



THE THEOSOPHIST

ADYAR

SEPTEMBER 1940

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.

THE THEOSOPHIST

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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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FIRE

That idea of the fire as a great creative element, a great purifying element, one that burns away all dross from the metal, and leaves the pure molten gold behind, that great symbol is, I think, one of the most inspiring symbols of the great faiths. For it is exactly that inspiration which every one of us needs; that that fire may burn brightly within us, in the temple of our bodies, on the altar of our hearts, that fire which is the very life of God within us, which at once destroys in us every weakness that might hinder, and gives the strength to co-operate with the Great Life of all in His Work.

ANNIE BESANT

the anniversary of whose passing is September 20; her body was consigned to "the great element," at Adyar, 21 September 1933.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar 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.

WARTIME DUTIES OF THE PRESIDENT

DR. BESANT was a wartime President of The Theosophical Society. I am the second. I pray there may never be a third. For a wartime President is President of a Society which is lifted out of its normal routine of living, out of an even tenor of its way, into the mighty regions of those storms and cataclysms which, under the guidance of the Gods, make all things new.

THE FOUNDATION OF UNIVERSALITY

A wartime President must ever bear in mind the great purposes to which the Masters dedicated from

the very beginning their gifts of Theosophy and The Theosophical Society to the world. He must on no account allow The Society to deviate from the principles which are its eternal foundation. The Society must ever be universal in its welcome to all who wish to become its members. It is not the opinion of the world which counts, but the attitude of the would-be member. Is he prepared to form an honest part of a nucleus of Universal Brotherhood such as The Society is? Is he sympathetic towards the study of religion, philosophy and science to the end of the strengthening of the nucleus? Is he sympathetic to the investigation of the unexplored laws of nature to

a similar intent? If so he be, then there is no one and nothing to stand between him and membership, it being understood that he will so comport himself in his membership that he intensifies that spirit of brotherhood which is the life's blood of The Theosophical Society.

A BEACON-LIGHT IN DARKNESS

But in times of war, of the greater cataclysms of evolutionary unfoldment, when universal adjustments are taking place, The Society must not only fulfil its peacetime obligations. It must not only sound the note of brotherhood above those discords which would break into pieces the unities of Life. It must stand as a beacon-light clearly illumining the great highroad of Righteousness on to which the very cataclysms themselves are in truth impelling the world. To the safer treading of this great highroad are being fashioned adjustments which, however devastating in their tearing the world away from its lesser traditions and conventions, are magnificent to achieve because they involve a high attainment of freedom, justice and fearlessness.

In times of peace The Theosophical Society dwells for the most part in the plains, though never without access to the heights from which it descended on to earth. In times of peace The Society to

no small extent caters for the ordinary individual intent on Brotherhood. It is a democratic brotherhood, almost, but never quite, living the life of an ordinary Society with more or less similar objects. It pursues the even tenor of the way fashioned for it by its three Objects and its Constitution, though with a no uncertain memory among most of its members as to its heavenly origins.

But in a time of world-wide war, when the vital issues of life are at stake, when the whole world has to choose, as it has to choose today, between the way of darkness and the way of Light, The Society must not only cater for the ordinary individual intent on Brotherhood, it must not only be a democratic brotherhood largely living the life of an ordinary Society in the outer world, it must not only pursue the even tenor of a way fashioned for it by its three Objects and its Constitution—all these duties it must seek to fulfil, but it must do more. It must seek to bring the heavenly peace of its sublime origin down into the tumultuous earth of its worldly setting.

The Society must remember, with a deeper memory majestically lifting it above the cloud-ridden earth into the sunlit sky above, Those who made it Their nineteenth-century gift to the world together with the Theosophy which is its life. And in remembering

They who guide and direct the world within a Plan which inexorably unfolds to Righteousness.

Thus lifted into the heights of Truth, The Society must descend to earth shining with Truth's Light, declaring to a world wandering distracted in darkness and torn by confusion and temptation the nature of the Truth for this time of cataclysm and adjustment, the nature of the Way of Brotherhood. And it is the herculean task of a wartime President to strive so to direct this deeper memory of The Society that it may become, without fear and without favour, a universal power strengthening the world to choose aright on this Day of Judgment which is indeed a Day of Choice.

MAKING RIGHT CHOICE

Such a President must look fearlessly in the face the whole conception of The Society's neutrality. There is no real neutrality in such times as these either for individual, community, faith or nation. There is only choice. It is the splendid opportunity of The Society itself to choose, in the inclination of its life though not necessarily in the dictates of constitutionally adopted forms: thus to be in every part of its organism a vivid monument to the nature of Right Choice.

Not that every member will endorse the choice. Some may oppose

it and perhaps combat it. They are welcome within The Society, and their membership is honoured. But the majority of the members must endorse the choice if the choice be right. The public opinion of the majority of the members must approve such a choice, or The Society would have to wait awhile before it can become again that true channel of the living Truth which it has been before in earlier times of crisis, and which it must be, and, I believe, is being, supremely today.

IN TUNE WITH UNIVERSAL WILL

There are times when The Society must fight for the Right, must range itself on the side of Right against the side of evil and wrong, even though not by actual declaration. And it is the responsibility of a President who holds office in such times to see to it that The Society does so range itself in its life, even though, as I have said, there be no official declaration to this effect.

A wartime President is no mere citizen of the country of his birth, no mere member of his faith, no mere holder of his opinions.

Indeed, at all times he must be a citizen of the whole world and of every country in it. He must have no barriers of citizenship. He must have no barriers of religion or sect. He must be active in the great and universal fellowship of faiths. He must learn to subordinate

his own small and personal views to those greater concepts of life to which every Theosophist should constantly be seeking to adjust himself.

But in these tremendous times more than ever must he in every part of his being be universal, without distinction of any kind. This is imperative, so that he may be intent on attuning himself to the Universal Will in such shadow of it as may be the light least blinding to his eyes.

People, even some members, may be thinking today that The Society has an Englishman and a Christian as its President, and one with such and such opinions and prejudices and outlook. He is indeed an Englishman. But he is more. He is indeed a Christian. But he is more. As for his opinions and prejudices and outlook, these he must ever seek to place on one side for this incarnation—they can if necessary be resumed when a more peaceful life appears around the corner—so that he may become more and more that which he has ever sought to become from the moment of his joining The Society forty-five years ago, and indeed even before that, a faithful servant of the Masters and of Their appointed agents working for Them in the outer world. No doubt he has passed through times of faithlessness, and has served ill. But on the whole he hopes that faith-

fulness has outweighed faithlessness. And above all he hopes that as President of The Masters' Society in this supreme time of trial he is nothing if not honest in his faithfulness even though by no means always wise or reflecting accurately Their will.

It is because my whole being burns with a most ardent fire of faithfulness that I do not hesitate to declare as I have declared in the August Watch-Tower of THE THEOSOPHIST what is threatening the whole world today, how The Theosophical Society and Theosophy are threatened, and what is the duty of every member of The Society who sees his way to perform it. Let there be little of George Sydney Arundale as President of The Theosophical Society. It is not he that is wanted just now, if at any time. Let there be much—would he could dare to say "all"—of a true, impersonal servant of the Elder Brethren and therefore of a true and wise friend of his fellow-members. Let there be the most possible of the life that shall serve The Society, and the least possible of any ignorance that shall hinder it.

FORWARD INTO A NEW WORLD

In any case, The Society must shine unequivocally in the midst of the present darkness. In such times as these neither nation nor faith nor individual dare sit upon

a fence of indecision or self-interest. These times call for decision and for action, and above all for that selfless universal conception of life which is to take the place of the idea of mankind as living in the compartments of nationality or faith or race. It is to the acid test of a developed sense of universality to which nation and faith and individual are being subjected today. Those who fail in it will be dying in the old world however much they may appear to be living in the new.

The Theosophical Society belongs to the new world, and its President must help to ensure that it goes forward into the new world splendidly endowed with the new world's uncompromising youth.

In the next issue I will publish on the same theme a talk I gave at Adyar to a group of members.

* * *

WARTIME DUTIES OF THE SOCIETY

I desire it to be very clearly understood that I am in no doubt whatever as to the fact that the continued effective existence of The Theosophical Society in the world and the increasing shining of the Light of Theosophy entirely depends upon the victory of the Allied Powers in the present war.

OUR DANGER TODAY

With the victory of Germany and Italy, with a growing influence

of Russia and Japan which would undoubtedly follow such victory, every force throughout the world which makes for freedom, justice and culture, in fact for civilization, would either be crushed or would suffer substantial and disintegrating diminution and gradually recede before the advancing tide of soullessness. I know well that The Society would become impotent to pursue its great Objects were ruthless and callous mind to gain mastery over its rightful master the soul. I know, for I have seen, what is the nature of the forces that malignly direct Germany and Italy through their tools Hitler and Mussolini. I know what we might have to fear from Russia and Japan.

I know, therefore, however much I may lay myself open to misunderstanding and to abuse—one or two friends write that they no longer have any respect for me—that I must do my utmost to protect our Society, its Universality, and the pursuit of its Objects, by calling upon every member to do his utmost to strengthen those forces under the ægis of which alone can The Society continue to function and the sun of Theosophy continue to shine.

Russia killed the Russian Section of The Theosophical Society. Germany killed the German Section and the Austrian Section. Italy killed the Italian Section. In each of these countries Theosophists are

persecuted for their Theosophy. In Poland the Polish Section is banned. I very much doubt if either in Belgium or in Holland or in France the splendid Section of The Society in each is able to function, for, of course, I have received no news from any country since their pollution by Germany. Theosophy is just as much anathema to Germany as are the Jews and the Roman Catholics.

NEUTRALITY IS CRIMINAL

Am I as President of The Theosophical Society to keep quiet as Theosophy and The Theosophical Society are thus sought to be trampled under foot and crushed out of existence? Am I to refrain from denouncing those countries and their rulers which would lay impious hands on the Masters' gifts to the world? Am I to make a criminal fetish of neutrality by saying nothing and doing nothing while the hosts of evil advance upon Theosophy and its channel to the outer world?

Is there any Theosophist who can be, who can dare to be, neutral as he sees all that he cherishes as sacred, all that he knows to be of inestimable blessing to the world, in the gravest danger of annihilating desecration? Is there any Theosophist who can remain unmoved at the sight of tyranny, cruelty, oppression, brute force, darkness, slowly but surely envelop-

ing the world? His country may be neutral. But can he be neutral as he watches his faith, his hope, his trust, his Truth, in danger of being snatched away from him, from his fellows and from the whole world? Can he be neutral as he watches his spiritual home in grave danger of demolition, already being attacked and ravaged in the outskirts? As he busies himself about his house itself he may have no occasion to heed the approaching desolation, but if he will look out upon the environs he will find the houses of many of his spiritual family elsewhere already laid waste, in ruins, and only time standing between him and the submerging of his own home beneath a similar fate. He will find the earthquake of evil already spreading outwards to include him, too, in its ever-widening toils.

I say that The Theosophical Society cannot be neutral to this. The Society cannot be impassive, negative, silent, awaiting its doom as in a spirit of indifference. The Society owes to the Masters, to its own inherent worth, and to the glory of Theosophy, the duty to safeguard its existence and to repel all attacks which would sweep it out of the way of the advancing forces of darkness.

The Society has no immediate concern with political policies and parties. It is emphatically not a political body. The Society has

no immediate concern with religious questions. It is emphatically neither a religious nor a missionary body. The Society has no immediate concern with any country's national affairs and policies. It is emphatically not on the side of some particular nation, working in the interests of that nation.

IN DEFENCE OF UNIVERSALITY

But The Society is emphatically UNIVERSAL. Why? Because it exists to establish and maintain an organism which reflects and emphasizes as truly as possible the already existing Universal Brotherhood of humanity, or, as I would rather say, of life.

The Society is ever universal. There is not a single nation throughout the world which could at any time be outside its pale. There is not a single faith in the world which could ever be outside its pale. There is not a single individual in the world whom it could ever exclude from membership, provided he subscribes to, and strives to practise, the three Objects acceptance of which is the Open Sesame to The Society's membership. Though he might, I believe, be removed from membership should his conduct be such as clearly to subvert the stability of The Society and brotherhood among its members. A Universal Brotherhood must be both univer-

sal and a brotherhood. Therefore is The Theosophical Society a universal brotherhood with no exclusions, save, perhaps, as I have indicated above.

But The Society has the duty to protect its universality and its brotherhood. Both of these are gravely menaced by countries which have already deliberately destroyed its universality and have deliberately denied the functioning of its brotherhood within their frontiers. If these countries could they would destroy its universality by subjecting it to death everywhere as they have subjected it to death within their own lands. If these countries could they would destroy its brotherhood, anathema as this brotherhood is to them by reason of its universality without distinction. If these countries could they would destroy Theosophy as they would destroy every faith, for they require mankind to believe in the tyrants who lead them and not in Truth, in the pronouncements of persons rather than in the exhortations of conscience.

What is a Theosophist to do who knows that he, his Society, his Theosophy, are thus assailed? What else can he do in honour but fight? What else can he in honour do if not all in his power to guard Theosophy and The Society for himself, for his fellow-members throughout the world, and for posterity, against the attacks of those

who would substitute darkness for Light, oppression for Liberty, falsehood for Truth?

How can the neutrality of The Society be compromised by efforts to save The Society *and its universality-neutrality* from destruction? What neutrality would there be for The Society to observe were there no Society to observe it?

The neutrality of The Society is only compromised as it is sought to be committed, or its membership is sought to be committed, to some expression of opinion or to some action in connection with the beliefs or opinions or activities current in the world. The Society can be no censor of individual or collective points of view. But when murderers encompass it and its universality, its very neutrality, and its brotherhood, they must be repelled with the aid of whatever means may be at its own individual disposal or at the disposal of its individual members. The Society cannot be neutral to its own murder. And it so happens that there is no doubt whatever as to those who are intent upon including it among their butcheries. We know what Russia has already done. We know what Germany has already done. We know what Italy has already done. We see before our very eyes what they are continuing to do. We see clearly the nature of their objectives.

OUR DUTY AS GUARDIANS

Russia still hesitates. But Germany and Italy, at least, we must oppose to the appointed end, not that they may be wiped off the surface of the globe, not that their peoples may be cast away, but that the evil spirit animating each may be fully eradicated, for the sake of Theosophy, for the sake of The Theosophical Society, and for the sake of those splendid principles of Freedom, Justice, Peace and Happiness, which themselves are the very life's blood of Theosophy and The Theosophical Society.

We Theosophists are, we must be, warriors. Students we already are. Friends of all creatures we already are. But are we not born into the world, as I have elsewhere written, for such a time as this? Is it not expected of us that in these times of grave and of overwhelming emergency we should rise equal to the occasion and its unique opportunities, and add to our friendship and to our delight in study the sterner spirit of the warrior who knows how to protect as well as to enjoy? Over many fighters we Theosophists have one very great advantage in that while we fight, I hope, with courage and with grim and confident determination, we never lose our friendship even for our temporary and official enemies. We fight them within our Universal Brotherhood. We do not seek to hurl them

outside it. They must ever be our friends, and when the time comes for the war to be over they and we shall come together and show to the world that the friendship of a Theosophist has no frontiers, is unconditional. This is what gives strength to The Theosophical Society. This is what makes The Society truly universal. This is the glory and fruit of Theosophy.

But in these days as never before we must all become guardians of The Society entrusted to our cherishing during our generation. The Society urgently needs guardianship. It needs to be kept alive. For this have we been chosen. We fight for our countries, for our faiths, for our freedom, for our peace and happiness, when we fight for the safety of the blessings which have come to them, be they endowed with Sections or not, in The Theosophical Society and Theosophy. Let us choose our respective modes of fighting. But let us fight. Let us be Arjuna listening to the Call of Śrī Kṛṣṇa as He says to each one of us: Therefore fight, O Arjuna!

* * *

WARTIME ATTITUDE OF A THEOSOPHIST

Thank God, I say in these supremely catastrophic times, for the Theosophy I know and for my membership of The Theosophical Society. Without the penetrating

light of Theosophy and without the wonderful strength my membership of The Theosophical Society confers upon me, I might well be overwhelmed by the terrible stranglehold evil has gained over so large a part of the world through the medium of a Hitler Germany and a Mussolini Italy. Or at least I should be assailed by frequent doubt, wondering if after all the world may not be doomed to an age of darkness and ignorance.

But I have no doubt. Far from feeling overwhelmed, I feel supremely confident, all the more so as I watch how splendid good is aroused in the hearts of men as they are surrounded by the hosts of evil.

DYNAMIC PEACE

Even the little I know of the universal Science of Theosophy enables me to perceive that in the midst of all the present evil the Plan of Good is working its purposes out. I see how this war was inevitable, and I see how it blesses even as it chastises. I see how every country needs purging of its dross and adjusting to the destiny that lies before it. Above all, I see that Good shall be the outcome, all evil notwithstanding. Ceaseless is the Love of God, shining in the midst of that which men call darkness no less than in the midst of that which men perceive as light. I am at peace by

very reason of my Theosophy, though my peace is not inertia nor resignation, but such active service for the Good as I may be able to render. My peace is not the peace of all-excluding indifference. It is the peace that would enter and fight on battlefields and give courage and comfort to all who are in need of these.

My membership of The Theosophical Society keeps alive in me an active sense of the reality of the Universal Brotherhood of mankind. My membership is tangible witness to the universal fact of this Universal Brotherhood despite its apparent terrible negation in the world war. I know that there must come the redemption of the world through the emergence of this fact after its present partial submergence is over. And I know that throughout the world members of The Theosophical Society will be among the first in the future as they were among the first after the last war, to help to heal the wounds inflicted upon this Universal Brotherhood by its foes of the dark face.

POSITIVE UNIVERSALITY

I know that The Theosophical Society is UNIVERSAL to all things, that it includes all things and all peoples, that in fact it is by no means characterized by a negative neutrality but by that positive universality which draws the whole

world without exception into the common fold of the truly Universal Brotherhood of all life. Let what happen will, there can be no diminution, still less destruction, of this Universal Brotherhood, for it is the vital fact of evolution. Its shining may be dimmed by the ignorant and the evil-minded, as is happening today. But it cannot be dimmed for long. Sooner or later the clouds must pass away and the Sun of Universal Brotherhood shall shine once more in fructifying warmth upon His children.

Therefore do I face the present and the future without one atom of alarm, rather with calm certainty. With my Theosophy and my membership of The Theosophical Society I need waste no energy in the effort to reassure myself that all will really be well, though it is difficult to see how or when. I may not be able to see the actual pathway out of the wood, but indeed do I see the light beyond. Upon that light do I set my eyes, and I see that it shines even in the penetrating and encompassing darkness of the wood itself.

