA MENON,

Headmaster

BOOK REVIEWS

From Visible to Invisible Helping, by George S. Arundale. T.P.H., Adyar. Price 10 annas.

If ever book breathed the spirit to which it is dedicated, this is one. It is the very spirit of occultism itself, that of the apotheosis of simple common sense.

It is intriguing in its direct simplicity. Evidently to one who has practised it, invisible helping is an eminently real and practical affair. But it is a writing that abounds in paradoxes, and must be described by recounting them.

Here is a manual of training for the aspirant to service, yet its friendly

natural way of presenting the elements necessary for the work aimed at makes all things seem possible, rather than mystical and unattainable. The vista it gives is immense, yet nothing is counted too difficult. Work is to be taken in all seriousness, but the manner of its performance is to be light-hearted. The goal is a mighty level of attainment, while the road to it is the ordinary pathway of evolution.

The attractive title mirrors the attraction of the work itself. It tells the key-note of the book, the joyous declaration, "As below, so above"—that as workers display temperaments and

abilities in everyday life, in so far do they prepare for invisible helping.

The actual sense given of the reality of unseen life around is revealing. It is a book that is encouraging in this direction of approach. The *use* of our capacities, of our characters, the *use* of such qualities as imagination, the *use* of the things in ourselves that we *can* employ if we will, these are points stressed that bring confidence in their wake. When invisible helpers are so required as in our days—a statement made in clear-cut fashion—the counsels given here are the ones to be made available to those who will make ready. The book should be widely known by esotericists. —E. MARION LAVENDER.

The Soul's Growth through Reincarnation, by C. W. Leadbeater. Edited by C. Jinarājādāsa. T.P.H. Adyar, Price Re. 1-8.

In this new book dealing with the lives of Erato and Spica, we again come across that fascinating study of past lives which, in *The Lives of Alcyone*, by C. W. Leadbeater, not only held us more spell-bound than any novel, but in whose events could be traced valuable lessons of Karma and Reincarnation. To know who the characters were in this incarnation makes the lives seem more "real" to the reader, and here we find that Erato was John Varley, the landscape painter, and Spica was Miss Francesca Arundale. In the life of Spica as Miss Arundale, is a letter written to her by the Master K. H. showing His gentleness and kindness, and giving, for those who care to see, a beautiful guide to the formation of character and conduct of life. In the

Introduction to this book, Mr. Jinarājādāsa points out a new factor, the realization of which could play an important part in the bringing up of the younger generation. The explanation that Reincarnation is the road at the end of which the soul attains union with the Divine, which is also known as Liberation or Salvation, has added to it the idea that the purpose of the existence of the soul is to give some noble contribution to mankind so as to help other younger souls through these creations to see the powers of Divinity within them. In the lives of Erato, we see as the purpose of his lives Art, so that life after life he is connected in some way to that work, maybe in the future to fulfil some great position in that line influencing masses of people. Another series of lives which shows the purpose of existence is that of Alcyone, who life after life is connected with the priesthood, or in some other way is prepared to be a great Teacher of Love and Wisdom. Now if this purpose in life (through incarnations) were sought for in the young people, it might be that many errors could be avoided—for instance, people who are misfits in their position in life. Also this realization could encourage those who felt as though they were failures because they could not be perfect in their work—let them see that they will move a step nearer perfection in their next incarnation due to the effort made in this one. Let people know that there is a purpose in living and a real hope for the future.—JANE CLUMECK

The Faith of the Artist, by James H. Cousins. Kalākshetra, Adyar.

This is an inspiring book of brilliant art criticism. In a Prefatory Note the author states that the essays and lectures of which it is composed express various aspects of his thought on the "nature of the art-impulse in himself and others, and its relationship to the individual and general life, the latter including the interactions of nations." The title is that of the first chapter, which the author regards as the climax of the argument if the book is read from the scholastic, through the practical and the occult, to the spiritual aspect. Nevertheless the Faith of the Artist is also expressed in the concluding paragraph of the book, beginning, "*I believe* that humanity has, in universal participation in creative art-activity, the most effective means of bringing into life the sense of enlargement, the glimpse of perfection, the touch of universality, that transforms apparently insignificant things into hieroglyphs and codes of illuminating and inspiring and purifying revelation and discovery and achievement."

As is indicated by the titles of the chapters the scope of the work is wide and interesting, ranging through "Individuality, Nationality and Internationality in Art," "Practical Art," "The Place of Art in Education," "The Nature of Beauty," and "The Fulfilment of Beauty."

