

THE THEOSOPHIST

ADYAR

JULY 1942

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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No. 10

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.

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THE FOURTH OF JULY

No one for a moment supposes that the signing of the Peace Treaty is all that is necessary to secure Peace. Peace is not suppressed war, but a voluntary co-operation between Nations for their mutual welfare. Needless to say such a Peace is not to be accomplished in a day, or even perhaps in a century. But it has to come some time, if the word *evolution* means anything more than merely a speculative theory. . . .

It is America's great opportunity to come forward as the reconciler in the coming international Reconstruction; her position enables her to act without fear or favour, and her will to achieve it is still centred, with undiminished confidence, in her President. May the celebration of this the Nation's birthday remind her of the great tradition of peace-loving freedom she is now called on to apply.

ANNIE BESANT, 1919



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.

PEACE OFFENSIVE

WHAT a tremendous opportunity will come to us all who are members of The Theosophical Society, to spread our eternal science far and wide, and no less the spirit of our wonderful membership of The Society, when the war is over.

TO BEGIN NOW

There will have to be intensive and intense activity throughout Europe as soon as practicable when the war is over, when hostilities have ceased once and for all. All wounds must be healed with the least possible delay, and the spirit of Universal Brotherhood restored

to its rightful place throughout the Continent. We Theosophists must be the vanguard of this Brotherhood, as we were when the last great war ceased, and we must prepare now for what we shall have to do. On no account must we wait until the war is over to begin our planning. It is at this very moment that the General Secretary of the Federation of all National Societies in Europe must begin to prepare for his great Peace Offensive, and representative members of the various Sections must gather round him as his General Staff, for advice and for the execution of the work agreed upon. The advent of Peace will be all the easier if its

machinery is lubricated by the healing oil of Theosophy and of the Brotherhood of The Theosophical Society.

Even now the whole world is starving for Theosophy and for the healing strength of The Theosophical Society, but it can only get them with difficulty or in many cases not at all, since evil stands implacably in the way. When the war is over the world will need Theosophy and The Theosophical Society far more. The fever of war will have disappeared and the world will be left in a condition of utter weakness. Theosophy and The Theosophical Society will give it the strength it needs after the terrible illness through which it will have passed, and we must be ready with that strength in prescriptions suited to the needs of the different parts of the world body.

A GREAT REVIVAL OF SECTIONS

I think it may be possible for a general formula to be prescribed for the world as a whole. I think that a number of leading members of The Society might establish such a formula in very simple terms, and leave the general formula to be modified in accordance with local conditions. I am half wondering if the General Council of The Society might not be asked to frame a formula on behalf of The Society, without of course committing The Society to its official adop-

tion, though some of us, myself included, are wondering if the time may not have come for the Society officially to go a step further in the enunciation of a Platform of Brotherhood, of which our First Object would be its *raison d'être*. The matter needs careful thought, but I am inclined to think that such a platform might be constructed so as to gain the approval of the vast majority of our membership. Perhaps some of our Sections might feel inclined to experiment with the building of a platform.

I am certainly clear that every Section should from now be at work on plans for its own revival and for participation in any larger revival round it. Why should not each Section agree upon its own conception as to the terms of World Reconstruction? Could not these various conceptions provide a Greatest Common Measure of world-wide terms for World Reconstruction?

Could not the Sections of the United States and Canada, together with the Canadian Federation, formulate a common Declaration or Charter, as well as any individual Declarations or Charters that might be thought necessary? Then there are the Sections to the south of the United States. Could these collectively present us a Declaration or Charter, as well as individual documents appropriate to their national needs?

A GREAT CHINESE SECTION

And apart from Sectional work of this kind, or rather in addition to it, there must be very positive planning for the establishment of Sections where these do not already exist. We must "invade" China. We must penetrate further into Japan where there is, or at least has been, but one Lodge. I say we must "invade" China, for I take for granted that the end of the war will see restored to her all territories so far stolen from her under one pretext or another. This is one of the least of the rights due to her for having stood alone against Japan when many countries were afraid to do so—their fear even going to the length of helping Japan against her! Our Singapore and Hongkong Lodges must be Chinese Lodges and part of a great Chinese Section.

FINANCIAL HELP TO STRICKEN SECTIONS

Our resources must be strained to the utmost for the re-establishment of Sections which have practically been destroyed as the result of the occupation of their territories by enemy action. The Netherlands, Belgium, Denmark, Norway, Sweden, Finland, Poland, France, Austria, Hungary, Rumania, Bulgaria, Czechoslovakia, Yugoslavia and Greece must receive new life and strength. Italy and Germany and Spain must be vitalized with the power of Theosophy and with

the strength of the establishment of a Section of members of The Theosophical Society. I think that Poland needs most help, for she has suffered most. But every submerged Section must count upon The Society's eager help, and every effort must be made to draw Italy and Germany within the healing fold of our great movement.

Even if The Society has to begin almost again as regards its finances, having spent freely of all its resources to make once more Theosophy and The Theosophical Society a very living force throughout the world, there will be few, I am sure, to grudge the expenditure, for The Society's work can only be done by sacrifice, never by the display of an ever-increasing balance in the bank. It is far less important that we be financially sound than that we be morally sound. We must have enough money to liquidate our just liabilities and to some extent to provide for the future. But this apart, there will be urgent demands upon our financial resources when the war is over, which we shall have to meet if we are to remain a spiritual Society dedicated to the promotion of Universal Brotherhood.

I am hoping very soon to make some arrangements whereby all available members of the General Council will be able to consider what preparations and what allocations are to be made for ensuring

the rapid rehabilitation of every stricken Section and of those members who have suffered under the horrors of the war. *Our Brotherhood must begin at home.*

FREE SECTIONS MUST HELP

I suggest straightway that every General Secretary who is able to peruse these Watch-Tower Notes will take counsel with any governing body or bodies that there may be, and also with other prominent members of his Section, so as to consider what his Section is likely to be able to do in what must be a common effort. What help will his Section be able to give when the war is over? What views has his Section as to what will be best to do in order to strengthen The Society to play its increasingly important part in post-war Reconstruction?

I am thinking not merely of the nature of the Peace for which we all must work, or of the Reconstruction in which we must have our part, but specially of the ways and means we must employ to revivify The Society itself in all its parts. Of course, in some parts of the world there may be little to do, as, for example, in the southern Americas, which so far have been far less affected by the war than many other parts. I am hoping that we may have special help for The Society, when the time comes, from our fine Sections in the south-

ern Americas, as well as wise views on the nature of the Peace and Reconstruction.

EUROPE MUST BE HELPED

But in Europe there is an enormous work looming before us, and I hope I may be able to be in Europe when we foregather there to plan the utmost help to the largest numbers of our stricken Sections and brethren. I feel much in favour of the holding by every Section of a Convention to consider and decide upon the measures which should be taken to re-establish our Society in strength as soon as the war is over. Why should not all 1943 Conventions held by our Sections throughout the world have the rehabilitation of The Society as the subject for discussion, and for such conclusions as may seem desirable regarding the help each Section can give to make the rehabilitation as complete as possible? Each Section must also, of course, carefully consider its own necessary revitalization, for I think that no Section may dare to be satisfied in the new world with its ways in the old.

I have no doubt that the General Secretary of the European Federation of National Sections could circulate among all available Sections a suitable agenda for such discussion covering the main needs which will have to be satisfied. And the General Secretary

of the Netherlands will also be available to give some preliminary indication as the probable needs of his own Section. If each Section can obtain all possible information as to the kind of requirements which will have to be met when the war is over, the discussion at a Convention would be much more valuable.

A WORLD CONGRESS AND AREA CONGRESSES

We have also to consider the possibility of holding all over the world a number of Congresses to cover various areas, and also a World Congress.

Señor Tavera, the head of the Spanish Department at Headquarters, is going into the question of a Latin-American Congress in 1944, and I have written the following comment :

I think that the proposals Señor Tavera sets forth below with regard to the holding in 1944 of a Latin-American Congress are distinctly valuable. I have specially asked him to use the columns of *THE THEOSOPHIST* for their publication and for inviting views on them.

The holding of such a Congress is of course within the competence of the various Sections concerned, and no reference need be made to the General Council. But it may be well for the view of the General Council to be ascertained with

regard to the holding of an International World Congress of The Society as soon as practicable after the war. There must of course be no clash between the two Congresses, for each has its own great importance. If Señor Tavera feels that the Sections concerned in the holding of a Latin-American Congress are likely to support his proposals, he might himself address the members of the General Council, through the Recording Secretary, as to whether the time proposed for this Congress is likely in any way to clash with the holding of the World Congress which it is important shall take place as soon as travelling facilities allow of members to attend from all parts of the world. It occurs to me that the World Congress might possibly synchronize with the Latin-American Congress both as to time and as to place, if there is any likelihood of a reasonable number of members from all parts of the world being able to attend. This may be doubtful and it may be more practicable to hold the World Congress somewhere in the West, and in any case it has been suggested to me that the West will hardly have recovered by 1944 from the terrible devastations of the war to be able to hold a World Congress.

It is quite clear to me that there will have to be a gathering of the Sections of The Society in Europe as soon as possible, so that bridges

may be built between all Sections heretofore isolated one from another, and also that The Society's First Object may find practical expression in the war-tossed continent of Europe.

I am hoping, too, that both in Japan and China, when the war is over, Theosophy and The Theosophical Society may become very live movements. It is such movements as ours and such Truth as ours which are needed to heal all wounds and once more enthrone Universal Brotherhood in its rightful place.

I expect we shall have to hold a number of Congresses subsidiary to any World Congress for the purpose of dealing with ways and means of spreading Theosophy and The Theosophical Society in various areas.

In the meantime, as I have already said, I welcome most heartily Señor Tavera's proposals and hope they will have very favourable consideration on the part of the Sections concerned.

SEÑOR TAVERA'S PROPOSALS

My suggestions for the celebration of the 25th year, the SILVER JUBILEE of the Argentina, Chile and Brazil Sections, founded in 1919, and to be celebrated in 1944, are as follows :

1. Adyar should recommend a Latin-American Congress, which shall take place at Rio de Janeiro in November 1944, Brazil being for various reasons the right place.

2. Adyar shall send a Delegate ; if by that time the war is over perhaps Dr. Arundale or Mr. Jinarājadāsa can go there.

3. Adyar will award the Subba Row Gold Medal to the best Theosophical book presented there by any one of the members of The Theosophical Society. The book shall be published by the Congress.

4. Adyar shall subscribe a sum as a nucleus for a fund which will be raised among the Theosophists of those countries for the expenses of the Congress.

5. The Congress shall give a medal for the best Leaflet as propaganda presented there, and shall have it printed, 100,000 copies, to be distributed free.

