



# THE THEOSOPHIST

ADYAR

JUNE 1943

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

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EDITOR: GEORGE S. ARUNDALE

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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.

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S. W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Fritz Kunz (Hillandale, Port Chester, New York).

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

## KARMA

Man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him—either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the iniquitous course ; for there are *external* and *internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

Those who believe in Karma have to believe in Destiny which, from birth to death, every man weaves thread by thread round himself as a spider his web, and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail ; and from the very beginning of the invisible affray the stern and implacable *Law of Compensation* steps in and takes its course, faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made Destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

H. P. BLAVATSKY, *The Secret Doctrine*



## ON THE WATCH-TOWER

BY THE EDITOR

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

### A RE-ORIENTATION

I TALKED the other day to the Adyar Lodge on the question of a re-orientation of the work of Theosophists throughout the world. I have had a strong feeling for a considerable time that we need to be much more active than we are, that we need to spread Theosophy much more than we do, and we need to be much more virile in our individual memberships of The Theosophical Society. I feel very clearly that this is the occasion for a changing Theosophical world, so that each one of us changes away from his accustomed attitudes to Theosophy and The Theosophical Society, even from his accustomed outlook, and begins to help The Theosophical Society as it needs to be helped in its service of the new world, and begins to do what he can to make Theosophy that particular kind of living

force that it is needed it should become if the right kind of work is to be done in this new world.

The very war itself is a war to change the old world so that it may become a new world, and if that be so, as we may assume it is, the heart of the world, which I venture to say is Theosophy and The Society, should similarly be reconditioned. The question is: How is it to be done? What can we do?

### STAGES OF MEMBERSHIP

Now, there are two stages of membership in The Theosophical Society. The first stage is the stage of the member who wants for himself, who seeks for himself, who finds for himself, and then who hugs to himself. A number of members want to use their Theosophy and their membership of The Theosophical Society to help themselves along. Their insistent question is: "What is

the use of Theosophy and The Theosophical Society to me? How can I gain from it, how can it satisfy me, how can it get rid of my troubles, difficulties, worries, my anxieties?" There is a *personal* relation between such a Theosophist and *his* Theosophy and *his* Theosophical Society. It is a very natural first stage out of which many members, I imagine, do not emerge. From the beginning of their membership to the end of their membership, from the beginning of their studentship to the end of their studentship, they relate Theosophy and The Theosophical Society to themselves—"What personal benefit can I derive from my membership of The Theosophical Society?"

But if a member of The Theosophical Society is a dynamic rather than a static person, then he moves on to the second stage, to want for others, to seek for others, to find for others, to share with others. We will let the first stage go and become intent on the second stage. If he wants Theosophy, if he wants all the power of membership of The Theosophical Society, it will be only incidentally for himself, it will supremely be in order to be of service to others. So must we seek Theosophy and the fulfilment of our membership in that spirit.

#### THE WORLD CRIES FOR THEOSOPHY

Each one of you must challenge yourself as to what kind of Theosophist you are. Are you sure that you have passed the first stage, are you sure that the Theosophy in you, The Theosophical Society in you, is to help others so that

you have no interest in keeping Theosophy for yourself or of using your membership for your own advantage, but rather to give the benefits of both to those who are around you? I venture to say—and I do not think there is any fear of contradiction—that the world has never more urgently needed, and I would even go so far as to say cried for, Theosophy and all that The Theosophical Society means, than it cries at the present time. This is independent of The Society, independent even of Theosophy as you and I may happen to know it.

An interesting example of this fact is Ceylon. I am informed by the Theosophical Publishing House that there is a very definite and growing demand in Ceylon for Theosophical literature independent of the growth of The Society's Section in Ceylon.

If that is true of Ceylon, I think it is true of almost every part of the accessible world. In fact, it is the experience of the Theosophical Publishing House that Theosophical books as such are more popular than perhaps they have ever been before, more popular now, more saleable now, are more sold now, than they have been before. That is not an exaggeration. Thus, is there a flowing tide towards Theosophy and towards The Theosophical Society. We must make use of it, and we can only make use of it by giving to the world what the world needs.

The world does not need the whole of Theosophy as we know it. It does not need the whole of the spirit of membership of The Theosophical Society as we know the spirit of that

membership. It needs something specific out of Theosophy and out of The Theosophical Society. We have it, and if we are at the second stage of our membership of The Theosophical Society we can give it.

What is it that the world needs, for what does the world today cry out? In one word, it cries out for comfort, and if there is any science which supplies comfort—if only one knows how to use the science—it is the Science of Theosophy. Therefore, ought we to be busy delving into Theosophy and delving into all the benefits which have accrued to us from our membership of The Theosophical Society, to see what comfort we can positively give to a world athirst for the waters of comfort.

#### EVERY LODGE TO BE A PLANNING COMMITTEE

Every Lodge should be active in this direction. You will notice that practically speaking most Lodges are concerned just with lectures on the Science of Theosophy, more or less dull according to the nature of the lecturer, whereas a Lodge in these days ought to be a Planning Committee, it ought to be a kind of workshop in which the members plan how they can satisfy the needs of their surroundings, which reflect the great need of the world, that is, the need of comfort, the need for peace, the need for understanding, the need for confidence.

I want every Lodge to change from its self-satisfactions to satisfaction of the world's needs. Each one of us knows as much Theosophy as he can possibly digest. There is no necessity

for any one of us, whoever he may be, to attend a single lecture more on some aspect of Theosophy. We are replete with Theosophy. All that we can possibly assimilate we have, and there is much that we have that we are not yet beginning to assimilate.

I, therefore, am quite prepared for a revolution in The Theosophical Society in the course of which every Lodge may have a few spasmodic lectures on one or another of the aspects of Theosophy, but is supremely intent on discovering ways and means of presenting Theosophy to the public so that the public may feel that Theosophy is tremendously worthwhile and that they cannot do without it. I am taking it for granted that you and I cannot do without Theosophy. Blot out Theosophy, and our lives become dark indeed. I hope that that is the case with every one, I hope that you have all been so impregnated with Theosophy as given to us in our classical literature, that you find it indispensable to you. That indispensability must be communicated to the outside world.

The acid test of a Lodge is not the syllabus, or the weekly meeting, or the fortnightly meeting, or any other of its celebrations by any means. It is the extent to which a Lodge plans to serve the world as it is, so that the world may become as it is destined to be. Each one of you should think of this and see how you individually can plan for Theosophy to be presented. What is the best way? What is the most appealing way of presenting Theosophy so that it becomes irresistible to the public generally, especially along the

lines along which the public is athirst? You ought to be able to be clear about that, you ought to know the world sufficiently well—I am sure you do—to know that, to be able to say: “The world, my own surroundings, *my* world, (as you might say), needs this or that or the other; that is what the public needs, I must adjust my Theosophy so that I give the people what the people need.”

#### FOR THE HELPING OF INDIA

That is very vital, that is very urgent. You will fall into backwaters, into stagnation, unless you move with the times. If The Theosophical Society does not move with the times, it will be in a very bad way indeed. In India where we talk so much and achieve so little, it is urgent that every member of The Theosophical Society in this country shall use Theosophy and his membership of The Theosophical Society as a driving power to help India along. You see how there is widely prevailing stagnation at the present moment. A political leader in India recently confessed his inability to know what to do and asked the public to tell him what to do! It is a terrible confession for one who is supposed to be a leader—he cannot do anything and he would let the irresponsible crowd, if he can get information from it, tell him what to do. If that were to be the utterance of a general in the army, I think that general would be cashiered at once and regarded as entirely incompetent. If he were defeated by the enemy and were to say, I do not know what to do, I will take a plebescite of my

soldiers, I am sure the commanding officer would soon have him out of his command.

If a leader cannot lead, he had better give up his leadership. Whatever be a person's politics, when he comes to a confession of incapacity it is a very serious matter, especially when it comes from a man upon whom one bases, in a way, one's hopes.

We Theosophists must brace up these weaklings. We must give them strength, we must tell them what India is to be and along what lines our beloved President-Mother has indicated that she shall move. Sooner or later, I tell you, India will have to come to have confidence in Dr. Besant. It lost confidence in her, ignored her, rejected her, but sooner or later her words of truth must be recognized as Truth by at least the larger portion of the Indian people and by the vast majority of India's most prominent men and women.

We have her truth, we know it, we can read about it now in the Besant Spirit Series. And one of the duties of the Lodge is to tell the people along non-partisan lines, without being either Congress or Muslim League or of any other political persuasion, what are the essentials for India's growth. We can thus render a great service without compromising The Society's neutrality or universality, and that is a very urgent service to render. We can do it by laying stress on what we perceive to be fundamentals. And we cannot arrive at these fundamentals more clearly than through reading Dr. Besant's own pronouncements.



### FOR THE SPREADING OF COMFORT

But that is only one particular part of the work. The major part, of course, consists in spreading comfort. When one looks over the world and sees millions of people in deep distress and anxiety, one realizes how worthwhile would be a tremendous outpouring of comfort, of soothing, in which they could be baptized, in which they could be confirmed as to their confidence in the Gods and in Their worlds. It would be very wonderful if Lodges regained much of the vitality which perhaps many of them have lost, by taking up this work which so clearly and intimately impinges upon the new world.

Whatever may be our political or religious or social or educational opinions, there are certain fundamental principles of the Science of Theosophy, among which are the principles of comfort, of solace, of strength, of confidence. We must spread those, and I will add, even if we have not those qualities ourselves. You may ask: "How can we spread that which we ourselves do not happen to possess?" We cannot wait nowadays to possess what we have to spread, in order to spread it. If sometimes we think we are hypocrites in sending out tremendous advice which we ourselves are not quite able to follow, it is no real hypocrisy, it is an honest effort to become an impersonal channel for Truth which we know to be real even if we ourselves have not yet been able to assimilate it. Because I may tell you this, that or the other for comfort, do not think I have yet achieved comfort for myself, but I

know that the more I think and talk about these great principles, the more, perhaps, will they enter into and form a substantial part of my consciousness.

I am quite prepared to go to any Lodge and to the public and tell them what they ought to do, how they ought to behave, how they ought to study, to assimilate their studies, how they ought to give advice. If they should ask: "What about you?" I should say that is a very pertinent question because I am in the same position as everybody else. But we have the Science of Theosophy and its splendid teachings, even if these have not yet entered into our own individual beings. At least let us pass them on and hope that some of them will help and provide others with the comfort we ourselves individually also need.

### BE PRACTICAL

So I would recommend that the lectures be soft-pedalled. We have been having very often in many Lodges, extremely futile talks about God. We need not trouble so much about God at present, but we do need to trouble much more about man. Whether or not God exists, our answer to the question will not make any difference to His existence, so I think it is to a great extent at present a waste of time to enter into controversies of that kind or into other metaphysical controversies about which we can have no realization whatever.

I think it is a waste of time for us to follow the example of large gatherings of pandits who discuss in detail all

kinds of minutiae relating to certain problems in the Shastras and other religious books. Of course there are some people who cannot do anything else. Let them go on! I suppose they do good. But there is more urgent work to be done.

But you and I who are Theosophists must try to be practical men and women of the world; we must see what the world wants, what the world needs, and supply it. That is the reason for The Theosophical Society being in existence, that is the reason for the renaissance of Theosophy and The Society sixty or seventy years ago. We must give, give, give; share, share, share. Our Lodges must be turned into workshops instead of being what very many of them are—intellectual debating groups. Our intellectual swords must be turned into workshop ploughshares. That is what we have to do. Then some of us who are in the habit of lecturing will be free from that appalling question: "Will you come and preside over this, that or the other meeting, and what will be the title of your speech?" As a matter of fact, for any lecturer who is a lecturer at all, a title is an imprisonment. He cannot speak effectively to an audience until and unless he looks at that audience and sees what kind of audience it is and sees what is the best way of talking to that audience and convincing it. One subject may be useful. Another subject may not be. When I have to give lectures I am always trying to beg the organizers to relieve me of thinking of a title, which I shall probably not implement at all when the time comes to speak.

### WE SPECIALIZE IN ESSENTIALS

We must first look at our public and see its needs. We know that really we can give the essentials of reconstruction today so that the lawyers, the economists, the philosophers and scientists can erect the building, the superstructure, on the basis of those essentials. We alone, I dare to say, can give those essentials. Without the essentials all the building by philosophers, lawyers, economists, is bound to be in vain. When one reads of these various erudite bodies planning economic and other kinds of reconstruction, we can say to them: "You are not going to get far along those lines unless you have something of the spirit of Theosophy in you." We can provide that spirit. We may not be learned, we may not be eminent scientists, lawyers, educationists, or economists. Sometimes people complain that members of The Theosophical Society are rather ordinary men and women, but it is very often the ordinary labourer who has most to do with the foundations of the building. He can do a good deal of what might be called the rough work, though it is the essential work.

I have made up my mind that I must only give practical lectures which will, so far as I can make them, help the public and equip members of The Society in individual ways to present and spread Theosophy as Theosophy needs presentation.

### A WORD FOR AGE

Every one of you has some kind of specialization which he can use for the spreading of Theosophy along a particular line. And, of course, if you are

retired from service you have all the more time, all the more experience, all the more of the Theosophical assimilation of the work which you have been doing for a livelihood during twenty, thirty, forty, fifty, or sixty years. So there is always need for the Theosophist, whatever may be his outer world equipment and whatever may be his age. And naturally, it is true to say that in all this the older Theosophist is even more needed than the younger Theosophist because the younger Theosophist has not quite found his Theosophical feet and he generally will for the time being look at Theosophy and his membership of The Theosophical Society from his own particular somewhat narrow angle. For however orthodox and set we elders may be, the young people are also more or less orthodox and set, too. They sometimes think that they are very much freer than we are, that they have a wider outlook than we have, that they have vision we do not possess, that they are free men and women in the new world, whereas we are slaves in the old.

I repudiate, on behalf of age, those accusations. We older people are bearing the burden and the brunt of a particular Theosophical period for which we are responsible. The brunt and the burden of yesterday were borne by our predecessors, the brunt and the burden of tomorrow will be borne by these young people. But you and I are responsible for today and we have not yet quite handed over charge to the tomorrows.

#### LOOK FORWARD

It would be wonderful if the Madras Lodges, even a Madras Lodge, could

be able to set an example in the particular direction I have been suggesting. We must revolutionize The Society, we cannot be satisfied with The Society as it is, nor must we rely upon what we call the good old days of H.P.B., Colonel Olcott, Dr. Besant, and Bishop Leadbeater. No doubt they were very good old days, but upon the good young days, the good days to come, must we focus our eyes, upon those must we concentrate our vision, our very beings, and look forward, forward, forward. Mind less what is in the past but seek more to build a beautiful future.

#### BECOME FREE OF BOOKS

I was saying only this morning to a group of fellow-workers that I should not so very much mind if all our Theosophical classical literature disappeared, if all the Shastras and all the Sacred Books, the Bibles of the world, disappeared, provided we have an intense faith in the world, provided we have an intense faith in humanity, provided we have an intense faith in the future, provided we make up our minds that we will serve the present and the future with all the ardour at our command. You may say, we need the Scriptures, the Bibles, the Theosophical classical literature. Yes, perhaps we do, but they must not clog us, but must make us freer and freer. If the Scriptures make you freer, well and good, they are valuable, but if they keep you confined in orthodoxies and grooves, as almost every Bible does from being misread by the people who (read) them, then they do far more harm than good. Above all, if you try to belabour other

people with what you imagine the Great Saviours to have said, then you are doing a grave injustice to both the Saviours and to the individuals whom you belabour.

We have not yet acquired in all our Theosophical study the understanding of the work which Saviours do, that is to say, we do not really know how a Saviour, a Great Teacher, a Rishi, a Saint, works. We read what are *supposed* to be the utterances of the great Personage, but whether those apply now exactly as they are alleged to have been uttered, whether it is possible to sense their eternal meaning for them, in contradistinction to the time-meaning which they revealed when He uttered them—if He uttered them at all as we now have them—all that we do not know. When people say, the Lord Buddha said this, the Lord Christ said that, Shri Krishna said the other, I wonder. I am perfectly certain that the individual who arrogates to himself the power to interpret a World Teacher just through what happens to have come down through the various Scriptures, is a very cocksure person, who cannot know what it suits him to allege.

#### SPECIFIC COMFORTS

One of the very important things that has to be done for the sake of the new world, and for the sake of the people who will belong to the new world, is to help them realize that the Saints, Saviours, Rishis, are living Personages, and can be known face to face. There may or may not be living witnesses to that fact, but it does not matter. It is impossible to achieve a true understanding

of these Great Ones without conceiving Their anxious and deep and personal interest in Their children scattered throughout the world. That is a very important comfort we can give.

Of course, there are specific comforts we can give with regard to death, with regard to sorrow, grief and troubles of all kinds, comfort with regard to hope which so often seems unfulfillable and unfulfilled. There is so much comfort we could give, even if we cannot always apply it to heal ourselves. It is much easier to comfort other people than to apply that comfort to ourselves when we are in need, in distress. Sometimes people are supposed to preach only what they practise. If that were to be the rule, we should have no more lectures in The Theosophical Society, we should have no more exhortations or utterances of any kind, no priests, no more intermediaries between God and man. We cannot, I certainly cannot, practise what we preach. I believe in it, yes. I know I ought to practise it, I know that if I am to give real comfort to others I must be able to give real comfort to myself, and any failure so to do vitiates the power, intensity, purity of the comfort I may be able to spread. Still anything is better than nothing. When a person is *in extremis* with regard to sorrows, troubles, suffering, a little ray of sunshine, even though feeble, is better than nothing at all.

Of course, a Master does not need to utter words of comfort. His very presence as a living Comforter removes the necessity for any words. But unfortunately we are not in the position of the Masters and we have to use

words with as strong an intent as is open to us.