I am thankful that through Theosophy the tremendous problems so peculiarly insistent in times of war—the problem of suffering, of death, of life after death, of the actuality of the laws of Justice and Love, of the nature of the evolutionary process, and many others—cease to be obscure, indeed cease to exist as

problems, and become intelligible functionings of the forces whereby man and all other life climb upwards to Divinity. I may well perceive the maleficence, but still more do I perceive the beneficence. And I know that in the very maleficence dwell the seeds of beneficence, for maleficence is but force out of its due place.

I PERCEIVE CLEARLY . . .

I am so very thankful that, through the illumination of Theosophy, I am able to see my own way clearly amidst the storms and obstacles, temptations and confusions, which now abound upon the ways of all of us. Whether I be right or not, whether I see as clearly as I believe I see, does not much matter. I may have to retrace with sorrow and difficulty my wrong turnings. But I can do no more than to follow the way that for the time being is crystal-clear to me; and I am happy whether I am right or wrong so long as I am honest, sincere, eager.

I am particularly thankful that, again through the illumination of Theosophy, I am able to perceive the One amidst the many—the one life amidst the countless lives in every kingdom of nature, from the sub-human to the super-human: the one life amidst the many races and nations of the world: the one life amidst the many faiths and sects of the world: the one

life moving to a far-off but divine event, self-conscious divinity. I am able to perceive how only ignorance, with its offspring of pride and contempt, of hatred and cruelty, is responsible for causing differences to separate us. I see so very clearly that the world needs a Fellowship of Nations, a Fellowship of Faiths, a Fellowship of Purpose, a Fellowship of Living.

The time is past, I see, for there to be occasion for us to seek to convert others to our own modes of living, to our own truths, to our own outlooks, but rather, while striving to be very true to our own sincerities, to help others to be true to theirs. How much more usefully would missionaries be employed were they to help those around them to live more beautifully along their own lines, rather than to try to move them away from their own great truths to others. A Christian missionary should first be a good Christian himself, above all intent upon healing within his own faith the differences that make it a house divided against itself; and then he should help those around him to be good Hindus, or good Muslims, or good Buddhists, or even good agnostics. What greater testimony to the universality of the Christ than in His wondrous and magic Name to honour the many mighty and sacred roads which mankind travels, and each of which is blessed by a glorious Saviour!

There are far too many of us who are certain that we alone are the repositories of the Truths of God, when to every living creature He gives the truth that creature needs where he happens to be on the pathway of life. We can help all living creatures round about us and below us to know their own truths better and to move onwards into truth for the moment beyond their grasp. But it is folly and ignorance, not to say impertinence, for us to have the war-producing conceit that we are superior to others.

The study of Theosophy leads to a perception of the inherent equality of all living creatures, though one may be on a lower, and another on a higher, rung of the evolutionary ladder. The study of Theosophy leads quickly to the certainty that all are equal children of God, all equally favoured, all equally cherished. And the study of Theosophy makes clear the fact that nothing, neither wars nor crimes nor hatreds nor evil of any kind, can ever break the unity of the universal family of God. No country, no people, no individual, is ever outside this family, nor bereft of the love of God, however we may care to define the God idea. Neither Germany nor Italy, nor Hitler nor Mussolini, nor any evil-doer in any stage of evil-doing, can ever be outside the pale of redemption, nor without the pro-

cess of slowly but surely wending his way to the mountain heights of Divinity. So does Theosophy reveal to us the supreme fact in all life, that it is irrevocably destined to ever-increasing splendour and may not tarry indefinitely on the way. In the midst of darkness, therefore, the student of Theosophy perceives a ceaseless light. In the midst of seeming hopelessness he perceives an abiding hope. In the midst of defeat and seeming ruin he perceives the dawn of victory and of a new world.

He learns to substitute courage for fearfulness, light-heartedness for heaviness of soul, confidence for doubt, purpose for indecision, and for all sense of futility a sense of certainty that the seeds and buds of individual living are unfolding into splendid flowers.

As his knowledge of Theosophy deepens so does his courage deepen, so does his light-heartedness become more sparkling, so does his confidence become more sure, so does his purpose grow more keen, and his sense of certainty more wonderful. Less and less does he yield to adversity. More and more does he perceive sermons in stones and in all other living entities, and victories in defeats.

MAJOR VIRTUES

And as his knowledge of Theosophy deepens he becomes overwhelmingly impressed by the fact

that there are three major virtues to be at all times practised.

The first is the virtue of universal Reverence. There is indeed nothing in the world, in life, unworthy of reverence. Reverence redeems both him who gives and him who receives. Reverence is the recognition by the God within of God everywhere, within and without. How little reverence there is in the world today.

The second is the virtue of universal Comradeship. There is indeed nothing in the world, in life, which is in any way outside this universal comradeship. We all—to whatever kingdom we may belong—are of one blood and of one life. We are brethren under the Fatherhood of God. The more quickly we recognize this fact the sooner shall there be peace and happiness for all.

The third is the virtue of universal Compassion. There is indeed nothing in the world, in life, moving with us on life's pathway, or following after us, towards which we should not have occasion to display the virtue of compassion. Everywhere there is need. Everywhere there is unhappiness. Everywhere, therefore, there should be wells of compassion to fructify the arid deserts of distress.

And all three virtues—Reverence, Comradeship, Compassion—abide within the supreme virtue of Understanding.

THE GREATEST BLESSING

But above all am I thankful for that personal knowledge of the existence of Elder Brethren, Masters, Rishis, to which I have been brought through my membership of and work for The Theosophical Society, through my studies of Theosophy, and even more through the personal guidance of my great leaders in the outer world—Dr. Besant and Bishop Leadbeater.

This knowledge, and the priceless privilege it brings of humble service to Them, is indeed a perpetual oasis amidst life's deserts as these come and go.

No denial nor doubt on the part of others as to the validity of such knowledge affects it for a single moment. No external judgment, however authoritative according to worldly standards, can ever shake the constant experiences of the soul untrammelled by limitations of mind or emotions. The world may cry: You lie. You are deceived. Prove. . . . Yet in the life of each one of us there are Truths clear as crystal, woven into our very beings on the looms of unchallengeable experience, towering above all hills and mountains of doubt, gloriously intimate to our individual selves, simple, natural, to us obvious, a matter of course: not to be perceived in terms of a syllogism, but only to be reached and realized by the treading of the twofold way of Aspiration and Will.

Among such Truths is the Truth, to me, of my personal experience of the Masters of the Wisdom. I bear witness to Their existence and to the wondrous fact that They constitute the Inner, and only real, Government of the whole world, beside which all governments in the outer world are but creatures of straw blown hither and thither by the winds of changing circumstances.

And I bear witness to the fact that in Their service abides an increasing freedom as wisdom grows from more to more, for wisdom and freedom are the twin offspring of experience.

THANK GOD FOR OUR GREAT GIFTS

Freedom begins when the Science of Theosophy begins to illumine an individual's life. As his studies and experience broaden and deepen, and incarnate in action with the aid of his membership of The Theosophical Society, so does his freedom broaden and deepen too. He feels more and more gloriously alive, more and more the veritable moulder of his destiny, less and less imprisonable within the outer circumstances of his living. So stand I with my Truths. So stand, I am sure, with their Truths, the majority of my fellow-Theosophists. Not yet free is any one of us, but each of us knows a measure of freedom and is growing more and more towards that perfect freedom which

is the perfect service of God and His Gods-to-be on every rung of the ladder of evolution.

Thank God, I repeat, in these supremely catastrophic times, for the Theosophy I know, little though it be, and for my deeply-cherished membership of The Theosophical Society. Without the strength of these I might well founder amidst the storms, or at least falter. But in their strength I face both the present and the future in the certainty that Freedom, Justice, Happiness, Truth, will once more prevail over the evil that their denial in the life of man has gradually accumulated until it bursts with wanton but lawful fury upon a still unregenerate world.

Well is it that the good outweighs the evil, that in the world righteousness is more than unrighteousness, for because of this Right is bound to triumph. But let each one of us see to it that he is on the side of Right in all will and wisdom and activity. If we are Theosophists unerringly shall we discern the Right and be faithful beneath its banner unto death and the beyond.

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OUR JOURNALS IN WARTIME

With the increasing domination of Europe by the Nazis our Theosophical work very definitely suffers. We can no longer send any

communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of *THE THEOSOPHIST* and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards *THE THEOSOPHIST* and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive for *THE THEOSOPHIST* at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at pres-

ent, and may have to fall below that figure as more and more Europe becomes impenetrable.

AMERICA'S HELP

Already our American brethren have as usual been most lavish with their generosity to Adyar, and I am allocating their Adyar Day munificence in the directions in which it is most needed. One allocation I am making will, I am sure, meet with their emphatic approval. I am using a part of their contribution to cover the non-payment of annual dues on the part of some European countries which have been quite unable to pay. I am putting "in good standing" Rumania, Yugoslavia, Hungary, Poland, Finland, Norway, Denmark, and now Holland, Belgium and France. In this way our ever-generous members in the United States are substantially helping their brethren in difficulties in Europe, and are thus strengthening the funds of Headquarters.

George S. Arundale

A ZOROASTRIAN PRAYER

- | | |
|---|--|
| <p>1. Ratūm berezantem yazamaide,
yim Ahurem-Mazdām,—
yō ashahe apanōtemō,
yō ashahe jaghmūshtemō;
yō gām-cā ashem-cā dāt,
būmīm-cā dāt, vīspā-cā vohū.</p> | <p>1. We invoke the Almighty Lord,
Ahura-Mazda,—
Who is foremost in Righteousness,
Who is farthest advanced in
Righteousness!
Who hath created Life and the
Law of Righteousness,
Who hath created our Earth and
all the good therein.</p> |
|---|--|

- | | |
|--|---|
| <p>2. Nemas-Tē, Ahura-Mazda !
ushtā-ca kshaesha havanām dāma-
nām !</p> | <p>2. Salutation unto Thee, O Ahura-
Mazda,
for happiness dost Thou rule Thine
own creation !</p> |
| <p>3. Ahura-Mazda, Mainyō Spenishta !
Dātare gaethanām astvaitinām,
Ashāum !
antare nāo fradvaraiti Aēshmo
khrvi-drush,
paiti nāo patenti haēnāo dush-
mainyunām ;
us-Tē ashnaoiti
vāksh gerezanānām
nmānāhu masyākanām ;
gerezaiti-Tē Geush-Urva.</p> | <p>3. Ahura-Mazda, Thou Spirit most
holy,
Thou Righteous Creator of our
material world !
Amidst us is rushing the Demon
of Wrath, thirsting for blood,
against us are rushing the hosts of
the evil-minded,
therefore up to Thee are directed
the voices of afflicted men from
every home ;
unto Thee doth complain the Soul
of Mother Earth.</p> |
| <p>4. Tūm ahi Harta Aiwyaḡshta-ca
vīspanām dakhyunām,
vīspanām masyānām !
ā-ca nō jamyāo avanghe,
ā-ca nō jamyāo ravanghe,
ā-ca nō jamyāo rafnanghe,
ā-cā nō jamyāo marzdikāi,
Ughra, Aiwithura, Mithra-Ahura !</p> | <p>4. Thou art the Protector and the
Refuge
of all countries
and of all nations.
Come unto us with help,
Come unto us with courage,
Come unto us with peace,
Come unto us with mercy,
O mighty, supreme, Solar-Lord
Ahura !</p> |
| <p>5. Atha vainīt ahmya anghvō
Sraosho asrushtīm,
ākshtish anākshtīm !
snaithish ahmya nidhayān,
yaokhdhra ahmya fraspayān !</p> | <p>5. Thus in this our world
shall Obedience to Thy Law con-
quer Disobedience,
Brotherhood shall overcome En-
mity ;
thus shall weapons be lowered in
this our world,
and hostilities shall cease here
down on earth.</p> |
| <p>6. Atha-nā ahmya anghvō
Sadyāt rām-ca khvāstrem,
ākshtish hām-vaintish !
kshnuyān mashya !
kshnuyāt Geush-Urva !</p> | <p>6. Thus upon this our Earth
shall flourish Righteous Labour,
and all-conquering Love of Man !
May all mankind find Peace !
May the Soul of Mother Earth
find Bliss !</p> |

A CONGRESS MEETING UNDER WAR CONDITIONS

BY ADELAIDE GARDNER

THE 17th Congress of the European Federation of National Societies was held in London under very exceptional circumstances. Holland and Belgium were invaded by Germany on the first day when Federation Committees were meeting, and throughout the week-end one dramatic development after another was announced over the wireless in the Lecture Room where delegates gathered to listen in intent silence. During that period there was a major change in the English Government, Mr. Churchill taking over the Premiership from Mr. Chamberlain, while Queen Wilhelmina and her Government and staff officers left Holland and established themselves in London.

Mr. J. E. van Dissel, the General Secretary of the European Federation, who was travelling on other business as well as to attend the Congress, arrived in London a week in advance, while Mr. Kruisheer, the General Secretary of the Netherlands, caught the last civilian plane to make the journey from Amsterdam to England. These two representatives were

suddenly and irremediably cut off from all contact with their families and the fine spirit of self-forgetfulness with which they threw themselves into the Congress work set a key-note of dedication and devotion which communicated itself to all present. Mr. Jinarājādāsa as President of the Congress excelled himself in the beauty and clarity of his remarks, the vigour of his leadership and the inspiration which poured through him into all the meetings.

The programme was carefully arranged and carried through efficiently. There were excursions to S. Albans and Camberley, beautiful music, especially a concert of traditional and modern music of the British Isles arranged by Miss Freda Swain for Saturday evening, and many interesting discussions as well as lectures. The Congress meetings were held in connection with the Annual Convention of the English Section, and on Monday afternoon, May 13, Mr. Kruisheer gave the Blavatsky Lecture—an annual event in England—on the subject of "Identification and Indian Systems of Yoga."

OPENING OF THE CONGRESS

At the opening meeting of the Congress the members were welcomed by short speeches from the four General Secretaries of the British Isles, Mr. Kennedy of Ireland, who was ill, being represented by Mr. Pielou. Greetings were sent to the King, to our President, Dr. Arundale, and Rukmini Devi, and greetings were received from most of the Sections in Europe. Four hundred and fifty members had registered and nine countries were represented by official delegates. Representatives of many other countries were present including Austria, Germany, Hungary, Czechoslovakia, Sweden and of course Holland, France and the British Isles.

In his opening remarks Mr. van Dissel pointed out that the European Federation at the beginning of this year represented 43% of the present membership of the whole Society. He stressed the importance of refugee work and the need to go away from Theosophical meetings dissatisfied with ourselves so that we might change our nature to meet the world's need. Mr. Jinarājadāsa commented on the slow time-scheme of evolution; we must each do our part, recognizing that these conflicts are inevitable. Giordano Bruno said "To know how to die rightly in one century is to live in all centuries to come." The Spanish have two beautiful phrases

used at parting. A friend who is leaving is addressed with one which can be translated "Go with God"; and the voyager replies: "Remain with God"! Whether we go or stay we have to remember that eternity is always with us. He concluded by saying that he looked forward to a world when a permanent peace would be arrived at by the invitation of all peoples to a Round Table Conference, at which the whole world would be represented, both men and women, and all races, religions and nations. New men were needed to produce that type of peace and we must help to produce new men of the required new type.

THE LECTURE PROGRAMME

On Saturday evening, May 11, the concert mentioned above took place, and Sunday morning Dr. W. Stede spoke on "Mind the Slayer: Spirit the Restorer." At the Sunday afternoon devotional meeting Bhikkhu Thittila chanted the Buddhist precepts and brought with him the beautiful and quiet atmosphere so characteristic of the Buddhist faith. He spoke on the Buddha and His teachings to an enthralled audience. At the Question-and-Answer meeting later a very useful discussion on the neutrality of The Society arose, the audience apparently agreeing that "Universality" was a better term to express our attitude than "neutrality."

The Public Lecture on "Plato and the Problem of Immortality" given by Mr. Jinarājādāsa was a fine piece of scholarship illumined by the insight of the Ancient Wisdom. The Blavatsky Lecture by Mr. Kruisheer gave a clear, stimulating presentation of the relation of the Self to its vehicles. And Mr. E. L. Gardner, who took the place of Mlle. Brisv at short notice, concluded the lecture programme with a lucid and powerful address on "The Will and the Problem of Freedom."

MR. JINARAJADASA'S CLOSING ADDRESS

Closing the Congress Mr. Jinarājādāsa showed the audience a small china teapot which had been precipitated by H.P.B. and which had recently come into his possession. He had doubted and failed to secure confirmation for its history and its *bona fides*, so actually threw it away but immediately found a reference to it in *The Mahatma Letters*. It was now restored and would be taken to Adyar to repose among the archives. His description of the vicissitudes of the teapot was most amusing and the audience enjoyed the situation fully. [See article elsewhere in this issue.]

Putting all this lighter material aside, Mr. Jinarājādāsa then closed with a splendid appeal for dedication and for the right kind of

loyalty to the Theosophical movement and its work. He said that the Congress had been a success because the two brothers from Holland had come at all costs and had given of themselves with complete disinterestedness, in spite of the intensity of personal suffering which their absence from their families at the present time certainly entailed. The need in the world today is for bridge-building between different groups. We have to build both with ideas and with activities. The idea most needed is that of Universal Brotherhood. In our activities we must learn to labour as brothers in our Lodges. Success in living and working together as brothers in the Lodge leads us to appreciate the universal, divine light shining in others. Our teachings are distinguished by certain basic characteristics—there are certain fundamentals by which they can always be recognized. There is the teaching of the unity of life, a fundamental unity of all that exists; a belief in the Plan for the realization of unity; and this Plan works out in the unseen worlds through the gradual evolution of the ideas concerned with it, and works out below through the workers who apply that Plan to life. There follows the teaching concerning the commanders of the Plan, the Elder Brethren, perfect in goodness as also in capacity and insight.

Whatever disasters may occur, still They are in charge.

Now, as always, the work of each member is needed. Each is required, with his own special contribution, to fulfil the Plan on earth. If a heavy fog is down over a country it can be lifted by lighting many little fires below it; if we each light our own individual fire and let it blaze with sincerity and intensity then the fog of ignorance and blindness which at present obstructs the Plan will be lifted, new workers and leaders will come to our movement, the membership will grow strong again. We may not be here to see it but the work will go on. The great thing is never to cease from effort on behalf of the Plan.

THE SPIRIT OF THE CONGRESS

It is almost impossible to convey the extraordinary spirit of this ex-

traordinary Congress. The sun shone, the spring wind blew, the tulips and the flowering trees in the nearby parks were brilliant with colour, while above them the barrage balloons swayed pink and silver in the wind and from time to time a squadron of aeroplanes moaned overhead. With governments crumbling and war planes roaring the Congress went on, affirming the eternal truth of man's spiritual nature, of his unity with his fellows, and of the plan of evolution. Members talked and chatted with each other in quiet friendliness, but the deepest feeling and one that none will forget, was that of great intensification of the spiritual life, of living for a period at last in a world where the Plan was known, while the power of the Elder Brothers to achieve its ultimate manifestation on earth could not be doubted.