6. The Congress shall give also a special prize or medals,

(a) For the best work on Education in the light of Theosophy.

(b) On World Reconstruction.

(c) On Vegetarianism.

(d) On Prevention of the Blood spectacles, as Boxing, Bull-fighting and Cock-fighting.

(e) On Advantages of Cremation.

(f) On the best way for a better understanding and intercourse among the Latin-American Theosophists.

(g) On Prevention of cruelty to animals.

(h) On Mystic Star, Liberal Catholic Church and Co-Masonry.

7. The best of these shall be printed by the Congress, on the recommendation of the Committee. Also that from the date 1944 on, those countries should have a Congress every five years and each time in a different country.

I sincerely hope that, if these ideas are found right, they will be promptly

studied by the countries concerned, as it is desirable to have enough time to prepare the work of all the Sections which must be represented on said Congress.

A. T. G.

A ROUND TABLE

But, of course, all plans must depend upon the time fixed for the cessation of hostilities. Travelling will be extremely difficult, not to say costly, for a long period after the war is officially over, and it will only be possible to travel comparatively short distances. But I envisage a coming together of representatives of our Sections in Europe for a Theosophical Round Table Conference on the planning of Theosophical work under the changed conditions: this to be the first step towards the reconditioning of our Society and towards its adjustment to the needs of the new world. I think such a Round Table should be held in Switzerland if the Swiss Section permits, for the atmosphere there will be more suitable than anywhere else. And the sooner such a Conference can take place after the cessation of hostilities the better will it be for the undertaking of the new work which will open before us.

THE NEXT INDIAN CONVENTION

The next Convention of the Indian Section is due to take place

in Benares in December of this year, and I hope it may be possible for this Convention to spend some time in considering what our Indian members have to do both to vivify their own Section and to help the stricken members and Sections in the war-ridden areas of the world. If the General Secretary is already intending to make this the key-note of the ensuing Indian Section Convention he will probably circularize his membership as to the agenda for a profitable discussion. In the meantime the Executive Committee of The Society will meet in due course to consider the same problem and to submit proposals to the General Council.

We must be ready both with plans to help all Sections and members in need, to strengthen our own individual Sections for the great drive in our respective countries which must be made when the war is over and we have the opportunity to draw very close to our fellow-citizens the practical inspiration of Theosophy and the unifying power of The Theosophical Society, and to be ready, too, with a well-considered outline of activity for Peace and Reconstruction in the light of Theosophy.

George S. Arundale

WORLD-RECONSTRUCTION THROUGH THEOSOPHY

BY ROHIT MEHTA

Recording Secretary, The Theosophical Society, Adyar

A LIVING ISSUE

THE Second World War of the twentieth century has made the question of World Reconstruction a living issue. Thinking men and women throughout the world are today convinced that after the war the world cannot relapse into the same conditions of existence as prevailed before the present conflagration. Human civilization will have to undergo fundamental changes in all departments of life, if peace and happiness, individually and socially, are to reign supreme. The World War which has spread to practically all the countries of the world is bound to generate forces that can be, and ought to be, utilized for the building up of a new civilization. We always think of wars in terms of destruction; we hardly realize that a human cry for Reconstruction is always at the root of all great wars. The present World War is only a precursor of a great human civilization that is awaiting its emergence on the world-stage. The night is always darkest before the dawn, and the dark night of the world today is but the herald of a New Dawn.

Unfortunately in the storm and stress of the war we forget the fundamental issues involved in the present crisis. Winning the war, no doubt, is of prime importance—more than anything else at the present time. But in spite of this urgent preoccupation, we cannot afford to lose sight of the work that lies ahead of us after the war. Victory in this war is but a means and not an end in itself—it is a means to the creation of a New World Order. The dangers in the present world-situation are: either, being sick of the war, people will clamour for a speedy end of the conflict and the conclusion of a hasty peace, or the cause of winning the war will dominate our minds so much that we shall not keep ourselves in readiness for the ushering in of a new civilization after the war. As Theosophists we must guard humanity against these two pitfalls so that the greatest advantage may be taken of the present crisis, the first of its kind in human history.

A CLEAR CONCEPTION NEEDED

In order to evolve a really sound plan of the New World Order, one

must have a clear conception of the present crisis, the deeper causes that have contributed to the utter breakdown of our present civilization. A mere superficial study of the present crisis will not take us very far. The ordinary student of world-history believes that the present struggle is due to inherent weakness in our political structures, or to the existence of mutually opposing economic classes, or to the failure of the League of Nations. And so the remedy he suggests is based on certain political and economic theories. He feels that a proper political or economic adjustment of social forces would usher in an era of peace and happiness. It is true that political and economic factors have very largely contributed to the creation of the present world-situation, and that political and economic adjustments are needed for the building up of a new civilization, but these will only mean surface adjustments and will leave the fundamental issues untouched. It is here that the contribution of Theosophy to World Reconstruction comes in.

The growth and development of human civilization as understood by the world today leaves certain important factors out of its consideration. Human civilization is looked upon as an offshoot of economic or social forces. It is studied entirely from the standpoint of external institutions. The

story of human civilization, as written even by the best of our modern writers and thinkers, describes only the growth of political, economic or social organizations. No effort is made to go behind these institutional developments. What is the driving power behind organizational changes? Without understanding such deeper questions, the story of human civilization must remain an enigma, a purposeless activity on the part of human beings. It is this lack of a deeper understanding that makes a man run after detailed schemes and institutional changes as a cure for human ills. No doubt, schemes of reconstruction and readjustment in all our institutions are necessary, but by themselves they will not inaugurate a new era of human happiness. All schemes, however perfect, are but forms and outer shells, and without the indwelling urge or power, they are lifeless. And so behind the growth of political, economic, social and educational institutions one must see the unfoldment of this human life, for then only the story of human civilization becomes intelligent.

THEOSOPHY CLARIFIES

The contribution of Theosophy towards the understanding of human civilization is unique. It says that the unfoldment of the powers of human consciousness is the driving factor in the process of the rise

and fall of human civilizations. According to this, human consciousness is the foundation, while political, economic, social, religious and educational institutions are only superstructures of human civilization. The change in these institutions is due to a change in the level of human consciousness. Human beings are engaged, consciously or unconsciously, in the task of unfolding the latent powers of their consciousness. The story of human evolution is the story of externalizing that which is latent in man. This spiritual process is reflected in human institutions, in religion, politics, economics, industry, art, etc. The level of human consciousness is the spiritual relationship of the human being with the outer, objective world. This relationship is changing constantly because human beings in the process of evolution rise to higher and higher levels of consciousness. Human reaction to life changes with a change in the level of consciousness. Political, economic, religious, social, educational institutions of an age are but particular reactions of human beings to the outer world, their especial ways of looking at life. And so outer institutions of life have their emanation in the levels of human consciousness. It should not, however, be forgotten that outer institutions in their turn also affect the unfolding process of human consciousness—the constant

interaction between the subject and the object is a fact in nature. But however much these institutions may affect the unfolding process of human consciousness, still the deciding factor is consciousness, for unless there is a change in the level of consciousness, *i.e.*, a change in the reaction to life, no fundamental changes in human institutions will be possible. This also means that a mere institutional change, unpreceded by the unfolding of a new level of consciousness, will not last and will have to be artificially maintained. According to this the technique of ushering in a new civilization is to strengthen the unfolding faculties of human consciousness and at the same time to establish new human institutions to suit this new faculty of consciousness. It really means that unless human beings are given new ways of looking at the world, unless their attitudes are changed, unless their reactions to life emanate from a new focus, lasting changes in human civilization cannot be brought about.

Now, when we look at the present crisis from this fundamentally new standpoint, we are forced to the conclusion that the cause of the present situation has to be sought not in outer institutions so much as in the changed relationship between human consciousness and the objective world—in the new reaction to life which human

beings have discovered. Our problem today is to understand the hiatus that has been caused in this relationship. We see a material breakdown everywhere, but more fundamental than that is the philosophical breakdown that has overtaken human life today. The old ways of looking at life are no longer applicable to humanity, new approaches have not yet been discovered. The result is, the old order is crumbling because it has ceased to be the expression of the human consciousness at its present level. The new level of consciousness is pressing upon humanity, seeking unfoldment, but is yet powerless to create its own forms. This is truly a transition stage in the history of the world. A new spiritual impetus is needed in order that the new faculty of human consciousness may spring forth ready to forge new vehicles of expression.

The giving of this new spiritual impetus to humanity is the task of Theosophy. Schemes of World Reconstruction are already too many in the world. They can be improved upon considerably. But the fundamental task of a Theosophist is not so much to give detailed schemes of Reconstruction to the world. There are "experts" in the world who can do it much better than most of us. But these "experts" have not the understanding of the unfoldment of a new faculty

of human consciousness. They can draw up fine plans—which is useful and essential—but they cannot give a new attitude of life to the people, a new way of looking at the world to humanity, a new valuation of life to individuals and nations. This is our work as Theosophists, to give a new attitude to the people, to provide a new channel for the unfolding of a higher faculty of human consciousness.

A CHANGE IN CONSCIOUSNESS

The present stage of humanity, in terms of consciousness, is at the level of the mind. This is indeed a mind-civilization. The powers of the higher mind, expressed through the synthetic faculty, are in the process of unfoldment. Human reaction to life is today from the standpoint of the mind. But as we study the signs of the time, as we look at certain trends and behaviours in human beings, we find that a new outlook is beginning to influence the synthetic faculty of the mind. Something is entering into human consciousness which has brought about a different human reaction to the objective world. The rigid institutions of the mind are crumbling down. The systems of life evolved by the mind are gradually being discarded. The power of Intuition, which is trickling down into the domain of the mind, has widened the horizon of human beings. It is true that

humanity cannot today completely discard the mental reaction to life. Mind will continue for a long time to rule human consciousness. But a new factor—the factor known as Intuition—has begun to influence the mind. Humanity is still very far from experiencing Pure Intuition, but a reflection of Intuition in the mental life of human beings is becoming more and more perceptible. The problems of human civilization have become acute very largely because of the influence of this new aspect of human consciousness. The influence of Intuition on the human mind has opened out new avenues of life to human beings. It has made them look at life from a new angle. But this influence is still powerless to forge new vehicles of expression. It has made people discontented about present-day institutions and organizations, but has not created new modes of expression. New institutions will have to be created to suit the requirements of the new outlook dawning upon human consciousness. And so our task today is twofold, firstly, to lead the human mind to an ever-increasing contact with Intuition and, secondly, to direct human energies to the building up of a new civilization through which the new human faculty can function.