For those interested in the occult, the chapter on "Some Unrecognized Forces in Poetical Creation" will prove extremely fascinating and enlightening. "The Art of Symbolical Spectacle" throws new light upon, and shows in a new aspect, such symbolical processions and festivities as those of the

Dassara at Mysore, and of the Vettai and Arat processions and the dance-drama of Velakali of Travancore. In "The Expression of Beauty" the conclusion is that "Beauty is not the possession of any race or era or art-form. To understand it intellectually we must study its expression in the arts of all times and regions. But to realize it in its fullness we have to participate in the joy of art-creation." And finally to return to the title-chapter we read:

"The ultimate realization of the creative artist is that his faith, which is another term for illumination through experience, and his hope which is a synonym for his creative activity, are not philosophical or theological abstractions, but his personal, distinctive participation in the life that animates all that lives."

This is a remarkable book, not only for the originality of thought of the author, but also for its power of stimulating thought in the mind of the reader.

Two excellent indexes are appended; one general and the other an index of the Artists referred to in the text.

The lay-out, the type, the binding, all proclaim the book as a work of art itself. (The price is Rs. 2-8).

The poet-author has dedicated his work to Shrimati Rukmini Devi, President of Kalākshetra and brilliant exponent of Bhārata Nāṭya, the classical dance of Southern India.

I. M. PREST

Indian Womanhood Today, by Margaret E. Cousins, B. Mus. Kitabistan, Allahabad, India. Price Rs. 2-8.

Out of a life-experience rich in service of her fellow-women in diverse

parts of the globe, Mrs. Cousins is singularly well-equipped to assess at true values the Women's Movement in India, its origins and the factors which have contributed to its present position, as well as the nature of that position, both in strength and weakness. Especially interesting are her vignette portraits of India's women leaders, those of the Old Guard, among whom one might like to see others included, the *Todays* and the *Tomorrows*. Inevitably in this book political leadership is somewhat unduly stressed, but cultural leaders, as Shrimati Rukmini Devi, are not entirely omitted.

The triumph of women's emancipation, however, is still a little specious rather than deep, and Mrs. Cousins is too honest to deny it. She admits in Chapter III that "with all the goodwill in the world, my daily growing experience of India brings with it a daily growing knowledge that, when compared with the freedom of thought, word and action in which the women of other countries live, the women of India are far from the freedom that they need." The fact is that political emancipation, which they achieved almost too easily, amid the applause of generous men-folk who perhaps valued it for themselves too lightly, has too far outstripped in pace social emancipation, freedom from the fetters of old customs shielding themselves under the sanctions of religion. When purdah restrictions, early marriage and child-bearing and other handicaps to women's education for freedom in a modern Democracy have followed other outworn customs into the limbo of the past, Indian womanhood will for the

first time show forth fully the power, wisdom and grace which are its heritage.

H. V.

Poems—in Four Series—Author and Publisher Anonymous.

These four delicately bound and printed volumes are richly full of charm and interest to the thoughtful of poetic tastes. They reveal the mind—often the soul—of a true mystic who is also a rare scholar and a traveller. Master of pure English, the poet yet finds himself most at home in the form of Persian Quatrains. As a taste of their quality, here is one that prefaces the Second Series :

Think not the falling petals of the rose
Foretell the end to which thy Being
goes.

Since thou didst look to find it
beautiful,
In thee the FOUNT OF BEAUTY,
deathless, flows.

And at the end of the same volume, a poem begins thus :

Canst thou be brave to look into the
Deep
Nor dread to break the spell that now
doth keep
Thy spirit sleeping in the daily task,
Nor turn in fear and wish again to
sleep ?

The Great Reality is not blind Fate,
And the Great Question doth reply
await.

What is thine answer, what thy
strength, O Man ?

Be thy response the measure of thy
state.

Many verses claim quotation, but these perhaps best give a glimpse of the nameless poet, impersonally, like Shelley's Skylark, "Singing hymns unbidden," for the gladdening of a glooming world.

MY WISH FOR THEE

What shall I wish for thee?
That thou through Life mayst find
In calm serenity
The treasures of the mind?

Health of body truly,
To serve a higher end;
Riches not unduly
Do I to thee commend.

But I wish thee wisdom,
And peace in which to find
All the boundless kingdom
In blessings four combined:

*Great intellect
To hold control;
A saint's pure faith,
A poet's heart,
A mystic's Soul.*

H. V.

Cosmic Language, by Hazrat Inayat Khan. N. V. Uitgevers-Maatschappij, Holland, 1937.