WHY AND BECAUSE

In the midst of death is *Life*.
 In the midst of war is *Peace*.
 In the midst of despair is *Hope*.
 In the midst of defeat is *Victory*.
 In the midst of the fleeting is the *Eternal*.

WHY? BECAUSE

In the midst of all is God.

G. S. A

THE HEAVEN WORLD

BY JEFFREY WILLIAMS

(This article, in the form of a series of short, reasoned statements, may be helpful in these days when so many are going over to the other side in the war, and when, soon, many more will go over.)

I am of course indebted to C. W. Leadbeater's *The Devachanic Plane* for most of my statements, and I have "lifted" 12 short statements about the heaven world from the same book as it presents itself to one who consciously enters that plane. The scientist confirms the poet as the poet anticipates the occult scientist; but what C. W. L. says about the heaven world as he saw it in full consciousness is not always fully linked up to what he says about the person who must perforce pass—as I shall do—unconsciously into that subjective and blissful condition! The doctors of Theosophical "divinity" and the pundits of future centuries will have lots to occupy them in C. W. L.'s extraordinary books. One fact from such books is worth libraries of theories—for a fact can be built upon while a theory is often a heap of sand.)

SHORT STEPS IN AN ARGUMENT

1. Heaven, here or elsewhere, must be a condition of consciousness.

2. Consciousness, it will be agreed, will be a limited and per-

sonal one; it will be, of course, subjective.

3. This consciousness must be regarded as unbroken and continuous if it is to include and enjoy a "world" or condition of heaven after death.

4. Any "condition of consciousness," and therefore any enjoyment of heaven, must be the result of causes set going in the past, and, broadly speaking, in the immediate past of a physical existence.

5. Heaven can be regarded as much a consciousness of a condition as a condition of consciousness.

6. In such a condition, that which was hitherto the area of the unconscious (because of the limitations imposed by a physical and astral vehicle), becomes the field of consciousness.

7. This field of consciousness is wholly subjective, and includes, in the heaven condition, only those thoughts and feelings that are idealistic and purely unselfish.

8. A retreat into the unconscious implies a temporary retreat into a realm that is free of all *external* limitations of bodies or vehicles that thwart and limit the activity of the consciousness in the outer worlds of the physical and

astral, and also a temporary retreat from the cramping limitations *within* it of all that is selfish and self-regarding.

9. The subjective condition of heaven is two whole removes away from the personal and limited, and is two whole removes nearer the universal and truly spiritual condition of consciousness.

10. The activity of consciousness in this subjective condition produces instantaneous and perfect reproductions of objects of affection and altruistic interest, subject, of course, to what has been set going in the way of such activity while living in a physical body.

11. Such activity will vary enormously in both kind and degree.

12. In a sense, activity of this kind will be almost automatic, if the continued expression of love and affection can be so regarded.

13. The "external" world of heaven is produced by the activity of each individual consciousness, and will be as inclusive as each individual wishes it to be.

14. Heaven is each one's own ideal creation, the expression in dream of each one's highest desire, fondest hope and deepest affection.

15. On earth our dearest dreams for our friends and the world are seldom seen to come true; in heaven all such dreams instantly and fully come true—on "that hill, where I shall need no glass."¹

¹ Henry Vaughan, *Friends Departed*.

16. The "world" of heaven is a world of dream, but there is no gap as between the dream and the deed where the loved one or the loved cause is concerned.

17. The dream and deed are there but two sides of one coin, as it were; they are the before and after of that which is really instantaneous!

18. Creation is apparently unending, and the unending concomitant of bliss.

19. Cause and effect, space and time, distance and separation, have little or no meaning in a world of dream.

20. The dream in its own limitless world of dream is the core and essence of reality; creation becomes the effortless work of a God-like genius.

21. Evil is null, is naught, is silence implying sound;

On earth the broken arcs; in
the heaven a perfect round.

22. Our dreams in heaven will perhaps draw down vaster dreams, and our doings will perhaps be enlarged by a greater Doer.

23. Our friends will have their fuller part and influence in our world of wider possibilities, even though we shall know them only as they were known to us on earth.

24. Our music will have greater and more intense and resplendent rapture and beauty, but it will be music to which we have the key and of which we are the key.

25. Our heaven is a flowering of the seeds sown on earth; the fruit we take on to the Self within; we place our garnered sheaves at the feet of our Timeless Self for his enrichment and for the use of our future selves in Time's pilgrimage.

26. For no thing can to *nothing* fall, but still
 Incorporates by skill,
 And then returns, and from
 the womb of things,

Such treasure brings,
 As Phenix-like renew'th
 Both life, and youth.¹

If a star were confin'd into a tomb,
 Her captive flames must needs burn there;
 But when the hand that lock'd her up gives room,
 She'll shine through all the sphere.²

¹ Henry Vaughan, *Resurrection and Immortality*.

² Henry Vaughan, *Friends Departed*.

REINCARNATION AND GENIUS

A broadcast interview between Grisha Goluboff, the famous boy violinist, and Geoffrey Hodson—Station 2GB, Sydney, Australia.

G. H. At what age did you know that music was your vocation?

G. G. I cannot actually say. But it is interesting that my father, also a violinist, even before his marriage conceived of having a son who would be free of his keenly-felt limitations as a musician, would succeed as a great violinist and so fulfil his musical ideal. Later he married, I was born, and at two years old was found making different notes from various household utensils by filling them with water to different levels.

At the age of three my father found me handling his violin, and this reminded him of his prayer.

Unable to find a small enough instrument for me at that age, he had to wait until I was five years old, when he gave me my first violin and began to teach me.

Six months afterwards I made my first public appearance and at the age of six I appeared professionally as a guest artist with the Los Angeles Philharmonic Orchestra.

Then I knew that music was my life's mission.

G. H. Since the average boy at that age is thinking largely of objective life, games, home, parents, friends, and perhaps adventure stories, how do you account for this

difference between yourself and them?

G. G. I must be honest and say that at that early age and up to today I have always wanted all the fun that other boys enjoyed. But my father encouraged me to work hard at the violin and as a result I discovered what music really means to me and to the world.

Looking back I see now that a deep love of music was inborn in me.

G. H. And when did you become interested in mysticism and philosophy?

G. G. When I was about eight years old. I met a friend who was a Theosophist and through him my interest developed. Very soon I intuitively knew that oriental philosophy was in no way strange to me; its basic ideas rang true to me and in some way seemed quite familiar.

G. H. Which aspects of philosophy attract you most: Do you like the intellectual solution of life's problems; or do you feel the fascination of the occult, or both?

G. G. I like both. The philosophical explanation of life as a great school with experience as the teacher of the soul interests me greatly, and I am attracted equally towards occult science. But may I ask you a question, Mr. Hodson?

G. H. Certainly. What is it?

G. G. What would your explanation be of this keen interest of

mine when young in music and in philosophy? Whence came my natural facility for the violin? I wonder if you think as I do about this!

G. H. I have been able to find only one rational explanation—only one that completely solves the problem. It is that of reincarnation—that in your preceding lives, you have concentrated upon the art of music. In consequence you reached a high degree of skill in your chosen art.

Now such faculties once developed are never lost to the soul, and though they may not show themselves in every succeeding life, they are within one as innate powers.

In you, as in all people born with natural gifts, all men and women of genius, these developed powers show themselves both as a profound interest in the chosen subject and as special gifts in its pursuit.

Actually the word "gift" is philosophically unsound. All so-called gifts, all natural capacities, are powers developed by the individual himself in preceding incarnations.

Do you believe that?

G. G. I certainly do. For me it is the only logical explanation of special faculty. Heredity alone is for me not sufficient. Parents may provide the body with musical possibilities, but their development

and full manifestation is only possible to those in whom the spirit of beauty is awake and who have gained the power to give it free expression.

That power, especially when manifest in young and untrained people, must have been developed in a preceding life.

G. H. That is what I also have come to think.

Do you find that the occult plays any part in your art? Are you conscious of being uplifted to high levels of creative consciousness during a performance of great works?

G. G. Definitely yes. My body is to my spirit what my violin is to me—an instrument for self-expression.

I know that the best performance is the impersonal performance. For then I oppose no barriers of self to the pure expression of the spirit of beauty. I also know that under such conditions its power will reach my audience, and awaken in them the spirit of beauty which is in all of us.

Money, fame, power, these have no interest for me. I know that if I fall under their spell, such powers as I may have will fail of their highest expression and purpose.

G. H. What is your purpose? What is your ideal of life, if that question is not too personal?

G. G. My purpose is best expressed in this letter which I received from a young boy in Melbourne. (Here Mr. Goluboff read part of a letter from a boy greatly inspired by his playing.)

If I can thus inspire one soul in each city which I visit, my mission will be fulfilled.

Through music I want to bring beauty to the world. I want to uplift my audiences to realization of the divine within themselves and all things—which for me is expressed as music.

If people can be awakened to this presence of God within us all, they will not be so much absorbed in purely material interests. They will then become conscious of their own divine nature. Then war would be impossible. Peace, harmony, love would prevail throughout the world.

G. H. Thank you Mr. Goluboff. You have indeed shown us a most noble ideal of life. You have already won success in Australia. May success continue to attend you everywhere. Good evening.

G. G. Good evening, Mr. Hodson.

If we see farther than our predecessors it is because we stand on their shoulders.

DANCING AS SPIRITUAL EXPRESSION¹

BY RUKMINI DEVI

IN India today side by side with the growth of Political, Educational and other forms of national consciousness is the development of a definite love for the Arts, particularly dancing. This is a great redeeming feature for India's growth, as without the subtle and inspiring force of culture our nation is bound to end in a hardness of soul which always leads to cruelty. Culture is essential to man as it is the fine thread of life that weaves civilization into Beauty and makes the savage a civilized being. I do not mean by culture what is meant in the drawing-rooms of the fashionable world. So often a peasant is far more cultured than the educated, for his culture comes from within and not from this man-made world. When the physical, emotional and the intellectual in humanity aspire for oneness with the Divine and are able to call a response from within then does humanity become truly civilized. Towards this end are the Arts divine messengers to the world.

ANCIENT IDEALS AND MODERN PRACTICE

Through the contemplation of Beauty and by continually sur-

¹ An All-India Radio Talk, given at Bombay Station.

rounding ourselves with all that is beautiful do we ourselves reflect, even unconsciously, something of the fragrance of divine grace. In Ancient India, Art had a high significance in national life. The responsibility of the artist was as great as that of a priest—for the artist was and should be at all times a priest. Whenever civilizations have been great, Art has flourished and great artists have created works of Art that live for all time. True creative genius is not that which produces a work of Art for the onlooker but does so for the fulfilment of the unconquerable inspiration that comes from within. The modern tendency is to dance for the audience while the Ancient Indian principle was to dance only to the Divine. The audience automatically became one with the dancer in her devotion and aspiration to the Highest. It is because of this that the beautiful idea of a temple dancer came into existence. It is true that this beautiful idea has not been lived up to, but have not other things become degraded also? Ancient India and the great spirit of India still lives today, though only here and there in the lives of a few people in the villages.

In South India in many of our great temples there are the historical spots where the great saints, poets, dramatists and dancers gave the first offering of their genius to the Deity, and the inspiration of those places can never be approached by any theatre of even the latest equipment in the modern days. But in modern times not only has the theatre become important but Art is becoming theatrical. The modern desire for variety—a present from the West—has now come into India so that we Indians cannot any more be content with the peaceful and mighty Spirit of Eternity. We cannot lose ourselves as our forefathers did in the music of the soul which Indian music really is. We need tunes—not music any more; no audience asks for the Dance—spiritual and true and eternally full of variety by its own abandonment to Truth—but there must be troupes, there must be varied costumes. I am not against variety. But love for variety must be the result of creative Art and not that of a restless soul as it is in the world today. I know that India will pass from this state of superficiality and will come into her own spiritual self to pursue once more the Great Pathway from which she has temporarily departed.

The world may say whatever it likes, and surely the world is not an example to us of kindness and

happiness, but India should at all times proclaim her genius. Her genius is that of the Spiritual Life and this has inspired every line of national thought. No country could give greater examples of political, educational or social genius than was lived and practised by the great women and men of India. In every form of Art, Religion has left its mark. The great temples of South India and their architecture which leaves an artist spell-bound by its beauty were built by ordinary workmen, but were made extraordinary by a devotion which gave creative genius to them. Very few of the decorations were copies, every temple is different and they never suffered from monotony of ideas. The beautiful bronzes are equally famous; but a modern artist cannot even copy them well, for how can that which is the result of overpowering inspiration ever be copied? Even if they are copied well they lack the inspiration which at once makes the copy fine workmanship instead of a piece of Art. I know from experience that this is true not only of the bronzes and the marvellous brassware of the Tanjore district but also equally of woven goods, jewellery and other creations for everyday use.

THE GREAT ART OF BHARATA-NĀTYA

Fortunately Bhāratānātya has not so far suffered from wrong

modernization as dancing seems to have suffered in other parts of India. But South India is gradually breaking up under the spell of the present glamour. If Bhāratanātya has not so far been spoilt it is entirely due to the fact that the dancers and teachers are village people and know neither English nor do they possess any so-called education. Kathakali also exists in its purer form though it has become more fashionable at the present day. I, of course, realized that Bhāratanātya particularly needed a new life for it was almost disappearing out of existence. I also realize that at all times great men and women have given new impetus to the Arts and have taken them a further step forward to perfection—and today also especially are they in need of those who can reveal the Arts in their glory. But they must be helped in the way they were meant to grow and not in the way the world desires it.

Bhāratanātya is a form of Art which obviously had a great origin, for every step, every movement and every gesture is an expression of the spiritual, and the actual form of the dance is such that it is not possible to degrade it below a certain standard. That it was meant to be a means of bringing the ignorant to Light is obvious when you read the Samskṛt books on Bhāratanātya. There are also many original books on

Bhāratanātya in the ancient Tamil language. As far as I can judge, even the present form of Bhāratanātya shows us that it is the mother of Indian dancing.

If there are some in India who believe in the Soul of India, and will work for the growth of the Arts as the symbol of India's gift, then shall India be free in the highest possible sense. We are not free when we copy. We are not free when we are not ourselves—when we do not express our genius. India's Art has always been unconscious—unconscious of even its own beauty, unconscious of others' admiration, unconscious of the physical though expressed in form. India is now beginning to be conscious and we do not know how to express ourselves consciously. In order to become conscious and yet express the same spirit we must believe in India—her spiritual greatness. Our ordinary lives must become beautiful. A foreignized home, a foreignized mind can never release through any Art the spirit of India. An ugly soul cannot reproduce Beauty, though the technique is easily conquerable. It is impossible to dance (according to ancient Hindu ideals) the dance of Pārvati or Viṣṇu if the dancer does not believe in them. She can dance the form which is bound to be a sacrilege, but not the life. A great dancer's art must depend first on the life she or he can

express, secondly upon the beauty of technique, and only lastly on stage arrangements, costumes etc., These must be as ornaments and not essential in themselves. If the dance is true and beautiful it cannot lose by the absence of these though it can be enriched by them.

Bhāratānāṭya is an Art which is complete, and it is remarkable how every detail of form has been thought out to perfect its technique that it may be a perfect instrument of the genius of the dancer. Without a perfect knowledge of music it is impossible to be a perfect dancer. And no dancer can be great without the power of dramatic expression which is displayed by the body and particularly the face, which is a very different principle from what I observe in the North. This only goes to prove that in India skill in action was of

a high order and it was not sacrificed for the sake of the Spirit. Yet such an artist can afford to do very little because even a very simple gesture can be potent with meaning and power. The magic of the genius is the highest magic of all. Though form, technique and skill are essential, they can never be sufficient, for if Art is to become an inspiring force in the world, it depends on the artist for whom talent is not enough but a spiritual atonement with the beauty of the Divine. If art is to become an inspiring force in India from the Indian artist there must be the complete dedication of oneself to our Motherland—for through that dedication alone can come the everlasting outpouring of inspiration and blessing that will once more bring India to the forefront of the world as the Land of Spiritual Beauty.

GREATNESS

Thy streams are all athirst,
 Thy plains are burning sand.
 Can tiny fountains water
 A vast, unmeasured land?
 The brooks call on the rivers,
 The fields watch for the floods,
 The sun in rapture contemplates
 Bursting the dreaming buds!
 O make thy fountains rivers,
 Thy rivers into seas,
 Water thy boundless countries,
 Waken thy lovely trees!
 Then give thyself to greatness,
 And the Eternal Soul
 Shall wash thee in a world of love
 And wake thee at the Goal!

PEGGY STREET

BUILDING THE TEMPLE OF PEACE

BY GEORGE S. ARUNDALE

THE Theosophist who is intent on Peace, and which Theosophist is not?, begins with the Plan which he has learned through his studies of Theosophy to be the universal background to that constant process of evolution which he perceives to be taking place not only throughout the world, but throughout the worlds.

No Peace can last, he will dare to say, which does not conform to the Plan; and that the more in conformity it is the surer will it be of lasting.

Hence all planning for Peace must, from his point of view, take the Plan into account. Peace must have its plan. But the only sure plan is that Plan by which the seeds of evolution grow and grow until they flower. All other plans must needs fall short, however much they help. All other plans must fail, and in their failure bring suffering to the world.

It is from the heights that all planning for Peace must descend upon the world. Out of the wisdom of the Elders of the human race must all true plans for Peace be fashioned.

What are the fundamentals of this wisdom? What are the broad

outlines of the Plan whereby life achieves its destiny?

The first fundamental or outline declares the Omnipresence of Life. Life being everywhere must be taken into account everywhere. Nowhere is there lifelessness.

The second fundamental or outline declares the Unity of Life. There is but One Life, however divergent may be its expressions. There is but One Being, however many beings. Be the diversity however rich, it is within a simple unity. No distinctions, however clashing, can ever break the unity, for it is within the unity that all distinctions have their diversities. Without unity, no diversity.

The third fundamental or outline declares the One Purpose of Life. All life is moving towards one goal, in whatever form the life may manifest itself. Indeed, the declared Unity of Life necessarily involves the One Purpose of Life.

The fourth fundamental or outline declares the Universal Brotherhood of Life. All life is a family, as the declared Unity of Life sets forth in another way. There is a Brotherhood of Differences within a Unity of Being.

The fifth fundamental or outline declares the essential Individuality of Life. Within the Unity, within the Brotherhood, there dwells individuality in a myriad forms. It is as if the great Pendulum of Being swings between the Unity-Universality of Life on the one hand and the Diversity-Individuality of Life on the other hand. Yet from one point of view there is no swinging, no pendulum, for Unity-Universality and Diversity-Individuality are one.