There is so much to be said, of course, with regard to details in this connection of the re-orientation of the work of The Theosophical Society. It means an increasing sense of our responsibility for our surroundings. The Madras Lodges must feel that they are responsible for Madras. Adyar has a tremendous responsibility which I am the first to admit it does not fulfil as it should fulfil. I am eager that Adyar should fulfil its duties, in far greater measure. It will not fulfil them merely by having its members rush about (to various places) and presiding at celebrations, silver jubilees and anniversaries. That does not help much. It will only be able to help by an increased intensity of living for service.

So do I put it to you that you should discuss ways and means of making a Lodge a workshop of planning, to draw upon the resources of your Theosophy, of your membership of The Theosophical Society, to help others so that people may turn to a Theosophical Lodge for comfort whenever they need it, so that Theosophists may be known as comforters, not with a large "C," but with a small "c," so that people may say: "If their Theosophy and their membership of The Theosophical Society enables them to be of a certain comfort, there must be something rather special about Theosophy and The Theosophical Society."

#### COMFORTING MATTERS MORE

It is less, from one point of view, the Truth of Theosophy, less the splendour of membership of The Theosophical

Society, and more the comfort of Theosophy and of the membership of The Theosophical Society that at the present moment matters. Of course, if Theosophy were not true, it could not give healing and comfort. It is because it *is* true that it does give comfort, but we must lay stress more on its healing and comforting aspect and less on the fact that it happens to be the Science of sciences, the Science of Truth. And where there is healing and comfort there is happiness and peace.

If I speak of Lodges, I am speaking no less of individual members. Every member must be a beacon-light, a comfort wherever he is. He must lay himself out, not only to receive into his heart those who need comfort, but to go forth where comfortless people are and to shine with the healing and comfort of his Theosophy upon them. We must not revolve in our own little individual or in our own little Lodge circles. The Lodge is a workshop, a dynamo. Just as the whole world has its workshop and dynamo in the very centre of the earth, so we are told, and that there are wrought all the activities of the world as a whole, so can we reflect that world workshop to the end that every Lodge becomes a little workshop.

I venture to say without the slightest hesitation that by so doing we shall draw the Masters very much nearer to ourselves, They will see that we wish to serve Them actively as They are constantly employed in serving the whole world. Many people wish they could come in contact with the Masters. But there is no particular reason why they should. The Masters have not time to

comfort and heal individuals; They have to be at work comforting and healing the whole world. Many of those who do have occasion from time to time to come into contact with the Masters, tell us that now they see Them less, on the whole, because we are expected to stand on our own feet and to have learned enough during all these years to help without needing the crutches of the Masters.

#### MR. VAN DE POLL

In order to implement all this, I am appointing one of our Adyar workers, Mr. Hendrik van de Poll, to travel among the Lodges to emphasize and re-emphasize in the most gracious and charming way, all these points. I want him to be exclusively preoccupied in that work for a considerable time to come, and I want him also to spread our literature as best he can, especially, of course, the less expensive literature which members can possibly be expected to buy.

I have to remain at Adyar because I am very much overwhelmed with work. Lodges always say, Come here, there, elsewhere; come and visit the various parts of the Section. One cannot always do so. I should like the Lodges to say: "If you want to come, come; you will receive a brotherly welcome, but we can manage without you." That would be a wonderful tribute to the efficacy of a Lodge.

Mr. van de Poll's duties, then, will be to travel through South India and just talk to members. Never mind the sympathizers and the public—they are mostly weaklings. We must first irrigate the Lodges, see that they are workshops at

work serving their surroundings, then the public will benefit. The public will not benefit from most lectures. I take it for granted he is in a state of spiritual agitation, that he feels he has a mission, that however busy the Elders may be, They have found time to bless him on his outward way. Perhaps They have not. But the work is vital and we shall try to make use of the Publicity Department to the same end.

#### THE BESANT SPIRIT SERIES

I very much hope that all the Besant Spirit Series of books, especially *Annie Besant—Builder of New India*, and that wonderful Guide and Index will sell like hot cakes, to use the English expression. We have not finished with the Besant Spirit Series. I regard those as the most valuable books which have been published in recent years by the Theosophical Publishing House. If you want to know how you should serve, and what lines you should take, consult the Besant Spirit Series. In that Guide and Index which is particularly attached to *Annie Besant—Builder of New India*, you will find from Dr. Besant herself the answer to practically every question. It is a remarkable production, it is the work of a remarkable person, of Mrs. Adeltha Peterson.

*Annie Besant—Builder of New India* is sold at cost price so that it may spread as widely as possible. It would be wonderful if that particular book could be really well translated into some of the mother-tongues.

#### TELL US YOUR IDEAS

If you have questions to suggest to me, idea to give, lines of work to

submit, I shall be very glad. You people know far better than we people can know what the public here is needing now, by way of comfort and healing and happiness along whatever line. You should know how these can best be given. We may be able to supply the material of them all because we have a good many workers who can help. If you can tell us what you want, we will see what we can do, see what we can supply.

If this kind of work goes on year after year, we can double our membership of the Indian Section. We Theosophists are supposed to be stick-in-the-muds, dreamers, with little conception of the hardships of life, the reality and difficulty of life. We are supposed exclusively to be engaged in reading, in studying the abstract rather than the concrete. We have that reputation. We repudiate that. We must show how awake we are, and wakefulness means the helping of the world in distress.

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### OUR CHINESE VISITORS

It was a great privilege and joy for Rukmini Devi and myself to receive the other day at Adyar, on behalf of Kalākshetra and the Madras Branch of the Sino-Indian Cultural Society, the Chinese Educational and Cultural Mission sent to India by the Chinese Government. I think the Mission was largely desirous of visiting Adyar for the sake of witnessing a short Dance Recital by Rukmini Devi herself and two of her pupils—Shrimati S. Radha and Shrimati S. Sarada.

The Mission had very little time for they had to sandwich in the visit between a luncheon at Government House and a train to Calcutta at 5.10 p.m. Still, the members arrived a little after three and stayed to the last possible moment.

I could not help thinking how young the members of the Mission looked, Yet each was a distinguished member of the Chinese Government and might have been expected to look almost venerable, clean shaven as they all were. The head of the Mission was Dr. Y. H. Ku, Vice-Minister of Education in the Chinese Government, while the other members were Mr. W. T. Wu and Mr. Tsung Lien-shen (Supreme Council of National Defence); Mr. Tsuin Chen-qu (Ministry of Education); Mr. Joseph Ku (Ministry of Foreign Affairs).

With the roadway lined by our Boy Scouts the Mission arrived in a number of official cars at the Pavlova Theatre where the Dance Recital took place. Sir Merevel Statham, the Director of Public Instruction for the Madras Province, accompanied the Mission, being attached to it during the Madras part of its visit, and as soon as the introductions were over little Sarada opened the Recital with one of her delightful dances which literally enthralled our distinguished guests, who delighted almost equally in the accompanying music. Then Radha, not so little but no less graceful, gave one of her spirited expositions of Bhārata Nāṭya, the great sacred dance of the ancient Scriptures, received with equal enthusiasm, and finally Rukmini Devi herself danced as she alone can dance, giving a lofty

spiritual interpretation to the items she selected. Needless to say, the members of the Mission declared they had never seen anything like this dance-interpretation of the holy Scriptures and that they would treasure it as one of the highlights of their short tour. The head of the Mission said that in China the Dance no longer had the status it used to have in the days of old, and that he hoped Shrimati Rukmini Devi would sometime visit China to inspire the people by her own dancing to revive their age-old dance-culture.

When the time allotted for the Dance Recital was over—everything had to be worked to close schedule—the following address was presented to the members of the Mission by Rukmini Devi and the President of The Theosophical Society jointly, wrapped in silk cloth woven in Rukmini Devi's hand-loom workshop :

#### THE CHINESE EDUCATIONAL AND CULTURAL MISSION AT ADYAR

Dear Friends : We most happily welcome you to this great centre of International Brotherhood, from which for over sixty years have originated activities profoundly affecting national and international life throughout the world. From the days of Helena Petrovna Blavatsky and her co-worker, Henry Steel Olcott, followed by their illustrious successor, Annie Besant, The Theosophical Society has given great impetus to every movement for the regeneration particularly of India's ancient glories. Every cause, such as the education of the poor, the education of woman to take her rightful place in national life, the awakening of India's national consciousness, and the

revival of the true understanding of all the great religions of India, for all these and for the nurturing of many other causes, Adyar has been and remains a great Home.

The most recent of these activities, inspired by this Centre, is Kalākshetra, literally, Sacred Abode of the Arts—with its two Objects : To emphasize the essential unity of all true Art, and to work for the recognition of the Arts as vital to individual, national, religious and international growth—established in order to help renew in India her great achievements of culture and learning in the light of her spirituality, which alone can unify all nations and peoples.

It was the common origin of the great cultures of our olden days which drew India and China into a close brotherhood. May we venture to say that the greatest common message both of India and of China is that even the smallest things of life are expressions of the Divine Beauty ? All the more do we give you specially hearty welcome today, remembering the close ties that unite our peoples and cause us to look forward to a still nobler future. The India that you see today is far different from that described by your illustrious forefathers. Despite the inevitable fact that India has greatly changed, we know that the spirit of ancient India still dwells in the hearts of her people and in her sacred soil. And it is our fervent hope that the outcome of the War will be a magnificent renaissance of this age-old spirit in both countries.

It is to fulfil this ideal that we have started in Kalākshetra a branch of the Sino-Indian Cultural Society established at Shantiniketan some years ago by the great poet, Rabindranath Tagore.

Finally, may we express not only for ourselves, but, we feel, for the whole of India, our deep admiration for your heroic people and for those two great leaders, Marshal and Madame Chiang Kai-shek ? May



we ask you to be good enough to convey to both of them our profound homage ?

Our prayer is that China may soon be restored to peace and happiness not only for her own sake but for the future comradeship of all nations for which ideal she has sacrificed herself.

GEORGE S. ARUNDALE

President of The Theosophical Society

RUKMINI DEVI

President, The Sino-Indian Cultural Society, Kalākshetra, Adyar, Madras

Adyar,

7 April 1943

Then came a very brief visit to the Adyar Library where our guests were received by Captain Dr. Srinivasa Murti, the Hon. Director of the Library. They spent a few brief moments looking over some of the manuscripts which had special interest for them, and the Director then presented to them copies of

1. The Adyar Library Report for 1940-41—the latest report available in print.
2. *The Bhavasankrantisutra and Nagarjuna's Bhavasankranti Sastra*, with the commentary of Maitreyinatha, with English translation and Notes by Pandit N. Aiya-swami Sastri—No. 19 of the Adyar Library Series.
3. *Alambanapariksha and vrtti* by Dinnaga, with English translation and Notes by Pandit N. Aiya-swami Sastri—Adyar Library Series No. 32.

Numbers two and three represent works in Sanskrit of which the Sanskrit originals have been lost. The present

Sanskrit version represents the text restored from its Tibetan and Chinese versions which alone are now available.

And then the whole party hurried away to Rukmini Devi's flat for a tea arranged by Mr. and Mrs. Arthur Chase. During the tea there was much signing of programmes and of Rukmini Devi's photographs, and the members of the Mission signed their names both in Chinese and in English in the Visitors' Book. With his eye on his watch Sir Merevel suddenly declared that time was up and drove his charges to the waiting motor cars into which they were hustled after very cordial but very brief farewells. Off went the vehicles, leaving us hoping the waiting train would be reached in time and still more hoping that it would if necessary be kept waiting until the arrival of its special passengers. Indeed, there is no reason why almost any train should not be kept waiting almost anywhere, for it goes so slowly that it can make up almost any amount of time that may for one reason or another have been lost. However, we learned afterwards that the train was not kept waiting and that it was able to steam off punctually.

So ended a very happy visit, and I most sincerely hope that the comradeship between China and India, which once was very close, will even by this short visit to Adyar have been strengthened to serve the great purposes of that China-India Brotherhood which is to be.

George S. Arundale

# THE INTEGRATED LIFE OF CULTURE

BY S. V. RAMAMURTY, C.I.E., I.C.S.

Adviser to the Governor of Madras

[Mr. Ramamurty delivered this noble address at the Parents' Day celebration of the Besant Theosophical School, Adyar, on 8 April 1943, after he had opened the Exhibition of Montessori and other educational material and Dr. Arundale had presented the annual report. The function took place under a mango tree at Damodar Gardens.]

LET me first thank Shrimati Rukmini Devi and Mr. Sankara Menon for the honour they have done me in asking me to preside over today's function. The report that has been read is a record of satisfactory work done during the last year in spite of difficulties. There is vision behind the design of the School, in which the growth of body, mind, heart and spirit have all received attention. We have enjoyed going round the valuable exhibition where ideas of education evolved by the world-famous Dr. Montessori find expression. It is indeed due to the world contacts of The Theosophical Society that this School has had the benefit of personal guidance from Dr. Montessori in a system which, starting with childhood as its laboratory, bids fair to yield results applicable to all humanity.

It is the setting of this School that marks it out from its fellows. It is not merely a school for the purpose of educating children. It is a part of an integrated life of culture, where children and grown-up men and women move together on a common pilgrimage. It is such an integrated life that is the essence of the Indian vision of life. Our

ancient sages have seen all life as one. That oneness runs through all the varied manifestations of our life. It is perhaps true that in India we are cautious in pursuing the many in all its richness, lest we should lose touch with the One. From the side of India through its patient, age-old vision and life, and from the side of Europe particularly through the vigour and almost riotous energy of the past three centuries, humanity has to achieve a rich and full life.

None indeed was better fitted to furnish such a setting for a rich and full life than Dr. Besant with a mind both comprehensive and synthetic. When I was young, she was a gigantic figure with great eloquence and driving power. She took the past history and future development of the world in one vast sweep. The unseen and the seen were to her one common flow. To fill such a mind and gain her devotion, none was better fitted than India—home of civilized men with long vistas of life, of achievement and of aspiration. Having conceived the idea of a World Teacher, Dr. Besant devoted to that conception her great energy, vision and strength of purpose. Indeed the World Teacher

took the form of her Manasaputra. What matters it, if no flesh could claim to clothe that form? Perhaps no flesh can. Perhaps it is not an Indian but India that is the World Teacher.

Today, in Europe, religion hardly holds the dominant position. The hopes of Europe are based on a secular freedom. Dr. Benes, statesman and scholar and a great European, forecasts the growth of democracy from the political into the economic and social. Even he does not foresee its growth into the moral and spiritual. Democracy is today not only battling with dictatorship but also clashing with religion. The need of the nineteenth century was to reconcile Science and Religion. The need of the twentieth century is to reconcile Democracy and Religion. Democracy seeks freedom, but has not yet learnt that the freedom of each is consistent with the freedom of all only through the operation of the moral law. Moral law in action is love. Freedom and love are counterparts of the same idea, like the cosmic counterparts, Purusha and Shakti. It is in India perhaps that the challenge of democracy to religion is most emphatic. But none indeed can see it better than India.

I believe that the mission of India as a World Teacher is to reconcile democracy and religion, the freedom of man and the love of God. The prospect looks dark with internecine quarrels inside religion itself. But I have faith that the religious tolerance of India which gathered within her boundaries all the great religions of the world can also keep them together in peace. Religion has covered much of the ground

between it and democracy in India. Religion in India is not only spiritual and moral but also social and economic—a region which democracy in Europe aspires to cover after the war. It is, I think, a task well within the competence of India to make religion democratic, particularly if democracy gives a helping hand in making itself religious. The highest tragedy is not the fight between Good and evil, but between one form of Good and another—between Justice and Goodness, between Freedom and Love, between Statesmanship and Saintliness, between the Law of Rome and the Law of Buddha, between Democracy and Religion. May all men of goodwill help to relieve such a tragedy!

In trying to visualize the reconciliation of democracy and religion, of the freedom of man and the love of God, I have seen a vision of the Temple of Man. It stands on a snow-clad peak of the Himalayas. All round it is eternal mist, through which hidden stars shine. From them come rays of light and life which impinge on the outer gate of the temple, where the *dwarapalakas*<sup>1</sup> are parents. The first *prakara*<sup>2</sup> into which the gate opens is the *prakara* of children, trailing clouds of glory behind them. At the second gate, the *dwarapalakas* are teachers, and the gate leads into the *prakara* of students, their minds lustrous with wonder. At the third gate, the *dwarapalakas* are rulers, and the gate leads into the *prakara* of citizens, aglow with eager hope of progress. At the fourth gate, the *dwarapalakas* are saints, and it leads into the *prakara* of

<sup>1</sup> *Dwārapālakas* = Guardians of the gate.

<sup>2</sup> *Prākāra* = Enclosure within a temple.

saints, in whom the self becomes selfless and the individual merges with the universal. Inmost of all is the Garbhagriha,<sup>1</sup> where God sits, helping men to see that they are HE.

In the first prakara the children are free and happy, they love to live and live to love. Their pent-up qualities, developed through the ages, well out like water from a clear spring. Freedom and happiness, life and love, are the four primary rights of man, and they are the design of life in every prakara. Under such conditions, the growth of children, the education of students, the progress of citizens, and the salvation of saints, are all forms of one process, self-realization. The temple has thus four prakaras—regions of body, mind, heart and spirit. Yet everywhere there is a common design, a common direction and a common objective of life. In such a Temple of Man, there is room for the integration of all forms of Good in one rich composition.

In South India, there is a temple of stone in almost every village. I believe

<sup>1</sup> Garbhagriha = The innermost sanctuary.

that in India with its abundance of life and a rich religious tradition, there is in almost every village a temple of life—with its children, its students, its citizens and its saints. In such a temple, too, we stand here today—with children of the Montessori School, students of the High School, parent-citizens in this religious temple, men and women selfless and saintly. In a temple, saints live and teach. India, whose abode is in the prakara of saints in the Temple of Man, has played ever through the ages the role of a teacher, and China, like an affectionate younger brother, the role of a learner. Yesterday, a Mission from China came and, I trust, paid homage before the light of culture that has been lit here and kept burning, by no one with deeper love and greater courage and steadfastness than by the Director of this School and of Kalā-kshetra, Shrimati Rukmini Devi. To her and all those associated with her in the good work that is being done in this School, I offer on your behalf and mine our cordial congratulations.