Now the whole philosophy, known as Theosophy, teaches one to look at life from the standpoint of Intuition. It is essentially an intui-

tive philosophy, for it emphasizes the unity of life far more than anything else. And so the new world after the war will be in great need of the message of Theosophy. Without a philosophical impetus of this nature the new civilization cannot be properly built up. Once a clear philosophical conception is given, the task of creating new institutions will be easy. Fundamentally, our work is to give a new philosophy of life to the people, so that on the basis of this philosophy a new civilization may be constructed. This philosophical impetus must be towards the end of enlarging the horizon of human mind so that it can reflect more and more the light of Intuition.

NEW PRINCIPLES FOR THE NEW ORDER

There are three great truths in Theosophical teachings which need to be applied for the emergence of the new civilization. It is on the understanding of these three truths about Man, Nature and Reality that the foundations of the New Order will be well and truly laid. It will be the work of Theosophists to draw the attention of the people to these three truths, which can serve as guiding principles for the Reconstruction of the world.

First, the Theosophical conception of man should be understood if mankind is to be properly organized. That man is not a political

or economic or social animal, but that he is fundamentally a spiritual being, has to be grasped. During the last twenty-five years and more, psychology and psycho-analysis have made many researches in human mind. The complexity of human personality is baffling modern understanding. That the outer man is only a small fragment of the real man is being increasingly recognized. Our educational systems have undergone great changes because of a new conception of the child, which educationists all the world over are beginning to accept. But still this understanding of man is incomplete, and far from the great scientific conception about the constitution of man given by Theosophy. In order that proper education may be given to the citizens of tomorrow, the truth propounded by Theosophy about the Constitution of Man should be understood by the people. In all the fields of life this truth will have to be applied so that human institutions stand for the "whole man" in the coming civilization, instead of for "a fragment of man" as is the case today. True understanding of the nature and constitution of man should be the first cornerstone of the new civilization.

But man does not live alone, he lives in the world. And so the second truth of Theosophy to be understood is the process of world-evolution. Is the evolution of hu-

manity guided by chance? Is the whole world a fortuitous concourse of atoms, or is there a purpose, a plan, behind the outer phenomena of life? Advanced scientific thinkers of the world recognize the existence of Design in Nature—but they have not been able to unravel the purpose behind this Design. Furthermore their conceptions of Design do not include human evolution. While the scientist of today sees in stars and in the heavens, in bird and beast, a pattern woven by Nature, he does not perceive a plan in the rise and fall of human civilizations. The existence of a plan and a purpose in all realms of Nature is a thought which only Theosophy gives to the modern world. The working out of Nature's purpose through the evolution of human race and through the destinies of Nations is an idea which has yet to be understood by the leaders of humanity. But on the understanding of this and on its application depend the soundness of our coming civilization. Our political, economic, social and educational institutions should be so modified that they answer the requirements of the Plan, as we know it, however imperfectly. We must have a human civilization which is much more planned and purposeful, for then only will it lead to happiness and peace. The next step in human evolution, in various departments of life, is the thought which

Theosophy must give to the world which is now in the throes of a fundamental Reconstruction.

But man, although he lives, moves and has his being in the world, all the time clamours for a greater Reality which he does not perceive, but towards which he is constantly attracted. It is this search for Reality which drives humanity to higher and higher stages of evolution. Religion is supposed to guide humanity's path towards this Reality. But organized religion as it exists today has failed to give this direction. It is not interested in man's independent search for Reality. It flourishes on the spiritual slavery which human beings can offer to it. The new civilization without a new religious drive will be a body without a soul. Man must be inspired to take to new spiritual adventures, for only then will humanity have a real motive power for progress. Theosophy can give a wonderful contribution in this direction by its teaching of the Laws of Spiritual Evolution or the perfecting of man. The civilization of Intuition should be essentially a spiritual civiliza-

tion. Mind always thinks in terms of Laws. It has discovered in modern times laws of physical life. Now its scope has to be expanded by a scientific teaching regarding the Reign of Law prevailing in non-physical worlds. The teaching about the Laws of Spiritual Evolution will give a new religious impetus to the world and will strengthen the foundations of the New Civilization.

Thus the knowledge about man as an individual, man as evolving in the world, and man as engaged in the great process of perfecting himself, will supply the necessary philosophical background for the coming civilization. It will give a new direction to the remodelling of our political, economic, religious, educational and social institutions. It will help in the unfoldment of latent faculties in man and will reorganize the world on a more spiritual basis. Dr. Besant has said: "To understand man is to understand God"; by giving this new understanding about man and his evolution, we shall bring the world nearer to God's Plan, and closer to His Purpose.

True and continued contentment is his who sees penetrating through the "Is" some gleams of the "Is-to-be." He may appear as the most miserable of mortals as the world looks at him; nevertheless he holds in his hand the Pearl of Great Price.

—C. JINARĀJADĀSA

THE PULSE OF THE WORLD

BY F. J. W. HALSEY

NOTHING is more striking than the universal interest taken in Reconstruction. Men and women of every race, caste, creed and colour are coming to a unanimous conclusion that the world of the future must somehow be a different world, a better world—that a New World Order must take the place of the old.

In the Peace and Reconstruction Department at Adyar, where we have been receiving contributions from all over the world from famous men and women and, through a cuttings service arranged by the English Section, from "Everyman,"—the ordinary man in his home—we have found nothing more remarkable or more promising than to note the amount of room which is being given to the subject in the papers, magazines and journals. Not only in the big important papers which statesmen and well-informed people read, but also in the innumerable little local papers, of interest mainly to the district, village or suburb they serve, column upon column is devoted to a record of the almost countless ideals and plans which people put forward in

an attempt to find the key which will open the door into that New Order which a new urge is driving them to find.

THE PSYCHOLOGICAL NECESSITY

When one comes to consider the circumstances under which this reconstructive urge is coming to insistent birth, it will be seen that the mind of man is here but following an urgent psychological and spiritual necessity. Our foundation in Divine Reality implies the necessity for the constant return of the spirit of man to what is the only true and abiding Reality, namely, eternal Divine Bliss and Happiness. The normal, healthy mind of man does not, and cannot, dwell in unhappiness, tragedy, disaster. Those that do so become the morbid, unhealthy, unbalanced ones that only too often finally come to our asylums and institutions. When a friend meets death we do not dwell on the circumstances of his accident or illness. Confronted with the tragedy, the mind immediately draws back, goes into reverse, and calls up a picture of him at his living best, his cheery

laugh, his affectionate smile, his quick sure movements boating or playing tennis, the performance of some little happy labour in the home. The mind does not dwell on the lacerated limbs, the suffering body, the burning ghat or the cemetery, unless it be, with some types, the short bridge to the enhanced life of a more vivid heaven world. So it is with civilization today.

Being unable however to look back with any great amount of satisfaction on the immediate past of civilization, being unable for the sake of its own sanity to dwell in the tragedy and horror of the present, humanity finds relief and escape, and a reasonable goal, in a future which will embody all its dreams and ideals of happiness and bliss, which unconsciously but intuitively it knows to be its only true reality.

INDIVIDUALIZATION

Amongst all the trends that reveal themselves to the finger tentatively laid on the pulse of "Mr. Everyman," who makes up the world, none is more intensely hopeful or exciting to witness than the change that has come over the conception which describes the bulk of the people belonging to a nation, or realized to be our fellow-human inhabitants of this our globe. Referred to since ancient Greek and Roman times as "the masses," an

undefined, rather amorphous entity to whom the more favoured and intellectual classes contemptuously threw a sop of "bread and circusses" from time to time to keep them quiet and manageable—these same "masses" have now during the last few decades quite definitely taken a new place in the national consciousness as *the people*. From occupying a place in the national, and in the world consciousness, little higher than that of an animal group-soul, "the masses" have now, almost suddenly, "individualized" and become "the people," an entity for whose welfare *the nation is responsible, towards* whom it recognizes definite duties, *to* whom it accords its own special place in the nation-family, *from* whom it accepts with gratitude contributions towards the general national welfare. The nation-child has at last individualized.

The Truth which Christianity came 2,000 years ago to proclaim, the value of the individual, is at last dawning as a reality on the consciousness of mankind. The "group-soul" has taken birth as the individual.

THE NEW BROTHERHOOD: SHALL WE FORGET?

So wonderful is the discovery of this new miracle, so widespread the implications which follow in its wake, so happy the equality which it confers, so astonishing the companionship which it has awakened,

that the world cannot immediately grasp all it implies, nor that it has come to stay. I notice an urgency in many utterances as if the speakers and writers fear that so rare and precious a phenomenon, discovered in the darkest reaches of the night of turmoil and tragedy, may fade away in the more revealing light of morning, in the glare of noonday Victory. "Extend the principles of comradeship and brotherliness, which are being forced upon us by the war, *now*, not after the war," they cry. "For *now* we are all of us, miner and millionaire, willing to have revolutionary changes; but *then*, when maybe we are tired, it will perhaps be too late."

"Now, while our hearts are stirred to act like one," "together we must face the evil forces in society that are waiting and planning" to draw mankind back to its former level of selfishness and separativeness.

Now! is the constant cry with agonized urgency behind it from those who are sensitive to the adumbrated Beauty and Bliss that is dawning upon the world—"Do it now, or perhaps it will be too late. And if it is too late, we shall have lost our last chance of freedom." There is a *flash of infinite vision* in that despairing cry—the vision that only Universal Brotherhood, with all its multitude of duties as well as its multifarious privileges, *can confer true freedom.*

"No one can govern England again," said Mr. Churchill in August 1941, "who forgets the people. . . . They saved England. . . ."

"The Government desires a better life for the people," wrote J. H. Hofmeyr, a leading figure in South African politics in *The Star* in September 1941, "and when we say *the people*, we mean the whole people, not just one section, but *all* sections of the people." For without this there can be "no social justice." As long ago as 1935 it was said at the International Labour Organization Conference: "The modern world must choose. It can either have peace based on social justice, or it must have war. . . ." "God speed the day," it was recently said in the United States of America, "when the greatness of nations may be measured . . . by their ability and their disposition to render service—service to humanity and the world."

RELIGION AND EDUCATION: CHARACTER: THE FOUNDATION STONES OF THE NEW ORDER

As a natural corollary to the discovery of the value of the individual composing the people, there comes a new impetus to give that individual his rightful place in society. In order that he may fill that place to the best advantage both to himself and the community, he must be aided to obtain a proper perspective of his place on this

planet in the Universe. This is supplied by the great religions, and the means whereby he will be enabled to carry out the implications of the rights and privileges which these convey are to be found in true education. No wonder, then, that the claims of both Religion and Education are being put forward with increasing vigour and vision.