These are the several Points of the Five-Pointed Star of Peace. From each one of these we must seek to deduce such principles as can be expected to operate in the world in which we live today.

But unless we start from these we are not starting from the One, we are but moving confusedly among the many.

These five Points are the pointers of the Plan and the essence of the wisdom of our Elders.

UNIVERSALITY

UNITY PURPOSE

BROTHERHOOD INDIVIDUALITY

There is not one single difference, not one single discordance, which cannot be resolved in terms of its conformity with these Five Points of Peace, for the very difference, the very discordance, has its *fons et origo* in these Points.

In its world of action this Five-Pointed Star shines forth in a great Triangle of Conduct:

REVERENCE

FELLOWSHIP

COMPASSION

This Triangle of Conduct is the outward and visible sign of the very Star itself. Thus is it that the three Points of the Triangle point no less to the Plan and no less incarnate the wisdom of our Elders.

Thus, in the light of the Star and the Triangle, we may proceed to lay imperishable foundations for the Temple of Peace. But we must take each Point of the Star and each Point of the Triangle, bringing each down relentlessly into this world of ours to judge wherein the world is wanting to greater or lesser degree. Where and to what extent is one or more of the Five Points of the Star of Peace set at naught? Where and to what extent is one or more of the Three Points of the Triangle of Conduct set at naught? We must be ruthlessly accurate in our diagnosis, and for the time being take no account of the world's conventions or prejudices. We must be fearlessly honest, for nothing short of fearless honesty can redeem the world.

Furthermore, as we make our diagnosis we must ever remember that the brilliance of the Star and the light of the Triangle depend upon that supreme quality of Light—Simplicity. It is the Simplicity of Light that makes it gorgeous and glorious—the Simplicity that is the apotheosis of Purity.

The endurance of Peace depends upon its Simplicity, upon its Directness, upon its universal and timeless Application, not upon complex adjustments and elaborate compromises.

The source of Peace is to be found in the Life rather than in the form, in the Spirit rather than in treaties, sanctions or economic laws. All these must have their origin in the Spirit, in the Five Points of Peace and in the Triangle of Conduct. Unless treaties and conventions and sanctions and economic adjustments conform to these they are built upon sand, as have been built all their predecessors.

Let it be remembered ever that the acid test of Rightness is Simplicity, and that there will be no Right Peace at the end of the war save a Peace that is already beginning to be builded on the simplest of foundations. Perhaps it is the Obvious that we are always in danger of missing, and in missing it lay the foundations of war. Simple Living and Simple Relationship are the essential ingredients of Peace, and the Theosophist will seek for the principles of these in his Theosophy—the Science of Universal Truth.

And if it be asked where is there mention of the Freedom and the Justice for which the war is being waged, let the answer be that where Reverence is there is Freedom and

Justice, where Fellowship is there is Freedom and Justice, where Compassion is there is Freedom and Justice, and where these are not there can be no Freedom and no Justice.

It is because everywhere the Five Points of the Star of Peace are set at naught that we may well ask: Where is Justice, where is Freedom?

All panacea for Peace—Federal Union, the Douglas Credit Scheme, and all others—must, if they are to be true settings for Peace, conform to those great principles of Life which know no variableness neither shadow of turning, and to flout which means war of one kind or of another.

Theosophists know that they must begin with the simple essentials of Life if their Plans for Peace are safely to withstand the buffetings of tortuous self-interest. They must begin with the obvious which is generally so obscure by very reason of its obviousness, which is not seen because it is always there.

And in the Plan of Life, as revealed through the Science of Theosophy, they discover these essential simplicities in all their splendour and in all their transcendent power, and that they make Freedom, Justice, Happiness, Contentment, living realities among the creatures of the world.

THE TWO DHAMMAS—WITHOUT US AND WITHIN US¹

BY C. JINARAJADASA

IF we ask a monk, What is Dhamma?, he will answer: "What the Lord proclaimed, which is in the Scriptures." Yet the Lord gave as His last message: "Work out your salvation with diligence." He never asked us to rely on Him, for He was no saviour, except in the sense that He was a sign-post which marked for all the road to salvation.

So long as Dhamma is only what He proclaimed, something external to us, Dhamma is not fully real to us. We Buddhists take upon ourselves to observe the precept not to take life. But so long as it is a precept which He gave, to which we subscribe, it is not our own Dhamma, the inner law of our being. It is an external law. Then we begin our quibbles and excuses, and when we eat the flesh of creatures, we say to ourselves: "I did not kill; and if another killed, that is his karma." But when we have an inward Dhamma, the principle of our inmost self of Metta, pity, then we live the First Precept, because it has ceased to be the Lord's

Precept, and become our own precept, a true expression of our soul.

It is when we discover the Dhamma within us that we really live by Dhamma. Certainly we are helped to our discovery by the Lord, because He proclaimed a Dhamma in the universe, as the result of His practising the ten Pāramitās. But He taught us in the *Kalāma Sutta* not to believe because a statement was a tradition, not even because a Satthā, a great teacher proclaimed it, but only because our hearts and minds concurred with the statement. It is only when we assent, with the Dhamma which we have discovered by our life, to the Dhamma without us which another, even the Lord, proclaimed, that we cease to be traditionists, mere repeaters of others' truths. Then only we become "a lamp unto ourselves," as the Lord desired us to be.

Have you seen an electric arc lamp? Not the ordinary bulb, but the lamp of a magic lantern? There are two black carbons touching each other. One carbon is larger than the other. The current flows

¹ Written for a Buddhist magazine. Dhamma is the Pāli form of the Sanskrit word Dharma.

through both, but there is no light. But when the carbons are separated and there is a space of air, then the blinding light flashes out. So, similarly, when our Dhamma from within us confronts the Dhamma of the Lord, a light flashes out for all. So long as there is

one Dhamma only—what we believe in—there is darkness. But when there are two Dhammas, that without us, which is the Lord's, and that within us, which we have discovered by renunciation and suffering, then a light streams out to lighten the paths of men.

HATRED OF HITLER

BY G. S. ARUNDALE

WHILE nothing is more understandable than the hatred which surrounds Hitler at the present time, for he has become in this Twentieth Century the incarnation of evil necessary for the unfolding of the Plans of the Elder Brethren, and while at the stage of evolution of many of us hatred may be a necessary ingredient of our natures, the fact remains that even Hitler, no less than any of the rest of us, is a child of God, and is destined to reach the summit of evolution towards which there is not a single life that is not climbing. In him there is that glorious gift of his Father—a saving grace, a redeeming feature, which is even now at work to keep in him alive his spark of Divinity.

INSTRUMENT OF EVOLUTION

In the past, as now, there have been other such incarnations ; some

of them have been the descent of wondrous Beings to make the Supreme Sacrifice of embodying the evil forces that from time to time accumulate, so that they may be the more quickly and the more perfectly destroyed. Hitler cannot be classed among such, but he can be classed among those whose accumulated karma has caused them to become inevitable instruments for such embodiment, not because of their sacrifice, but because of their wrong-doing.

I wonder how many will understand me when I say that the very existence of an individuality such as that of Hitler upon which can become concentrated the purifying forces of Good is the quickest way for the world to turn from wrong-doing to Righteousness. The whole world sees Hitler before it as the essence of evil, and the lesson so

vividly and terribly set forth should be all the more easy to learn.

NEMESIS

And let it not be thought for a moment that Hitler, whether mad or sane, knows a moment's happiness. Already he must needs suffer the torments of those who are condemned to retributive damnation and he must be living in a veritable hell. The Law of Karma descends swiftly upon such as he. Upon him it has descended in such force as I pray we none of us may ever know. He has begun his nemesis, even though he be adding to it as he proceeds upon his horrible way.

For my own part I can have no hatred for him. I can only have pity for a man who has allowed himself to become the enemy of Life, and who, as we see daily, is the ruthless messenger of that death which is not release into peace but the turning back of the hands of the clock of time until these strike the note of universal doom.

He and his—all who have tended or have been channels for his lust—must be crushed for ever under the heel of advancing Fate. Each one of us must help to crush these emissaries of night and lifelessness. We must not, at the end of the war, treat with them on any issue. Those of them who survive, and it

may not be so many who will, must be removed from the world to some safe inaccessible place where they can but fulfil in darkness the Justice of God. There will they be tortured by all those whom they themselves have tortured, not by the will of these unfortunates—they may be eager even to bless those who have committed upon them unspeakable atrocities—but by that Inexorable Will which establishes round the miscreant the horrible thought-forms he himself has brought into being and which he himself must now slay and with them be slain into his awakening from sin.

Let those who must hate Hitler hate him. Let those who know the Law remember his indestructible Divinity and see before them a man who minute by minute, hour by hour, day by day, week by week, month by month, every moment of his living is suffering with all the suffering he has inflicted upon his victims.

REDEMPTION

In what consists the Star of his redemption? Perchance in his love for animals and his hatred for the wicked and cruel sport of hunting. Perchance this love, if it be true, may be the burning spark which some day shall give him back a Fire from Heaven.

THE TRUE WISDOM AND GREAT STORIES

IV. The Story of Sindbad the Sailor: Voyage Four

BY W. E. MARSH

THERE is a slight difference in the commencement of this journey. Sindbad travels over several provinces to a port from which he embarks. These *provinces* take the place of the islands mentioned in the previous stories, and have the same implication.

On putting out to sea a sudden gust of wind wrecked the ship, most of the sailors being drowned, and all the cargo lost.

A STORMY BIRTH

Putting out to sea from the port in this tale is the physical birth, the setting forth on the sea of life. The sudden gust or gale has to do with the testing of the ability of the personality to transmute the lower qualities into the higher ones. It is paralleled by the story in S. Matthew's Gospel of the ship tossed on the waves while the Master slept. In that incident the transmutation was safely accomplished for we are told that they reached the other shore safely. This was because of the presence of the Christ, the Perfected One. In this fourth Voyage the attempted

transmutation was unsuccessful. The ship (the lower mental body) was wrecked, the sailors drowned and the cargo lost. The cargo and the sailors represent those lower desires and emotions which should have been transmuted into aspirations, the wrecking of the ship and the loss of these means that this attempt failed, not that the Ego lost any part of himself.

A SAVING PRINCIPLE

Sindbad and several others saved themselves by clinging to some planks and were carried to an island by the current. There they found some fruit and spring-water. They slept on the spot. Next morning as soon as the sun was up they explored the island and seeing some houses approached them. They were soon surrounded by negroes who divided them amongst themselves. Sindbad and five others were taken to one place and given a dish of herbs to eat. Sindbad ate none. Soon after the meal he found that his companions had lost their senses, neither speaking nor replying to him rationally. Then

they were fed on rice and cocoa-nut oil to fatten them, and in time, when this had been successfully accomplished, they were themselves eaten by the negroes. Sindbad had some idea of the fate in store for them, and ate very sparingly, thus becoming lean and unattractive, he was therefore allowed a great deal of liberty. One day when there was only an old man about he made his escape.

Being saved by clinging to *planks*, as we have seen before, means that in the position of moral or spiritual danger into which they had been unexpectedly plunged, some well developed principle acting through the conscience saved them. The *fruit* and *spring water* we have often met and explained before, so we do not need to do so again now. The night which followed represents a period of unconscious growth during rest, the spirit withdrew from activity to brood inwardly. The *rising sun* is again the dawn of a new cycle. The *exploring of the island* is the definite and orderly investigation by the Ego into its new conditions to study and learn them. *Houses* represent the abodes on this earth of spiritual beings, our physical bodies in fact, fairly well fixed in form and shape, only altered slowly and with difficulty.

A PRELIMINARY TRIAL

The capture by the negroes is the Egos being seized by the un-

developed desires of the lower mind dwelling in the physical bodies (houses) and made to serve its ends.

A great spiritual trial now confronts this group of Egos, nothing less than an Initiation. Bereft of their leader (the captain), alone, in a strange land, unable to converse with their captors (that is, not in affinity with them), they are subjected to a test, symbolized by being offered lotus-like herbs to eat. All fail except Sindbad, who is sustained in his refusal to eat of the dish by a strong inner conviction, a wariness, developed in the Ego by some experiences in former lives, which is strong enough now to keep his present personality from danger. The others *eat of the herbs*, and, whatever action may be hidden by these words, the effect was a great development of egotism and the sense of separateness, which was of the most pronounced order, for Sindbad says that he could no longer understand what they said nor would they reply rationally to him. The fellowship between them was broken, the greatest disharmony arose.

Rice and *cocoa-nut oil* are both symbolic of wisdom and love (Gaskell), but in this case they are used by black men for evil purposes, *i.e.*, for gluttony and the satisfaction of the most depraved of tastes. So "Love" becomes self-love of the most ignoble form, and "Wisdom," which is the wise use of knowledge,

is transformed into black magic or the base use of knowledge.

Cannibalism is the ceremony of eating one's God degraded almost out of recognition; at the other end of the scale, and separated from it as widely as possible, we have the Sacrament of the Holy Eucharist as celebrated by the Christian Church. That both these ceremonies have sprung from one source, the one by degradation and the other by sublimation and spiritualization, no one who has studied Fraser's *Golden Bough* can fail to be aware.

The sailors, not being incarnations of such a well-developed Ego as Sindbad, not having such a rich past full of such varied experiences, succumb to the test. So they grow fat, are killed and eaten. *To be killed* is to have the faculty of understanding taken away, and *to be eaten* is to be absorbed into the eater. (The writer must resist the impulse to enter into the long digression which this subject arouses, and is very interesting, but would lead us away from the point which is the interpretation of the incidents which occur in this story.) The *eater* in this case means that base selfishness and evil which work for the destruction of the personality (sailors), whereby the bones (Ego) lose their flesh (personality), and so the Ego has to retire to the heaven-world not only destitute of any result from, but

actually with the loss of, that life (part of himself) he had put down into the physical world.

From another point of view the body of flesh which is eaten represents the astro-mental nature which has held the Higher Self in captivity during the whole of the incarnation. The cannibals are the elementals of the lower plane which, in turn, have held the astro-mental nature in subjection, and in this story are able to destroy it, but not entirely, for the bones remain which signify the permanent, indestructible, eternal Self which will be re-clothed (upon re-incarnation). Something of this idea can be seen in that strange vision of Ezekiel's (Chap. 37, v. 7, *et seq.*) of the valley of dead bones which were re-clothed with flesh and stood up a mighty army. For though these were likened to the state of Israel at that time, there are other connotations.

PASSED FOR PURIFICATION

Sindbad watches his opportunity and escapes. Hitherto he has been a prisoner, that is to say, as an Ego he has been hampered by the lower mind and bound by the senses. Now he escapes, that is, the higher nature rises from the lower, because he has to a large extent perfected the personality. He has passed his Initiation and is now freer from limitation. Not yet perfectly free, for he has other

Initiations ahead, but much more free than he was.

On the eighth day after his escape he falls in with some white people who had travelled to the place where he met them for the purpose of collecting pepper. To his delight they address him in his own language and receive him in a friendly manner. He returns with them to their home and is presented to their King who treats him very well indeed.

On the eighth day is another symbol for the commencement of a fresh cycle; having passed his Initiation or expanded his consciousness, both expressions meaning the same thing, he falls in with some white people who spoke "his own language." *White* signifies purity and perfection, so these were highly advanced Egos of his own class or with whom he was in accord, for they "spoke his own language." They were collecting a particular spice, "pepper." *Spices* refer to those qualities which purify the mind by means of aspirations towards truthfulness and so lead to right action. But they were not gathering spices in general but one in particular, "pepper"; this is not used as incense but as a condiment in food. It is rajasic in nature, stimulant, and is a symbol of the urge towards the seeking after the higher or deeper truths of nature rather than those of the mind, which incense would indicate.

To sail with them to their home is to go on, advance spiritually in the company of people of a like mind and manner of living, and to be presented to their King is to become subject to the same ruling quality as they obeyed, and which in this case, as in the first Voyage, is of a noble and upright nature.

The island was well peopled, rich, and the capital a place of much trade. Sindbad was treated with the greatest kindness, more like a native than a stranger.

Well peopled means rich in the lower mental qualities, all those un- and half- developed emotions and instincts to learn the control of which we come into the world. *Riches* has a higher and a lower meaning. It may mean those transmuted treasures of the soul which we are enjoined to "lay up for ourselves in heaven," or it may be the result of that quality of acquisitiveness which gathers to itself those things desired by the lower nature. The *Capital* symbolizes a centre on the higher planes to which the qualities (people) are attached and in which they may develop. These three symbols are very closely allied and are interdependent. Taken all together they give us a picture of great mental and spiritual activity on the part of the Ego—a period of expansion and development of the new faculties and environment opened up by the recent Initiation.

Sindbad observes that all the people, from the King downwards, while owning horses ride them without saddle, bridle or stirrups. He has a set made to his pattern, presents them to the King and instructs him in their use. The King is delighted and Sindbad is kept busy supplying the nobles and principal officers also.

In the first Voyage we had the symbol *horses* as brood mares who were served by sires that came from the sea: here the symbol is different, just plain horses, and this symbol represents the higher qualities of the mind, the intellect and intelligence. To ride them without "saddle or bridle" is to be without full control of these powers. To have only begun to have brought them into subjection and to be still often at their mercy. *Saddle and stirrups* represent the proper seat and balance, and *bridles* the proper curbing, that is, to have the full control and understanding of these higher qualities (horses), and these, Sindbad, a stranger who had earned their respect, was able to introduce to them. That is to say, through teaching these qualities (people), the method, practice and value of meditation and aspiration, he had been able to bring the higher emotions (a stranger) into their consciousness, and so lead them on to a further control of the intelligence.

The King grew to love Sindbad so much that he gave him a wife

to keep him permanently in his kingdom, "that thou may'st stay in my dominions and think no more of thine own country," he said. Sindbad durst not refuse. So he was married and lived happily with his wife. He was however not satisfied in his banished state, and planned to escape at the first opportunity.

Marriage is a well known symbol for that union we are all seeking between man and God, the Ego and the personality, the Higher and the lower self. This stay with the King and his people represents a long period of inner development in his spiritual life; eventually it reached a climax and the Higher and lower selves became united (marriage), but full and perfect satisfaction was not yet. He still longed for his own home and sought an opportunity to return. He was still undergoing a rapid inner development and fast earning the right to a further test or Initiation, and although hidden from him, this *marriage* was a step towards his earnest desire.

THE GREATEST TEST

His wife fell ill and died. It was the custom of these people to bury the living spouse with the dead one. This fate Sindbad could not escape, and supplied with seven loaves and a vessel of water, he shared the same tomb as the corpse of his late wife. Many had been

buried in this sepulchre before him which was a very deep pit or cavern in a high mountain some distance from the city and the stench was horrible.