## AN EDUCATIONAL FESTIVAL

IN THE BESANT THEOSOPHICAL SCHOOL

BY E. F. PINCHIN

AT the close of its school year, the Besant Theosophical School at Adyar offered to visitors a three-day educational festival. It began with Parents' Day on 8 April 1943, when a delightful programme was arranged under the chairmanship of Rukmini Devi

who is—to its great good fortune—the Director of the School. The chief guest of honour was Mr. S. V. Ramamurty, C.I.E., I.C.S., Adviser to H.E. the Governor of Madras, who opened the Exhibition of Educational Work, and delivered a beautiful address [printed above].

On the following morning H.E. the Hon. Lady Hope, a most appreciative and truly understanding supporter of educational activities, came to visit the Exhibition. She charmed all by her happy graciousness, and her interested questions betrayed her intimate realization of the true values in education and her delightfully human sympathy with the difficulties of achievement. The Art and Craft work which was finely displayed, and included pictures and beautiful lacquered articles of general use, greatly pleased her and she returned to it before she left, to choose certain pieces which especially attracted her. The teaching apparatus produced by the Staff brought forth her whole-hearted admiration of the Montessori Method, with which she was already acquainted, and this was increased when she saw the work produced by even very young children. We were glad to be able to present some of the fruits of the work of our great world educationist, Dr. Montessori, in such a convincing manner to such a truly appreciative guest. The School was greatly honoured by Lady Hope's visit, and it is to be hoped that it will be only the first of many such visits.

Of the exhibition itself there can only be praise. I would say this spontaneously if I were an outsider, and I say it deliberately as one of the Staff. The high standard of the Art and Craft work of the pupils we have already mentioned. Of the Montessori work, some of the work in the youngest classes was new even to frequent visitors to the School, showing that there is no resting on past achievement. The beginnings

of geography, history and botany were most attractively presented with rich coloured apparatus, charts and maps, some of these done by the children themselves.

One of the most interesting points was the proof of Dr. Montessori's statement that quite young children understand and rejoice in exact terms and correct scientific classifications, which are usually taught much later in High School and even College, where they are merely a wearisomeness to the flesh, for at this stage the student should have been already prepared with these so that he might work intelligently with the underlying laws and principles, the study and research into which is the true work of the College student. One little girl in the Children's Section had voluntarily begun her own first collection of leaves gathered in the School garden, and classified according to shape and margin with the scientific labels.

Mathematics, that bugbear of most teachers and taught but the great joy of Montessori-trained children, as usual attracted many visitors, who were surprised at the amount of work done, and found themselves not nearly so sure as the small children as to the law underlying the division of fractions by fractions, nor as the slightly older children on the question of the real nature of negative numbers. The history of counting and the development of mathematics in many countries were also new to many of us who wished we had learnt in this way in the days of our youth. And oh, the delight of individually handling accurate material so that we

could "dis-cover" our own geometrical theorems, some of which have never appeared in a textbook! Definitions are easy to remember and apply when the mechanism of them has been experimented with by oneself first.

The development of History and Geography in the Middle School presented another rich feast of colourful and meaningful charts. Correct statistics used by the teachers and children in making maps of crop cultivation were linked with charts, also made by them, showing pictures of the various grains and fruits with the kind of soil in which they grow and thermometer readings of temperature and rainfall necessary. The real understanding of the wealth of local districts, of India and of the world is understood in this way, and the planning of export and import charts (most interestingly made) which completes the study, is enthusiastically followed by the children themselves. The history, also charted attractively, connects with the geography, and the reason for wars past and present, and for political, economic, social and cultural intercourse becomes understandable and real to the student. One special feature from the youngest to the oldest classes is the use of strong, pure colours in the work, which makes all the apparatus and charts at once vivid and realistic in their teaching and also themselves things of beauty, a factor that is often totally disregarded in school work. Both the Director of the School and Dr. Montessori hold that beauty belongs to life and all its activities, not to certain aspects only, and that rich colours should surround youth.

One room was devoted to languages, the Montessori Method being applied to the teaching of Sanskrit, Tamil, Telugu and English, so that the pupil can make a comparative study of the languages he learns, even from the earliest stages, using material which can be rearranged so that he may experiment with the best order of words in any sentence as expressed in any language, and so obtain an inner and practical knowledge of it as well as the grammatical rules. As with mathematics, the history of language as a growing need of expression for humanity, is followed in the Middle School and picture-writing, hieroglyphic and cuneiform scripts and the development of the presentday alphabet are studied with the children.

An interesting feature was a map showing the development of the Sanskrit, Arabic, Persian and Indo-European languages from their common Aryan centre, which was followed by work commenced in Form IV, where the study of English literature is begun. A chronological chart depicting on correct scale the great antiquity and the wealth of development in the Sanskrit language compared with the vigorous but young Indo-European daughter languages, especially English, was a strikingly vivid presentation. The study of contemporary writers in many countries was one of the possibilities of such a chart, but also for the English work in particular, the periods of English literature were themselves analysed and reproduced on a larger scale, each period having its own accompanying language-history booklet, illustrated where necessary, and also booklets of

verse and prose from the great authors of the period, some of it reproduced in Old and Middle English characters as well as modern dress. In this way much knowledge only found in source books and learned tomes is made available to the children and so gives a real culture-basis for the language. Such booklets are of course real manuscripts produced by the members of the Staff, and the School is thus producing its own maps, atlases, charts and textbooks, as is necessary when an educational method such as Dr. Montessori propounds is followed, for a new orientation is given and a new approach to all subjects. That the School can produce work of such quality and value is due entirely to the inspiration and guidance of Dr. Montessori and Mr. Montessori.

We must not forget, in connection with this section, the work of the Fifth Form pupils in original verse and individual studies in literature and history, interestingly recorded according to their own plans, and to the two very good issues of the School magazine with their student-contributions and editorship, as well as the printed Souvenir for Rukmini Devi's birthday also produced by them, in which were various original efforts of the youngest to the eldest students, four languages being used; some of these were of exceptional

merit. The general lay-out and the cover design as well as the editing was the work of students, and the whole was a very pleasing and excellent production.

Nor must we forget the Natural History Section, obviously a favourite subject as it should be, where the method of individual reproduction with a wealth of colour, of classified knowledge is a never-ending delight of the children, who even in higher forms will continue to do work for the younger forms. There can be few schools where there is such a wealth of material for the students' use and for their powers of creation to be actively engaged.

The Physics and Chemistry Section gave opportunity for students to demonstrate experiments themselves, including hydraulic power and the mechanism of a mountain railway—not to mention the "magic" side-lines of mysterious disappearing colours and suddenly visible prognostications of fortune—a welcome and happy demonstration theatre.

After such a feast and festival, we can only say: "May the School prosper and continue to grow still more finely and completely, learning from its difficulties and problems, till it approaches the vision of its founders and still more of her to whom it seeks to be a living memorial.

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What is the highest good, but to know something of man and his powers, to discover the best means to benefit humanity—physically, morally, spiritually?

H. S. OLCOTT

# THE MASTERS

BY ANNIE BESANT

[First printed in 1912, it is reprinted here as a very appropriate introduction to the article which follows, the first of a series on Essential Reconstruction.]

## WHO IS THE MASTER ?

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call "Salvation," and the Hindus and Buddhists "Liberation." When the Christian Church still kept "the faith once delivered to the Saints" in its fullness, salvation meant much more than escape from everlasting damnation. It meant the release from compulsory reincarnation, safety from all possibility of failure in evolution. "To him that overcometh" was the promise that he should be "a pillar in the Temple of my God, and he shall go out no more." He that had overcome was "saved."

The conception of evolution, which implies a gradual expansion of consciousness, embodied in ever-improving material forms, underlies the conception of Masterhood. The perfection it connotes is to be reached by every human being, and clearly perfection cannot be gained in the course of one brief human life. The differences between man and man, between genius and dolt, between saint and criminal, between athlete and cripple, are only reconcilable with the divine justice if each human being is in course of growth from savagery to nobil-

ity, and if these differences are merely the signs of differing stages of that growth. At the apex of such a long evolution stands "the Master," embodying in himself the highest results possible to man of intellectual, moral and spiritual development. He has learned all the lessons that humanity can assimilate, and the value of all the experience the world can give is his. Beyond this point, evolution is super-human; if the conqueror returns to human life it is a voluntary action, for neither birth can seize him nor death touch him, save by his own consent.

We must add something to this for the full conception of Masterhood. The Master must be in a human body, must be incarnate. Many who reach this level no longer take up the burden of the flesh, but using only "the spiritual body" pass out of touch with this earth, and inhabit only loftier realms of existence. Further, a Master—as the name implies—takes pupils, and in strictness the term should only be applied to those who discharge the special function of helping less advanced men and women to tread the arduous road which takes them "by a short cut" to the summit of human evolution, far in advance of the bulk of their fellow-men. Evolution has been compared to a road winding round and round a hill in an ascending spiral, and along that road humanity



slowly advances ; there is a short cut to the top of the hill, straight, narrow, rugged and steep, and "few there be that find it." Those few are the pupils, or "disciples," of the Masters. As in the days of the Christ, they must "forsake all and follow Him."

Those who are at this level, but do not take pupils, are concerned in other lines of service to the world . . . There is no English name to distinguish these from the teachers, and so, perforce, the word Master is applied to them also. In India, where these various functions are known as coming down from a remote antiquity, there are different names for the different functions, but it would be difficult to popularize these in English.

We may take, then, as a definition of a Master: a human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man, who takes pupils that desire to evolve more rapidly than their race, in order to serve it, and are willing to forsake all for this purpose.

#### HIS PLACE IN EVOLUTION

It may, perhaps, be necessary to add, for the information of those who are not familiar with the Theosophical conception of evolution, that when we say "a perfect man" we mean a good deal more than is generally connoted by the phrase. We mean a consciousness which is able to function unbrokenly through the five great spheres in which evolution is proceeding ; the physical, intermediate and heavenly worlds, to which all men are now related, and in

addition to these the two higher heavens—St. Paul, it may be remembered, speaks of the "third heaven"—which ordinary humanity cannot as yet enter. A Master's consciousness is at home in all these and includes them all, and his refined and subtle bodies function freely in them all, so that he can at any time know and act at will in any part of any one of them.

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilization to another, members of the Occult Hierarchy, Masters, and even loftier Beings, come out into the world ; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

#### THE WORK OF THE MASTERS

They aid, in countless ways, the progress of humanity. From the highest sphere they shed down light and life on all the world, that may be taken up and assimilated, as freely as the sunshine, by all who are receptive enough to take it in. As the physical world lives by the life of God, focussed by the sun, so does the spiritual world live by that same life, focussed by the Occult

Hierarchy. Next, the Masters specially connected with religions use these religions as reservoirs, into which they pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed "means of grace." Next comes the great intellectual work, wherein the Masters send out thought-forms, of high intellectual power, to be caught up by men of genius, assimilated by them and given out to the world; on this level also they send out their wishes to their disciples, notifying to them the tasks to which they should set their hands. Then comes the work in the lower mental world, the generation of thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heavenly world. Then the large activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in the numberless cases of need. In the physical world the watching of the tendencies of events, the correction and neutralizing, as far as law permits, of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil. In conjunction with the Angels of the Nations also they work, guiding the spiritual forces as the others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction.

These are but a few of the activities ceaselessly carried on in every sphere by the Guardians of Humanity, some of the activities which come within our limited vision. They stand as a Guardian Wall around humanity, within which it can progress, uncrushed by the tremendous cosmic forces which play around our planetary house. From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race or civilization. Their ranks include all the greatest Prophets of the Faiths of the world, and while a great religion lives one of these Great Ones is ever at its head, watching over it as his special charge.

#### A NEW WORLD

During the present century one of those great crises in the history of humanity will occur, which mark the conception of a new civilization. . . . The hurrying rush of present events, the intolerable burdens crushing down the peoples, the menace of war, the chaos of opinions, political, social and religious; all these and many more are the signs of the changing times, of the passing away of the old, of the birthing of the new. It will, indeed, be a new world on which the eyes of the infants of today will gaze in their maturity; for again is ringing forth the ancient saying: "Behold! I create a new heaven and a new earth. Behold! I make all things new."

# ESSENTIAL RECONSTRUCTION

## PART I. DISCRIMINATION

BY F. J. W. HALSEY

THINKING over problems of reconstruction, over inescapable changes and fundamentals which must see the light if that New World Order which every one is talking about is to be born, it occurred to me to consult that great little Book *At the Feet of the Master*, loved by all Theosophists and by many thousands outside The Theosophical Society. Studying this little book phrase by phrase from a national and international angle, instead of from the usual individual one, I found the results so interesting and illuminating that I decided to write them down in order to share them with others, hoping to spur on some of the many thousands who are students and lovers of the words written therein, to work for their international application as the most realistic and the surest way of bringing about those better conditions after which at present the statesmen and altruists of all nations and peoples are groping.

Let us begin with the four Qualifications which are given for the treading of the pathway of greater national and international kindness and cooperation:

**"Discrimination, Desirelessness, Good Conduct, and Love."**

### I. DISCRIMINATION

**"Discrimination . . . is usually taken as the discrimination between the real and the unreal."**

What is the real and the unreal applied to national and international goals? The Master cites two outstanding trends of the unreal for the individual:

**"Men . . . work to gain wealth and power."**

Nations, too, work to gain wealth and power, witness the innumerable wars which have been started so that wealth and power might be the result of conquest. Look and see where the present policy of the nations, where Germany and Japan today have led the world. Let us note then that

**"there are greater things than these"**

for the nations to strive after.

### WEALTH AND POWER

What do nations do when they are out to gain selfish wealth and power? History suggests that one of their first actions is the subjugation of other peoples, the acquisition of colonies, and the exploitation of those peoples' capacities and their countries' wealth for the enrichment of the conquerors. That is, broadly, what has certainly happened in the world very markedly for the last several centuries.

May we not make the bold deduction that the whole colonial system, as it stands today, must go? That all sufficiently evolved peoples should be given unconditional independence; and that for the backward peoples the system of

Mandates should be extended or replaced by a sort of "Big Brother" Movement, which would give them the guidance needed as well as the protection in all fields that may still be required—the particular "Big Brother" to whom they will entrust this guidance to be chosen by themselves?

Does it not follow too that the subjugation of classes and sections of populations to wage-slavery, sex-discrimination and credal disabilities should be abolished, as well as many other well-accepted practices of today? A very large field of investigation is opened out here, while at the same time the fact that the plan of evolution insists on the acceptance of equality of consideration for all without exception, with a recognition that there is inequality of development, hence the need for diversity of conditions to suit growth and happiness of all, must be reckoned with at every step.

**"In all the world there are only two kinds of people—those who know and those who do not know"**

that

**"God has a plan and that plan is evolution."**

Those who understand that plan work **"for evolution and not for selfishness."**

#### THE UNITED NATIONS

The assent to and support of this plan of evolution is open to all,

**"whether he calls himself a Hindu or a Buddhist, a Christian or a Muhammadan, whether he is an Indian or an Englishman, a Chinaman or a Russian."**

It is an overriding, fundamental proposition, human in its scope as against

the limitations of creed, race or nationality, calling for the co-operation of all. Was the enumeration of these nationalities casual? Or is it possible that a deep but neglected warning was given, a charge for special co-operation which it is not yet too late to carry into effect? India, England (and the English-speaking countries), China, and Russia; India, whose freedom and resurrection are essential to world wellbeing, as Dr. Besant, the messenger of the Hierarchy, has so often insisted on; England, which is on trial as the leader in the new order to come, with her daughter nations of the Commonwealth to aid her; China, the first of all the nations to oppose the wave of evil which has well-nigh overwhelmed the world; Russia, which has borne the brunt of the fighting in the West upon her own soil, and which was named by Dr. Besant as the "runner-up" to England, should the latter fail to discharge her responsibilities satisfactorily; Russia, with her gift for daring social experiment.

And what about the religions named? Was it just a casual coincidence too that the Hindu recognizes the difference of evolutionary status in social organization, with its graded responsibilities and duties suited to each stage, but also the fundamental Oneness of Life; that the Buddhist enjoins complete *ahimsa* or harmlessness, the cessation of cruelty with its positive counterpart of active doing of good; that the Christian stresses the value of the individual, even of each "sparrow," and teaches self-sacrifice of the one for the many as the ideal; that the outstanding mark of the Muhammadan is the brotherhood in

which he holds all those who share his Faith? All these different values are just the very ones which will be most needed in co-operation by all those who in the immediate future will try to apply

**"God's plan, which is evolution"**

to the affairs of men and nations.

#### ON WHICH SIDE?

Ever will those who take part in the Peace Conference-to-come have to be reminded that

**"all are one, and that therefore only what the One wills can ever be really pleasant for anyone."**

Revenge will be fatal in its influence on the future. Expert knowledge and sympathetic understanding co-operatively applied to world affairs by the Indian, the Englishman, the Chinese and the Russian will be essential for the wellbeing of the world for centuries to come. The sinking of national and racial differences for the support of purely human welfare is a prerequisite for the success of the New Order and until the nations realize this

**"they are following the unreal instead of the real. Until they learn to distinguish between these two, they have not ranged themselves on God's side."**

But that is not all,

**"and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish"**

in the national and international spheres.

**"But the body and the man are two, and the man's will is not always what the body wishes."**

Moreover, we are warned that there is a variety of bodies to be dealt with—physical, astral, mental. How can this conception be interpreted in terms of the nation?

Can it be said that it is the Spirit of the Nation, its National Deva, who is the "man," and that it is the physical, emotional, intellectual needs of the peoples which constitute the "body"?

#### THE CRUCIAL TEST

Everywhere after the war, war-weariness is likely to engulf the peoples who have been geared up to the highest possible pitch of sacrifice for so many suffering years. Everywhere we shall have to cope with that deadening apathy which will murmur:

**"How much trouble it will be for me; let someone else do it."**

But the immediate years of what will be so-called peace will actually be an even harder test for the nations than the years of war. Self-forgetfulness and co-operation for the sake of the common good, practised under the stress and in the heat of war, will have to be hardened like steel by the cool determination to do

**"the right at all costs,"**

whatever opposition and obstacles may be encountered.