That religion can open up a new approach to World Understanding has been pointed out by Professor R. H. Tawney, when speaking at the Manchester Masaryk Society in June 1941; it has also been emphasized by a host of others. He would have Religion reinstated in the educational curriculum for every section of the population, whether Christian or non-Christian, each according to their own faith. "We have seen to what a hell a *Godless* despairing world can take us," underlines Mr. Priestley.

Leaders of the Churches gathered in Conferences and Councils have everywhere passed resolutions similar to that of the Free Church Federal Council in April 1941: "That this Congress being more deeply convinced than ever of the importance of efficient religious instruction in all the schools of the country reaffirms . . . and, in particular, emphasizes the urgent need that simple worship and religious instruction . . . should be extended to every school. . . ."

To the Five Points drawn up by H. H. the Pope, which included "Development of universal love," and which were endorsed by the Church of England, the Free Church Federal Council and religious bodies throughout the world, were added another five points by the leaders named above, one of which was: "The sense of a divine vocation must be restored to man's daily work." Dr. Nicholas Murray Butler says emphatically: "If ever this world is to have perpetual peace, we must have a *Community of Principles*. . . ."

How can there be "a development of universal love," "a community of principles," a "sense of divine vocation," "a change of heart," as the Bishop of Pretoria declared was necessary, if the inspiration is not to come from that one universal and unanimous source of all wisdom, the Great White Lodge, from whence were sent out all the religious teachings which have since been so perverted, abused and misunderstood in the world of men, but whose flaming and purifying inspiration is still available in the fundamental teachings of all great faiths.

More and more are the thinkers of the world coming to the perception that the faiths of the world are but the differing approaches to only one Religion of Righteousness; and that any education which ignores the deep foundations laid by

all true religion—"mercy, justice, kindness, human sympathy, and understanding, the things that lie deepest in our religion and our outlook on life," as Field-Marshal Smuts has said—can only build a civilization which must sink in the shifting, dangerous and cruel sands of selfishness and impermanence.

WHAT IS A HUMAN BEING ?

"What is a human being?" is a question that is more and more being pondered as a result of the catastrophic crisis of these times. "Just a body? or more than a body—with psyche and soul? If the latter," they say, as did the Editor of *Main Currents*, "then we are on the wrong tracks in much else besides economics."

And so many western thinkers, realizing that mankind is sick unto death for want of a synthesizing solidarity, is utterly disillusioned with the superficial and temporary prescriptions of materialism, are once more pointing back to the Wisdom of the East, the Hindu Psychology-Yoga as they call it, which puts spirit before flesh, humanity before race, and eternity before the ephemeral.

Man is once more being recognized as composed of more than his mere outer body, as being a wholeness comprising Soul and Spirit as well, and this spiritual outlook is considered so important in some

sections of the community that it has been proposed that when a Council of Federated Nations shall have been established, (as many in some form or other think to be inevitable), there shall also be a Council of Federated Churches, a Parliament of Religions, a Second Chamber, to watch the proceedings of the legislative and administrative body, to scrutinize, and if needful, to propose legislation so that it may be consistent with the highest principles of mankind, all the great religions being given equal status of importance.

EDUCATION

Education has always been the bridge between one age and the next, and it is now widely recognized that education must be one of the inevitable bridges between the old order that is passing away with such cataclysmic convulsions and the New Order that is to herald in a new level of human consciousness expressing itself in greater reverence, comradeship and compassion.

Everywhere there is stirring a *new ideal in education* both in the quality of its understanding, and the scope of its application.

Equality of educational opportunity is an almost unanimous demand, though *The Schoolmaster*, reporting a conference of teachers, is careful to point out that this does *not* mean the *same kind* of education for the *same length* of

time *for all* children, but that each child shall have such an education as is necessary to develop to the full all the potentialities of which he or she is possessed. This, it points out, demands a very fluid organization capable of being adjusted to each child, instead of, as at the present time, each child having to adjust itself to a system.

The implications of the tenet of equal educational opportunity for all have widespread economic repercussions such as :

1. General economic security ;
2. Efficient and scientifically balanced nourishment ;
3. A preventive medical service open to all ;
4. Healthy emotional development ;
5. School facilities apart from all considerations of finance or status ;
6. Properly trained and remunerated teachers.

GIVE YOUTH A CHANCE

Besides the fact that there is this widespread demand for a much more prolonged period of popular education from which every section of the population could profit to the limit of his capabilities, there is also beginning to arise a widespread questioning why there should not be a break for a certain definite period between High School and University stages in education, during which Youth could be required to perform some labour for

the good of the community, periods during which Youth could be trained to work for the economic reconstruction of the world, just as now Youth is being trained in the Defensive Services for the defence of the nations against the evils of aggression. A well-known writer in *The Spectator*, in September last, holds that the Peace which will follow must still be a war—an intensive war against ignorance, indifference, selfishness, systems of governments and economic evils, and one in which Youth will still have to take a decisive part.

“Only the *Young* know what the New Age is about,” these people say. “With the old, Youth-talk is mostly lip-service. Give Youth a real chance !”

Cannot the love and the devotion which have saved the land from the enemy in war, still be utilized in Peace-time to make it the happiest and most beautiful home the people have yet had ? Can Youth not save the country again from far more insidious evils, from far more insistent wrongs ? And they would like Youth to be represented in the Councils of the Nations, *as* Youth, *by* Youth, as already Youth is represented in Russia, whenever their interests and position are discussed.

Although we may not at all agree with the methods employed in Germany and Italy, at least we must concede that they have been thoroughly alive to the importance of

the place that Youth occupies in the State and in life. Their abuse of a sacred trust, which should have been carried out as protection and guidance, does not lessen the value of the object-lessons they have provided in demonstrating the vital part which Youth, organized and disciplined, can play in the life of a Nation.

WOMEN'S EXPANDING SPHERE

Women too will play an increasingly important part in the councils of the nations, a part they have well earned by their heroic participation in the nations' war efforts. A year ago an *Inter-American Commission of Women* in a 3-day Conference recommended that competent women should be appointed as official delegates to all Pan-American Conferences whatever the subject under discussion. There is no doubt but that popular opinion will require the inclusion also of women in the Peace Councils of the Nations.

ECONOMIC FREEDOM AND SECURITY

It is in the fields of economics and politics that the most unanimous demands come for a complete reform and reconstruction, though there are almost as many plans and formulæ as there are parties and sections of public opinion.

The dwindling size of the world with the expanding of traffic facilities and the constant perfecting

of speed mechanisms is drawing all the human family and all the differing nations into such close contact that isolation of any one of them has become impossible, and *interdependence* is an inevitable result.

Charters that are tentatively being drawn up no longer therefore profess to bring Utopia to any one nation or people in particular, but recognize that their recommendations must be available to all mankind alike, and aim at proclaiming all men's inalienable right to a certain minimum standard of living. There is a widespread feeling that after the war the gross inequality of living, as is at present prevalent both as between individuals and as between nations, must be put an end to, that a more equal distribution of the world's goods must be available to every one alike, and every nation must have the right of access to the world's raw materials.

Freedom from want, and freedom from fear of want, are both desirable goals mentioned in the Atlantic Charter drawn up by President Roosevelt and Mr. Churchill last August, and these have been mentioned by many other eminent people as one of the pre-requisites of the New Age.

Security of Living is the unanimous demand of all the world, and an infinite variety of schemes and projects have been drawn up by

clever thinkers which aim at bringing this about. There is the Belamy Scheme, the Douglas Credit Scheme, the Co-operative State Scheme, the Prestonia Martin Scheme, the Townsend Plan, the Abolish Poverty Plan, and innumerable others which are the straws showing which way the wind of more-brotherly-thinking is blowing.

Many of these plans incorporate the thought already mentioned that the vitality, enthusiasm and strength of Youth shall in some way be made to serve the Peace-time needs of mankind, as they are now serving so splendidly and unselfishly the war-time needs of the world.

INTERNATIONAL ECONOMICS

In the same way as international control of some sort is being envisaged in the political field, so also do economists envisage a world-control over a world-wide economic system, which will arrange just terms covering prices, credit, barter, commerce, exchange and communication which affect the peoples of more than one nation, and will thus be able to counteract the evils of famine, catastrophe or habitual shortage as they may occur anywhere in the world.

They envisage world-banking, world-trade, world-coinage, world-industry, world-postage, a world-regulation of immigration and emi-

gration, and a world-regulation and equalization of employment and leisure.

Utilizing the highest ideals of the human consciousness of today, they are formulating plans which will develop and crystallize that urgent *sense of interdependence* with which the war is endowing the nations, and which is acting as a forcing-house upon that still so undeveloped plant of fellowship and brotherhood. The exigencies of an unprecedented crisis in humanity's life and very existence are forcing not only deeds of unequalled brutality, but are also unfolding blooms of kindness, brotherliness, helpfulness and sacrifice in a profusion never yet so universally encountered. The old, old question: "Am I my brother's keeper?" is at last *beginning* to be answered with that sense of responsibility which a true comprehension of the Brotherhood of life instils.

Alas! the still wider comprehension of a brotherhood of *all* Life is not yet evident on a wide scale, and while the world's heart is beginning to pulse with the throbs of brotherly love for Man, there is still little indication that there is any understanding of an equal responsibility towards the younger kingdoms of our planet comprising the animal world, not to speak of the plants and minerals.

Yet, until the daily and hourly unspeakable cruelties to all animal

creation are abated, there can be no health or peace, or even cessation of strife in any other kingdom, and *all other plans must inevitably be less than successful* because of these as yet uncharted rocks in the Goodwill Channel of the World.

THE INTERNATIONAL POLITICAL FIELD

The mammoth spectacle of millions of men and women locked in deadly international world-warfare has brought to the forefront of all human thinking the conviction that this *must not* occur again, and that only an international authority will be able to deal with so vast and intricate a problem. It is therefore that the theme of Federation is everywhere woven into all plans for a future world. Many different types of Federation are under consideration by as many different types of minds, but the urgent and absolute necessity for Federation of some sort is unequivocally acknowledged by all. That this implies the abrogation of the absolute sovereignty of all States is an inevitable corollary. For international peace, law and order, an economic stability and the regulation and equalization of equitable employment and adequate leisure are only possible if *one only* supreme international authority has *full and the only-sovereign power* to enforce the will to righteousness, which will be the considered opinion of the wisest and greatest minds and hearts rep-

resenting *all the nations and races* of the earth.

FEDERATION PLANS

The most widely known of these Federation Plans is perhaps that written down by Clarence Streit in his two books, *Union Now* and *Union with Britain Now*, advocating a Federal Union of which the British Commonwealth of Nations and the United States shall be the foundations.