After some time he heard the breathing of some animal; this he followed and it led him into total darkness along a passage or channel which brought him at last to where he could see a light which resembled a star. As he went on it appeared and disappeared and eventually he discovered that it came through a hole in the rock, he succeeded in getting out and found himself on the seashore. He returned, and collecting all the jewels he could find (for at the burials, each of the dead bodies had been decked with all the gems and valuables they possessed), and, thus laden, made his way back to the beach, attracted the attention of a passing ship, was taken aboard and reached Baghdad safely with a further large fortune in all sorts of gems and precious stones. When he offered the captain some as a reward he met with a refusal. The captain would have none of his treasures.

Death, like *sunset*, *nightfalling* and other symbols, indicates the end of a cycle and the commencement of a new one, a change in conditions or set of circumstances. In this story it indicated the passing out of the calm and peaceful period of inner development through which he had been working so long

into the very severe and terrible test known to us as the fourth Initiation, in which the lower self is stripped completely of contact with others, and has to face the terrors of the underworld in his own strength, feeling himself alone, deserted by all, even God. It is a "feeling" only of course, but a very real one and dreadful in its intensity. He must pass through in his own power, undeterred and undaunted, whatever trials he is called upon to face. The actual details of this Initiation vary with the nationality and religion of the neophyte. The most vivid are those given in the Egyptian writings, but we are not entirely without hints in our Christian Scriptures. Many details given in this story, like those of the third Voyage, vary from the usually accepted ideas, but the main theme is plain—the dying, being buried, and escape from the tomb or coming back to life.

The "High Mountains" tell of the spiritual exaltation reached by the Ego. The "stench" shows that in the midst of the partial perfection to which he had attained, he was still subject to desire for the things of this world. For even as we all find a stench to be disagreeable and make some efforts to get away from it or clear it out, so it symbolizes those external stimuli which stir up the lower nature to action. *Channel* or *passage* is a reference to the establishment of a

proper relationship between the mind (light of the seashore) and the body (darkness) so that sane and rational behaviour can take place in everyday life. The failure to establish such a line of communication results in the condition called insanity.

The significance of the food supplied, seven loaves and a pitcher of water, need not be dwelt upon, being self-evident. The decking of the dead bodies with all their jewels for burial indicates that we carry away with us all the higher qualities we have developed and so made our own. The manner of escape from the tomb is unusual, we are more used for the Risen One to emerge from the mouth of the tomb through which He entered. The "Light which resembled a star" too is very significant, and reminds us of the Star of Initiation which blazes forth at the appropriate moment. The carrying away of the jewels, as we have just seen, is the retaining of the higher qualities and spiritual faculties worked up and developed in the life just

passed, and taking them to Paradise. The *breathing animal* has the same meaning as the *loud-breathing serpents* of the second Voyage. But the Ego whose inner life we are following has now so far overcome the emotions as to be able to make them serve his ends and deliver him from his lower nature.

THE ARHAT ?

As Sindbad has been permanently united to his Ego (married) so now death takes on a different form, and when he embarks to return to Baghdad (dies) he is not in this or any future Voyage "recognized" by the captain of the ship which takes him home. And the refusal of the captain to accept any of the gems means that no one can attain qualities by the gift of another, they have to earn them for themselves.

The large number of jewels which is the result of this Voyage represents the completion of the development of many of the qualities needed for Adeptship.

In the morning the sun came out brilliant ; in the dusk the stars held up their lights. But these were not sufficient for us. Until we light our own little lamps the world of lights in the sky is in vain, and unless we make our own preparations the great wealth of the world of preparations remains waiting like a lute for the touch of finger.

THE NIGHT BELL

XI. Our Allies . . . the German Dogs

BY GEORGE S. ARUNDALE

LET loose upon the world are innumerable dogs, murdered in Germany that they might become food for their masters, or at least that they might not eat the food of their masters.

These murdered creatures sweep through the land terror-stricken and therefore madness-ridden, counting upon all alike as enemies, snarling, growling, fleeing away in waves of fear, leaping upon the human beings whom for the most part they cannot reach, as if they might thereby in some measure avenge their murders.

If Germany be not destroyed by Britain, she will assuredly destroy herself. How many hells has she not aroused in herself—hells which will eat into her heart and life, leaving her but a stench-pervaded corpse.

The hells of her concentration camps and dreadful persecution of all honest freedom: the hell into which she has callously plunged every single Jew within her reach: the hell she has fastened upon a whole people in Poland: the hells she has rained upon seamen on the high seas, be they belligerent or neutral: this hell in which she has imprisoned thousands upon thou-

sands of man's most trustful friends and helpers: the miasma of hell in the masses of lies with which she has impregnated God's air and sunshine: All these hells will return to their source and will stifle Germany to death.

Germany does well to fear Britain, for in her heart she knows that Britain is invincible.

But she will do better still to fear herself, for disruption is already at work eating away her body and her soul.

Many countries may do wrong, in fact do wrong, and they must suffer. But Germany is doing evil, and she must die.

As for the dogs, and other creatures, alas that sometimes in their blind terror they should fail to distinguish between friend and foe, and that they should turn and try to rend even some of us who would soothe and calm them, and make poor amends for the inhumanity of German "humanity."

But every human being must accept the heavy karma of the wrong his fellow-human beings inflict upon a sub-human kingdom.

The vegetarian must in a measure share the cruelty of the

flesh-eater. The lover of animals must in a measure bear the fate of the vivisector and the hunter.

What is done by one is done by all. What is done to one is done to all.

XII. The Angels and the Airmen

There is much happiness in visiting the armies and navies of the Allies, for in every unit there is so much fine spirit, so much heroism, so much of what I can only call happy-go-luckiness. Of course, there are here and there dark spots. But how very isolated these are, and how tremendously understandable. It is always a matter for wonder these are so few and far between, so microscopic. For the most part, how splendid are the officers and men, and their various living mechanisms—ships, tanks, and so on—far more living than we can possibly conceive, for they literally receive from somewhere, from life itself, an animating force which makes them alive and almost, perhaps actually, sentient beings. They and those who have to do with them form an alliance, a friendship, a camaraderie, often far closer than the friendship which may subsist between human beings. And as for the ships they are indeed beings of a high order, whose forms we may build, but whose souls come from elsewhere. I can well imagine how tragic to her friends

Yet it is hard for a lover of animals to find himself surrounded by the hatred of those creatures upon which his fellow-members of the human kingdom have wrought such terrible injury.

must be the loss of one of His Majesty's ships. I can indeed imagine that such a loss may often be more severe than most losses as between human beings.

But somehow or other there is special happiness in visiting units of the Fleet Air Arm or of the Royal Air Force. Most of the personnel in either case is extraordinarily young, and of a buoyancy I really cannot describe. These young people seem to live in another world while they are on duty, that is to say, while they form an integral and conscious part of the flying organism. Off duty, they become almost, but not even then quite, ordinary human beings. But on duty they are changed into another order of being, becoming, as it seems to me, *pro tem* members of the Deva kingdom, even though our Deva brethren are by no means always in a state of welcome of these human birds. Yet these human birds seem to take on something of a Deva outlook, with all its light-heartedness, carefreeness, nonchalance, and they have an extraordinary indifference to the

hazards of death. Sometimes some of them are a little afraid. But they would not show it for worlds, and soon it vanishes away in the exhilaration of air-movement. When during the course of a night I have occasion to visit them I come away with the sense of having had a most vitalizing bath, of renewal, of adjustment to life's eternal purposes. I become air-minded.

Of course, I give whatever I can. That is why I visit them. But they give me, I think, far more than I could ever give them, and I do not for a moment wonder at the daily praise of them that comes over the wireless. They are such fine creatures—and "creatures" is *le mot juste*. For when I visit them I am visiting not only these human Devas. I am visiting machines which have souls, which themselves are creatures, which are alive, and which their pilots and other friends somehow know to be alive. And not only am I visiting the human Devas and the living machines, I am also visiting the guardian angels who specially watch over the human Devas and the living machines—guardian angels seconded for this delightful duty by the Staff of the Queen-Mother of them all.

It is indeed entering another kingdom to visit an Air Force station anywhere, and it becomes a tremendous experience when a flight is about to take place. Every-

body becomes galvanized into vibrant duty. Men, machines, angels. Everybody and everything is ready at the appointed post. A word of command, and off go three orders of life—the human Devas, the living machines and the angelic guard. Sometimes there is quite a little host of guardian angels. Sometimes just a couple or so. Sometimes a great angelic Personage condescends to take an interest in a particular flight. Sometimes some old angelic friends of the airmen, or of one or more of them, friends possibly from long ago, rally round, and all are together as if on a picnic, exchanging as they go wireless communications at many varying levels and wave-rates. Sometimes there will be special duty angels to be on hand for what is known beforehand to be a flight from which one or more airmen will fail to return. For one reason or another there comes the crash, and guardian angels must be on duty to make the passing away from the physical plane as easy as possible, and this they do with extraordinary tenderness and efficiency. And the very machine itself must not crumple up without receiving a blessing, for it is more than a mere machine. Indeed, are not all machines more than mere machines?

Up from the ground rises the little company of creatures. Up into the heights it ascends, often to the very great disturbance and

confusion of the innumerable denizens of the air at various levels of living. Off into the distances it vanishes—this little company, each member of which has happy, though often ill-defined, sense of the comradeship he (or it) has with the fellow-travellers towards the objective. Then the terrible noise of attack and defence, drowned though this often is by the overbearing silence of the sacred performance of a duty. And there is the inevitably shattering effect the stupendous reverberations must have on the sensitive bodies of most of the company. But this has to be endured. It is part of the job even for the guardian angels themselves, and they know how to minimize it.

Then the triumphant return, and a rest for all concerned. For a brief while the human Devas can relinquish their officiating Deva associations, and can be just happy delightful human beings, with their Deva friends off duty and no doubt elsewhere until the next occasion for co-operative bird life.

Or possibly, for some, no return, but a translation into a glorious heaven world, with every help to make what we call death an easy change, a happy change, into what is life far more abundant. Just an initial shock, as in undergoing an anæsthetic. And then the great awakening—a far easier awakening for the most part than the awakening of those who die on the field of

battle. Then the realization that there is no death, that love and friendship remain unchanged by this death-illusion, that life is everlasting, and that from the plains and valleys of living there is a rising into the hills, and from the hills a gradual ascent into the mighty mountains of living where dwell the Great.

I might add that those near and dear to the airmen often seek to stream along with their heroes. Some achieve this. Some fail. But if disaster happens, then are these helped to gather round in strengthening love, though to the dying airman, or to the airman who is struck by the lightning of death and does not pass through dying, there is only the sense of triumph, of duty done for the land he loves and will ever love. As for the soul of the machine, if I may so call it—I must not be irreverent to what is a very living reality—perhaps it disintegrates, perhaps, if it has existed long enough, it will find another machine to ensoul, to vivify, to strengthen.

How wonderful it all is! How inspiring! How exhilarating! How truly among these airmen and their physical and other than physical comrades is there the sense of breathing the air of mountains!

If I had not so much else to do at nights I think I might forever be flying with these airmen-jewels of the human kingdom.

"THE CLARION CALL OF THE GREAT" SERIES

TODAY GREATNESS LIES ROUND ABOUT US

IN these days when every nation, every faith and a very large number of individuals are being tested for their insight, endurance and loyalty, those who constitute the mountain-peaks of civilization, those who form the glory of a race, a nation and a faith, are making every effort to ensure that nations, faiths and individuals shall come to the Waters of Baptism to be purified and strengthened to pass through the gateway which leads from the old world to a new.

One of the most wonderful sights is what one can only call the gathering of the Hosts of every faith in the world, of every race, of every nation, to impress those for whom they have responsibility with the utmost importance of rising equal to the tremendous opportunity which now lies before them.

This is one of the greater Days of Judgment. Some will be left behind. Some will move forwards. Some will sink into obscurity only to rise again after a very long period of time. Others will steadily ascend into the heights.

One dare not say that the heights will open to all, though one may

dare say that there is not a people, a nation, or a faith which cannot at least so live and act that the gates shall not be shut in their faces.

It is the great privilege of the Elders of every race, of every nation, and of every faith to do their utmost at such a time as this to stir their charges to live in accordance with the standards set for them aforetime and doubtless even now lived by many; and to become bold for Righteousness. Very near just now to every people and every nation and every faith are these Great Ones. They take advantage of the war to stir their people to greatness of living, to sacrifice, to heroism, to a reverent and simple performance of the duty allotted to the people, to the nation, to the faith to which they may happen to belong. Everywhere are there companies of these Elders at work, heartening their peoples, fighting with them for the Right, strengthening them, comforting them, helping them to see that to give their all at such times as these is the only way to be true to all they hold most dear.

It can be no exaggeration to say that never before have nations, races and faiths had so glorious

an opportunity to remember their splendour, their past, their destiny. The whole world is alive with its greatness—the greatness that individuals have lived in honour to themselves, in honour to their faiths, to their nations, to their peoples. The very air is pregnant with the spirit of Greatness, and the Great of all the world move about in it as indeed living witnesses to the truth that man, a God-in-the-becoming, shall, through however great a darkness, win his way to the Light.

THE CALL TO MEMORY

I think that in every land its people is called to *remember*—to remember the traditions which its Great Ones established, to remember the lives its Great Ones lived, to remember the examples they set in order that both the land and people might live and speak in their own way the mighty Word of Brotherhood—national and universal.

Who are speaking to the British people today? Who are speaking to the people of France, to the people of Belgium, to the people of Holland, to the people of every country in Europe? Who are speaking to the people of the United States? Who are speaking to the people of India, of Japan, to the people of China? And who are speaking to the Hindus, to the Christians, to the Buddhists, to the

Parsis, to the Muslims, and to the members of every other faith?

There are the voices of the Great to speak. How many have the ears to hear? With the Great of all times is the power to speak, perhaps as rarely before, for the times are critical and the darkness is very great. And how wondrous the blessing conferred upon the world—that it may hear the voices of the Great! Will it heed?

Everywhere are there shining Witnesses to the perfect happiness of righteous living, and to the blessing such times as these confer upon those who know how to live in harmony with their mighty rhythms.

Everywhere are there shining Witnesses to the inherent greatness of individuality in every kingdom of nature.

Everywhere are there shining Witnesses testifying to the spiritual power and purpose of nations, and to the gift of nobility wherewith each was sent upon its way.

Everywhere are there shining Witnesses to the Truth in every faith and to that glory of the Founder of each, and of His disciples, which makes the faith He left behind Him a living way to God.

Very, very little separates either a nation or a faith or a race or an individual from true nobility of living, thus to save the world, for indeed only nobility can ever defeat the ignoble.

Let us listen to the voices of the Fire Pillars of the world and move on our various ways ennobled, strong in the strength of the Great, ourselves afire with their Fire.

G. S. A.

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AMERICA'S NOBLEST SPEAK TO AMERICA AND THE WORLD

The following are excerpts from the first pamphlet of "The Clarion Call of the Great" series now being published at Adyar :

The Birth of a People : America, a nation conceived in that ideal of righteous Liberty pulsating in the hearts of those Pilgrim Fathers who sought her shores that they might have freedom to worship their God "according to the dictates of their Conscience," has ever been a refuge for the oppressed, the destitute.

Setting sail from the temporary haven of Leyden, Holland, William Bradford voices the vision that inspired that valiant band :

"So they left that goodly and pleasant city which had been their resting-place near twelve years ; but they knew they were Pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits."

The immortal birthing of America's glorious ideal of Unity was in that famous pact of mutual association made 11 November 1620 in the Mayflower Cabin, whereby for the first time in the history of western nations there was

established "a government based on the will of the governed. . ."

From these birthings in Liberty and Unity came forth a generation of strong men and women, of whom the Earl of Chatham said in 1775 : "Three millions of people, the genuine descendants of a valiant and pious ancestry, driven to those deserts by the narrow maxims of superstitious tyranny, *cannot be conquered.*"

* * * *

Then follow *the Baptism, the Confirmation, and the Consecration of a People*, and in those jewel-episodes of American history, America's Great again speak :

Patrick Henry, Thomas Jefferson, Thomas Paine—among this valiant band "who lit the torch of freedom"; Benjamin Franklin, George Washington—men who builded a nation. What did these great ones, giants of their day, say to us who face perhaps *the* most difficult and perilous period in the building of a people ?

Then there were those valiant heroes who fought to free the bound—John Brown, Harriet Beecher Stowe, William Lloyd Garrison, John Greenleaf Whittier, Julia Ward Howe, Edwin Markham, Theodore Roosevelt. What is their clarion call to us today ?

And other names which rouse our pride in the honourable past of our country—Walt Whitman, Oliver Wendell Holmes, James Russell Lowell, Henry Wadsworth Longfellow, Ralph Waldo Emerson, Woodrow Wilson, what did those men who voiced America's Soul, who stood on mountain-peaks of vision, have to say to Americans of today ?

Emerson spoke utterances that have a direct application to the present world situation. Of England, for example, he declared: "Half their strength they put not forth. They are capable of a sublime resolution, and if hereafter the war of races, often predicted, and making itself a war of opinions [ideologies?] also (a question of despotism and liberty coming from Eastern Europe), should menace the English civilization, those sea-kings may take once again to their floating castles, and find a new home and a second millennium of power in their colonies. The stability of England is the security of the modern world. . . ."

To young Americans he called: "Obey your heart and be the nobility of this land. In every age of the world

there has been a leading nation, one of the more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States! . . . Who should lead the leaders, but the young America?"

And what, above all, did the "First American," Abraham Lincoln, give us from his Everestian heights?

These greatest of the utterances of America's Great need re-sounding. For this purpose has the first of this series of "The Clarion Call of the Great" been published. The second pamphlet will, it is hoped, be *The Clarion Call of India's Great*, with England to follow.

ATTRIBUTES OF TRUTH

BY THE REV. J. L. HADAWAY

ONE hears frequently the time-honoured axiom that Truth is stranger than *fiction*. One may understand how this can be when one considers that, in essence, Truth is indisputable, since Truth has the quality of the absolute. But it is equally true that fiction sometimes garments the most profound Truths . . . I shall try to give a brief illustration:

Truth may take the guise of either a concrete reality or else may be shrouded and hidden beneath

considerations that are purely abstract; therefore Truth has so many qualities and is so many-sided that it may appear in any and every conceivable form—from the pure essence of the as yet undiscovered æthers down into the differentiations of matter revealed to us within the mineral, vegetable and animal kingdoms of nature. Certain attributes of Truth may appear as sordid and bizarre, or as ennobling and elevating; but because of its essential, underlying

quality of permeating and impregnating that exists, from the absolute ultimate atom down to the living expressions of Life which we may see and touch, Truth is irrefutable—Truth is not to be denied—Truth is TRUTH.

The evolutionary rise of our far distant ancestors from a mere *genus homo* to the state called *genus sapiens* went apace with man's burgeoning abilities to think—to reason. Man became, in process of time, a thinking, reasoning being, exercising as his birth-right the essentially divine attribute which elevated him from the beast—the *thinking principle*.