**"When there is work that must be done, the physical body wants to rest, to go out walking, to eat and drink."**

The nations will want to rest, to start once more accumulating ease and comfort *for themselves* with insufficient consideration for the needs of millions of other beings and creatures. The nations

will want "to go out walking," to spend energies on non-essentials before crying necessities have been attended to; they will want to eat and drink more luxuriously than is necessary when millions of others may still go under-nourished. Will the nations have the moral stamina and vision to follow the advice of the Master and say that these things

**"must wait awhile"**

until all nations and peoples can have their due share of ease, leisure and adequate nourishment, until the standard of living for each human being has been *levelled up* to preclude gross overwork, under-nourishment, lack of freedom for self-culture?

**THE CARE OF THE BODY**

The Master names three physical needs to which He apparently attaches the utmost importance. He says of the body:

**"You must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always even from the minutest speck of dirt."**

The nations are therefore also enjoined to take good care of the physical needs of the peoples in their charge. The workers must not be overworked. Conversely it would seem to imply conditions in which none shall be idle or unemployed, for only sarcasm of the bitterest kind would charge the millions of unwillingly unemployed that all countries harboured before the war, with the warning not to overwork. A society therefore seems indicated where all without exception shall be employed for the good of all, where therefore

every variety of needful work shall carry with it its own dignity and call for its equal meed of respect, where ease and luxury shall only be introduced when every brother has had his due needs attended to.

**PROPER FEEDING**

The people must be "properly" fed on "pure food and drink only." Surely it is not far-fetched to interpret "properly" as meaning adequately, on a well-balanced diet which would in a very few years not only improve the physique of the peoples out of recognition, but would at one stroke raise a generation of human beings to whom a whole list of diseases chiefly due to malnutrition would be unknown except as they were described in old books.

What are the implications involved in the proper feeding of all human beings everywhere? During the war, Supply Boards for the best and most co-ordinated supply of war needs have been established in various continents, and the industries of the various nations organized so that the supplies of each could be most easily produced, manufactured or distributed as would best benefit the good conduct of the war as a whole. It cannot be beyond the organization of peace-time goodwill to have somewhat equivalent Supply Boards to co-ordinate the production, manufacture and distribution of vital foods in such a way that all peoples shall be "properly" fed, and diseases of malnutrition disappear from off the face of our prodigal and ever-accommodating Mother Earth.

What is the implication of "pure food and drink only"? The abolition for human nutriment of all decomposing and fermenting foods, therefore including all animal flesh-foods, for decomposition sets in as soon as death has released the animal's living spirit. This would then require an entire revision of animal husbandry and agricultural policies of the nations, and would affect in a hundred ways innumerable secondary industries which have their being in the slaughter of animals, whether in the air, on land, or in the sea. It is easy to see what a vast question this little word "pure" in connection with food raises, what tremendous opposition and formidable obstacles "vested interests" are likely to put in the way, before the Master's perfectly plain instruction can be put into universal application.

Nor is this all, for the production of really pure food requires that no contamination of dirt shall reach it anywhere between its production and its consumption, that the practice of adulteration for greater gain and profit shall be entirely abolished, and not winked at by law up to a certain percentage, as is done at the present time in practically all countries. Hence another vast horizon of reform and endeavour opens out to view, including all the machinery of food production, preservation, sanitary services, law, chemical industries, transport problems, etc., etc. The mere problem of feeding the nations "properly, on pure food" will alone keep an army of the world's scientists and organizers occupied for years to come.

#### ACHIEVING CLEANLINESS

The Master further enjoins :

**"You must . . . keep it (the body) strictly clean always, even from the minutest speck of dirt."**

How is that going to be made applicable to the nation and to masses of people at large? It is not possible for the very poor to keep strictly clean always, and the colder the climate the more difficult the question of cleanliness becomes. It costs money to buy soap and soda to wash clothes; it costs money to buy pails or tins for water, and scrubbing-brushes with which to scrub floors; it costs money to buy distemper and paint with which to white-wash and paint the walls and doors of rooms and houses; it costs money to heat the water to a temperature which will not freeze the body, to heat the room in which one wishes to bathe, especially where small children, invalids, and delicate persons are concerned. The thick and woollen clothes of cold countries are costly to buy and expensive to clean. When people do not even earn enough money to give their families proper nourishment, how can they be expected to spend money on buying cleaning materials?

What a vast social change will have to come about before the Master's injunction "to keep strictly clean always" can become a practical fact for the majority of people! It seems to imply that a standard of living must come into operation which will offer no valid excuse for the presence of dirt anywhere on the score of financial inability. The logical sequence of this line of thought leads to the abolition of slums; to a

living wage which will allow the purchase of all things necessary for the observance of cleanliness, without encroaching on other vital expenditure, whether this be expenditure on basic food materials or expenditure for the constructive use of leisure, both being needful for a healthy body and mind; it implies the use of far-reaching public services at nominal cost or no cost, (greatly extended sanitary services, public or communal heating services, public or communal hot-water services laid on to each habitation, etc., etc.); and a public service of cheap, serviceable, but becoming clothes so that even the poorest could afford to destroy such clothes as had become dirty and replace them with clean new ones, where the old ones could not be adequately cleaned, free **"even from the minutest speck of dirt."**

Oh, the horror to a sensitive body to have to go on wearing day after day clothes impregnated with dirt, through sheer financial inability to buy clean ones! It seems to me that a minimum of possibility of essential cleanliness should in some way become the charge of the State, in the new social structure of the future. Many obscure diseases, bred of dirt, would disappear from the physical sphere; many emotional diseases bred from ugliness and lack of beauty would fall away and leave the national feelings more stable and dependable, less open to vulgarity and moral dirt.

#### THE IMPORTANT PLACE OF ART

This leads us to the fact that there is also the nation's astral body to deal with.

**"It wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions . . . not because it wants to harm you, but because it likes violent vibrations and likes to change them constantly."**

The individuals who compose the nations as a whole, are not yet, in the mass, highly evolved souls, we must therefore reckon with, and provide for, their emotional needs. It is here that arts and crafts, creative work of all kinds performed in clean and, if possible, beautiful surroundings must come into their essential place in the life of the nations, a place in education to which not nearly enough importance has so far been given. It is these which will, under proper guidance, provide the necessary changes of vibrations essential for the growth and evolution of the emotional nature, it is these which will help the envious nation to build up yet more beautiful and nobler possessions than those envied, which will drown mere sordid greed for money in the inspired joy of creative impulse. Taught the way of creative release from childhood upwards, a greater tolerance and understanding will result which will make sharp and angry controversy between nations less likely to be animated by a crudely offensive spirit coming into utterance through military action.

Good music, good drama, good literature, painting and sculpture, good films, good wireless entertainments must be made available easily and cheaply to the people at large, while the unbridled dispersion of vulgarity through these mediums, as at present practised to an almost unlimited degree, must come



under some measure of control such as is already exercised to some extent by present censorship regulations. What is to be the criterion? The measure in which each approximates to the true and beautiful archetypes which are behind every expression in the material world.

#### THE PROUD SEPARATION OF THE MIND

In an age which is predominantly mental it will be well to take heed of the weaknesses which the Master ascribes to the mental body:

**"Your mental body wishes to think itself proudly separate, to think much of itself and little of others . . . tries to calculate for self . . . instead of thinking of the Master's work and of helping others."**

"Proudly separate". . . . Shall we need any further illustration of where proud separateness leads us as nations than the skilful use which Hitler has made of this very failing in Europe, even after having explicitly expounded the technique he was intending to follow in that most outrageously truthful but most disbelieved book of modern times, *Mein Kampf*?

When the world was wide and large with insuperable distances, that was the time which the nations were given for the building up of their unique characteristics and individualities. Now science has annihilated distance and time, the size of the globe, relative to man, has shrunk from a continent to a county. Affairs of man which seemed to have no interrelation because of the vast distances of space and time which separated them, have now become of urgent simultaneous and communal in-

terest affecting the richest as the poorest, the most intellectual as the most illiterate.

#### THE NEW ROAD

A nationalism proudly separate from others, thinking much of itself and little of others was no doubt necessary at one time to build up confidence in the individual national qualities each had to offer for the orchestrated harmony of the whole, but the history of evolution everywhere seems to show that a constantly growing and extending co-operation is the goal to which the future is beckoning. From single cells were built up groups of cells, from these organs and organisms under a progressively centralized, but steadily more-embracing consciousness, each group of cells abrogating some of its sovereign will and liberty so that the whole organism might be the better pledged to service as a unit.

Is not that the road opening out before the nations—a certain abrogation of individual sovereignty where international affairs are concerned, for the sake of the general wellbeing of a federated unit or Commonwealth of States together working for the best possible conditions for every individual within their borders? We are told that the mental body elemental

**"will try to make you think of the many different things which it wants instead of the one thing which you want."**

So will the roving mental spirit of the nation try to insist that this and that and the other are all conditions essential to its very existence. After the war, after all the suffering which has

been endured, there will be the inevitable tendency for the nations to try to calculate for self, to think each of their own progress first. What, oh what, must be our attitude to this terrible, subtle and threatening danger?

**"At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say. Between right and wrong Occultism knows no compromise."**

Here is a clarion call to test our moral fibre, not only as individuals but as that collective entity, the nation, and it may be well to remember here what has been said in another connection of the various fighting forces, that their speed is equal to that of their slowest units. The nations will have to

**"watch unceasingly, or" they "will fail"** to win those conditions after the war for the consolidation and expansion of which this very war is being fought. Remaining

**"firm as a rock where right and wrong are concerned,"**

the attitude of the nations must also be such as will

**"yield always to others in things which do not matter, . . . leaving to others the same full liberty which you need for yourself."**

#### THE RELATIVITY OF NEEDS AND VALUES

Let us take heed of the word *need* here and remember that needs change with evolutionary stages and circumstances, are relative, and, in a world of never-ceasing change, are not static. Let this remind us that in a sane and normal society full liberty is not given to the child to burn or drown itself nor to the criminal to loot other people's

houses, or shoot their inhabitants. Both have to be restrained with understanding for their ignorance and with opportunity for the transmutation of their uncontrolled impulses into energies constructively used for the good of the whole. Liberty is ever coupled with responsibility for its use; where liberty outstrips responsibility, licence and unwarranted privilege develop tyrannies which destroy liberty. The need for full liberty is therefore not an absolute, but a relative concept which the wisdom of the nations will have to work out in a wise and understanding manner,

**"always gentle and kindly, reasonable and accommodating."**

#### FUNDAMENTAL LAWS OF NATURE

**"Study deeply the hidden laws of Nature, and . . . arrange your life according to them. . . ."**

May we not suggest that the fundamental law of all Nature, hidden behind mountains of ignorance, and under oceans of selfish prejudice, is that of the Oneness of all Life, not only on the globe, but in the Universe and in the Cosmos. What revolutionary changes the application of this knowledge would bring about were the nations to "arrange" their "life according to" this law! Aryan and Jew, coloured and white peoples, male and female human beings would meet on a basis of common brotherhood, all entitled to an equal share of kindly consideration at the same time that the rights of the younger members would become the especial responsibility of the older.

Animals, plants and even minerals would be recognized as members of the

same Life, still engaged in climbing the lower rungs of the ladder of evolution and entitled to quite special rights of protection, seeing their complete inability to protect themselves from the selfishly applied superior ingenuity of man. Respect for Life would replace the butchery of war, the butchery of slaughter and sport, the oppression and submergence of peoples and classes, would sweep away the disabilities before the Law and the rigid deadness of conventions of one half of the human race, the female sex, the deadening effect of the presentday system of education imposed upon a quarter of the human race, the children and young people. What wide sweeps of new vision open up before us through the application of just this *one* "hidden" law of Nature! There are other hidden laws, such as Reincarnation and Karma, which all help the nations to understand more intelligently the scroll of history as it unfolds itself, and which, through understanding of the law, will help them so "to arrange" their national lives as will burn up and counteract evil Karma already due, and will ensure happier conditions for the national generations of the future.

#### THE BODY-ENDOWED SPIRIT

Then we are told that we  
**"must distinguish not only the useful from the useless, but the more useful from the less useful,"**

and we are reminded that  
**"to feed . . . souls is more useful than to feed . . . bodies."**

It sometimes appears to me that there may be danger that the nations may disregard this definite direction in the

wave of material wellbeing which they will seek to establish immediately after the war. There is no shadow of doubt but that there will be millions of "bodies" which will have to be fed as soon as hostilities cease, and very properly and rightly the nations are already planning ahead so that there may be the least possible delay in the carrying out of this

**"good and noble and useful work."**

But is there an equal eager planning for  
**"those who know"**

to go out in their thousands to help

**"feed their souls,"**

to help heal the terrible wounds of mind and emotion which are likely to warp and distort the soul-growth of millions? In the Axis and Axis-occupied countries, so much has been done to starve and poison the soul. Here is a clear call to those countries where the lamp of Righteousness has been kept burning, pointing out in unmistakable terms where the foundations of future peace lie.

Economic reform, "freedom from want," and material welfare will all help to make the running of life's wheels easier, and aid in their lubrication, but it is only the feeding of the souls of the peoples with the fundamental Truths of the One Life, of the body-endowed Spirit which is "immortal and inextinguishable, and its own dispenser of weal and woe," that will ensure a future in which our sons and grandsons will not again have to fight a war the overwhelming hideousness of which grows with each passing year. There is no duty greater than this, yet it is one of

which one hears least—perhaps because there are so few capable of undertaking this work. For it is no narrow churchianity which will be wanted, no sectarianism proclaiming the only true dogma, no cold intellectualism devoid of healing emotion, but an understanding, deep and kindly, of the foundation of the God-like Spirit imprisoned in tortured human form, an understanding wide and green as friendly pasture lands, lofty and beckoning as a mountain landscape, enfolding and adaptable as a calm tropic ocean, whose sunlit wavelets creep up to surround and enfold in their warm waters all objects, smooth and rough, of whatever form or texture. After the war it is THIS which will be the greatest work to be done; on **“those who know”**

rests a responsibility which cannot be shirked, for

**“if you know, it is your duty to help others to know.”**

#### WHAT IS WORTH TEACHING ?

There are many ways in which this knowledge can be given to others, but one obvious method is of course by means of the educational systems in use for the nations' children. We are told to **“think carefully what is worth learning.”**

Is not the converse true then too? Think carefully what is worth *teaching*.

**“Study first that which will most help you to help others . . . You must learn to be true all through, in thought and word and deed.”**

Civilization stands at the cross-roads in these days of world war, but it is largely on the choice it will make of

what is worth teaching to its children and youth that the future will depend. The nations can, in half a generation, rear more equivalents of “Hitler Youth”—and sign the death-warrant of progress—or they can lay equally deep foundations for a brotherhood of nations and of all Life, such as has never yet been seen upon the earth,

**“true all through, in thought and word and deed,”**

whose chief preoccupations will be to be wisely helpful to others.

Teachers and educational authorities will have to ask themselves many searching questions as to the worthwhileness of much that passes as education today. Pioneers in a new world orientation, pioneers in a new era of history, while remembering that

**“all knowledge is useful”**

will have to inaugurate some revolutionary reforms of the general educational systems in vogue, if they are to

**“take care that it is the most useful part”**

of knowledge that is being, and shall be, imparted to the plastic minds and hearts of the youth of the world, the nations' citizens of tomorrow.

#### INDEPENDENCE OF THOUGHT

Nothing appears to be further from the Master's ideal than the uncritical, unthinking, unquestioning attitude demanded of all Nazi and Fascist citizens and youth. The first prerequisite for being true in thought is that

**“you must think of the matter for yourself, and judge for yourself whether it is reasonable.”**

It is for the educational authorities to devise means by which this desideratum

is brought about in education, so that the minds of youth do not early become "enslaved" by numberless "untrue thoughts, many foolish superstitions," for "no one who is enslaved by" these "can make progress."

Already that great educationist, Madame Montessori, has pointed the way towards freer and more constructive paths of education, and many daring experiments made in Russia will repay careful scrutiny. Stretching into the far dim past, there are methods of education in the East, which have withstood the destructive urge of the centuries and millennia, and have kept fragrant and green a spiritual culture, whose humanities must permeate the future if true thought and civilization are to prevail.

#### TRUE THOUGHT

**"Your thought about others must be true; you must not think of them what you do not know."**

If the nations are in future to think true thoughts about other nations, all the history books in the schools all over the world will have to be revised. For the most part, history as taught in schools everywhere, is tendencious and often deliberately misleading, in order to whitewash some national action which, if presented in its naked truth, could not appear but as reprehensible, callous or unjust. Unwelcome Truth is camouflaged and distorted, and youth is presented with a travesty of events termed history, which will often act as a barrier for true thought about other nations for the rest of the student's life, inducing a national suspicion which reacts in the recurrent thought:

**"He meant to injure me."**

The Press of the nations has a responsibility equally clear for the true representation of one nation to another. Upon it lies the heavy onus of seeing that current events are presented in their true aspects, without colour or whitewash being applied to adjust these aspects to acceptable national sentiment. The time has come for both the Press and the historians to don *human* spectacles in the stead of limited national ones, so that there will be no excuse in the future for anyone to "think untruly of" his brother-nations.

#### TRUE SPEECH

Now that the wireless and the radio play such an extremely important part in human and national relationships, the warning of the Master with regard to speech takes on a constantly growing importance, for by the development of science, speech, which could at the most reach but a few hundreds in the past, now simultaneously reaches hundreds of millions with results which are not yet being sufficiently appreciated.

**"You must be true in speech too—accurate and without exaggeration . . . Think well before speaking, lest you should fall into inaccuracy."**

This should be put up in large letters above every microphone, for, if this were taken to heart, how many wireless programmes in every language under the sun would not suddenly fade out of the ether? If these words were the loadstar of every transmitting station how many propaganda programmes would stand the test? The extraordinarily skilful use made by the Axis

nations of the power of the spoken word over the wireless for the hypnotic preparation for the subjugation of the nations would in the future become impossible, and diplomatists and politicians, with that held ever before their eyes, could not but inaugurate a new era in international intercourse.