Here is an attractive and readable collection of addresses by a notable Sufi philosopher, to a group of pupils collected in a Summer School in 1924. They are well worth preserving, as an excellent introduction to discipleship in any mystical school of real authenticity. The only feature of the book to which exception might be taken is its title, which does not adequately convey its contents, and perhaps arouses expectations of another kind altogether.

The first two chapters, on Voices, are peculiarly charming, and lead on, in reasonable sequence, to studies in the use of human faculties, from thought and memory up to inspiration. Certainly Sufism is a form of Theosophy.

H. V.

The Divine Vision. A Key to the Greater Mysteries, by C. R. Stewart (Major C. G. M. Adam. M. Houghton, London. Price 5s. 6d.)

This book may be a useful guide to many western seekers for the Light, as it contains helpful practical instructions on methods of developing the inner forces. But Theosophists of any maturity will have little use for it, and will rather be amused by its solemn warnings against what it calls "Pseudo-Occultism," derived from Tibetan or eastern sources, especially as the author finds himself relying to a great extent on such well-known Theosophical works as *The Voice of the Silence* and *The Great Law*. However, they will not quarrel with him for experimenting along his own line—albeit a narrow one—to the greater truths that await all men, East and West.

A Theosophist should be pre-eminent-ly one who experiments with all teaching given him and fuller accepts only what his experience has proved. It is thus that the adoption of a vegetarian diet, for purifying the vehicles and turning them to the Rhythm of Love which embraces all forms of Life, has become prevalent, though no dogma, amongst Theosophists. The experience of many has been that the doctrine of Twin-Souls, as here developed, is one of Pseudo-Occultism only, not certainly of the "Greater Mysteries."

H. V.

The Secret Doctrine of H. P. Blavatsky outlined by W. C. Oklendorf, Chicago, U. S. A.

This is a students' hand-book of information supplied by the great Theosophical classic, and may suit some modern students in its phraseology and spelling better than the older manuals. But the Author needs to revise some of

his facts ; neither Madame Blavatsky nor any historian assigns Pythagoras to 1500 B.C., nor is he to be identified with Orpheus, an earlier Messenger and Founder of Mysteries.

H. V.

The Coming Age, by Jagdamba Prasad Johri. Price 4 annas.

This pamphlet voices a very general demand among Indians today—and among most peoples of the earth—for a large measure of social reform, involving at least a just distribution of wealth and privileges, and an insurance to all of the prime necessities of life. To the writer the solution seems simple, consisting in transference of all power to the State, and he seems not to have perceived that just that step of impatient idealists has led to modern Totalitarian States and Dictatorships, with consequent loss of human liberty to an extent unprecedented in human history. Till the average level of moral development among citizens is considerably higher than it is at present, it is dangerous to make the machine of State government too strong and efficient, for it will be worked by men no better—perhaps considerably worse—than ourselves.

Another point the writer overlooks is that the prime need today is for security against the common foes of freedom, and while so much of the national endeavour has to go to building up defences, wide programmes of internal reforms must somewhat be modified, though the ideal is to be kept in mind.

H. V.

Brahmavidyā—The Adyar Library Bulletin.

The Olcott number of the Adyar Library Bulletin (17 February 1942) starts with extracts from a lecture by Annie Besant on the life of our President-Founder, Colonel Henry Steel Olcott, whose great effort towards world religious unity has left a basis through which future co-operation and Brotherhood will materialize. The valuable work of the Bulletin continues in this issue with copies of four Telugu documents which in turn appear to be copies, done on palm-leaf, of originals no longer traceable ; an article on the works of Vādi Vāgīsvara ; several serial publications, some with translations and additional notes whose perusal leads one into interesting realms of thought ; manuscript notes and book reviews. In the Editorial, there are some announcements of importance ; the title of Vidyā-Kalānidhi was conferred by the Bharata Dharma Mahamandal, Benares City, on our President, Dr. G. S. Arundale, who has ever identified himself with the interests of India and who has always shown forth the great principle of Brotherhood between the East and West, between various religions, cultures and civilizations ; the formation of an All-India Manuscripts Libraries Association has been accomplished ; although the costs of publication are rising, the Staff of the Bulletin are endeavouring to keep the price of the Bulletin as it stands now so that many can afford to subscribe and profit by this valuable source of knowledge ; the publication of an Ancient Indian Civilization Series unfortunately must be held over until the international situation is more favourable.

J. C.

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