In exercising his powers in thinking and reasoning, man ultimately arrives at conviction and belief. He may go through various stages of uncertainty and confusion—of doubt, but ultimately he arrives at conviction—he believes. He no longer weighs a set of possible opposites in order to arrive at a balance; he ultimately arrives at that balance, however devious may be his methods of mental weighing. That balance is accompanied by a certainty that is conviction; he believes, and it matters not to him how grotesque may be that belief.

Wherever exists man, there also exists belief. Belief follows as a natural corollary of man's use of the *thinking principle*.

The beliefs of individuals, groups, nations . . . jostle in the thought

atmosphere encircling our earthly orb; for nowhere does one encounter a man who believes in *nothing*. Should an individual be encountered who professes to hold no beliefs whatsoever, in its very nature such a disclaimer, such negation of all "belief," would be indicative of a process of thought which had ultimately arrived at conviction, had already arrived at such negation or dis-belief; and such a process of thought in itself is inherently and characteristically belief—being dis-belief, or belief in negation. It would seem to be impossible, therefore, to escape believing in something or other, be one sane or insane, educated or ignorant, religious or irreligious. It seems that man is *per se* a believing as well as a reasoning creature.

But there are so many different beliefs! It is evident that conviction, that belief—however conclusive may be one's process of thought in arriving at such conviction or belief—need not necessarily be TRUTH. . . for we have come to understand through education that vast segments of humanity, through countless millennia, have held to beliefs that embodied error. It seems apparent, then, that only when belief is modified by knowledge does it reflect Truth in all its pristine purity and without smirch, detraction or distortion.

Considering man's vagaries of reasoning, his temporal weaknesses,

his adolescence in that evolutionary growth leading him gradually from the kingdom of the brute to the kingdom of supermanhood, or perfection; considering, in fact, the relatively short distance he has forged ahead along the evolutionary path towards ultimate perfection, to divinity, it is not unlikely then that a cross-section of the massed beliefs of humanity would present a strange and chaotic picture.

Let us examine a segment taken anywhere, at random. Shall we start with the beliefs of savage man—of the nomad or barbarian? Of the so-called civilized yet “backward races” of humanity? Or of man as represented in the most advanced and cultured races? Belief, being what it is, *i.e.*, the result of conviction as arrived at by a process of thought,—belief, whether of individual, group or nation, represents then the reasoning power of man at one or another of his stages of growth along the evolutionary path. Such a segment of the massed beliefs of the world might well show pictures of the fetish worship of inland-African tribes, or the Obeah and Voodoo rites of the black sorcery of but slightly more advanced types of negroidal races; or we may turn and gaze at the simple islander of the South Pacific as he bows in obeisance to the moon that makes fluorescent his island night-life; or

to the aboriginal tribes of the perpetual snows of the remote North, who propitiate various nature-gods in the embodiment of beasts; or to the Redskin farther South who chants of his Happy Hunting Ground; or to the Aztec and his plumed-serpent-gods; or to the Inca who worshipped the solar orb, from whom his forebears sprang in the misty past. . . .

But let us pause over that part of our segment which pictures the crowding beliefs of the more “civilized” races. How chaotic! Here—hell and brimstone fires; there—purgatory; beyond—a heaven with pearly gates, streets of gold, and lakes of glass; and yonder—a razor-edged strand that bridges for the Muhammadan the abyss between hell and paradise. . . . Need we go on? Is not the picture of ridiculous confusion sufficient to prove that man’s gropings for understanding of life’s riddles have not yet brought him to TRUTH?

But, pause again! What then is TRUTH? Who among us can answer—we who are yet mere infants on the road that leads to the full statue of perfection, of man’s Divinity?

But may we not, by keeping open to Truth our eyes, our hearts, our minds, come in time to some perception—faint perhaps but none the less real—of Truth’s attributes?

H.P.B.'S PRECIPITATED TEAPOT

(A True "Thriller")

BY C. JINARAJADASA

ACT I

MRS. M. LORIMER THOMPSON TO
MR. C. GALE

March 25, 1939

LAST year, soon after my arrival in London from South America in February, Mr. C. Gale, for several years General Secretary of the Scottish Section, brought to me a China teapot, which he thought might be useful for the Adyar Archives. The teapot had been cracked and was mended. It was grey, and was not a bit handsome or attractive. But it was supposed to have a history.

The story was that H.P.B. had materialized it, during the time she lived in Landsdowne Road, London. Once, said the legend, she had materialized various objects which she gave to friends gathered round her on a certain occasion; the teapot was given to a Theosophist, Mrs. Drummond. From her it came finally into the possession of a well-known Scottish Theosophist, the late John Lorimer Thompson. After his death, Mrs. Lorimer Thompson handed over the teapot to Mr. Gale, then General Secretary, saying that her husband had treasured it greatly. The following is her letter to Mr. Gale:

"I think I am right in saying that the teapot I forwarded to Edinburgh was given to John by Miss Edith Drummond of 4 Learmouth Terrace, Edinburgh. It was given I think to the late Mrs. Drummond. The teapot certainly was a "materialization" by H.P.B.—whether Mrs. Drummond, who certainly could *well* have been in personal touch with H.P.B., received it *direct*, I cannot say. John prized it *HIGHLY* and I greatly regret the exact particulars were not written down in his lifetime. That it took place at a gathering where H.P.B. gave all there present a proof of her materializing powers, I remember John stating quite well. Some received a proof on the spot—others went home and found it there. You will note it is extraordinarily *light* in weight and of curious texture.

"Miss Drummond might be able to tell you more exactly. It was because John was so proud that she had donated it to him and because I wanted it to fall into the right custody that I hastened to

hand it over to the T.S. at his passing. I have not seen or heard of Miss Edith Drummond for some time but John, as you know, was once very friendly with the Drummonds. In the early days of T.S. in Scotland meetings were held in Mrs. Drummond's house."

ACT II

I am by now familiar with the legend that such and such an object "belonged to H.P.B." I have of course no cause to deny the assertion; but though not born American this time, "I am from Missouri." That was my reaction in the case of this cracked teapot. I recall my first visit to H.P.B. at Landsdowne Road. For two years I lived at the home of Mr. and Mrs. A. P. Sinnett, and heard many things, but nothing about any precipitations done by H.P.B. at Landsdowne Road, where she resided for three or four years until the beginning of 1891. Later from 1895 to 1900, I resided at the London Headquarters at Avenue Road, where lived Mrs. Annie Besant, Mrs. Isabel Cooper-Oakley, Miss Laura Cooper, Mr. G. R. S. Mead, and others of H.P.B.'s circle; I heard much concerning H.P.B. and her ways in London; but never a word about precipitations and materializations, for after the Coulomb attack on H.P.B., and the scepticism engendered thereby

about the Masters, no phenomena were allowed to take place. H.P.B., it is well known, had, even before the Coulomb attack, refused to be even the channel for communications from the Masters through precipitated letters.

I thought, therefore, that I would communicate with Mr. Bertram Keightley, who is residing in India, and ask if he knew anything concerning a teapot materialized by H.P.B. For though he did not actually live at H.P.B.'s house at Landsdowne Road, he lived nearby and was there every day from noon till night; if any phenomena had taken place, he certainly would know. The following is his reply:

MR. BERTRAM KEIGHTLEY TO
C. JINARAJADASA

May 11, 1939

"In reply to your enquiry. I never heard the 'teapot story' you mention, nor of such an incident from H.P.B. at all. It certainly did *not* happen while she was in England, or on the Continent, after she came over in 1881 or so, *after* the publication of Sinnett's *Occult World* and *Esoteric Buddhism*.

"From the context of the story you give, it seems to me most probable that if any incident of the kind occurred, it must have been during H.P.B.'s stay with the *Sinnett's* at *Simla*, *before* she came to Europe for the brief season of the

T.S. boom in London which followed on the publication of Sinnett's two books.

"I recall in Sinnett's *Occult World* an account he gives of a *tea party* in which (in the jungle up there) the party discovered a *teacup*, I think, deep among roots, trees and shrubs. Even the name of Mrs. Drummond does not recall anything to me. But I *am* certain that that there is some story of that kind in Sinnett's *Occult World*.

"But I was not in India, nor indeed interested in, or aware of The Theosophical Society, or H.P.B. *at all* in those years, so I cannot be of any service to you in the matter. Personally I would certainly *not* endorse the story and still less vouch for the 'teapot' which has come into your hands."

ACT III

So my doubts seemed to be justified. The fragile teapot was something of a white elephant, but I put it away on a shelf and paid no further attention to it. Many months afterwards, in fact a week ago, I needed more shelf-room, and found a useless cracked teapot in the way. But before acting drastically I asked Mr. Gale: "I suppose, seeing that that teapot is a 'dud', we had better get rid of it? No use keeping such a thing." Mr. Gale assented, and I threw the teapot in pieces into my voracious

waste-paper basket. Next morning our cook-housekeeper, Mrs. Rose Grimm, F.T.S., deposited the contents of the basket in the proper receptacle, the zinc waste-bin (a large one) in the area. Once a week, the dust-cart of the Royal Borough of Kensington (where is my residence) comes and empties the bin.

ACT IV

Early this morning, January 31st, and to be precise between 1 and 1.30 a.m. (for it is little use going to bed before, if you are little likely to go to sleep anyway), I was hunting strenuously for a reference in the book, *The Mahatma Letters*. I wanted a particular reference to *Esoteric Buddhism*; my copy of the book is the first edition, and it has no index. Several times I turned over most of the pages of the book, with no success. But in the course of the several turnings over, my eye was caught by this sentence, on page 308, Letter 54, received by Mr. Sinnett at Simla, in October 1882:

WHILE IN LONDON, AT THE BIL-
LINGS, JAN. 1879, H.P.B. WHO HAD
PRODUCED A CHINA TEAPOT FROM
UNDER THE TABLE, WAS ASKED BY
C.C.M. TO GIVE HIM SOME PHENO-
MENALLY PRODUCED OBJECT TOO.

Here was a discovery indeed!
But I had thrown away the teapot!

And if the Royal Borough of Kensington had already carted away the refuse in the dust-bin?

There was nothing to do but wait till next morning, to ask Mrs. Grimm if the dustmen had come and been and "done it." And if they had, where was I, and what my karma?

ACT V

Quite calmly, at breakfast this morning, I asked Mrs. Grimm if the dustmen had come round as usual. She replied: "No!" They should have come round on the Monday, as usual; but today is Wednesday and they have not appeared, with the result that the capacious bin is already gorged to bursting.

But why had the Royal Borough failed to do its duty? For a cause that every one abused, but I no longer. England has had a spell of unusually cold weather, and there have been three or four falls of snow, not very deep in London, but enough to keep the Municipal workmen occupied in other ways, and the dust-collecting, therefore, has been disorganized. Anyway, from the bottom of my heart I blessed the horrible weather, which prevented the dust-bin being emptied. Mrs. Grimm quite remembered the broken bits of the teapot being put into the bin.

Breakfast over, Mrs. Grimm, and my India-Australia-England secre-

tary-assistant Miss H. S. Kemp, and our "charlady" Miss Christine Scott, all met in the kitchen, where newspapers were spread on the floor, and the garbage can hauled in from the area (two people required, as it was full and heavy) and the contents emptied on the floor. The hunt began. It was a half-hour's job, with gloved hands turning over cinders, and other usual contents of a garbage can. One fragment of the teapot was found! And so, with the careful sifting of three people (I supervising and receiving the fragments), all that could be recognized as a part of the teapot was found. And put on a plate, and taken back triumphantly to my room, to be restored some time to its pristine shape.

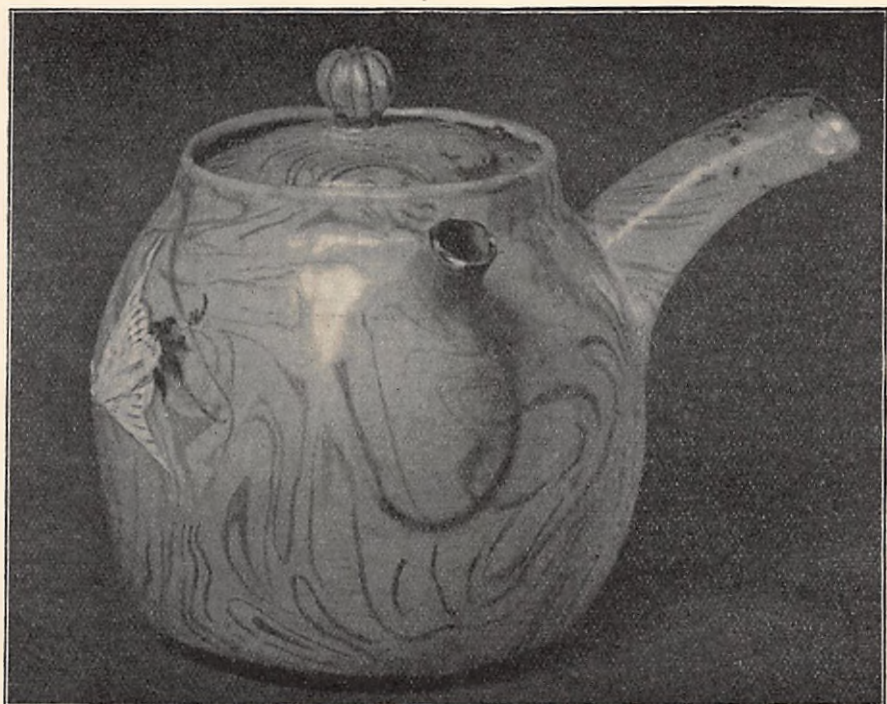
FINALE

Here is a photograph of H. P. B.'s precipitated teapot.

The President of The Theosophical Society must henceforth be responsible for it. I have had enough of it, and am thankful that I escaped a severe handling by karma by the "skin of my teeth."

Query: Did Providence arrange the atrocious weather, so that the teapot should not be lost to the Adyar Archives?

January 31, 1940



JAPANESE TEAPOT OF EXCEEDING LIGHTNESS MATERIALIZED BY H.P.B.
(London, January 1879)

A FURTHER NOTE

Three and a half months after the above "Thriller" was written, an additional reference to the teapot was discovered in *Old Diary Leaves*, II, 5-6 :

Our time in London [en route to India in January 1879] was completely filled with odds and ends of Society business, receipts of callers and the paying of visits to the British Museum and elsewhere ; the whole spiced with phenomena by H.P.B. and séances with Mrs. Hollis-Billing's spirit guide, "Ski," whose name is known throughout the whole world of spiritualists.

The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning so dense that one could hardly see across the street, and London appeared at its worst. The two who were with me saw him first, as I was next to the kerb, and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognize him for an acquaintance, but I recognized the face as that of an Exalted One ; for the type once seen can never be mistaken. As there is one glory of the sun and another glory of the moon, so there is one brightness of the average good man or woman's face, and another, a transcendent one, of the face of an Adept. . .

We three friends kept together in the City and went together back to Dr. Billing's house, yet on entering we were told by both Mrs. Billing and H.P.B. that the Brother had been there and

mentioned that he had met us three—naming us—in the City. Mrs. Billing's story was interesting. She said that the front door was locked and bolted as usual, so that nobody could enter without ringing. Yet as she left her sitting-room to go to H.P.B.'s room through the hall, she almost ran up against a tall stranger who was standing between the hall-door and H.P.B.'s room. She described him as a very tall and handsome Hindu, with a peculiarly piercing eye which seemed to look her through. For the moment she was so staggered that she could not say a word, but the stranger said : "I wish to see Madame Blavatsky," and moved towards the door of the room where she sat. Mrs. Billing opened it for him and bade him enter. He did so, and walked straight towards H.P.B., made her an oriental salutation, and began speaking to her in a tongue the sounds of which were totally unfamiliar to Mrs. Billing ; although her long practice as a public medium had brought her into momentary contact with people of many different nations. Mrs. B. naturally rose to leave the room, but H.P.B. bade her stay and not to mind their speaking in a strange language together, as they had some occult business to transact.

Whether or not this dark and mysterious Hindu caller brought H.P.B. a reinforcement of her psychical power I cannot say, but at the dinner-table that evening she gladdened her hostess's heart by bringing up for her, from under the edge of the table, a Japanese teapot of exceeding lightness ; I think at her request, though I will not be sure about that.

THE THREE MYTHS IN INDIAN HISTORY AND ANCIENT HINDU CHRONOLOGY¹

BY K. RANGARAJAM

IT has been the universal complaint of all foreign historians of India that the Hindus, who took extraordinary precautions to preserve their inheritance of spiritual culture, did not trouble themselves to mark the footprints which kings and dynasties had left upon the sands of time. The expression of such an opinion is most unfortunate and misleading, as it is not want of such data in ancient Hindu records to construct a fairly reliable history that stands in their way, but the very definite unwillingness of these oriental scholars to take back the antiquity of Hindu civilization, culture and religion to a period beyond 1000 or 1500 B.C., at which period they had evolved the theory of an "Aryan" invasion of India from the North-west. As a matter of fact, these gentlemen, many of whom were pious Christian missionaries, vied with each other in their efforts to bring the origin of Hindu religion and culture to as near the Christian era as possible, if not well within it. They rejected

every record that ran counter to their preconceived and prejudged opinions, as unreliable and spurious; in other words, they did not write their histories of Ancient India with an open mind, based on indigenous records before them, but manipulated or rejected these records to support a conclusion which they had already formed at the very beginning of their investigations.

We are obliged to note that these foreign historians have incorporated into the Ancient History of India three myths:

(1) That the art of writing was unknown in India before about 350 B.C.;

(2) That there was an "Aryan" invasion of India from the North-west; and

(3) That Chandragupta Maurya was identical with the Sandracottus of the Greeks who ruled Magadha about 321 B.C.

MYTH NUMBER ONE

Thanks to excavations at Mohenjo-daro and Harappa in the Indus Valley, the first myth has already

¹ A paper submitted to the Royal Asiatic Society of Bengal, and to all the Universities in India.

been exploded, though many school textbooks still continue to perpetuate this error. Messrs. Moreland and Chatterji write in their *Short History of India* :

The older view was that India did not possess the art of writing, at any rate before 800 B.C., and that the large mass of Vedic Literature was both composed and transmitted orally. The obvious difficulties presented by this view as regards composition have been reinforced by recognition of the fact that writing is a very old art and that it was practised in the Indus Valley in the 3rd Millennium B.C.

MYTH NUMBER TWO

As regards the second myth of an Aryan invasion of India from the North-west, Sir William Jones, the founder of the Royal Asiatic Society, was the first to discover that Sanscrit, Latin, Greek, German and Celtic languages belonged to one family of speech, and he surmised that the peoples who spoke them must have had common ancestors and a common home. This momentous discovery brought into the field several eminent comparative philologists, each of whom had his own reasons to point to some portion of this earth as the original home of the "Aryans"—a word coined since then to denote the parent stock. Adelung, the father of comparative philology, placed this home in the beautiful valley of Kashmir, but others, outside India.