### "Be true in speech"

must also apply to the whole of the teaching profession, whether secular or religious. If there is one thing more than any other which the Axis has demonstrated beyond cavil or doubt, it is the importance to the State, to Humanity, of the CHILD. Here, within our very midst, the Future has come down into the Present. One of the great achievements of the Axis powers, the influence of which will remain when all their military conquests will have been forgotten, is this one recognition of tremendous and portentous significance—the place of the child in a world which is becoming more and more Future-conscious.

Overshadowed by dark forces, the Axis has demonstrated how *untruthful* speech, and the record of *untruthful* speech in the written word, can alter the character of a whole people within the time of half a generation, from that of ordinary kindness into the blood-curdling brutality exhibited by the Nazi adherents. If only the world will take cognizance of the immense importance of this statement and set to work with equal zeal and efficiency to sow truthful, accurate and unexaggerated speech in the minds and hearts of its children, then it can be considered that this war has brought forth no more hopeful

portent in any of its ramifications than this—that the world *can be regenerated* in one-half the lifetime of one generation if true thought, true speech and true action can be made to prevail and pervade throughout the whole of the child's educational period, till it is ready to play its part in adult life.

If a realization of the importance of strict truthfulness and of the importance of the CHILD should emerge as legacies left us by events which have coined the term "Axis powers," then two steps of such incalculable value to the evolution of mankind will have been taken that their implications can scarcely be foreseen. It is for educationists the world over to apply this new vision in practical fashion at the earliest possible moment, with the utmost possible liberality. Then, indeed, a new Future will be within our very grasp.

### TRUE ACTION

**"Be true in action; never pretend to be other than you are."**

But nations are constantly pretending that various of their actions are dictated by purely philanthropic motives towards classes, sections, minorities, and other nations under their control, when in truth these actions merely disguise the thin end of the wedge meant to facilitate still easier exploitation. When there is but one Flag of Truth for all nations to sail under, then the hoisting of any other will be but the equivalent of the old pirates' flag, that of the Skull and Crossbones!

Let the nations ever

**"discriminate between the selfish and the unselfish."**

Let them revise their colonial policies, their treatment of "native" populations, of their own submerged classes, of all who sport a different coloured skin, their trade and industrial policies, their treatment of women, of the creative artists in their midst who feed the nation's soul, their treatment of their younger brothers, the animals, who have been committed to their charge, their treatment of those younger human souls, the criminal classes. . . . Indeed, there is ample room for rectitude in action!

#### THE GOD IN EVERY ONE

Perhaps there will be no warning more needed after the war than that which now follows :

**"You must discriminate in yet another way. Learn to distinguish the God in every one and every thing, no matter how evil he or it may appear on the surface."**

To untold hundreds of thousands who have gone through the deepest suffering and ignominy, physical, emotional and mental, there will be no more evil being on God's earth than that designated under the name of Nazi or Japanese. Already half the world is seething with thoughts of hatred and revenge ; already the peoples are demanding that the leading criminals shall be brought to retribution. That is well so far as it goes, but let the nations' tribunal remember that no righteousness can be present if

thoughts of hate and revenge are allowed entrance. Here above all they will have to remind themselves constantly :

**"You must not think of them what you do not know. . . . You must be accurate and without exaggeration."**

They will have to remind themselves ceaselessly that they must

**"learn to distinguish the God in every one . . . . no matter how evil he . . . . may appear on the surface."**

No harder test of the integrity of their intentions will confront the nations than their attitude towards those who precipitated all the suffering of these years upon the world. The Master indicates but one sure way : neither revenge nor hatred, neither condemnation nor isolation—but a *helping* hand. Or in other words, a recognition of his inability to stand alone, of his weakness, of his ignorance, of his need for education to the Truth of Being.

**"You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong."**

The result will be greater trust among the nations, the replacement of suspicious obstruction by kindly and eager co-operation, the replacement of greed by the recognition of need.

(To be continued)

# THE WORLD, INDIA AND THEOSOPHY

BY SPECTATOR

PROBABLY everybody will agree if we say that what the world most urgently needs now, and what it will need in still greater measure when post-war reconstruction has to be taken in hand, is *Universality*: universal goodwill and mutual co-operation. Now, if we are agreed upon this basic necessity that goodwill and co-operation should be universally accepted and practised, should be world-embracing in order to be effective and lasting, the next step to be taken seems to be the question: how will humanity be enabled to procure and secure these two great goods which now—even as a direct result of the war—have become more remote from realization than ever before?

Theosophists agree upon, and humanity at large is discovering this truth that Brotherhood—Universal Brotherhood—is the master-key to open the doors which will enable mankind to enter into the sanctuary of a better world. But how to proclaim that Brotherhood of all in such a way that it becomes more universally understood, recognized and accepted? It certainly is not sufficient *only to proclaim* that Brotherhood is a fact in Nature; it should be realized and lived (at least as far as possible tried). Thus far, Theosophy and The Theosophical Society are the only really world-wide movement officially standing for such a Universal Brotherhood which should be and—as we believe—

must become the basic principle and sure foundation upon which the new world-organization will have to be rebuilt. But, honestly, they do not seem very successful or to carry much weight in the councils of today.

The world, humanity everywhere on the globe, needs Brotherhood, needs it in all departments of life, that is, it needs mutual trust and confidence, understanding, sympathy, tolerance, co-operation, etc.—in short, the universality of Spirit. Mankind at this very junction of its road is at this moment most ardently longing for a guide to bring it understanding, a guide who can really lead spiritually *by setting the example*. Mankind is eagerly waiting for the coming forth of the Powers which possibly could help it out of its dire needs, and undoubtedly it never was more prepared than it is now to follow that lead, *if only it will come*.

But where on a somewhat larger scale than at present available in the direct ranks of The Theosophical Society, and consequently proportionately more influential, can we find the essential qualities needed? If they are available somewhere on earth in its travail of today, they certainly as yet remain invisible, dormant, that means of no use; The Society itself included. If anywhere in the world of today, it is in India that we should be able to expect and hope for a possible revival of spiritual



insight and spiritual influence, because nowhere is the Ancient Wisdom preserved so well, so faithfully and in such rich abundance as it is here.

But undoubtedly even India's spiritual Wisdom is certainly not available for direct, practical use at the very moment, because it is dormant also, hidden and unheeded by the vast majority of the population of this large peninsula. In the tumultuous fray of exaggerated political, religious and other quarellings, the essentially spiritual characteristics of universality, such as Love, Tolerance, Understanding, Brotherliness seem to be hidden, so that the *greater* issues are being intermingled with secondary ones, causes and effects confused.

It has been repeated over and over again that by virtue of her Sacred Heritage of the Ancient Wisdom, this nation of India is the only one at present capable of saving the world, but the world and all its dire needs remain without help, yet expectantly waiting for signs, if not for deeds. What is the use of such a high presumption of being the custodians of the Highest Wisdom and of the balm which *could* relieve the world's sufferings, if there is but a very negligible minority to have at least some slight idea of what can be really meant by that saying? What is the use of possessing the most priceless and precious thing, if its owner is unaware of its value, does not realize its work?

Does anybody really believe that it is sufficient, only to repeat that India alone *can* redeem the world by means of her spiritual Heritage, without that claim being substantially accompanied and supported in actual life? How can

the world follow, if there is nobody taking the lead by setting the example? Words and theories alone will not do.

Is there really between Indians and Indians so much tolerance, mutual confidence, co-operation, a sense of responsibility that India rightly and justly can claim to be an example to others, can give a lead in the difficult problems of post-war reconstruction? Who dares to answer in the affirmative as long as, for instance, the two most important parties or religions (what name should one give to the groups of Hindu-Muslim antagonists?) remain distrusting each other, even ready to use force? If they remain intolerant, how could one imagine that at the Round Table of post-war discussions, India would be able to ask other nations to behave tolerantly and to put an end to their political and religious disputes and quarrels?

Isn't it also true that such a Muslim-Hindu co-operation (which indeed cannot be so very difficult to secure, if only it were approached in the right spirit of tolerance, goodwill and in the light of national Unity) almost immediately would set the nation free politically? But if it is done the other way round, the problem being seized from the wrong end, if political freedom be granted while tolerance, service by sacrifice, brotherly understanding still remain hidden under the cover of quarrellings, caused by minor but always inevitable differences, its attainment may perhaps prove to be rather more of a curse than of a blessing.

And let us not forget that nowadays the whole of humanity, all nations of

the world, India included, are forced to go even a step further internationally. All of them at present are bound to acknowledge their *interdependence* with all the rest of the world, so that each of them will have to sacrifice something of their precious independence or national sovereignty as it is called to the coming world-organization. Here also—as all the others—India will be obliged to sacrifice something of her independence.

Therefore, what India needs seems first of all a spiritual liberation. If that can be achieved, if the nation can be awakened—and this really seems to be easier than any other way—then political freedom will come automatically in a minimum of time; it could not be withheld by any power on earth. What a glorious picture: India as a spiritual leader! But the first sign of the awakening to such a leadership—for a nation as for an individual man—must be that one knows how to rule oneself.

Here lies the true work of Theosophy and of The Theosophical Society everywhere, but in a very special way in India; to arouse a spiritual *réveillé*. If they would only enthusiastically *try* to achieve such a reawakening. The immediate task of every Theosophist—and still more of every Lodge—in India seems to be to start a most lively activity in order to arouse the greater part of the nation to the recognition of the spiritual value of their ancestral Heritage.

Here, however, we approach the most tragic feature of it all. The constant complaint concerning the work and life of The Society in India, has been that a great number of its Lodges and members are also more or less dormant,

have their interests and attention on other topics. If such is really the case with Theosophical Lodges and members, the custodians of the Ancient Wisdom as it is best suited for the needs of the present times, how then must it be with millions upon millions of the population of this vast continent, about as large as the whole of Europe? In 1939 The Society in Europe counted about *thirteen* thousand members, and India out of a so much bigger population of over three hundred millions in that same year had but *four* thousand members. And now we are told that even these few members are not so very alive, not so very keen to spread their priceless presentation of the Ancient Wisdom among their fellow-citizens, thus to revitalize India's spiritual Heritage of old.

As long as The Theosophical Society in India—that is the Lodges, *all* its Lodges and every single one of its four thousand members—do not succeed in arousing many, many thousands more of their compatriots to the recognition of Theosophy as the presentday representative of the Ancient Truths, there can—it seems to me—be but little possibility for India to fulfil her glorious task of spiritualization in the coming post-war reconstruction. Her voice will be so weak that nobody will listen to her. The *one* thing India has to contribute is just this fact of her spiritual insight—Brotherhood; this is the one and paramount contribution which no other nation can give. And the awakening of India to the truth of this fact depends on the awakening of the sleeping Theosophists!

To the great detriment and loss for the world as a whole, India is not leading where it certainly and easily could lead, nor is the Indian Section. Where are, for instance, the leading and instructive articles in *THE THEOSOPHIST* on the supreme Wisdom of the Vedas, the Puranas, the Itihasa, etc., written by Indian members? There could be many indeed, but why don't they manifest?

With regard to leadership in numbers, in 1939 the Netherlands with a population of nine million inhabitants had a membership of The Theosophical Society of 1,800. At the same rate, in the same proportion, *India should have at least 70,000 members.*

Without a strong Theosophical Society, without a better realization by its members of the priceless value of the Theosophy entrusted to their care, and without an honest attempt of her members to live (and carry out in the world) the First Object of The Society as well as possible—to apply Universality, Brotherhood, Trust and Confidence, Tolerance and Co-operation in actual life—the world will have to wait. The world will have to wait until India is ready to give the necessary impulse to inspire other nations of the world to follow her example and apply the same virtues in their actual dealings and behaviour.

What The Society needs is a fresh wave of vitality and enthusiasm, vivifying the Lodges, brushing away the dust collected while everybody was asleep. *Theosophy first*, should be the slogan. Rise, brethren, do it yourselves. Do not expect it to be brought

from outside. Do not wait for more guidance and new inspiration from the top; these have been given and are constantly being given in abundance but remain unheeded. Rise, brethren, to the unique opportunity offered in the present constellation; such an opportunity most probably cannot be offered again for incarnations to come.

*Get busy now. Theosophy first.* Both, the world and India need the vitalizing influences of Brotherly Wisdom and Universality which through the channel of The Theosophical Society Theosophy brings. Do not let them wait expectantly but in vain. Revitalize the life in the Lodges, make it as universal, all-embracing and brotherly as you possibly can. Make the Lodges as busy as beehives, full of activities of all kinds, that is, full of life and carry that life to your fellow-men in villages, towns and country, thus awakening the Nation to the appreciation and understanding of her ancestral spiritual Heritage.

*Theosophy first!* and bring the application of that Theosophical Life and Wisdom into all departments and activities in The Society as well as in the world. The Lodge is to be the great and strong central point for them all. Let all life-activities emanate from the Lodges, so that they become living centres for the Nation's spiritual re-awakening. Then—but then only—will The Society (that is, *you* yourselves) fulfil the duty of service for the liberation of the world by means of speeding up a spiritual liberation of the Motherland.

Vande Mātaram!

# NOTES

BY C. JINARAJADASA

## FOUNDATION DAY

*17 November 1942*

The Founders of The Society were pioneers who opened up a new territory of the mind. Today we see the result of their pioneering work in the hundreds of organizations proclaiming occultism, pseudo-occultism, psychism, Yoga, astrology, numerology, etc., in all lands. The myriads who during the last sixty-seven years have been attracted to Theosophy have been drawn by many interests, some by reincarnation as giving a conception of justice; some by the conception of a brotherhood of religions; others by all that describes the inner nature of man; others by the doctrine of the unity of mankind which is the basis of Universal Brotherhood; many by the acceptance they find in Theosophy of all the main truths of Science. The teachings as to education and the spiritual conception of the arts have also attracted other groups. A few have been profoundly influenced by the idea of the existence of the Masters and the way to Them. There are others, too, who have been deeply fascinated by the marvellous Pageant of Mankind which is revealed in the teachings as to the great races and religions.

Yet it is a fact that only a minority of those attracted to Theosophy join The Society. What is the reason for this indifference? The reason is that

they fail to understand Theosophy in its entirety, and their attention is focussed only on sections of the Ancient Wisdom. Because the moment anyone of clear intellectual perception becomes aware of all the aspects of Theosophy, he is impelled into action on behalf of mankind. From that moment he is drawn quickly to The Society as a body whose object is to transform all human affairs into a more ideal mould. The true philanthropist realizes that in order to be effective he must have a clear idea of the work to be done, and it is this idea which Theosophy gives him.

Already Theosophists have achieved much in the realm of Brotherhood. Wherever Theosophists make communities, as at Adyar and Benares and other Centres, all thought of race or colour disappears and a miniature Universal Brotherhood manifests itself in practice. In a similar way at International Theosophical Congresses, they meet as brother-souls in search of truth, and dividing lines vanish. There is much yet for Theosophists to do. The vast problem of race and colour is coming more to the front as the result of the War than ever before. On this the Theosophical ideas have much illumination to cast and it is for us to give our help towards a solution.

A vitally important work is that which was described in 1883 by the Master K.H. when he said: "On the elevation

of woman the world's redemption and salvation hinge." What that conception is which the Adept offers to us is given in these words:

**"Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.**

**"Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatan India, with all her profundity of learning, has neglected and forgotten it.**

**"The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land', and has to come to men through the Theosophical Society. That light will lead on and up to the true spiritual intuition. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own power to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out."**

(From *The Paradoxes of the Highest Science*, page 172, by Eliphas Levi, footnotes by "E.O."—Eminent Occultist—a pseudonym of the Master K.H.)

You will note that the Master says that the great truths concerning the true function of woman have "to come to men through the Theosophical Society." Here then is a vast field of endeavour for us all, men and women.

Often it is said that there are now far fewer members of The Society. It is true that in the past was the high-water mark in the membership; but that does not mean that there are fewer Theosophists. As a matter of fact there are today many more "live-hard" Theosophists than at any time in the past. Since I addressed you<sup>1</sup> two years ago I have visited India, Burma, Singapore, Java, Australia and the United States. I can assure you that the devotion to Theosophy and to its ideals of service has in no way lessened. There are today more "worthwhile" Theosophists in The Society. The promise was given by a great Teacher of Teachers to H.P.B.: "So long as there are three men worthy of our Lord's blessing in The Theosophical Society, it can never be destroyed."

The strength of The Society is shown by the fact that there are today hundreds who will sacrifice everything for the ideals of Theosophy.

<sup>1</sup> Members in London.

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## ACTION AND INACTION

We see daily hundreds of thousands who have not any occult vision, but who nevertheless are intent upon doing their job. Though danger surrounds them they do not think of it, because they are intent upon performing their duty.

In the same way, with all of us who have found a great work to which we have dedicated ourselves, our personal element is so subordinated to the welfare and grandeur of that work, that thought of danger and discomfort in connection with it is simply not present in our consciousness.<sup>1</sup>

There is a very difficult problem touched upon in *The Bhagavad Gita*, and that is the problem of action and inaction. There are certain times when obviously action is necessary, and an action which sometimes seems to go contrary to one's general aims. In that book is the teaching that one has to discriminate between action and inaction, for both are necessary in one's life. I apply this at the moment to a certain number of people who are committed completely to the gospel of Pacifism and the following of that noble creed, and who in a crisis like today's are utterly unwilling to change. Now for those of us who are aiming at Occultism, we are, very briefly, for no *one* creed as to action or inaction, that is to say, while we have certain deep convictions we are ready to modify them as events change. Convictions are only the result of experience so far, and there are times when life presents us experiences unknown to us before. The most important thing is not a conviction as such; but the welfare of mankind, and to try and co-operate with the Divine Will which is administering that welfare. Obviously, the gospel of Love to be applied in all things and at all times is beautifully true; but as there can be nothing outside the Love of God, and

as evolution proceeds only through strife, strife, too, must be a part of that Love.