It rather seems as if this is already coming about. Were not a Joint Canadian-American Defence Board and Supply Board created even eighteen months ago? And very shortly afterwards Britain leased to the United States important air and naval bases from Newfoundland down to British Guiana. Only recently Mr. Churchill spoke in Washington to a cheering Senate. Would it not be logical if this close collaboration were to blossom out into a future full-fledged Confederation? Mr. Churchill is a mighty champion of co-operation between the British Commonwealth and the United States, and has gone so far as to say that if "co-operation between the Empire and the United States were to fail, the Empire might hew its way through. . . . But the chance of setting the March of Mankind clearly and surely along the high roads of human progress would be lost and might never return." His

recent actions show that he is working for that end with all the power at his command.

This conception of *one Anglo-American Nation* as the basis of a world federation has also been worked out by Professor George Catlin in his book of that title, but there are many other regional federations suggested, such as that suggesting a Federation of European States and Northern Asia, one of all the American States, one of the Southern Hemisphere including Africa, India, S. Asia and Australasia, European States, N. European States, Latin European States, etc.

We have seen what has already happened to bring America and Britain together; no less can we see how the Pan-American Union, with its Declaration of Lima, signed in 1938, is developing into an American League of Nations, brought into ever closer co-operation through the threat and aggression of the totalitarian States.

Finally, it is hoped that all such regional federations should again unite into one great Confederation of all the world. Only such a Confederation would have powers to implement the necessary decisions securing peace and disarmament for all the world, a World Police Force to keep order, a World Army, Navy and Air Force to nip aggression in the bud, a World Court of Justice, etc.

One such plan suggests that after a disarmament carried out both by the Axis and the Allies, the world's armaments shall be collected into three huge dumps situated in Switzerland, China and Southern California, guarded by a World Legion, and that the Defence Forces of any regional Federation shall be staffed by officers belonging to another regional Federation, while Naval and Air Bases also shall be three—in China, Europe and the Americas.

Other people advocate that the League of Nations, reconstructed, shall be the Paramount Power, its main purposes already being declared as promoting "international co-operation to achieve international peace and security."

The International Labour organization also comes in for a great deal of consideration as a future agency for the establishment of the New Order in the world. Its structure has considerable similarity to that of the League of Nations, and its recommendations and decisions are recognized as authoritative both in East and West. One very important difference is that, while the League Assembly is composed only of representatives of Governments, the Annual General Conference of the I.L.O. includes among the four representatives from each member-State one representative each *from the organized workers and*

employers as well as two Government delegates to represent the interests of the general public.

Whatever may be the plans that are being submitted for consideration, there seems to be one basic principle behind all of them—international co-operation and equal opportunity for all nations as well as for all individuals. Hitherto international planning has been quite absent, but it is coming now under the stress of war and is bringing about a closer unification of the political world as well.

Whereas up to the present purely material considerations have held the place of first importance, these are now being relegated to a background, against which *moral ideals* stand out sharply and definitely and *hold first place*.

SCIENCE AND ITS RESPONSIBILITIES

Everywhere the rights of the people and the duties and responsibilities of those in power to provide these rights are being stressed, and this enhanced moral outlook is reflected in the attitude of scientists towards their inventions. The appalling application of science towards destructive means as demonstrated in this war has given mankind and scientists in particular "furiously to think," so that a new sense of responsibility is growing. It indicates that in the future scientists will be more careful in indiscriminately letting loose upon

the world secrets which should only be wielded by those whose moral sense is sufficiently developed not to use them to the hurt of their fellow-beings. Some advocate secrecy within the scientific fraternity, others that *international* dissemination would counteract any advantage to any particular State.

THE SAVING CULT OF BEAUTY

It is the same everywhere. In every field the conscience of mankind is quickening under the stress and forcing pace of war. The few voices which in the past have been crying out in a wilderness of ugly city districts, or against the desecrating defilement of Nature's beauty spots are now being supported by a swelling sound of protest that the obliterated bombed districts *must not* again be rebuilt with such soul-destroying mediocrity, ugliness, and lack of vision and imagination.

A body of builders and architects are postulating the right of every man and woman to beautiful and healthful surroundings. Reports from various parts of the world, embodying many schools of architectural thought, yet all show a surprising unanimity for ensuring the suitability of buildings to their functions, a decent standard of housing, and the wide distribution of new services for every kind of public amenity. They insist, too, that village-planning is as necessary

as city-planning, and that large reservations of natural parks, forests, seashores and green belts should make both town and village beautiful and healthful.

In general the place of art in life is beginning to be realized more than ever before, no longer as a luxury for the wealthy, but even more as a necessity for the poor.

Through people's concerts and theatres, people's art exhibitions, people's parks, is beauty being brought closer to the lives of the people, at last to take its part in the shaping of character and capability.

ACTION IS NEEDED

Thus merely touched upon, is evolution hastening to its appointed end. Separatism is dying; a new Buddhic consciousness is heralding in the birth of the new sub-race. We have a long way yet to go before it can be said that we are truly working for the greatest good of the greatest number. A wide cynicism with words and plans is springing up. *Everywhere action is demanded now.*

MUST IT TAKE A WAR?

Must it ever take a war for our consciousness to be so quickened? Must it take another war in the next generation to bring to flower the buds of brotherhood that are showing now?

For decades, and in many cases for centuries, have forward-thinking people looked out upon the world around them, and seeing the sordid misery of the masses, have said: "If only. . . !"

If only we could take those anæmic little slum children out into the sunshine and fresh air of the countryside. . . .

If only we could give proper medical attention to the mothers and the babies. . . .

If only we could provide scientific meals for the workers. . . .

If only we could give to every family a clean and beautiful house and garden. . . .

If only there was enough money to replace the household goods of those poor families who have lost their all in a fire or other catastrophe. . . .

If only a decent minimum standard of living could be guaranteed to all . . . congenial employment . . . security for old age and ill-health. . . .

If only. . . .

WAR'S ANSWER

And now the war is answering most of these questions.

Hundreds of thousands of children and mothers have been evacuated from reeking slums into the wide open countryside, there to unlearn a great deal and to learn even more. Camp schools, products of the war, have come to stay, and

are already having a marked influence not only upon the physique of the children but upon the whole trend of education. It has made it more realistic and practical, linking it more closely with the life of the nation, and where a deterioration of educational standards had been feared, they have proved to have become surprisingly better.

The propaganda for a scientific diet which became so necessary in order to conserve limited food-supplies has improved the health of the nation to an almost unheard of extent. Factories and mines employing thousands of workers are now supplying properly balanced meals in order to economize both food and fuel and time. Workers in Britain are now receiving first consideration, and for the first time in history it is now easier for the miner or worker to get the food he needs than it is for the mere millionaire. In Britain, now, whenever a commodity is scarce the man who needs it most gets it first—the practical application of Dr. Besant's principle—to *each according to his need*.

And this same principle is now supplying bombed-out families with a complete and new set of furniture to remake their home and enable them to "carry on."

Must it always take a war in order to bring the ideal into the realm of the practical?

The answer is: *Yes, unless . . . and until. . . .*

Unless mankind takes to heart the grim spectacle now before its eyes as the result of centuries of selfish action;

Until mankind stops snatching at *outside* reforms and schemes and plans;

Until mankind is ready to begin by reforming *himself* from *within*, by bringing the practice of the brotherhood of all life to bear upon every relationship in every plane of consciousness every minute of every day.

Only when the true attributes of brotherhood, namely, Reverence, Comradeship and Compassion, inform his every day and his every way, will the dreams of mankind become realities, and will war be abolished. This the world is dimly and distantly beginning to realize. *Thence* all these schemes and plans which are bridges between the old world and the new.

And we who are Theosophists, let us remember our high mission as pioneers of humanity, let us discriminate wisely between the gold and the glitter, and let us throw ourselves selflessly into the task of getting those bridges built which will at last enable humanity to cross the river of darkness into that land of the dawning where the struggle with darkness will be replaced by the adventure of happy Reconstruction.

MORE BROTHERHOOD

BY J. KRUISHEER

EVERYWHERE, nowadays, we hear so very much about a necessary Reconstruction and different kinds of New Orders that perhaps it might be not quite inopportune to ask ourselves, as Fellows of The Theosophical Society, the question whether The Society does not need some kind of revitalization or reconstruction as well. Apparently, there seems to be some kind of a relation and connection—and consequently a mutual reaction—between events and happenings in the world at large and the life of The Theosophical Society—its activity. If this be true—as, indeed, I believe it is the case—then we may expect that the same desirability of a general survey which can be noticed everywhere in regard to world-affairs, will prove to exist for our Society also.

Encouraged by the recent publication by our President, *Conversations with Dr. Besant*, in one of which conversations our President-Mother declared that "The Society needs a thorough overhauling if it is to become once more the instrument the Masters need," I propose

to make an attempt however weak towards such a survey of our work, trying to discover perhaps something which needs more attention and eventually a cure. It is only on the basis of one's own experiences that such an enterprise can be undertaken; perhaps others with other experiences might find other desiderata.

At its present junction of the roads, the one need of humanity, generally recognized everywhere and in all quarters, is proclaimed to be Brotherhood! This is exactly the *one great principle* which is the very life of our Society; but is it really understood in all these quarters what it means? Here, some doubt seems justified. However, in this fact we rightly may find another indication of the truth and reality of this mutual relationship existing between the world-events and the actual status of our Society.

The remarkable fact is that we are forced to the diagnosis that both—World and The Society—are undeniably suffering from the same kind of disease and lack of vitality, namely, a lack of Brotherliness

and Friendship. Surely, if indeed there is something the matter with The Society's vitality, the cause of such deterioration cannot but be that the life-stream it needs for its existence—Brotherliness—is not sufficiently provided. The decline of vitality which The Society shows can have no other cause than a decline of Brotherhood, its very life itself.

Now, this is pure theory, one might say. Perhaps; for me it is not just that only. If we look around us in The Society—that is, in the Lodges—we cannot fail to see that the life of most of them has declined in a most deplorable measure. And this is the case all over the world with but very few exceptions. It therefore has to do with *The Society as a whole*, and also with Lodge-activity, the way in which the Lodges work, that is, *how they live!* . . .

The chief aim of all efforts of Lodge-work everywhere is to propagate certain ideas, a certain set of theories, called Theosophy, often but half-understood, sometimes even misunderstood. Lectures, classes, library, etc., all activity (that is life) is organized with the presupposed object of publicity or propaganda. And if anything is done for the members, it is again "study-classes." Certainly, all this is absolutely necessary; we cannot afford to slacken down in our efforts to bring the Wisdom to

the world. But if the indispensable vitality and enthusiasm are absent our labours are of very little avail. We see that everywhere.