The latter philologists evolved the theory that a section of these Aryans invaded India, about 1000 or 1500 B.C. from beyond the Hindu-Kush. Whether anything that can properly be called an Aryan race ever existed, whether the heads of its members were long according to Penka or short according to Sergi, and whether its original habitat was Scandinavia, the Lithuanian Steppes, South-east Russia, Central Asia, the Arctic regions or India itself, as various authorities had stated, are all still matters of controversy, and all anthropologists and historians are agreed that whatever could be ascertained on this point was derived from learned fabrications of recent times entirely unsupported either by tradition, or by references in ancient literature.

So far as the Hindus were concerned, Elphinstone wrote in his *History of India* nearly a century ago :

It is opposed to their foreign origin that neither in the Code of Manu nor in the Vedas, nor in anything that is certainly older than the Code, is there any allusion to a prior residence or to a knowledge of more than any country out of India. Even mythology goes no farther than the Himālayan chain in which is fixed the habitation of the Gods.

It is unthinkable and beyond all canons of logic and common sense that the Hindus had forgotten their original home even at the time of

the composition of the earliest Vedas. Christians look to Jerusalem for the origin of their religion, Muslims to Arabia, and Jews to Palestine, but the Hindus have all their sacred places within India itself. If they had really come from outside India, they should have some place of pilgrimage there like Mecca or Benares, and it is definitely against human nature that colonists should praise the land of their sojourn, instead of the home they had left, however inhospitable its shores might have been.

Mr. F. E. Pargitter, of the Calcutta High Court, writes in his *Ancient Indian Historic Tradition* :

The North-west frontier never had any ancient sacred memories and was never regarded with reverence. All ancient Indian belief and veneration was directed to the Mid-Himālayan region, the only sacred outside land, and it was thither that Kings and Rishis turned their steps in devotion, never to the North-west. The list of rivers in the *Rig-veda*, X, 75, is in regular order from the East to the North-west, not the order of entrance from the North-west, but the reverse. If the Aryans entered India from the North-west and had advanced through the Punjab only as far as the Saraswathi and the Jumna when the Vedic hymns were composed, it is very surprising that the hymn arranges the rivers not according to their progress, but reversely from the Ganges which they had hardly reached. Tradition or myth thus directly indicates that the Aryans entered India from the Mid-

Himālayan region, and its attitude towards the North-west frontier lends no support to any invasion from that quarter.

Further light is thrown on this matter by a treaty between a Hittite King and a King of Mittani found at Bhogazkeni. It mentions, as noticed by Prof. Jacobi, certain Gods which can be none other than Mitra, Varuna, Indra and Nasatyas (Asvins). These are Indian Aryan Gods and he has shown that they could not belong to the period prior (according to the current theory) to the separation of the Indian and Iranian branches. The date of this treaty had been reliably fixed now at 1400 B.C. and therefore the folk of Mittani who worshipped these Gods had arrived there earlier, probably late in the sixteenth century B.C.

These facts prove (1) that there was an outflow of people from India before the fifteenth century B.C., (2) that they brought Aryan Gods from India, (3) that therefore Aryans and their Gods existed in India before the fifteenth century B.C., and (4) that the Aryans had entered India earlier still.

These facts and conclusions are in full agreement with what tradition says about the outspread of the Druhyus beyond the North-west of India. The Iranians may have been an off-shoot from India, for the outspread from India can not only account for the existence of Gods with Indian names and Kings with Iranian-like names in the treaty, but also may have led to the genesis of the Iranians. . . . Vedic literature says nothing, I believe, about the entrance of the Aryans from the North-west into India. If one puts aside all

preconceived ideas and examines the hymns in the light of historic tradition, nothing will, I think, be found in them really incompatible with traditional history. Moreover tradition explains why the sacred land of the Aryans was the region north of the Mid-Himālayas, a fact which the prevalent view does not account for, and the connection of India with Persia does not prove that the Aryans entered India from that direction, for it may find a quite possible explanation reversely in the outflow of the Druhyus as just shown.

The current theory that the Aryans entered India through the North-west after separating from the Iranians and entered India in two streams, must face and account for the following facts and considerations: (1) Indian tradition knows nothing whatever of that. (2) The North-west and the Punjab were not regarded as an ancient Home, nor with veneration, nor with special esteem. (3) Tradition has preserved copious and definite accounts giving an entirely different description of the earliest Aryans and their beginnings in India. (4) The Mid-Himālayan region was the sacred land and these accounts reveal why. (5) They elucidate the Aryan domination of India so that it agrees with Aryan occupation geographically and linguistically, altogether accurately, yet quite unostentatiously. (6) Tradition makes the Brahmins originally a non-Aryan institution, ascribes the earliest of the Rigvedic hymns to non-Aryan Kings and Rishis, and makes the earliest connection of the Vedas with the eastern region and not with the Panjab. (7) Indian tradition suggests a reverse origin for the Iranians which

is linguistically tenable, which harmonizes with the Bhogazkeni treaty, and which can account for their language and religion.

Since this myth of an Aryan invasion of India from the North-west had been meekly accepted by our historians without even as much as a protest so far as I am aware, I have taken the liberty to quote from Pargitter *in extenso*. It is high time that our historians free themselves from the shackles of western scholars and pursue a policy of independent investigations with regard to our ancient history based entirely on our own traditions and records. This theory of an Aryan invasion of India might be a very convenient one to explain satisfactorily the existence of Sanscritic languages and culture in many parts of Europe without the necessity of acknowledging India's contribution towards them, but it is certainly not history.

As the reader is probably aware, the division of the population of India into Aryan and aboriginal (Dravidian) was on a linguistic basis, the people speaking languages allied to Sanscrit in grammatical construction being called Aryans, and those speaking languages allied to Tamil, Dravidians; but even here the philologists who were responsible for this arbitrary division never denied the ultimate affinity of both these groups. The Rev. G. U. Pope, in his introduction

to his Tamil Textbook published in 1868, says that the "more the Dravidian languages were studied, the closer their affinity to Sanscrit would appear and the more evident would it appear that they had a primitive and original relationship with Aryan." He repeats this opinion in 1876 in *Indian Antiquary*, and his opinion deserves great weight. Glover agreed with Pope. Even Bishop Caldwell, who asserted a distinct individuality to the Dravidian languages, admitted that of "all the Scythian language families, the Dravidian presented the most numerous, ancient and interesting analogies to Aryan." Mr. J. C. Nessfield wrote in his *Brief Review of the Caste System, etc.*, published in 1885 :

The best authorities are not agreed who these Scythians were. Some contend that they were Aryans, and others Mongols. But considering that these Scythian tribes of India (Dravidians) are in physical characteristics precisely similar to the rest of the Indian population, it is vain to expect one to believe that they are an alien ethnic stock.

From the above it will be amply clear that (1) the story of an Aryan invasion of India from outside is a myth; (2) that the entire Indian population including the so-called Dravidians belonged to one race; (3) that the languages spoken by them belonged to the Sanscritic group; and (4) that they had lived in India from the beginning of crea-

tion, or if the Darwinian theory is the correct one, from the time the ape from a slow process of evolution became man.

MYTH NUMBER THREE

Coming now to the third myth, namely, the identification of Chandra Gupta Maurya with the Sandracottus of the Greeks who ruled the kingdom of Magadha about 321 B.C., this originated in 1793 when Sir William Jones in his presidential address that year announced that he had reasons to believe that the two names were identical. Before he could give his reasons, Sir William died, but he was not aware that there was another Chandragupta of the Gupta Dynasty. According to ancient Puranic records, Chandragupta Maurya ruled Magadha between 1502 and 1658 B.C. His son Bindusara ruled for 28 years until 1440 B.C. when he was succeeded by his son, the famous Asoka. Asoka's reign lasted for 36 years until 1404 B.C. (I give a chronological list from the time of the Mahābhārata War to about the beginning of the Christian era collected and collated from the various Puranas at the end of this paper.)

It is admitted by all historians that there was a regular and intimate connection between the Greek and Magadha kingdoms ever since the reign of Chandragupta, and it is certainly a matter for considerable

surprise that the Greek writers were not aware of the name of Bindusara who ruled that kingdom after the reign of Chandragupta. Vincent A. Smith writes in his *Early History of India* :

When Chandragupta died in the year 297 B.C. he was succeeded by his son Bindusara. The Greek writers, however, do not know this name and call the successor of Chandragupta by appellations which seem to be an attempt to transcribe the Sanscrit epithet "Amitragutta" or slayer of foes.

A favourite theme to explain away this ignorance on the part of the Greek writers of the name of the successor of Chandragupta, is that Hindu kings had generally two names. Where there were two or more names to a king, such names are always mentioned in one or the other of the five Puranas, in which chronological lists are given, and the absence of any name sounding like "Amitragutta" in any of them for Bindusara definitely proves that it was not Bindusara who succeeded Chandragupta, but Samudragupta, Samudra having been corrupted to sound something like Amitra and Gupta into Gutta. Hence the Greek writers were not aware of the name of Bindusara who ruled Magadha twelve centuries earlier for the very good reason that no such king ruled Magadha at the time of their contact with that kingdom subsequent to the reign of Chandragupta.

DID ASOKA LIVE 300 B.C. ?

Coming now to the famous Asoka, the son of Bindusara and grandson of Chandragupta Maurya, even though all historians admit that he was an international figure who sent missionaries for the propagation of Buddhism from China to Egypt, it should be a matter for considerable surprise that this name had never been mentioned by any of his so-called contemporaries. All foreign and even Indian historians naively leave out this aspect from their discussions when writing about Asoka, and talk very learnedly about their identification of certain names of kings given by Asoka in his Rock Edicts No. II and XIII as his neighbours on his western frontier. These names are Turumayee, Amtikini, Maka and Alikasundara. Vincent A. Smith is of opinion that the first name stood for Ptolemy Philedelphos of Egypt, the second for Antigonos of Macedonia, and the third for Magas of Cyrene. He is not sure as to the identity of kingdom ruled by the last-named person, whose name he thinks stands for Alexander.

Now it is possible to place Asoka in any age the historians like if this sort of one-sided proof based on mere flights of imagination is resorted to. Dr. D. R. Bhandarkar, after giving a true copy of the above identification, writes in his *Asoka* :
 . . . and we all know that there had been friendly relations and dispatch

of embassies between the Seleukian and Mauryan houses since the time of Chandragupta . . . but as far as Rock Edict No. XIII is concerned, it clearly implies that he (Asoka) was in the habit of sending Dhutas or envoys to the courts of these Greek rulers, and as a matter of fact, we know that Ptolemy Philedelphos, Asoka's contemporary, dispatched an envoy called Dionysios to the Mauryan Court.

With all these proofs of close contact between the Greek and Mauryan Courts, is it not surprising that neither the name of Bindusara, nor even that of an international figure like Asoka, is ever mentioned by any of his so-called contemporaries, but on the other hand, a name sounding very much like Samudragupta is mentioned as the successor of Chandragupta? Even leaving Bindusara alone, it is impossible to understand why the name of Asoka has escaped mention in any of the annals of the period assigned to him by oriental scholars, though his missionary activities are acknowledged by all to have extended from China to Egypt, and living proofs of them exist to this day in the shape of Rock Edicts. The Chandragupta known to the Greeks as Sandracottus must therefore have belonged to the Gupta Dynasty; he ruled Magadha between 328 and 321 B. C. according to Puranic records, and his son Samudragupta, one of the greatest kings of Magadha, ruled the

whole of India for 51 years till 270 B. C. It must be Samudragupta who was known to the Greeks by names and appellations sounding like Amitragutta; the ignorance of the Greek writers of the names of Bindusara and Asoka, definitely proves that both these kings never ruled Magadha at the time of contact of Greece with Magadha in the third century B. C. Turumayee may have something to do with the "Durhyus" mentioned by Mr. Parpington and is probably Dushratta, King of Mittani. Amtikini is of course Amenophis III of Egypt who ruled that kingdom between 1414 and 1379 B. C. The Greeks had not then risen to power, and Yavanas meant Ionians, but as the histories of most of the kingdoms which adjoined that of Asoka in the fifteenth century B. C. are still enveloped in darkness and mystery, it has not been possible for me so far to identify the other names given by Asoka in his Edict No. XIII.

There is yet another proof that the reign of Asoka could not be so late as the third century B. C., and this is the discovery in Mohenjodaro of Buddhist stupas. The civilization of the Indus Valley, according to the best authorities, was long dead at the time of the invasion of India by Alexander of Greece, otherwise there would have been some reference to it in the minute records which his followers

had left of the entire area, through which his army passed, as well as about other parts of India through hearsay. That those stupas must have been constructed several centuries before the invasion of Alexander and that at that time they were already under ruins, will be evident from the following :

(1) The Buddhists could not have constructed the stupas in a deserted place, and hence the period of the construction of those stupas should be referred to a time when the Indus river was flowing in the old bed (in two islands of which these stupas were constructed) and when the city of Mohenjo-daro (which was built on both sides of the river) was in a flourishing condition. The theory put forward by some that Mohenjo-daro was reoccupied in the early centuries of the Christian era is untenable since its inhabitants would not have effected the peaceful evacuation of that city if it had been possible to continue there, and it is inconceivable that the Buddhists had erected the stupas in a dreary deserted place on a high mound in the midst of a barren dried up river. A place of worship in the middle of a river is a thing which any Hindu can understand, and it necessarily implies a prosperous city by the side of it.

(2) From the Government Archaeological Survey report for 1922-23, page 102, I quote the following :

Under the platform of the existing stupa, a thick layer of ashes was discovered proving that the existing shrine was built on the ruins of an earlier one . . . the excavations of the second shrine on the larger island revealed the ruins of another stupa.

This makes amply clear that there must have been a Buddhist shrine of a still earlier period underneath the topmost one, and it is confirmed by the discovery among the debris of a relic casket of white marble with lid of polished conch-shell. In the second stupa on the larger island, the same report says that more than 300 large and small relic caskets of white marble were discovered in the tunnel under the stupa. Copper coins of Vasudeva were discovered in the topmost parts. Now this Vasudeva of the Kanva Dynasty ruled Magadha between 886 and 877 B.C. according to Hindu records, and hence it may be stated almost definitely that the Indus Valley civilization came to an end about the close of the ninth century B.C. There is no ground whatever for the reoccupation of an area once vacated, as there is absolutely no proof that conditions changed for the better at the beginning of the Christian era or that the Indus river flowed again in the old bed for some time during that period. The evidence collected from excavations in the city of Mohenjo-daro point to a type of civilization

which was non-existent at the time of the beginning of the Christian era, and the stupas should therefore be referred to at least the last period of that city's existence which again could not be later than the ninth century B. C. Mr. G. R. Hunter writes in his *Script of Mohenjo-daro and Harappa* :

Now it may be argued that the interval of time between the disappearance of the script of Mohenjo-daro and the first appearance of the Brahmi script (300 B.C.) is too great to make a direct descent probable. But what do we know concerning the lower limits of the proto-Indian civilization? The bricks of the Buddhist stupa at Mohenjo-daro lie immediately on proto-Indian remains. Nothing has so far come to light to suggest that the proto-Indian civilization came to an end before the Aryan invasion, and it must be

remembered that the script which we possess is all monumental—seals, sealings and coins.

(3) The absence of any particular reference to Buddhism in any of the Greek writings of the period assigned to Asoka, especially when we remember the rather aggressive type of propaganda conducted by him in all parts of the then-known world, conclusively proves that Buddhism had definitely come to an end so far as Northern India at least was concerned long before that time. If Asoka really lived and ruled in the third century B.C., it is impossible and unbelievable that his name had not been mentioned by any of his so-called contemporaries whether in China, Tibet, Persia, Assyria, Macedonia, Egypt or Greece.

(To be concluded)

CORRESPONDENCE

DR. ARUNDALE AND THE WAR

DEAR DR. ARUNDALE :

IT has been a matter of distress to me that you seemed to want America to plunge into the European war. Sentiment here is against that—and by "here" I mean Colorado and the western part of the United States. We are sympathetic to the Allies—and indeed, it appears that America is in the war on the side of the Allies in all except formal declaration of war on the

Nazis, and sending men and supplies free to Britain and France.

But America distrusts the Governments of the Allies, and remembering the unpleasant result of our participation in 1917-19, sees no reason to expect anything but disappointment and betrayal if we participate again. Furthermore, Britain and France, while as a whole more liberal and democratic than the Nazis, leave much to be

desired in their records as friends of democracy, and we think they allow graft and corruption to keep them from being as efficient as the Nazis. If it were truly a fight for democracy, for freedom, for the progress of the world, the people of the United States would not hesitate, but their experience with the false promises of the Allies in 1917-19, and their cynical activities, is not conducive to confidence.

Roosevelt truly expressed the sentiment of most Americans when he said "I hate war." We, too, hate war and distrust its effects, and will not lightly engage in it. We do not believe that democracy comes out of war, but that war destroys democracy; we do not believe that world civilization is benefited by war, but that war destroys the best in civilization.

You, as an Englishman, are privileged to express your loyalty to Britain; we American Theosophists want you, too, to have free speech. But we do not respect you when you speak as an Englishman, and call for America, too, to plunge into madness and bloodshed. We only respect you when you speak as a true Theosophist—wise, temperate, cosmopolitan and universal—and point out the remedies for the evils of war, the causes of its coming, and when you spread understanding and emphasize brotherhood. You did this in the April THEOSOPHIST—but of the December, January, February and March THEOSOPHISTS it is better not to speak.

It is true that the conflict is a universal one; but wisdom, not hatred, is needed; understanding, not blind force, must be applied. The function of The Theosophical Society is surely a

higher one than that of a recruiting sergeant!

MILDRED O. SMITH

Dr. Arundale's Reply

DEAR FRIEND,

Thank you for your letter dated April 29th. It rather astonishes me that you write you cannot respect me because I hold opinions different from your own. Am I not to respect you because you very obviously hold opinions different from mine? How can you possibly imagine that I am calling America "to plunge into madness and bloodshed"? Rather am I calling her to plunge into heroism and sacrifice. I may be quite wrong. I may be doing exactly what you say I am doing. Yet I do not think I could be more honest or more sincere than when I feel with my whole heart that the future peace and happiness of the world are now in large measure depending upon America's entry into the war which is to save the whole world from ruin.

You intimate that I speak as an Englishman. I can assure you that while I am proud of my British citizenship I am in fact speaking as a world citizen.

When I have felt it my duty to find fault with the country of my present incarnation I have not hesitated to do so. I have been imprisoned by the British Government for frank condemnation during the last war. A President of The Theosophical Society is a citizen of the world, whatever be the citizenship of his birth and he must speak to the world. He must belong to every

country, respect it, rejoice in it, though he must not be blind to the defects from which all countries inevitably suffer.