These two aspects of action and inaction come into our lives constantly, and we have to find a balance between the two. An American poet describes this problem of life:

For all your days prepare,  
And meet them ever alike,  
When you are the anvil bear,  
When you are the hammer strike.

Many of us have taken for granted that the only possible spiritual gospel is that of utter patience, of submitting ourselves to the Will of God, becoming, as it were, the anvil on which the karmic hammer strikes. But we have to realize that sometimes when we are patient, because that seems the only gospel, and we put up with many an anvil not so much affecting ourselves as the life of others, we may be blundering very seriously with our patience. We have a dual task, and so must remember that sometimes we are to be the hammer also, which is as much required as the anvil. There are times when we have to leave aside our gospel of patience, resignation and so on, and definitely be the hammer, and strike.

How are we to know when we should be the anvil and when the hammer? That is the problem for us all, and it is a problem which will follow us right through to the threshold of Adeptship. One thing to remember is that we must not be too rigid in identifying ourselves with one aspect only, so that we fail when crises come. When we are the hammer and have to strike, or when we are the anvil and have to bear pain and

<sup>1</sup> Referring to his voyage round the world in wartime.

suffering, what is essential is that there should be an attitude of *impersonality* about both. There must be no resentment in us because we have to suffer as the anvil, nor against the thing to be struck when we must be the hammer. We have to enter into a condition of understanding. When we are the hammer, it should be as a part of the great hammering by the conscience of the world, and not so much as a manifestation of our individual resentment against the evils which have to be hammered.

This vital problem is a part of our own inner life. It must be met not so much by appeal to creeds and philosophies as by a continual inner realization of the deeper mysteries of things. Therefore those of us who are devoted to a great work have a dual duty, both as the anvil and as the hammer.

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## A SEVEN SEAS CHARTER

[To be amended and amplified by others]

### 1. THE NATION AND THE CITIZEN

#### A. *The Child*

(1) Every child<sup>1</sup> shall be fed, washed, clothed, housed, and examined for health, whether among his parents or in an institution, according to a standard of health determined by a National Board of Health.

(2) Every child shall be educated so that he is happy while at school, and so that later when he enters an occupation he is happy in his work.

(3) Every child shall have facilities for play, a playground being provided not farther than a quarter of a mile from his home.

(4) Every child shall have free access to a children's library, and to special entertainments for children—song, dance, drama and story-telling.

(5) Every child shall have adequate training, at the right age, for such an occupation as is likely to prevent discontent when called upon to engage in it.

#### B. *Woman*

(1) Every woman, whether unmarried or married, shall receive a wage equal to that earned by a man for the same type of labour.

(2) Every married woman shall be allocated a part of her husband's earnings as her wage for her services to the joint family. Where a married woman earns a wage in work other than for her family, her earnings shall be pooled with those of her husband before determining her wage for services to the joint family.

(3) Every married woman shall have the right to refuse to bear the burden of motherhood unchallenged by her husband.

(4) Every expectant mother shall have the right to a vacation from employment on full pay of four months, and of five if ordered by a physician, inclusive of pre-natal and post-natal periods, and to receive all medical and nursing services before and after confinement.

(5) Every woman shall have the same rights to property or to its disposal and to inheritance as a man.

<sup>1</sup> "Child" means boy or girl, when the pronoun "he" is used.

(6) The conditions for divorce shall be the same for women as for men.

### C. All Citizens

Every man and woman shall have the right :

(1) To free water, both hot and cold ; and light.

(2) To free housing, including heating where the climate demands it, according to a standard determined by the National Board of Health.

(3) To an occupation suited to his or her temperament and capacity.

(4) To such conditions of work and surroundings as bring out of the worker a satisfaction in doing his or her work in a spirit of "Work through Joy."

(5) To a wage sufficient for a standard of wellbeing determined by a National Board of Health.

(6) To regular employment, or when such cannot be temporarily provided, to the same wage as when employed.

(7) To free transportation to and from the place of labour.

(8) To a free quota for postal and telegraphic needs.

(9) To an annual holiday on full pay, of not less than three weeks, including free travel in his country during the period.

(10) To free registration, when such shall be required of the citizen, on occasions of birth, marriage, burial and other events.

(11) To such cultural entertainment—concerts, theatres, exhibitions, pageants—as the Board of National Culture shall determine.

(12) To free medical examination and treatment, therapeutic and remedial, in all branches.

(13) To maintenance on full pay during disability through accident or sickness.

(14) To retirement from work, if he or she asks for it, at the age of 45, 50, 55, according to the country, whether tropical, subtropical, temperate or arctic.

(15) To adequate maintenance after retirement till death.

(16) To a sum adequate to cover the expenses of funeral or cremation.

## II. THE CITIZEN AND THE NATION

A. Every citizen shall contribute out of his or her wages a sum for the welfare of the Nation, deducted at the time the wage is paid, and transferred to the Nation.

B. Every boy and girl shall

(1) at an age determined by the Nation, give one or more years to National Service, maintained by the Nation during the period.

(2) be placed on a reserve list after the period of National Service is over, to be recalled to further service when necessary.

(3) learn a second living language, selected by the individual.

C. Every citizen shall so exercise his rights under the law as a citizen that he does not interfere with the rights of another citizen.

D. Every citizen shall report, at periods decreed by the National Board of Health, to appropriate institutions to be examined regarding his health and fitness.



### III. THE WORLD BOARD OF HUMAN WELFARE, CREATED BY ALL THE NATIONS AND PEOPLES

The duties of the Board shall be :

(1) The Board shall arrange conditions of travel, of temporary residence in, immigration into, and emigration out of, each country, with a view to safeguarding the wellbeing of each Nation or People on the one hand, and the development of International Amenities on the other.

(2) The Board shall guarantee to all citizens of the world the freedom to worship in his or her own manner, in so far as he or she does not interfere with the manner of worship, or of the abstinence from worship, of another.

(3) The Board shall, in so far as conditions allow, arrange that barriers of colour, race or caste are abolished in travel and accommodation in each country, and press steadily towards this end.

(4) The Board shall supervise the affairs of all Nations and Peoples, so that no Nation or People shall be exploited economically or politically by another Nation or People or by a group of Nations or Peoples.

(5) The Board shall regulate all production and distribution of commodities, services and monetary balances and exchanges, in all Nations according to the needs of a standard of wellbeing for all the Peoples of the world.

(6) The Board shall maintain in each Nation a Bureau to arrange for the visits to other Nations of groups of children, students, professors, artists, engineers, and to provide information regarding conditions of travel to them.

(7) The Board shall, in the name of all the Nations and Peoples, and as their Mandatory, discipline any Nation or People who places obstacles in the way of success of the World Scheme for all Mankind.

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### AN AMAZING "STATEMENT OF CHRISTIAN BELIEF"

There appeared in *The Times* of London this morning (4 January 1943) a "Statement of Christian Belief," issued by the head of the Church of England, the Archbishop of Canterbury, and the head of the Free Church Federal Council, the Rev. J. S. Whale, its Moderator. The text of the Statement begins :

"It is generally acknowledged that there is among our people—*e.g.*, as gathered in military camps or elsewhere—widespread ignorance of what the Christian Faith is, and failure to see it as an intelligible and coherent view of life. As a result of this, multitudes of people regard religion as irrelevant to the matters which most concern them. There is also without doubt a weakening of the specifically religious sense, with consequent neglect of worship and prayer. Besides this there are grave indications of decay with regard to some elementary moral standards, such as those of honesty."

Then follows a paragraph which re-asserts what all acknowledge, that Christianity is not merely "a form of teaching about life but a source of power to live by that teaching." Naturally the two leaders state that the inspiration to live the life will come from Christ's teachings. But what is striking is the assumption that God's effective dealings with mankind began only with the appearance of Christ two thousand years ago, for they state that His life and death as recorded

in the Gospels has been set by God before mankind, "not only as an event of history but as a final disclosure of what God is and of the eternal purpose of righteousness which He is working out in history. In the Gospel the Biblical record of this redeeming activity of God reaches its consummation."

Follows from this conception that "God took hold of human history and individual human lives in a new way in the great act of the Incarnation."

What is astonishing and incredible is the assertion that "God took hold of human history and individual human lives in a new way in the great act of the Incarnation." The two Church leaders cannot of course imply that before the coming of Christ God merely took a cursory glance over human affairs; their contention is that with the Incarnation He exercised "a new power" over the hearts and wills of man. They claim that "God who as Spirit is ever active among men—speaking to them in all ages through their consciences and most specially through the prophets of Israel" began a new supervision over humanity.

It is important to note that this previous action of the Spirit "ever active among men" spoke to them "through their consciences."

There is thus a blind and wilful ignoring of the great fact that before the coming of Christ great religious Teachers have appeared, who either must have appeared with the full consent of God, or despite God's supervision. The old rigid idea that religions before Christ have no value to mankind, except merely to till the soil of men's consciences for the sowing of Christ's seed, is reiterated once again by these two leaders.

There was a time not so many generations ago when the very pious and devout in Christianity in Britain held to the chronology of Archbishop Usher that the world was created by God in the year 4004 before Christ. We have today the proclamation by two seeming educated men that the spiritual redemption of mankind by God who created the universe began only 1943 years ago. No wonder that with this clinging to blindness to historical facts all the most self-sacrificing efforts of the Christian Churches have resulted in what the two leaders describe is the religious attitude in this Christian land of England today, that "multitudes of people regard religion as irrelevant to the matters which most concern them."

C. JINARĀJADĀSA

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## NUEVAS INSTITUCIONES DE FRATERNIDAD

Las verdades y misterios del ocultismo . . . tienen que demostrarse tan destructores como constructores—DESTRUCTORES en cuanto a los perniciosos errores del pasado, y a las viajes creencias y supersticiones que ahogan con su abrazo ponzoñoso, como la hierba mexicana, a casi toda la humanidad; pero CONSTRUCTORES en cuanto a nuevas instituciones de una genuina y práctica Fraternidad Humana dentro de la cual todos habrán de convertirse en colaboradores de la Naturaleza, y trabajarán para el bien de la humanidad.

K. H.

# SECCIÓN ESPAÑOLA

## MENSAJEROS Y ASOCIACIONES TEOSÓFICAS AL TRAVÉS DE LOS SIGLOS

“Entre los mandatos de Tsong-ka-pa, hay uno que ordena a los Rahats (Arhats) hacer un esfuerzo para iluminar al mundo, incluyendo a los “bárbaros blancos”, en cada siglo, en cierto período especificado del ciclo” (Doctrina Secreta 111-42).

Uno a veces encuentra personas en la Sociedad Teosófica que crean un problema. Me refiero a aquellas para quienes la Sociedad, es una organización entre muchas. Pertenecen a ella lo mismo que pertenecerían a un club o a alguna otra sociedad, con un objetivo especial, estrecho y a menudo egoísta, y no es fácil hacerles apreciar la diferencia entre la Sociedad Teosófica y demás sociedades de cualquier clase que sean. Tales personas son un verdadero problema para el trabajador en el campo teosófico. Cómo llegar a la mente y a la conciencia de quienes tienen ese erróneo y extremadamente limitado punto de vista, falta de apreciación?. Ninguno de nosotros, por su puesto, está en ese estado mental. Nos damos cuenta aunque sea vagamente, de que la Sociedad es única; y seguramente podremos añadir algo más a eso. Veamos si podemos descubrir por nosotros mismos la inmensa grandeza de nuestra causa teosófica, si podemos comprender el por qué nuestra Sociedad no es una Sociedad sino LA Sociedad, que contiene en sí tan infinitas posibilidades de bien para el porvenir, que cuando comprendemos esas posibilidades, dedicamos todas nuestras energías a su servicio.

En primer lugar tenemos que ver a La Sociedad Teosófica en su verdadera proporción dentro del marco de la historia. Tenemos que darnos cuenta de que nuestra Sociedad es el resultado de un Gran Plan, que Los Maestros están llevando a cabo. Estamos familiarizados con el bosquejo general de ese Plan. Sabemos cómo, desde la fundación de la Gran Logia Blanca (Gobierno Interno del Mundo), todas las fuerzas evolutivas se han hecho pasar por canales de expresión, a través de las razas, a través de las regiones, a través de los esfuerzos culturales, poco a poco se ha ido inclinando a la humanidad en ciertas direcciones, que nos son reveladas por nuestro conocimiento del pasado, hasta que llegó el momento de fundar la Raza Aria. Al sacar esta raza blanca de su hogar asiático y llevarla al occidente, especialmente a Europa, surgió una situación completamente nueva. Hasta el momento culminante de la cuarta Raza Raíz teníamos un fondo evolutivo que se ajustaba a la superficie. Hasta la época media de la Raza Atlante, había un triunfo del espíritu sobre la materia, adecuado a la expresión del principio racial que la correspondía, pero al llegar a la Raza Atlante llegamos también al fin de la utilidad de ese fondo evolutivo.

Al aparecer la Raza Aria nos encontramos con un pueblo que necesita para expresarse algo que esa base evolutiva no puede proporcionar. Por lo tanto en cierto sentido somos una raza defectuosa (aunque somos la última y la más intelectual), porque la base de evolución no es del todo suficiente para dar a la mente un desarrollo adecuado. Somos la mente perdida en la emoción, mientras que los Atlantes eran la emoción en la emoción, por decirlo así. De modo que con la

aparición de la raza Aria surgió este problema ante la Gran Logia Blanca; hacer progresar una raza que tenía que desarrollar el intelecto, sin una base apropiada a ese crecimiento. Las fuerzas de nuestro intelecto pueden compararse a esas plantas que viven de la humedad que encuentran en el aire, y que carecen de raíces que penetren en la tierra. Somos una raza con una mentalidad ficticia, y que tiene por lo tanto una especie de vanidad, de orgullo de su mente, que es injustificado.

Así es que todos los problemas de raza y religión toman una nueva tonalidad en nuestra raza, y por consiguiente, todos los preparativos para la labor de la raza tuvieron que tomar un cariz ligerament distinto. El desarrollo de este problema llegó a su culminación recientemente; y se nos dice que cuando se hizo patente este defecto de nuestros pueblos arios, la Gran Logia adoptó un nuevo plan para ayudar a la humanidad, en parte según parece, para corregir ese defecto. Desde hace mucho tiempo han seguido el plan de enviar en ciertas épocas un Gran Instructor al mundo, pero ahora han añadido un esfuerzo adicional para ayudar al mundo occidental (a los pueblos Arios especialmente) una vez en cada siglo. La Sociedad Teosófica es la culminación de ese esfuerzo adicional, es el resultado de muchos cientos de años de cuidadosos planes y de desarrollo de los mismos.

Cuando digo que es el resultado de semejante plan, no lo interpretéis de una manera rígida y mecánica, ni creais que TODO está arreglado minuciosamente con siglos de anticipación. De los mundos internos o mundos de la realidad, se derrama sobre el mundo físico una inmensa corriente de fuerza, de una potencia, esplendor y gloria que no alcanzamos a comprender del todo. Estas son las enormes fuerzas del Arquetipo, que se están expresando en la conciencia racial y sub-racial. Los grandes Seres, nuestros Maestros, que premanecen en los mundos

fuera del tiempo y espacio, contemplan la marcha de los sucesos interviniendo en ciertos momentos propicios, dándole a esa corriente una nueva dirección, para re-ajustar las fuerzas.

En el plano físico también tenemos ese esfuerzo especial que se hace en cada siglo para el mundo occidental; y así es como viene la Sociedad Teosófica a ser un canal o receptáculo en el cual se han vertido grandes fuerzas que corregirán los desvíos importantes de los siglos pasados y arreglará las cosas en el porvenir. Mirando hacia atrás, a esos esfuerzos de siglos pasados, vemos como nuestra Sociedad no es una de tantas organizaciones, sino una organización muy especial, no sólo en este siglo sino para muchos siglos en el futuro. Volvamos atrás y examinemos los últimos siete siglos de esfuerzos para ayudar al mundo, y encontraremos datos muy interesantes e iluminativos en referencia al trabajo de la Sociedad Teosófica.

En primer lugar debo aclarar cierto hecho básico de los ciclos de labor, lo que nos hará comprender mejor este asunto: Siempre que se está desarrollando una ley cíclica, tiene lugar un curioso fenómeno relacionado con ella; en su naturaleza se concentrará un período de impulso, como lo hemos podido observar en los enfuerzos de los últimos siglos; el próximo impulso será extenso, vasto y se difundirá ampliamente. Los esfuerzos son sembrados en varias partes del mundo, como si fueran semillas y all cabo de un siglo hay una enorme acumulación de esas fuerzas y entonces se lleva completamente a efecto el esfuerzo comensado.

Volvamos atrás al siglo trece, alrededor de 1275 (me refiero al periodo hacia el final de cada siglo) al año 75 aunque en realidad es sólo una referencia aproximada; y empezaremos con el año 1275, aunque el esfuerzo que se hizo comenzó antes y duró

por algún tiempo después, lo mismo que en caso de la fundación de La Sociedad Teosófica, el esfuerzo comenzó muchos años antes de que fuera fundada la Sociedad.

Para devolver al mundo occidental la cultura mental que había perdido, se hizo el primero de esos esfuerzos, el año de 1275. En el occidente habíamos tenido la edad oscura, que empezó a cubrirnos poco después de la muerte de Jesús. A causa de la temprana interrupción de ese trabajo, fué imposible revelarle a la Religión Cristiana todo el lado intelectual que debería haberla acompañado. Se había tratado de injertar en esa religión los principios del Gnosticismo, pero la idea fué rechazada por la Iglesia Cristiana desde los primeros tiempos, y por eso tuvimos la edad oscura en Europa, siendo la época en la historia de los pueblos Europeos en que su ignorancia fué más profunda; era la gente más ignorante del mundo, en esa época, salvo quizás algunas de las tribus verdaderamente salvajes, y por eso eran llamados por los Maestros "bárbaros blancos". Hasta las mismas razas Atlantes existentes, poseían una cultura mental muy superior a la de nuestra raza Aria en Europa, durante la edad oscura.