In all this intellectual effort, I ask: "What about Brotherhood? Where does our First Object come in with our Lodge-work?" It is not even being mentioned, remains far out of focus of Lodge-executives; and of Sectional executives too. They have too many other more important matters to attend to. Yet, the promotion of our First Object is the paramount duty of The Society, one would say, and consequently also that of the Lodges. Much more than being an institution for intellectual teaching, the Lodges should provide the means for the practical exercise of brotherliness, *a school* where members are being trained in the difficult art of *how to live Theosophy*, that is, how to live in a brotherly way.

Brotherly life is the need of the world; do we really find it and actually alive in our Lodges? How can we then hope even to do a trifle of good for the promotion of Brotherhood, while definitely neglecting it in our Lodge-proceedings? All of us have recognized the First Object to be imperative for membership, and yet—it seems strange, but is undeniably true—there is nothing whatever in the life-activity of the Lodges even to

hint at the slightest consideration of its actual application. And often it is not only a negative absence, but worse. I think that nobody, who for some length of time has had to do with Lodge-management, will deny that here is ample room for improvement.

Man cannot change himself at once, not even a F. T. S. can do so; it needs time and above all exercise and effort, constant effort. It seems to me that it should be regarded to be one of the most urgently needed activities of a Lodge, to provide the means and opportunity for its members of being trained in mutual intercourse and relationship in the art of Brotherhood and Friendship—*growth of the Buddhist principle*. That should come first in Lodge-work; all the rest is but the means to that supreme goal, in the same way as our Second and Third Objects can be seen to serve as a means to support and strengthen the due observation of the First.

Because of the Lodge-organization being based upon democratic lines, the limitations of democracy, results of its being applied wrongly, show themselves in the life of the Lodges also. I believe that this is one of the causes which often hover at the background of difficulties and frictions—signs that there is lack of Friendship. For many people nowadays, democracy in practice has become a counting of heads.

What the majority wants is right, and every minority—often a nuisance indeed—has to subject itself and its opinions or convictions. If the vote has been cast, the thing has been settled, and no further notice or consideration of that minority's point of view needs to be taken.

From the standpoint of Brotherhood, this is a great mistake, often carrying disastrous results with it. For such a minority the thing is not and cannot be settled, and for the welfare of the whole of the Lodge it really should not. The minority remains entitled to have the right to be heard; the majority should see to it that the minority is never oppressed. (How shall we ever be able to give a lead in post-war differences to be solved, if we have not learned to do so in the Lodge?) In the end the minority even might—and often does—prove to have had the right insight; wisdom is not always on the side of the greatest number. No differences of opinion should ever be allowed to interfere with brotherly Friendship between members, whatever they are, whatever their peculiarities.

I would like this to be considered as a very practical urgency, not as a theory or wishful Utopian thinking. *The Lodge a training-school for Friendship*. The whole organization of the Lodge, all its proceedings, should be calculated to

serve this aim and object—the conscious, definite *training of Buddhist Love and Wisdom*. Differences should be detected by the Lodge-officials and utilized, solved as soon as possible in the light of our knowledge of thought-power; antagonisms should not be given time or opportunity to arise. Lodges too often are just an exact copy of life in the world; what then is their use? They should be after the pursuit of Wisdom instead of solely after that of knowledge. The latter cannot be missed indeed, but the former is our real and Supreme Purpose.

I wonder how many Lodges all over the world have been started by the splitting off from already existing ones! Although, of course, there are always acceptable reasons, mainly arguments brought forward to be in the interests of the furthering of Theosophy in new circles or in a new way, there very often lie other reasons hidden behind them, minority difference one of them. I am very much in doubt whether this habit of splitting up of existing Lodges, is really advantageous to the real interests of our Society and of Union by Brotherhood. It cannot be in the interests of the members concerned either.

The necessity to form a new Lodge where there already exists one, is in itself a sign that there is something amiss with Union or Brotherhood—the Buddhist princi-

ple. Members of The Theosophical Society have to learn that they at least must bring themselves to cooperate with whomsoever they are brought together by Karma. Otherwise, how will they possibly be capable of promoting Brotherhood and Union elsewhere?

Only in a very big metropolis it may be really necessary to have a small number of Lodges working separately, but these are exceptions. Generally it will be much better to have one good Lodge of somewhat impressive importance than a number of competitive smaller ones. The public very soon discovers rivalry, that is, a lack of the very principle we stand for.

There is another aspect of Brotherhood in which The Society as a whole and in general has failed, has neglected to stand openly in defence of its First Object when such was most sorely needed. If The Society is a living organism—as many of us believe it to be—then, as all individuals, she is subject to the Law of Karma. Consequently, if she fails to neglect her most exalted Object, she cannot escape the karmic results of that omission—decrease of vitality. At a time when the world most urgently needed a lead to defend itself against the attacks of anti-brotherhood and evil, we were afraid to break our neutrality!

Ever since 1933, and even long before, it was clearly evident that

an organized attack on Brotherhood—and evidently also directed against Theosophy and The Theosophical Society—was growing and gradually drawing more and more people within the sphere of its vicious propaganda. What have we done to counteract the coming cataclysm? We have been hiding behind “neutrality.” Only one Section, as far as I know, regionally at least tried to stem the rising tide by issuing a “Declaration of Brotherhood”—and not without result. In that case the declaration was also meant to give an urgently needed lead to wavering membership, because increasing numbers became more or less inclined towards that anti-brotherhood movement, unaware of what the real issue was. This single effort had some success (both external and internal), but of course had not the slightest influence internationally.

Now, let us not miss our next opportunity also. In our periodicals we again and again, repeatedly, read that Theosophy and Theosophy alone can bring the solution, that *we* must bring the saving message to suffering humanity. Can such a thing be done by inaction? What are we *doing*, actually doing to take that lead into our hands? If we do not very soon awaken from our present lethargy and paralysis, we shall miss our best chance (possibly the last one)

once more. Are we still afraid to take responsibilities? Why then talk so much about it? But we need not be afraid now, openly to pronounce what we understand Brotherhood to be, to give the explanation for a practical application of the one remedy which humanity itself has already discovered *but cannot understand*. It is our bounden duty *as a Society* publicly to announce that we stand for Brotherhood everywhere, and *also against* all trespasses violating it. No more sophisms to escape our evident duty of the very moment—*now!*

After the terrible shocks and devastation the world and humanity have now endured, it will be of no avail to proceed complacently with our so-called activities and theories as before; it is of no use to proclaim the very highest ideals and Truths by words alone, without showing in practical deeds that we are prepared to live up to them, even, if necessary, at the risk of difficulties or an eventual loss of membership. (Does anyone believe that this terrible clash will not cost us a great number of members?) Words alone will not do, they will do less now than at any other time, and most of us still live too much in words and theories alone.

Up till now we have been satisfied with our wonderful system of truths, the glorious teaching which

Theosophy brings. But we can only carry the message of that Truth into the world of today by openly and publicly pronouncing *how* Brotherhood is to be applied in practical cases. In the clash of interests which certainly and inevitably is bound to come after hostilities have ceased, the one thing, I believe, the world will need and if procured will gratefully accept, is a clear, unwavering, impartial lead in all such cases where the right application of Brotherhood comes in.

In cases where there is doubt—and as a matter of fact in the formerly mentioned cases as well—the course to be taken should be one

of advice and help, less to support one of the parties, more to bring them together in order to try to find a way out together. Practical application of Brotherhood. Is not this, on a larger scale, the same thing I recommend to be exercised and cultivated in Lodge-work?

We *can* do all this, if only we are no longer haunted by the idea of so-called neutrality, if only we are no longer afraid to denounce, if need be, where undoubtedly Brotherhood is being transgressed, if only we are really convinced of the value of THEOSOPHY and of the reality of the POWERS behind The Society.

SECCIÓN ESPAÑOLA

PRIMER CONGRESO LATINO-AMERICANO DE TEOSOFIA

COMO resultado de un sinnúmero de cartas, de países Sur Americanos, dirigidas al Presidente de la Sociedad, Dr. Arundale, y en las cuales solicitan sugerencias para la celebración del 25 aniversario de la fundación de la Secciones Nacionales de Argentina, Chile y Brasil, que tendrá lugar el año de 1944. El Presidente tuvo a bien aprobar las sugerencias que más adelante se enumeran.

El Presidente cree muy conveniente la reunión de un Congreso de las naciones Latino-Americanas, lo que pro-

bablemente dará lugar a que sea en ese Hemisferio donde se reuna el Primer Congreso Internacional de la Post-Guerra.

También, el Presidente desearía que el Congreso tuviera lugar en la ciudad de Rio de Janeiro, por ser éste lugar el más apropiado ESPIRITUALMENTE, los teósofos más avanzados conocen muy bien las razones por las cuales se prefiere ese Centro, para una reunión de esta índole.

En Adyar hay un gran interés por conocer el parecer de las Secciones y las decisiones a que lleguen, pues ha despertado mucho entusiasmo la idea de un Primer Congreso Latino-Americano

maravilloso el observar a las personas que tienen esa buena cualidad, como por arte de Magia, siempre encuentran algo que dar a la persona o entidad que solicita so óbolo; el dar amor, palabras bondadosas, consolar al afligido, buenos deseos, es decir buenos pensamientos, que son tan reales como el dinero y en casos mejor si se quiere, esas personas nunca agotarán su caudal, son y siempre serán fuentes inagotables del bien y Dios cuidará de que sus caudales sean siempre repuestos y con creces.

Como se nace músico, pintor etc. se nace desinteresado, pero si se educan esas cualidades latentes en los artistas, con éxito, así también se puede educar a las gentes a ser desinteresadas, quiere decir que uno que ha nacido con esa buena cualidad, llegará a ser un Verdadero filántropo y un individuo nacido duro de corazón, llegará a ser una persona algo indiferente a la caridad, pero la practicará y su corazón no será tan egoísta e interesado, la educación siempre obra prodigios.

Una vez, una gran santa reunió a su congregación y les expuso su deseo de fundar una casa con el objeto de educar a las niñas desamparadas; todos estuvieron de acuerdo, pero al preguntarle el abogado con cuanto contaba para su proyecto tan desinteresado, élla le contestó, con Tres Escudos, la risotada fué general, cuando se hubieron calmado el Médico le dijo que esa idea debía desaparecer de su mente, por ser un imposible con Tres Escudos llevar

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Un ejemplo palpable del Egoísmo lo tenemos en la presente guerra. Según algunos historiadores, la causa principal o culpabilidad la tiene el egoísmo de Clemenceau, que sintió celos de los militares o Mariscal Foch, y en lugar de permitirle desarmar a los Alemanes y hacer la Paz en Berlín, forzo a Poincaré a darles más bien un ARMISTICIO, triunfando así su política egoísta, cuyas consecuencias sufrimos hoy. Los Alemanes sostienen que no fueron derrotado en la guerra pasada, sino que fueron victimas de los Politicos . . . aduciendo como prueba el que ellos regresaron triunfantes llevando consigo sus Armas a Berlín. . .