If I am honest and sincere I deserve your respect. My opinions do not matter provided they have this base. If I am neither honest nor sincere, then it is quite another matter as to whether you should respect me.

But I do not want to argue with you, because I am sure I could not convince you, and, after all, you are entitled to your own opinion, just as I am entitled to mine. Perhaps the difference between us is that I respect you for your opinions, even though I cannot possibly share them, while you refuse to respect me for my opinions, even though you cannot possibly share them.

FOLLOWING IN ILLUSTRIOUS FOOTSTEPS

(Mr. Jinarājādāsa calls attention to the following letter from the June 1915 THEOSOPHIST as an interesting item, for the criticism contained therein against Dr. Besant is the same as against our present President, Dr. Arundale, and yet, Mr. Jinarājādāsa remarks, "in spite of it two years later the United States was plunged into the War.")

"TO THE EDITOR OF 'THE THEOSOPHIST':

"In recent numbers of THE THEOSOPHIST and *The Adyar Bulletin* there appear articles of prominence by the President of The Theosophical Society, [Dr. Besant], flaying America in most intemperate language for remaining neutral during the present War that is in progress in Europe.

"Now, as a member of The Society, and as a subscriber to and reader of the above papers, I should like to know whether these opinions voiced by the President in the official organs of The Society are to be understood as official

utterances of The Theosophical Society, or simply as the opinions of an individual.

"In other words, has The Theosophical Society definitely entered politics as part of the British War propaganda, and if so, by what warrant and under what clause of The Society's Constitution, and have the 4,000 or more American members of The Society been consulted?

"Or is it that the British head of The Society is airing her disappointment that America declines to be made use of to pull any chestnuts out of the fire? In the latter case, while it may be disgruntling to the British temperament to have a war on one's hands and see another country free from war, still, the more dignified and sportsmanlike attitude would be to stop writhing and anathematizing and just 'grin and bear it.'

"Ye're makin' an awful poor appearance, Madam."

THE THEOSOPHICAL SOCIETY AND MR. KIRK

In their comments on my article which appeared in the September 1939 issue of THE THEOSOPHIST, both Mr. Louis M. Ball and A. H. Peron seem

to me to miss the chief point of my contribution, which was that The Theosophical Society, as outlined on the inner cover of THE THEOSOPHIST and

as legalized by its Constitution, is in conflict with what is actually taking place in The Society, and that, therefore, The Society should take steps either to bring its Constitution into line with its general practice and widely professed beliefs, or, that it should bring its general practice into line with its Constitution.

My submission has been and still is that The Society cannot consistently have it both ways. Such a position is, I hold, equivalent to a demoralizing inconsistency.

I also pointed out that, in my view, this was mainly due to a too ready acceptance of the teaching and authority of the Masters. In their communications on this subject which appear side by side in the May 1940 issue of THE THEOSOPHIST, neither of these two mentioned correspondents seems to me to face up to this important issue. Instead, they single out certain statements of mine and ask me questions about them.

For example, Mr. Ball asks how, if I say that the One Life manifests infinite Love, Wisdom and Power, do I account for the manifestation in life of hate, cruelty and war. That, I submit, has little to do with the main point at issue. It relates to the so-called problem of "Evil," and in my view is certainly not explained by Mr. Ball's Dark Powers, who "ensnare many of mankind, using the Dugpas, manipulating the forces of the Second Life-wave whose urge is Separation."

Incidentally, I might ask how Mr. Ball, who appears to accept as a fact the existence of the One Infinite Life, accounts for the existence of the "Dark

Powers." Does he regard these as separate from and independent of the One All-pervading Life? If so, what is the difference in principle between this and the orthodox Christian teaching about a Devil?

Again, Mr. Ball says that when I speak of the "infallibility" of the Masters I "might as well speculate on the limitations of Nirvāṇa." Now, though I suggest there is no actual proof for the "infallibility" or *perfection* of embodied beings called Masters, I have no manner of objection to anyone in The Society holding that belief, provided full liberty of thought and speech is accorded to those in The Society who do not share that view, but who, on the contrary, are convinced that such a claim cannot be supported by the known facts of life. I would not call that speculation.

A. H. Peron's criticism of my examination of Dr. Arundale's viewpoint and action suffers, as I see it, from the same background attitude of making the Masters and their teaching the criterion for everything. It is apparently heresy to differ from this, for he says: "Our viewpoint depends quite a little on whether or not we wish to be soldiers" who accept unquestionably their officers' superior knowledge. And in harmony with this ideological stand the same correspondent says: "If we follow the doctrine of reincarnation to its logical conclusion, how can we escape the fact that there are Beings far evolved beyond ourselves?"

But suppose that we are convinced, as is the case, that reincarnation (but not Survival) has no foundation in fact but is just a theory, what then?

Here again I have no manner of objection to any member of The Society believing in the doctrine of reincarnation. But what I am very much concerned about, and what was the burden of my message in the article in question was and is, is the professed broad catholicity of the T. S. platform, from which it is proclaimed 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," and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs. And I say again that to me this is demoralizingly inconsistent and should be faced up to and settled one way or the other. If, as seems likely, the overwhelming majority of the members of The Society prefer the ideology and beliefs propounded and advocated so consistently and persistently on the platform of The Society and in its journals, then, surely, it is common honesty to openly and frankly acknowledge this fact and bring the Constitution into line with it, quite irrespective of numbers or what may happen.

I see A.H. Peron refers to my article as "an attack from two different sides which presents a seeming inconsistency." But why should what I said

be regarded as an "attack"? Have I not a right, according to the Constitution, to express my views, always provided I do this courteously and impersonally? Does not this idea of an "attack" rather suggest the presence of the doctrinaire attitude complained of? Then, as the "seeming inconsistency" to which A. H. Peron refers, is not this rather a failure to understand my meaning? And by the way, I did not say "Theosophy has not changed to meet a changing world." What I asked was whether the *message* of Theosophy was changing with the changing times, which is another matter. I wanted to know whether this was "alive, flowing, vital, and in harmony with the laws and facts of life," or whether it was becoming "static, theoretic, doctrinaire."

I suggest that the two correspondents mentioned not only make no attempt to face up to this issue but rather attempt to justify the very thing to which I have endeavoured to call attention.

In conclusion I may add that I have personally received several letters from T.S. members agreeing in the main with my suggestion to get together on this vital question.

E. KIRK

[This correspondence is now closed.—ED.]

It is often said that second thoughts are best—so they are in matters of judgment; but in matters of duty first thoughts are commonly best—they have more in them of the voice of God.

—CARDINAL NEWMAN

THE PASSING OF PROMINENT THEOSOPHISTS

DEATH took into the Light during May two staunch Australian workers, Mr. G. W. Morris of Brisbane and Mr. Samuel Studd of Melbourne. Both were builders, speculative and operative. Mr. Morris was Secretary of Brisbane Lodge for seven years. As a citizen he helped to raise, and for the last six years was managing secretary of, the Brisbane Crematorium, one of the most beautiful places in the world, laid out by a landscape gardener on a mountain-side and a perfect exit from this world into the next.

Mr. Studd for 20 years, like Atlas shouldering the world, bore the weight of the new Melbourne headquarters, from its conception to completion. Fortunately, he had other, even if lesser Atlases, to help him carry the burden, and the Queen's Hall, Collins Street, is a wonderful monument not only to Mr. Studd but to all our Melbourne brethren who contributed time, money and hard work to raise it. The Lodge did him the honour of electing him President for the opening of the new premises.

As a member of the Band of Servers, Mr. Studd brought over from the past many links with Servers today, and he had but to meet Dr. Besant for his philosophic faith to be confirmed and his affection and loyalty to her to blaze again into its full glory.

Faced with the charges of fraud made against Madame Blavatsky by the Coulobms, Mr. Studd, early in his Theosophic career, wrote *Concerning H.P.B.* in defence of her, and other pamphlets. Colonel Olcott published two of his pamphlets in THE THEOSOPHIST. Mr. Studd's last contributions to the Adyar journals were two charming articles of personal reminiscences of Colonel Olcott and Dr. Besant.

On 28 June 1940 Mr. Studd would have completed his 77th year. This is indeed a remarkable age in view of the asthma, an incurable affliction, which for many years caused him much personal inconvenience. Latterly, because of it, he travelled in the warmer climate of Queensland, inspiring old and young with his devotion to Theosophy and to the Round Table of which he was Organizing Chief Knight.

We shall honour Mr. Studd as the Father of the Melbourne Lodge for a quarter of a century, for his deep understanding and lucid exposition of Theosophy, and for the financial and administrative ability which he demonstrated both in Melbourne Lodge and in the Section and at a long succession of Australian Conventions.

Mrs. Studd passed over some years ago—a loyal friend and comrade.

BOOK REVIEWS

THE BOOK OF THE MONTH

Human Nature by Arthur Robson. The Theosophical Publishing House, Adyar—Madras—India, 1940, pp. xiv and 352. Price Rs. 3/12, Sh. 5/9.

Turn, turn my wheel! Turn round and
round

Without a pause, without a sound:

So spins the flying world away!

—LONGFELLOW

I hail this book with all assurance as a great asset to our Theosophical literature. I am able to speak so confidently, because I have had a threefold opportunity of coming in close contact with the book, and am now writing in a threefold capacity as it were. Besides being the publisher, responsible together with author and printer for its appearance, I have also been allowed by the writer not only to be a mere proof-reader but a friendly critic as well, and now finally I take up the role of reviewer. The near intimacy then which I have had with the book for the last three months makes me bold to say that if ever a book deserved to be called an "original" work, not simply a rehash of old stuff, it is this *Human Nature* to which I am going to introduce you. The advent of an original thinker is not so common an event in the wide world as not to give excuse for some excitement when we are unexpectedly faced by one. And how much greater is the joy if we find him in our own small circle of more intimate friends,

which is thereby raised in importance. It is not easy boasting or commercial boosting, if on the jacket of the book it is said that "in these pages are laid *the foundations of an entirely new science*, which makes it possible for us to face that great problem attaching to our natural instincts—whether those instincts should be given expression to or controlled—and which will be found to bridge the gulf between Western Science and Eastern Philosophy." It is a great claim to make, undoubtedly, but I really think that the author has in a measure achieved what is here said.

What he set out to do was "to examine closely all those instinctive habits which go to make up human nature and, by analysing them, to discover their origins," and so to point out in the end the way of deliverance from them through the fulfilment of their purpose. Man's "instinctive habits" are means and as such powers, acquired with difficulty in the long process of evolution. Yet, they easily turn into grievous limitations when not understood as habits but considered as ends. Habit is only technique and, however perfected, leads no farther than virtuosity. The virtuoso knows nothing else than his technique, if he knows so much, and is its bounden captive. The real genius is free of his technique, though he can never do without it. Habits make life possible, their perfection makes life run smoothly and easily, but

their real mastery leads beyond the vicissitudes of life and death. The perfect man is as the genius a master of life, the master of his habits, not their slave, knowing their releasing power as well as their constrictive limitations, and in so understanding them, he transcends them, breaking for all time the bonds of his captivity. It is this way which is shown in the book before us.

I cannot serve my purpose better than by giving a few extracts in illustration of the foregoing. Here is a forceful example from the animal world, showing how habit, blindly followed, may lead to accidents and death.

Have you ever thought *why* chickens have the deplorable habit of "*crossing the road*" just in front of a fast approaching car? Ask their ancestors.

Wild birds that spend most of their time in the trees, always fly directly forward when danger swoops at them, and evade it by dipping in their flight. One species comes to be domesticated, and having in course of time practically lost the use of its wings, finds its movements confined to the ground. The fowl has learnt to *run away from* anything that approaches it fairly slowly. But if something suddenly swoops down in its direction, it is caught in the swirl of the older instinct and *flies directly forward*. So, if it happens to be facing the road when a motor dashes round the corner, it *flies* frenziedly across the track of the car (pp. 7-8).

Another example, from the human kingdom this time:

An animal learns to be ever on the *qui vive* for some danger lurking nearby, ever expectant of a pounce upon its neck by something that has lain in ambush. This disquiet and the will to afford some protection to the neck has in most animals produced some sort of protective covering for it (manes, scales, horns). In the

human this protection for the neck is afforded by long hair. The presence of this covering gives one a sense of composure. When the hair is shorn off, the disquiet tends to re-assert itself. People of a highly sensitive nature would in particular feel the urge to keep the nape of the neck covered. Hence we have the nun's hood, the monk's cowl, the long hair worn by women, poets, artists, mystics, yogis, and others (pp. 61-63).

On the other hand, we may add, have the votaries of many a religious sect, like the Egyptian priest of old, and the Buddhist monk of our own days, shaven off the hair of their heads, as it were symbolically to proclaim that man has to rise above the ingrained habit of always seeking protection, of always preparing for his self-defence.

Finally an extract to show how to rise above just this particular defence habit, so all-powerful in mankind and sharing, with man's offence and aggression habits, the equal honour of being the cause of all wars. There is nothing in the Christian Scriptures that better expresses the spirit of its Master's teachings than *Matthew*, V, 39. It is his deepest wisdom, his greatest gift. Yet it is the one text of all texts that by layman and clergyman alike is denounced as impracticable, exaggerated, not literally meant by Jesus, or not meant for all, and least of all for governments, states, countries, nations—which is equal to saying that it is not meant for anybody at all! It is, to say the least, refreshing to find in our author a man who still believes in the Master's wisdom, in the straightforwardness and the unexceptionability of his teachings, whether for individuals or for governments. It has been the teaching of all great World-Teachers: compassion, mercy, ruth,

hatredlessness, fearlessness, harmless-ness, defencelessness, non-resistance.

I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.—Our Lord's meaning is explicit: 'Resist not evil.' Offer no opposition: that is the surest and most effective way of ending evil. The Lord Buddha gives advice that is on all fours with what Christ tells us. *Hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule* (Dhammapada 5). And it is often surprising how soon hatred ceases in this way. The action that our Lord enjoins is one that many a person in a moment of supreme nobility has risen to—sometimes with a result that has amazed him. Standing up defenceless to his aggressor he has found that the latter appeared to have been bereft of the power to strike him. Of course, the mere offering of no resistance is not sufficient to produce this result; there must be an entire absence of fear, and so an entire absence of hatred (pp. 223-24).

To give a general idea of the wide range of subjects touched upon in this book, I mention here a few of the headings found in the elaborate table of contents with its twenty chapters ranging from Natural Piety, Joy, Love, Fear, Karma, Pleasure and Pain, Sacrifice and Dharma, to "The Time-Worn Path"; and through the numerous sub-headings, from Envy, Greed, Curiosity Laughter, Movement, Music, Dance and Song, Swim-bladder, Courage, Sighs, Love, Sex, Tears, Smiles, Good and Bad, Cruelty, Realism, Idealism, Conscience, Confession, Penitence, Forgiveness, Happiness and the "Golden Mean," to Perfection.

The chapters on Karma and Dharma are of the best and of the most original, well worth repeated study, especially by Theosophists, as they travel unfrequented paths, evoking resistances but

also opening new vistas. Of the importance of the idea of Karma in the author's system of thought, the number of chapters carrying that name, each with a different approach to it, gives an eloquent testimony—Karma (II), the Wheel of Karma (X), the Infectiousness of Karma (XI), Transmutation [of Karma] (XII), Good and Bad Karma (XIII), The Release of Karma (XV). Aye, we may even say that the whole book is an elaboration of the problem of Karma. Is not habit created, as it were *tied* by Karma, Action? And shall not Karma alone loosen the knot again! How I would like to give some extracts from some of these chapters also. . . .

But I must stop. The Editor is already looking askance, I fear, at my taking up so much space for the review of one book, of however great importance I may think it to be, not only for Theosophists, but also for the world in general. The better to reach the latter, the author has kept his book free from any specifically Theosophical turns of thought, premises, or terminology. It is a "popular" book in the good sense, free from technicalities, comprehensible by everybody, yet with plenty of food for the most thoughtful. A last word of praise—and thanks also, am I not the publisher too?—for the artist who drew the striking frontispiece of a potter at his wheel, symbol of life's transformations, and for the printer and the binder, our own Vasanta Press, who have helped to make of the book such a successful whole, inner and outer harmoniously balanced.

ARYA ASANGA

ADYAR PUBLICATIONS

Introduction to Yoga by Annie Besant. Price Re. 0-14; Sh. 1/4.

This fifth edition will find a hearty welcome in all countries where Theosophical works are sold, for it opens to every seeker the door into those recesses of his own being where he can find sanity and reason in an insane world. The Science of Yoga can never be made easy, for it is essentially for humanity the Magnum Opus; but here more plainly than anywhere else we find preliminary guidance towards its practice and warning of its dangers, helping us to rightly value our equipment for the great adventure, and strengthening our will to succeed.

Every occult student must have a copy of this little book, worth immeasurably more than its weight in gold, but priced most moderately. —H. V.

Sanatana Dharma—An advanced textbook of Hindu religion and ethics. Price Rs. 2-8; Sh. 3/9.

This reprint has been long overdue, and now comes to supply a very obvious need. Never has the value of a religious background of thought been more apparent to all thinkers than in these days of moral and cultural revolutions. Never have exoteric religions felt so urgent a need to purify themselves. It must be done through the best of our youth, and they must be equipped for their task by being given in their College careers a thorough grounding in the philosophical and ethical principles of their own magnificent heritage of religious thought. It is difficult, but that makes it only the more worth while, for the mind is braced by tackling

difficulties, and Indian students have not lost their intellectual calibre. The treasure of understanding is theirs for the helping of a world that needs it sorely. —H. V.

The Secret Doctrine Concordance to the Four Copyright Editions. Price 12 annas.

Students of *The Secret Doctrine* will find this an indispensable addition to the recently published six volumes, making it possible to trace references in them without the tiresome process of hunting through indexes and chapter contents. The work has been carefully done, and makes it possible to refer easily to any of the recognized editions of 1888 (Vols. I, II), 1893 (Vols. I, II), 1897 (Vol. III), and 1938 (Vols. I-VI).

The *Concordance* also combines all the original page-headings and later sub-titles, probably given by H.P.B. and Annie Besant respectively.

"THE AGELESS MYSTERIES"

A Guide to the Ancient Wisdom, by Faith Hart. Rider and Co., London. Price 4s. 6d.

In the Foreword the author states that this book contains nothing new but is an attempt to correlate the Ancient Wisdom with Modern Science.

As the subject-matter of the book covers such a wide field it can necessarily be little more than a summary of that which can be found in the many ancient and modern works on such subjects as The Growth of the Soul, Karma, Reincarnation, the Power of Thought, the Influence of Colour, the Symbolism of Mythology and Astrology. There is an interesting concluding chapter on Diet and Health. —I.M.P.

THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.

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- Argentina:** Señor José M. Olivares—Sarmiento 2478, Buenos Aires; *Revista Teosofica Argentina*.
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- Federation of South American National Societies:** President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.
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THE
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