En ese período, cuando nuestra religión cristiana estaba en un nivel mental muy bajo, no poseía inspiración alguna para sus devotos, salvo de un carácter emocional. Por medio de la personalidad de Rogerio Bacón se hizo un esfuerzo, que fué secundado por sus colegas en las sociedades alquimistas y secretas, para devolver a los occidentales el conocimiento místico, a través de la ciencia unida a la religión. La estructura de las plantas y la vida celular eran hechos reales para Rogerio Bacon, aunque no se supone que tuviera el equipo científico que tenemos ahora; pero él era un ocultista, y utilizaba el uraeus, un órgano clarividente que se proyecta entre los ojos, él y sus colegas hicieron estudios de la base científica de la vida, y

sembraron, su conocimiento en sociedades místicas por toda Europa. No podían darle este conocimiento al público, por que éste era tan ignorante que hubiera sido peligroso publicarlo. La Iglesia de entonces hubiera quemado vivos instantáneamente a estos hombres, por tratar de acaparar el poder de la Iglesia, que se consideraba su guardian adecuado; así fué que ese trabajo se dió a Europa de una manera secreta por este grupo de místicos, antes y después de 1275.

Pasó un siglo y llegamos al momento en que todos estos esfuerzos que se estaban haciendo por separado en toda Europa, pudieron reunirse en una gran corriente de vida que podría reformar la cultura europea. Y esta llegó en la forma de un fenómeno bien concido, el Renacimiento, el revivimiento del conocimiento, que sólo una expresión externa del esfuerzo hecho un siglo antes por Rogerio Bacón y sus colegas.

Cuando aquel esfuerzo hubo pasado, se dió principio a otro nuevo, y una vez más fué en una dirección que daría más resultado en el porvenir que en aquel momento. Me refiero a la forma de esfuerzo alrededor de 1475, la invención de una máquina que habría de libertar a los hombres de las formas dogmáticas de religión, y este paso fué la invención de la imprenta. En verdad no parece una cosa espiritual, pero encerraba grandes posibilidades, pues permitió por primera vez a los hombres el libre acceso a la Verdad. El mundo se acercaba a la democracia del conocimiento, y el libro impreso fué uno de los pasos dados hacia el próximo esfuerzo para ayudar al mundo occidental, y este trabajo fué encomendado un siglo después a Francisco Bacon y a sus colegas. La democracia del conocimiento hizo posible la liberación de los hombres, de los dogmas sin intelectualidad de la Iglesia. Por primera vez se imprimió la Biblia, y muchos pudieron leer las palabras que se suponían dichas por el mismo Cristo primero en Latín luego en

Ingles, hasta que por fin vino la versión de la Biblia autorizada por el rey Jaime, y por último una gran corriente de conocimiento comenzó a fluir a través de los libros impresos. De esta manera primero vino la liberación de los instruidos del dominio de la Iglesia dogmática, que culminó en la época del Renacimiento; luego la liberación de todos los pueblos europeos de esa tiranía, que culminó en la Reforma.

Más tarde vino el tercer paso, en 1679 y 1755 con el proceso que se siguió para liberar a la humanidad entera del dominio político de la Iglesia. Este proceso empezó en 1675 con cierto número de grupos de trabajadores que estaban tratando de traer de nuevo las ideas liberales al mundo occidental. Hubo una gran organización basada en el Rosacruceanismo; otras de la que la Real Sociedad fué su punto central, la Masonería y algunas otras sociedades medio secretas que se extendieron silenciosamente por toda Europa; vinieron luego en 1775 las reformas democráticas de gobierno. La revolución Americana y luego la Francesa; los principios de libertad para casi todos los hombres del dominio de los poderes despóticos, ya fueran de la Iglesia o de sus gobernantes.

Todos estos pasos, que resulta fascinante ir trazando, condujeron a un esfuerzo final de la Gran Logia Blanca para presentarle al mundo occidental la Verdad una vez más. Encontramos en la carta del Mahachohan del año 1881, una alusión a este plan de los Maestros: Al principio de la carta dice El, que ha llegado el momento de volver a revelar la verdad al mundo occidental, y entre otras cosas dice, que La Sociedad Teosófica fué escogida para que fuera la primera piedra o base de las futuras religiones de la humanidad.

Es sumamente interesante notar la manera como fué organizada La Sociedad Teosófica exclusivamente con ese propósito. En los primeros tiempos de la Sociedad se hizo un esfu-

erzo, no tanto para convencer al mundo como para prepararlo para el cambio mundial que se realizaría más o menos un siglo después de la fundación de la Sociedad. De manera que nuestra labor será la de establecer Logias por todo el mundo, por que el esfuerzo se hará en gran escala tanto en Europa como en América y Australia, donde quiera que se encuentre la raza Aria.

También se hizo necesario dividir en varias direcciones este esfuerzo, y así fué que en 1875, junto con la fundación de La Sociedad Teosófica se fundaron otras tres organizaciones en el mundo, cada una de las cuales está vitalmente conectado con nuestra organización, y són: La Sociedad de investigaciones Psíquicas. la Antigua Iglesia Católica de Holanda (La Iglesia Católica Liberal, es una rama de ella) y la Orden Co-Masónica. Estas organizaciones forman parte del trabajo para este siglo. En el año de 1872 por primera vez, fué admitida oficial y apropiadamente una mujer a la Masonería, y ese acto dió comienzo al movimiento Co-Masónico como uno de los esfuerzos de fin de siglo para ayudar al mundo. Igualmente la Antigua Iglesia Católica de Holanda rompió oficialmente con el Vaticano y principió a ofrecer los sacramentos sin exigir conformidad con dogmas imposibles. La Sociedad de Investigaciones Psíquicas se fundó para llevar a cabo el propósito de la Gran Logia, asegurándose bien de que estos esfuerzos no se desviarían hacia un canal relacionado exclusivamente con el Espiritismo; y por lo tanto se creó un canal científico para investigar esos fenómenos.

Algunos preguntaran: Por qué no se permite el Espiritismo en la Sociedad? El espiritismo está muy bien para las personas de cierto tipo, pero no para los miembros de la Sociedad qué creemos que el camino adecuado para la raza Aria es el ocultismo; un camino Positivo y no Negativo como el del espiritismo.

El Dharma de la Sociedad Teosófica, y que está en capacidad de realizar, es devolverle al mundo sus grandes verdades espirituales, y con este fin fué que se creó lo Sociedad como una organización especial. Tal fue la naturaleza de la labor llevada a cabo por la Gran Logia Blanca para ayudar a la humanidad a fines del siglo pasado, cuando escogieron a Madame Blavatsky y a Henry S. Olcott como los fundadores de la Sociedad Teosófica.

Mirando hacia atrás vemos que las semillas sembradas por Rogerio Bacon y sus colegas en el año de 1275, florecieron en el Renacimiento en 1375, y las sembradas en 1475 por Francisco Bacón y sus compañeros, se convirtieron en la democratización del conocimiento en 1575. Como resultado de

la fundación de las organizaciones de 1675, vino la liberación política (desgraciadamente por medio de revoluciones), en 1775. Sin duda alguna que la fundación de la Sociedad Teosófica con sus pequeñas Logias por todo el mundo, dará sus frutos antes de 1975, pues es inmensa la acumulación de esas fuerzas, y pronto vendrá un despertamiento general por conocer la faz Esotérica de la Teosofía como filosofía permanente.

La labor de la Sociedad, es conservar la vida y el crecimiento de las Logias, manteniendo vivo el interés en el ocultismo; de esta manera hará posible que la humanidad reconquiste una vez más la herencia inapreciable del conocimiento aculto.

F. K.

## A BOOK REVIEW

*Monkey*, translated from the Chinese by Arthur Whaley. Allen & Unwin, London.

This translation of the old Chinese classic by Mr. Arthur Whaley is a literary event which, in a truly cultured society, would be the subject of many evening discussions and series of lectures in the universities. Here we have the old, old story of the creation of the universe, the descent of Life into Form, told symbolically as the history of the miraculous Monkey, evoked by the winds of heaven from pure stone, perfect in all his organs and nature, but immortal. After his sub-human life, for outraging the conventions of the Chinese heaven—a wonderful world of golden pagodas, peach gardens, Buddhas and Bodhisattvas, with Lao Tsu stirring alchemical pots in a laboratory of the gods—he is buried under the Mountain of the Four Elements, and sealed with the Sacred Word so that the cracks will not come open!

BY ADELAIDE GARDNER

From this he is released only to go on pilgrimage in search of the Sacred Scriptures, the secrets of immortality. His comrades are all symbolical, Pigsy being the most easily recognizable! All perform miracles of endurance, pass through hair-breadth escapes, and meet demons and denizens of all worlds. It is a fairy tale, mixed with ribald incidents and propaganda for the pure faith of Buddhism; while running through it, as gold and silver threads in a background, are humour, kindness, and profound philosophy of a deeply Chinese quality. All this Mr. Whaley has rendered into exquisite English with great skill and sympathy.

This book is more than the *Pilgrim's Progress* it is advertised to be on its cover. It is a *Rāmāyāna* in Chinese terms and infused with the courtly delightfulness that is so characteristic of Chinese culture.

# CORRESPONDENCE

## ABOUT A YOUNG MEMBER

MY dear Friend : Thank you for your letter dated November 19. The only point that requires any definite answer is concerning the letter from the young member. I had intended to reply to this, because you sent me a note about it in a previous letter.

Why should she not smoke a little and drink a little and take a sandwich that might possibly have in it meat or fish, when she happens to be out among people? If she feels not to do this makes life rather more difficult for contacts with other people, then she had better make the contacts in the way in which she thinks best. I say this particularly, because I think it is most desirable that she should place Theosophy in all its splendour above the details of its application. Let each person apply Theosophy the best he can and if he sees no objection to smoking, drinking, and a certain amount of meat and fish eating, let him go ahead and find his own way little by little.

I do not like at all that our young people should feel that Theosophy must be associated with all kinds of ideas which we may believe to be profoundly true, though whether they are or not is another question. When they themselves believe these ideas to be profoundly true, then let them hold them. Until they do, let them hold the ideas they have and believe *them* to be profoundly true. I can remember the time when I drank alcohol and ate meat and fish and smoked. Here I am and out of them, and I wonder whether I am a better man because of being out of them. In certain respects I may be; but in other respects I may not be.

Let us leave young people to discover their own ways of interpreting Theosophy

and be very careful not to associate our own particular fads and fancies or great "principles," as we probably prefer to call them, with that spirit of Theosophy which is above, far above, our own particular interpretations. Let some of us by all means be queer and unnatural. We have to be. But let others who do not want to be queer and unnatural be, well, shall I say, commonplace, though that is not very polite.

I wonder whether I shall be going too far if I say that there is too much teetotalism, vegetarianism and non-smoking in The Society. It is very dangerous to say this, but perhaps you see what I am driving at. There are always some people who think that if they are teetotalers, non-smokers, or vegetarians, they are gaining salvation, and they do not mind "paying the price." But there may be many other people, especially young people, who do not think they will gain salvation if they are to gain it at all, which I think they probably do not know, should they have to invest in it by paying the prices of non-smoking, teetotalism and vegetarianism.

So there you have for the moment what are my own considered views. Above all, I do not want our young people to feel sad and restricted. That would be far worse than any little indulgences which might make them feel hail-fellow-well-met to those around them.

G. S. A.

## COPIES OF "THE THEOSOPHIST"

The T.P.H. suggests that, if convenient, subscribers to our magazines, specially THE THEOSOPHIST, might save their copies during the war period, so as to be able to present them to members and Lodges of enemy occupied countries, after the war, if and as required.



# BENGAL PRESS ACCLAIMS A GREAT THEOSOPHIST

COMPILED BY J. L. DAVIDGE

IN addition to the biographical notes, mostly dealing with his association with The Theosophical Society, which appeared in *The Theosophical Worker* for October 1942, there was a great wealth of detail regarding our Vice-President, Mr. Hirendranath Datta, in the Calcutta press at the time of his passing on September 16 at the age of 75, all showing the wide range of his genius and the deep appreciation of his learning and wisdom which was shown towards him by his fellow-countrymen.

## KARMAYOGIN AND SAVANT

*The Hindustan Standard* wrote of him (September 17): "Hirendranath was an indefatigable worker with the magic touch that could transform earth into pure gold. But he was much more than a worker, he was a karmayogin. He was a savant. Things of the spirit had a much stronger appeal for him than things mundane. Few of his contemporaries could equal him in the mastery of the intricacies of western and eastern philosophy. His books on the Gita and the Upanishads are monumental works which can equal the masterpieces in any language on these subjects. The love he cherished for his mother-tongue prompted him to write these books in the Bengali language and he easily overcame the temptation of gaining international reputation by writing these books in English. These are monuments of scholarship; more however than scholarship, they reveal the wealth of the soul of the writer and the deeper realization of his inner self. He was a Theosophist by conviction and realization who has left for the benefit of humanity inextinguishable

sparks to illumine the paths of the seekers of truth."

*The Statesman* of the same date wrote, besides an outline of his career: "Mr. Hirendranath Datta was by profession a solicitor, but along with his reputation as an outstanding lawyer he enjoyed recognition as one of Bengal's intellectuals. Poets, critics, politicians, students of philosophy and Theosophy gathered round him. He never aspired to party leadership yet was among the foremost of Bengal's nationalists. A forceful speaker in Bengali, he also used the English language with ability and grace; and was listened to with admiration when he addressed political and other public gatherings in either tongue."

## SCHOLARLY ATTAINMENTS

Here is the personal and intimate touch of a friend, Pramatha Chaudhri, whose monograph in Bengali was translated into English for the journal of the Vishva-Bharati University, Shantiniketan:

"I first came to know Hirendranath Datta when I had entered on my fifteenth year. He was then about 16 years old. I remember seeing a young man in the grounds of the Presidency College—tall, handsome and well dressed, one of those figures that would never pass in the crowd. One of my class-friends told me that this youth had passed out with great distinction from the Hindu School and joined the Presidency College. After this I gradually came to know him intimately, and during the last sixty years have walked beside him in many a path of life.

"That Hirendranath Datta was a man of outstanding intellect, high scholastic attainments, and a finished speaker, is a fact well

known to all; but he was something more than that. Amongst those who passed out of school and college into the arena of life towards the end of the nineteenth century were a body of young men who felt miserable at the idea of the national degradation. They used to dream of reviving the departed glory of India; they resolved to dedicate themselves to the task of making that dream come true. Hirendranath may be said to have been the most remarkable person of that lot. He possessed extraordinary singleness of purpose and strength of character. It would not be too much to say that it was he who built the two monuments to his greatness—the Bengal Academy of Literature and the National Council of Education. In the establishment of the former he lent a helping hand. But the credit for the preservation and amelioration of the latter is Hirendranath's alone. Probably there are not many who know the immense difficulties he had to overcome in this connection. If these two institutions have contributed to the future uplift of Bengal, they will constitute a lasting tribute to the perseverance and untiring efforts of Hirendranath."

#### INTELLECTUAL LEADER

After designating Mr. Datta as "a most brilliant product of the Calcutta University"—he obtained first class first in English at the M.A. examination and stood first in the B.L.—*The Amrita Bazaar Patrika*, widely circulating amongst Hindus, said of him:

"For nearly half a century he led the intellectual urge of Bengal to deeper and wider channels with his suggestions based on the Gita and Vedanta. His interpretation of the neo-romantic literature, his learned books on aspects of Indian philosophy and religion are solid gifts to his country. His researches were universally revered, and his prestige as a scholar secured for him leadership in many other fields of cultural activities."

All the Calcutta papers give full credit to his 45 years' association with the Theosophical movement, as an active associate of Dr. Besant, as President of the Bengal Theosophical Society, and as Vice-President of the International Theosophical Society, as the press distinguish the parent Society and the Indian Section.

*The Amrita Bazaar Patrika* goes on to speak of his Bengali writings, and this is interesting to us because some of these works have not been translated. We summarize as follows:

Mr. Datta's contribution to Indian thought was quite rich. Some of his books have run into many editions. Among his highly appreciated works in English are *Theosophical Gleanings* and *Theosophic Vedanta and Vaishnavism*. In his *Gitar Ishwarabad* or "Theistic Gita," in which he shows great scholarship and spiritual achievement, he discusses the six systems of Hindu philosophy and shows how the Gita contains what was wanting in the six systems and how it filled a great void. In his view theism in its rich and solemn form can only be found in *The Bhagavad Gita*.

His *Cosmology and Psychology of the Upanishads* is another brilliant work showing consummate knowledge.

In *Vedanta Parichaya* he deals with a subject about which "none in this country has clearer conceptions."

In *Karmabad* and *Janmantar* he discusses how in every country the leaders of thought have accepted the doctrines of rebirth and transmigration of souls. In an interesting quotation from Goethe, the German poet, the latter confesses his partiality for this doctrine. Goethe remarked to Falk on the occasion of Weiland's funeral (January 25, 1813): "I am sure that I, such as you see me here, have lived a thousand times, and I hope to come another thousand times."

*Jagnabalker Adwaiterbad*, or the Monism of Jagnabalker, is another work revealing great scholarship. The author remarks that to be a complete man and to realize God, one must have all three aspects, Jñan, Prem and Karma, equally developed. Complete realization of the Godhead is not possible through one of these means to the exclusion of the others. There must be a simultaneous development of all these phases of experience to bring a man nearer to his goal.

Mr. Datta enunciates another significant proposition : according to him God is both a principle and a person. He has written profusely to establish this proposition. In the case of God, we cannot, in the author's view, separate these two aspects. This reveals how Mr. Datta "approached the most complex problem in the synthetic way."

"Mr. Datta was the last of the University graduates who ransacked their brains to evolve a synthesis between the East and the West, and in his later years he devoted himself day and night to free Indian thought from the trammels of speculation of Indologists and propagandists of European civilization." His later publications are marked by deep philosophical thought. Some of his works, it is understood, are still to be published.