Nosotros los teósofos debemos luchar siempre contra el Egoísmo propio y ajeno, conectando nuestro desinterés con los ideales de los Maestros. Esos Filantropos del Gran Plan.

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En Adyar hay un gran interés por conocer el parecer de las Secciones y las decisiones a que lleguen, pues ha despertado mucho entusiasmo la idea de un Primer Congreso Latino-Americano

y posiblemente un Congreso Mundial Teosófico.

En consecuencia, ruego atentamente a TODOS los Secretarios de las Secciones Nacionales y en especial a los de la Argentina, Chile y Brasil, tengan la bondad de comunicarnos su opinión respecto del proyectado Congreso, para obrar en consecuencia, apoyando a la mayoría en sus conclusiones y si es el caso, poner todo nuestro empeño para que el PRIMER CONGRESO-LATINO-AMERICANO de la Sociedad Teosofica, sea un verdadero éxito.

Siete puntos importantes al estudio de las Secciones.

I. Adyar recomienda la reunión de un Congreso-Latino-Americano, el cual deberá reunirse en la ciudad de RIO DE JANEIRO, BRASIL, en Noviembre de 1944.

II. Adyar enviará un Delegado que llevará la representación de la Dirección General, probablemente vaya el Dr. Arundale con Rukmini Devi, o el Hno. Raja.

III. Adyar otorgará el PREMIO SUBBA ROW, "MEDALLA DE ORO" a la mejor obra inédita sobre Teosofía, que se presente al Congreso, el que estará en la obligación de publicarla inmediatamente.

IV. Adyar suscribirá una suma como base para un fondo que se coleccionará entre los teósofos de todos los países Latino-Americanos, dinero que se empleará para sufragar los gastos que ocasione la reunión del Congreso.

V. El Congreso otorgará una medalla a la persona que presente el mejor folleto de propaganda teosófica, y editará CIEN MIL ejemplares, que de-

berán ser distribuidos GRATIS en esos países.

VI. El Congreso otorgará también un premio especial a las personas que presenten los mejores trabajos (los que el Congreso editará), en los siguientes temas:

(a) La Educación a la Luz de la Teosofía.

(b) Plan de reconstrucción Mundial para después de la Guerra.

(c) Ventajas de la dieta Vegetariana.

(d) Manera de prevenir los espectáculos de sangre, como son el Boxeo, los Toros y las riñas de Gallos.

(e) Las ventajas que tiene la CREMACION.

(f) La mejor manera para promover las buenas relaciones entre los teósofos Latino-Americanos.

(g) Cómo prevenir la crueldad con los animales, inclusive la cacería.

(h) Temas explicativos sobre: Estrella Mística, Iglesia Católica Liberal y Co-Masonería.

VII. Adyar recomienda la reunión Quinquenal de Congresos Latino-Americanos, pero cada vez debe tener lugar en un país diferente, el que deberá ser señalado al final de cada Congreso, por los miembros allí reunidos.

Tengan la bondad de dirigir sus opiniones a cargo del Departamento Latino-Americano y enviar la correspondencia por Correo Aéreo.

EL EGOISMO Y EL PROGRESO HUMANO

Uno de los grandes males que afligen a la Humanidad es el Egoísmo. El egoísta es envidioso, celoso, avaro, hipócrita, mentiroso etc. y es una fuerza,

que talvez inconcientemente, trata de detener el progreso espiritual y material del Mundo.

Como regla general, el rico es más egoísta que el que lucha por ganarse el pan de cada día. El rico siempre espera adquirir más riqueza, y en muchos casos no le importa si los medios no son muy limpios, él trata de ponerse una venda que más o menos le disculpe ante la sociedad, ese Antifaz algunas veces, suele llamarse compañía, empresa etc. y lo usa el rico como un medio de extorsionar al ciudadano.

Con frecuencia vemos que los gobiernos, cuando no tienen interesados influyentes en esos negocios, tienen que salir tarde o temprano en defensa del pueblo extorsionado, por la camarilla de gente olvidadiza de la ética comercial.

Entre mil personas desinteresadas y generosas con dificultad se encuentra un rico, y la razón es muy clara, el que muy poco tiene y con frecuencia está en necesidad, sabe apreciar mejor el servicio desinteresado y practica esa buena cualidad cuando se le presenta la ocasión.

El rico de nacimiento, tiene fama de ser el más egoísta; desde su niñez está acostumbrado a una comodidad más o menos relativa, desde la escuela toma nota de que tiene ciertas facilidades . . . y que éstas son debidas al desahogo pecuniario de sus padres, también en la escuela de su casa, observa el modo como su padre o miembros de su familia, producen el dinero, muchas veces allí se comentan ciertas cosas . . . que el joven digiere a su manera, de acuerdo con sus inclinaciones o futuros deseos. Un día llega en que terminado

su entrenamiento o en posesión de sus intereses, ningún dinero de su renta le es suficiente para dar satisfacción a sus deseos, por largos años madurados y él resuelve aumentar su capital; es aquí donde el rico se pone el Antifaz por primera vez y le dá rienda suelta al Egoísmo, todo lo quiere para sí, esclaviza a toda persona que esté en su servicio, directa o indirectamente y con el dinero así obtenido se compran a cierta clase de gentes, las que mediante la intriga, la traición y la mentira les proporcionarán la manera de hacer más dinero, el que muchas veces es empleado para corromper a las mujeres que tienen la desgracia de dejarse seducir por sus regalos y atenciones de apariencia desinteresada, pero siempre se repetirá la historia . . . El dinero producto de miserias y lagrimas no podrá producir sino lagrimas.

En todas las clases sociales y en toda la humanidad existe el egoísmo, no se exceptúan ni los salvajes, donde existe en forma pura, ni los centros de cultura y religiosos donde su forma es muy refinada por consiguiente el antifaz de naturaleza más delicada pero siempre engendra de odios y murmuraciones, basta mirar al pasado y contemplar el presente para ver el origen de una multitud de desgracias engendradas por el egoísmo.

El egoísmo es falta de caridad, y el egoísta no hará el bien sino cuando vislumbra una retribución, aun cuando sea remota y siempre se estará quejando de las dificultades del momento. . . que le impiden su deseo de hacer un acto de caridad. Por el contrario la persona generosa, desinteresada y caritativa, siempre tendrá algo que dar. Es

maravilloso el observar a las personas que tienen esa buena cualidad, como por arte de Magia, siempre encuentran algo que dar a la persona o entidad que solicita so óbolo; el dar amor, palabras bondadosas, consolar al afligido, buenos deseos, es decir buenos pensamientos, que son tan reales como el dinero y en casos mejor si se quiere, esas personas nunca agotarán su caudal, son y siempre serán fuentes inagotables del bien y Dios cuidará de que sus caudales sean siempre repuestos y con creces.

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SYMBOLIC MURALS IN DUBLIN

BY J. L. DAVIDGE

THROUGH the courtesy of Professor Cousins we have come into possession of photographs of four mural paintings by George W. Russell and W.B. Yeats—both famous as poets, and one, Æ, as painter, and both early members of The Theosophical Society—which they made in the front room on the first floor of 3 Upper Ely Place, Dublin, for some years the home of the first Irish Lodge of The Society. The group who foregathered here were not only the nucleus of the Theosophical movement in Ireland, but, with James H. Cousins, who later founded a second Lodge in Dublin, they were the originators of the Celtic literary revival, which after half a century is still enriching English literature and bringing the Wisdom of the West into comparative relations with the Wisdom of the East. Russell was living in the house with a somewhat ascetic group—his father had obtained for him a promising post in a brewery, but he gave it up as outraging his ethical sense, and in 1890 accepted a clerkship in a warehouse (Pim's), and for the next decade or so was "magnificently happy" on thirty to sixty pounds a year.

The house was "run" by F. J. Dick, an engineer with an inclination to the arts, and his pretty and delicate young wife, to whom Æ refers in the poem "How?"

I must meet again
That slender-lovely candle of the
Lord,
Wife of my friend, and unto all his
friends
A gentle sister.

The "handsome youth" of the same poem would seem to be Charles M. Johnston, a talented writer and first secretary of the Lodge, who shocked the then celibate community of Ely Place by marrying a niece of Madame Blavatsky. Another contemporary writes of Johnston as "a handsome, almost Olympic youth." Then there is

. . . our grey visitor
Who taught me not in words, but
gave to me,
In vision on the intellectual air,
The noble images that once were seen
In the ritual of the holy mysteries,
The unconsumable, the unsubduable,
Winged, airy beauty of the Psyche,
born
From this thick husk, as in Hellenic
myth
The glittering goddess from the head
of Zeus
Uprose—all who were on the path
with me,
Lamp-bearing pilgrims.

Russell himself says the "grey visitor was James M. Pryse, who first instructed me in magic . . . He was one of the few members of the T. S. who knew things for himself and had a good deal of occult power." Æ dedicated his *Collected Poems* (1913) to D.N. Dunlop, "in memory of the Household." W.B. Yeats also joined in the discussions: it was he who brought Russell into the Theosophical movement from the Metropolitan Art School, of which they were fellow-students.

William Magee pictures the life of this inner circle in *A Memoir of Æ*, which he published five years ago under the pen-name of John Eglinton. His brother, H. M. Magee, who shared Russell's room, tells us that Russell's "great delight and consolation when he returned from Pim's was to study *The Secret Doctrine* . . . I remember the heartfelt way in which he told me how he was supported through the day's routine by the prospect of immersing himself in its pages—to him a contact with high reality."