In his Kamala Lectures on "Indian Culture," delivered at the Calcutta University, 1940, the Vice-President consummates his cultural philosophy. After contrasting the ancient Indian with modern European cultures, he forecast for India an honoured place in a mighty Commonwealth of Nations. "She will become the religious High Priest of Humanity and her culture will transform civilization and yet redeem the world. In the new order that is coming Indian culture will have a glorious function to discharge, namely, to act as the pivot to move humanity to a happier and holier living. It is for this thrice-glorious destiny

that India has been preserved throughout the ages."

It is a noteworthy fact that all the newspapers say little about his legal attainments—all the stress is on his cultural eminence—except that he was the head of a leading firm of lawyers and one of the seniormost members of the Incorporated Law Society of India. Another of his practical connections was the Hindustan Co-operative Insurance Society, of which from its inception he was one of the promoters, its solicitor, a director for many years, and for some time chairman of directors.

#### A FRIENDLY EDITORIAL

A remarkably sympathetic and understanding summing up of his work in politics, in education, and in journalism—a little known phase—is given in an editorial in *The Amrita Bazaar Patrika* of September 18 :

"The passing away of Hirendranath Datta creates a void in the public life of the country which can hardly ever be filled up. But a man of such eminent achievements as he does never pass away. He lives in his works and in the grateful memory of the people he served with devotion. He was one of the makers of modern Bengal. With a brilliant academic career to his credit, the scion of a highly respectable family, he joined the legal profession as an Attorney of the Calcutta High Court and soon rose to fame. His genius was versatile and his activities many-sided. His great gifts qualified him for playing a leading part in the fields of politics, literature, religion and social service during the days of the Swadeshi Movement. In politics he belonged to the Tilak School and when the Congress was divided into the 'Extremist' and the 'Moderate' sections he belonged to the former. Though an ardent Congressman since the beginning of his career and a valiant fighter along with Mrs. Besant in the campaign for Home Rule for

India, he practically gave up politics and left the All-India Congress with the growth of Mahatma Gandhi's influence over this organization. His speeches had a peculiar quality and many a platform reverberated with his voice not only in years gone by but also till recently.

"He was one of the founders of the National Council of Education in Bengal. As such, he was a pioneer of national education which sought to free intellectual growth among Indian youth from the trammels of adventitious western cultural influences. All his life he felt the deadweight of a soulless Westernism upon Indian cultural life and he gave himself up, like Vivekananda, Tagore, Sri Aurobindo and other great sons of India, to the task of interpreting the ageless culture of the country to his countrymen and to foreigners. For years he was at the head of the Bangiya Sahitya Parisat, the authoritative body of Bengali men of letters, and it was his ambition to forge it into an institution of the eminence and authority of a National Institute. There was, indeed, hardly any institution of cultural enthusiasts in Bengal in which he was not interested or with which he was not connected. For nearly fifty years he filled a prominent niche in Bengal's public life. He was of a modest, retiring disposition, and was of simple habits which verged on austerity. He was particularly happy in researching into the mysteries of Indian philosophy and was one of the ablest exponents of Vedanta philosophy, which he interpreted in terms of synthesis with the main currents of Indian metaphysical thought. His writings on Hindu philosophy and religion will stand as monuments to his literary genius and erudition. His

breadth and sanity of outlook and his extreme catholicity of religious belief made him an outstanding personality in Theosophist circles. He was President of the Bengal Theosophical Society and a Vice-President of the International Theosophical Society; and in these capacities he did no small work in interpreting India to the Occidental world.

"To us, however, his death is much more than a national loss. In him we have lost a personal friend with whom many unforgettable memories of the past are associated. *The Amrita Bazaar Patrika* owes a deep debt of gratitude to the departed great. Not only was he very closely and intimately associated with our predecessor's but in our time also we have always looked to him for guidance and sound advice. There was a time when the amiable figure of Hirendranath Datta was almost a daily sight in the *Patrika* office and numerous articles from his facile pen on a variety of subjects used to adorn our columns. For years not an evening passed when our predecessors had not the good fortune of discussing with him current topics of general interest and availing themselves of his valuable advice. Our hearts are too full today when we think of the voluntary service rendered by this great son of Bengal to our institution and of the sweet and cordial personal relationship that existed between him and ourselves. We are consoled in our profound grief by the consideration that the nation, like ourselves, mourns his loss; no less by the consideration that Hirendranath passionately believed in reincarnation. When, therefore, his ashes are washed away in the sacred waters of the Ganges, we are sure and certain in the hope of a resurrection of his spirit among us."

# "THE LOTUS FIRE"

BY GEORGE S. ARUNDALE

## ILLUMINATING SYMBOLS

WITH regard to *The Lotus Fire*, I want to stress its really practical nature. Never mind the book. Think of the great principles, the Seven Symbols. When Dr. Srinivasa Murti is talking of the great achievements of western scientists, he stresses the value of their first-hand experience of the truths taught in the ancient Scriptures. You and I must have practical experience of the subtlest truths of Theosophy. We must know them for ourselves. The value of *The Lotus Fire*, as it seems to me, is that it helps you so to refine and so to vivify your consciousness that you can know these things the great scientists of our Theosophical Wisdom have demonstrated by practical experience. You can know the mighty truths set forth in the great Scriptures of the world. If you take as an experimental study the Seven Great Symbols which belong to this form of Symbolic Yoga, you will see how far they will illumine your consciousness. If these Symbols do not, there may be other Symbols more appropriate to your needs than these. The Seven Symbols as set forth in *The Lotus Fire* were given by a particular Teacher, one of the immediate disciples of Shri Natarāja, and so they have their authenticity for me, but each individual must have his own authority. He may discover that all authenticities are his authorities, that all Symbols are his Symbols. But until

he has such a revelation, he will quite rightly want to have his own Symbols. If these particular Symbols are outside the frontiers of his consciousness, let him achieve others.

## THE POINT MEANING CONCENTRATION

My first Symbol is the Symbol of the Point. The Point does not mean something infinitely minute or necessarily something infinitely tremendous. It means a *Concentration*. Whether that Concentration is macrocosmic or microcosmic makes really very little difference. Can you draw the universe into your own individual consciousness, never minding the external worlds? Begin at the beginning with all that there is of yourself that you can possibly contact. Can you draw that into yourself into a concentration? This process, this achievement, we can symbolize by the World-Point.

That is the beginning of this particular form of Yoga. You make of yourself a Cup, and use the materials of yourself with which you are perfectly familiar—emotions, feelings, actions, speech, the two kinds of mind. You must also include, if you can, both the forthgoing consciousness of Buddhi and the inflowing consciousness of Nirvana, and any other type of consciousness on which you can impinge. You draw all in and make them for a miraculous moment one—one without a second, one and indivisible. That is practical Yoga,

not theoretical, but purely and simply practical with the actual elements of yourself at your disposal. That is the first step. You can call that step the Point. If you are able to unite all these different types of consciousness into yourself, even if only for a moment, then will your individuality become a Universality and the Universality will be magically contained within the individuality so that there is a single whole, indivisible and yet composed of a relatively infinite number of parts. This is what I mean, on the whole, by the Point in Symbolic Yoga. Once you have reached the particular point where all the different aspects of your consciousness merge and become one, you have made a starting-point from which you can realize, at least theoretically, the beginning of a Universe.

#### A UNITY AND A UNIVERSE

All this needs no books, no Scriptures, nothing but a commonsense application of that which is yourself to that which is outside yourself. If you can realize yourself as a unity, you are beginning to realize not only that unity but a universe, you are beginning to realize the origin of creation. The Theosophist is ever anxious to know for himself what is the origin of creation, and while what the books say is very useful as a means of pointing the way, the moment you begin to know even a little for yourself, you are achieving Theosophy, making it a part of yourself, so that you can talk of what you know without reference to a single authority whatever, except the authority of your Divine Self.

Supposing that you are for a moment able to hold this conception of yourself as a Point, so that there is nothing but a Point in you, comprising you, you do not, cannot, gaze at a distance but you are one with all nearness and distance the moment you are able to hold that consciousness of unity. While it is only a moment, to start with, later on it will become more than a moment, that consciousness of the Point will last, it will endure.

All such words as "momentarily," "lasting," "enduring," are false words, when as a matter of fact you are contacting Eternity, but for the purposes of simplicity one may venture to use them.

You have thus achieved that sense of oneness of yourself with nothing left outside of it as regards any accessible realm of consciousness. First there is the concentration, and then a vivification, an externalization of that Point, so that the Point moves outwards and outwards and outwards, and you will suddenly, as a click of your consciousness, have some conception of how God created a Universe, you will perceive the immensity of Space and Time. You will perceive that He has something to work upon and with. We use the word "God" for that Supreme Immeasurable Divine Point. Words have no importance whatever in these realms.

If we can reach that externalization of the Point without lessening anything of its concentrative intensity, then Time is nothing for you, everything is Eternity, and you perceive, therefore, yourself as one with your past and with what is to be your future, and you can identify yourself as a Point-to-be in a

future in which you will be the Creator and Space and Time and the denizens of time will be for you your working tools and the material on which they work.

#### A SPACE-TIME CONTACT

It is a very wonderful experience, especially from the Theosophical standpoint, to be able to perceive these tremendous Realities which cannot be explained in words, and to know at first-hand what is the purpose of evolution, with the Sea of the Unmanifest, or with the Sea of the Pre-Manifest, inhabited by those whom we cannot but call Men or Men-Women, which is the same thing. There comes the dawn, and they await the call from what we may call the "with-out." So one perceives that tremendous all-containing-Point as it is when the process of evolution is more or less completed. The perception of this all-containing-Point shines forth, calling upon all of the great Sea of the Unmanifest. You do not need any books after you have become one with your Self.

Thus you gradually go beyond yourself to the largest Self which you are capable of knowing. All of a sudden there comes this click which enables you to enter from the microcosmic into the Macrocosmic. Then when you reach that stage the other great Presences are easy to achieve. Having achieved the Spirit of the Point, having confronted the Spirit of the Point with the Sea of the Unmanifest, the nature of which one can know very little, there comes this contact between the two—the creative Spirit of the Point

and the creatable Sea of the Unmanifest. It is a Space-Time contact, but what is the nature of it I do not know and do not think I can know until I have reached the Rishi's stage of evolution.

I am thinking of a particular sea but there must be innumerable seas. While this particular sea has this particular Divinity, other seas must have other Divinities, but a consideration of that would take us back into regions that are entirely inaccessible. But we know there is the Divinity, a Point in this particular sea among the innumerable regions of the unmanifest, the Creative Spirit at work, vitalizing and illumining the Sea of the Unmanifest until it becomes manifest. Then the Evolutionary Process begins.

#### THE EVOLUTIONARY PROCESS

That Creative Spirit is what we call the Fiery Web-Womb—the creative outlook or aspect of the Point. So there comes the creation and the vivifying of the beings in the Sea of the Unmanifest. It is a Web. It is a Womb. I do not quite know why we call it a "Web" but we do. It is obvious why we call it a "Womb." That is quite clear. Thus the Point grows into the Web-Womb.

The Creative Spirit being at work, in some extraordinary way, due to the quality of the Point, it becomes limited and so the next or Third Great Symbol is the Vertical Line which limits the range of the creative process, first by establishing Itself as a kind of piston-rod, going up and down and thus forming the great Circle-Globe (the Fourth Symbol) within the limitations of which the Universe comes into existence, the

— limitations being marked by the Vertical Line.

Then comes the Fifth Great Symbol, namely, the Horizontal Line which prepares for the beginning of the Evolutionary Process. It is the Cross which becomes the Svastika (the Sixth Symbol) as it whirls.

To me all this is tremendously vivid, because I have seen it at work. I dare say you have seen it as well, but have not been able to remember it as clearly. So we have this Horizontal Line which cuts the Vertical Line, producing the Cross. Then comes the great Whirling of the Svastika Evolutionary Process, the fruit of which is the sublimated Lotus (the Seventh Symbol) in each created creature. Finally the process begins all over again, proceeding along the same fundamental lines.

You will see in *The Lotus Fire* that there is every authority for all these statements from such great scientists as Sir Oliver Lodge, Sir Arthur Eddington and others. I make little footnotes and at the end of the book there is further corroborative material.

#### THE PROBLEM OF CURVATURE

One very particular aspect of this Symbolic Yoga is the fact that every Symbol is curved. The Point is curved. That is one of the great problems we have to try to surmount and we can only do it by going outside the normal powers of the brain. What do we mean by a curved Point, a curved Line, a curved Cross, a curved Globe, etc.? When we come to the curvature of the Line we are much more in the realms of ordinary science, and so we can become

fortified by some of the statements of these great scientists as to the curvature of all the processes of Nature, for Sir Arthur Eddington speaks of action as being "the curvature of the world." If you can think of the curvature of the Point, all other curvatures will fall into their proper place.

But it is very fatiguing to attempt to penetrate into regions so cosmic that the brain has nothing to do with them whatever.

#### MAKE USE OF THE SYMBOLS

If you find these Symbols helpful, Theosophy becomes clear. If these Symbols are not adequate, then you can always find others that will help. These are my Symbols and are the particular ones that help me. What are the Symbols that will help you? You must take your Theosophy as best you can and so begin to build your own Universe with all its component parts. The component parts are the Seven Symbols, or others if these do not help you. You must have Symbols or you will not be able to understand the vastness of a conception which the Symbol brings into so close and so understandable a relation to you. I do not think it possible to do without Symbols, without formulæ, mnemonics. The Point must mean a Vastness which can only be expressed by that word. So also the Web that is the Womb. Every Great Symbol must give you a sense of the Creative Activity of God or Man—it does not matter which you say.

Similarly with the Line which moves, as it appears, up and down, and with the Circle being created round the Line,



and then the Horizontal Line which is an intensification of Manifestation. In fact there are two manifestations. The manifestation of the "men" or "men-women" out of the Sea of the Unmanifest, but the Central Manifestation is the intensification of Manifestation within the Universe Itself, the Circle-Globe which is a Universe.

Of course, if you have imagination, you can visualize yourself as the Point. You can imagine yourself to be the Web-Womb, with your creative spirit which is the utmost within you. There is no one living who is not creating out of himself, whoever he may be. It has to be realized very clearly that the creative spirit is in the essence of your Unity. There can be nothing without that. That gives you your Vertical and Horizontal Lines, and then the Whirling of the Svastika. It is very difficult to understand the whirling of the Svastika, how it is that it makes evolution a fact. I do not believe it is at all clear to me. Then, of course, there is the opening of the Svastika into the Lotus.

#### TO UNLOCK THE ANCIENT WISDOM

I have been losing myself in my thought along these lines. Our thought tends to be too restricted. The Theosophist has this immense advantage over all other people in that he has a key with which he can unlock the wisdom of the ages. Other people may be able to know along a certain line very much more than we can know, but the great Scriptures do not readily give us the vistas of knowledge that we have so freely given to us in Theosophy—a knowledge that will take us ages to achieve.

We are beginning to make our own laboratories within ourselves. We are beginning to fashion realities and create in them. We are beginning to fashion these great Cosmic Processes into laboratories in which we can refashion ourselves. That is the immense contribution of Theosophy to Theosophists. It enables them to know upon their own lines. If I have written *The Lotus Fire*, it is not to suggest that it is a Bible, but a spur to your own creation along your own unique lines. That is the supreme contribution of Theosophy. It must not be confined to the emotions, to the mind, or even to the Buddhist or Nirvanic processes of consciousness. You must be able, even if only at rare intervals, to contact that which is beyond limitations. "God created man to be immortal and made him to be an image of His own Eternity." We are immortal. Therefore we are the Eternal Self. We must exercise our immortality unrestricted within the limitations of consciousness. We must use our immortality to transcend Time and Space. We can do it. We have various aids to doing it. Theosophy says to us: "You are a God and can even now use the powers of your Divinity."

If only we could realize that, our contribution to the life of the world would be far greater than it is. We shall be less intent upon ourselves, upon others, upon personalities, upon all that is external to us, and we shall begin the great process of looking within to discover our Selves, and therefore our Immortalities, our Divinities, our Eternities.

*The Lotus Fire* is just a little suggestion along these lines. You can get the

same help from innumerable other books, to start with. But the time must come when you are independent of them all, because you have built your Cup, your Chalice, within yourself, and you have all the material within yourself both for growing and for knowing. Then there are no external problems and no aids or crutches are needed by you. Then indeed the most splendid lecture that could be given would be a lecture where an individual disclosed himself as completely as he could. Such a disclosure could be made but it is difficult.

#### BEGIN NOW

I hope some of you will feel it worth while to take up practical Yoga along these lines, so that you may know who you are, whence you have come and whither you are moving, and so to elaborate within yourself that immensity of Power that will enable you to overcome all ob-

stacles. I wanted to let myself go this morning, to suggest this extremely important way of making your Theosophy real to you, real for you, real with you, no matter what happens. Every magic and splendid truth of Theosophy is yours for the knowing. Theosophy sets before us Truth which is an inestimable gift. Then you work at living them and it takes ages. If you begin now, especially at times like these where everything has ceased to be static and become catastrophically dynamic, you will be able to take advantage of the tremendous movement everywhere and become Movement more than anything else. If you can enter into movement when everything static is being broken into pieces, this movement will take you along much more swiftly, and Theosophy will be your own experience, rather than other people's aspiration or knowledge as the case may be.

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### THE UNATTAINABLE

As when a traveller climbs the first low hills  
That rise above the plain, then backward looks,  
Proud in achievement, for a little space ;  
Soon on he presses toward the distant peaks  
With eager step, yet every height he gains  
Discloses greater heights to be attained ;  
So on the way the Artist stays awhile  
To view the simple flowers beneath his feet ;  
Then onward fares where lovelier vistas rise ;  
And farther still, through dreamlands of desire,  
With nature's thund'rous music in his heart,  
Upward he hastes, nearing his journey's end.  
Yet from the last great height, he sees beyond,  
Ever receding, fairer yet, his Dream.

HAROLD HENRY

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