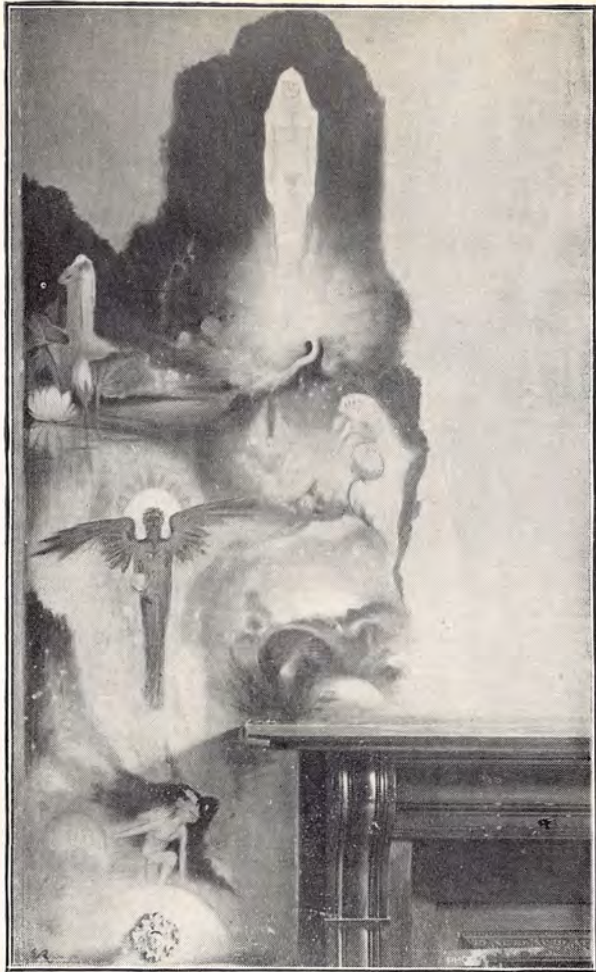
At some of the meetings Russell "forced himself to become a fairly good speaker. . . . On other evenings Dick, who was a good pianist, would play Beethoven and Chopin for an hour or two. Russell of course had no appreciation of music, and would often be putting designs or even charcoal portraits on the walls." Yeats, as we know, collaborated with Russell in

painting symbolical panels on the walls of the room. Two of four panels are the subject of this article. After some time the Lodge took premises elsewhere, and the house fell into private occupation by people who had no interest in Theosophical matters, who covered the walls with wallpaper so that the paintings were forgotten for a number of years. Recently the wallpaper was removed and the murals brought to light, but much reduced in freshness, and in parts damaged in the removal of paper from the walls.

Russell, as his poems indicate, actually saw the things of which he wrote—fairies, devas, and other denizens of the psychic world—and he had a deep understanding of reality. Yeats depicts more his imaginative reactions to the inner realities and was certainly helped by Russell to conjure them into vision.

THE PAINTINGS

Mural No. 1 (on the south wall) is concerned with nature-spirits and angels at the beginning of a rising crescendo of evolution. We can imagine the luminous figure at the top of the picture as a great ancestral Deva from whose radiant feet emerges the lotus in the pool. Probably this Being is invisible to the lovers on the bank. Immediately beneath is a grouping of nature-spirits, with the lovely winged spirit of a flower, and below this



DUBLIN MURAL NO. 1

G. W. Russell (*Æ*) and W. B. Yeats depict the Kingdom of Faerie on the walls of an Irish Lodge in Dublin.



DUBLIN MURAL NO. 2

A cosmic allegory—man's ascent to Divinity.

a tiny spirit on what appears to be a dandelion, near a bunch of fully opened mushrooms and stars and points of light suggesting other invisible beings. Left of this landscape stands a winged figure with a glorious nimbus, and about his feet a host of angelic forms intimating the angelic kingdom. The woman's form in the left bottom corner suggests the human kingdom—I conceive her as stepping out from a vortex of force on to our Globe D.

Just at the feet of the winged angel (left of the mantelpiece) are visible the signatures of W. B. Yeats and G. W. Russell, and in the left-hand corner the initials GR, which Russell used to mark his paintings before he adopted Æ for all his art work.

Mural No. 2 (on the north wall, facing the fireplace) seems to depict the human soul in its ascension. The picture is capable of different interpretations as we consider its time or psychological sequence. Here the psychological is the more relevant. The seated figure in the middle of the picture may be the Deity of our System: dark and mysterious against the Sun, with the Moon for His footstool. Round our Globe He is spinning the Life Wave, and on this whirling force sends man, the hurrying figure, on his journey through the Rounds and Races, until, at the end of his cycle, he

emerges, the star-crested exultant figure, set free from incarnation and ascending into the superhuman realm. Immediately above, he appears in a blaze of radiance between a great being suggesting an Adept and a Deva of promethean energy.

Contrast with this apotheosis the soul (in the lower portion of the picture) consorting with the Dragon of Darkness, in a Stygian river lit by a sun of Turneresque brilliance: a soul in hell, or a soul fallen from grace, maybe in the early days of the race, a fallen angel perhaps, for the solar radiance still enwreathes his head, while on the river-bank stand a group of watching souls eager to rescue him from his Self-forgetfulness. The way back is indicated by the figure on a spiral of force ascending to the feet of the Father of all spirits.

This panel is of course capable of other interpretations, but whatever interpretation we give it, it is surely an adventurous piece of cosmic symbolism.

Æ'S VISIONS

Æ delighted to paint symbolic and mystical compositions. During the decade or so that he spent at Pim's he produced numbers of little water-colours illustrating the earth's history from its beginning in chaos to its dissolution: early man, a winged god, fought with monstrous flying reptiles. Professor Thomas Bodkin writes that much

of his work depicted "weird cosmogonies and hierarchies and ancient deities plumed and crowned with light, ascending and descending in many-coloured spirals of flames or sitting in council along dim ridges of starlit clouds." In his dream-pictures and meditations Æ held communion with all kinds of spiritual presences—a hierarchy of divine beings descending from Ireland's remote past and still presiding over the destinies of a favoured race¹: gods and demons, titans and kings, in a sky-born circle of wisdom. It is this spiritual ancestry which is cardinal in Æ's mind and in his verse. In a preface to *The House of the Titans* he writes:

These myths were born
Out of the spirit of man and drew
their meaning
From that unplumbed profundity . . .
That made my myth contemporary
. . . those
Who read may find titans and king
within
Themselves. And, if they ponder further,
they may,
Not in my story, but on the shining
heights
Of their own spirit, hear those lord-
lier voices,

¹ John Eglington claims that "the persistence of the national claim, and the re-emergence of the Gaelic element in the modern degenerate English-speaking nation, were manifestations of their power"—that is to say, the whole Celtic revival, with its occult basis and background, is due to their incentive. And strikingly enough its modern origins correspond with those of the Theosophical movement.

The ageless shepherds of the starry
flocks,
They whose majestic meditation is
The music of being. . . .

The pen-name Æ is significantly linked with the dynamic idea in the poems of man's ancestral divinity. While lying awake considering what title he should put under a picture in which he "tried to imagine the apparition in the Divine Mind of the Heavenly Man" something whispered to him: "Call it the Birth of Æon." Next day the entire myth "incarnated in me as I walked the roads near Armagh." And a fortnight later on seeing the word "Æon" on the cover of a book in the National Library, Dublin, Russell trembled in his body as memories of the past rushed into his mind. He adopted the abbreviation when a compositor, being in difficulties with his signature to an article, returned it with the query "Æ—?"

What Scriabine was doing for *The Secret Doctrine*—setting it to music—Æ was unconsciously attempting to do in paint. It is a thousand pities that so much of his early work is lost or inaccessible. His pictures of the Mythos should be collected in a single volume with his pastels, landscapes and occasional portraits, the specimens in the Dublin Municipal Collection and many in private American collections, and the long landscape frieze which Æ did for Sir Horace

Plunkett's house, Kilteragh, at Foxrock. An authority on art considers this his masterpiece, "a composition, well realized, of extraordinary loveliness"; it disappeared in the fire which consumed the house in the Civil War of 1922-23. Remember also that Æ's office in *The Irish Homestead* was doing double duty, for in between spells of editorial writing on agricultural economics he covered the walls with angels fluttering celestial plumes and heroes haloed with a blazing sunrise.¹

GLIMPSES OF REALITY

Prof. Cousins writes: "In the early days of my acquaintance with Æ in Dublin I learned from him that his mural paintings of fairy-like figures round the mantelpiece and doors of Miss Maud Gonne's drawing-room (figures similar to those of the Theosophical drawing-room in Upper Ely Place), and his canvases of Godlike beings that hung in his own rooms, were not 'imaginings' in the ordinary sense of the term. They were, he

¹ "Stephen Gwynn, who once suggested to Russell that in the 'serrated lines of radiance' emanating from the head and back of the mystical figures in his paintings, Russell had been 'unconsciously directed by memory of the pictures of Red Indians,' was impressed by the answer: 'No, it is the other way. Indians, being nearer to the primitive, constantly see these beings of another order, and to make their chiefs seem Godlike, they invented this plumed ornament to copy the flaming aura that is about the Gods.'"—*A Memoir of Æ*, page 38.

said, his nearest visual approximation to things seen, though not by the external eye. I had then no experience or knowledge that would enable me to do more than appreciate the remarkable impressiveness of the paintings.

"Later developments in my own life brought me to a growing apprehension of the 'more things in heaven and earth' than were, according to Hamlet, dreamt of in my philosophy, and of the statement of Anna Bonus Kingsford, adopted from the Hermetic philosophy, that 'in the celestial all *things* are *persons*.' One painting of Æ's emerged at times from memory to salute affinities elsewhere: a small canvas showing a deific being standing in something like a canoe that was propelled and steered through the air by the emission and modification of streams of force. This was, Æ said, his record of a vision of one of the beings who, according to the ancient Irish mythos, travelled in 'ships of the air.' Such things, he insisted, were not mere imaginings or accidental anticipations, but realities of which he had had a glimpse.

"Years afterwards I came upon a painting by an Indian artist of the abduction of Sita in an airship, as told in the 'Ramayana,' and again of a Rajput painting of a fleet of airships from which flowers were dropped on a dance by Radha and Krishna—and I recalled Æ's

painting. And I recall now the claim of another Indian painter of Pauranic figures that he 'never painted any God or Goddess that he had not first seen.'"

The photographs illustrating this article were specially taken by Mr. Thomas Mason, Dublin, and are published through the kindness of Mr. Leslie Pielou, formerly General Secretary of the Irish Section. In acknowledging the photographs (1939) Professor Cousins remarked what a pity it was that the colour-scheme was not recorded; and why, he said,

"cannot the murals be kept available for study by some expedient such as (instead of wallpaper) a curtain on a brass rod, that would enable them to be kept from sight and dust when not needed, and unveiled on special occasions?"

Unfortunately with a change of tenants, as far as we have ascertained, the pictures have again been covered out of sight, so that our reproductions are likely to remain the only authentic record of them and token of a splendid period in the Theosophical history of Ireland.

UPWARD

The sky's a blue ocean and I am a bird,
Flying upward and upward and upward.
To drink of its waters, to bathe in its waves.

If I fly upward and upward and upward,
Some day I will reach my blue ocean, for I am a bird
And it is ecstasy to fly upward and upward and upward!

If I were a man I would not believe
That the sky is a blue ocean.
Nor would I know that it is ecstasy
To fly upward and upward and upward.

Men have no wings and they live on the Earth.
And though they have thoughts
That may fly upward and upward and upward
Till they find and drink of the fountains of life,
Men would rather drink from the pools of the Earth,
While they idly watch the birds—
The birds that fly upward and upward and upward.

ELLEN MARY RAMSEY

REMINISCENCES OF AN ASALA FESTIVAL¹

BY GEORGE S. ARUNDALE

I WANT to try, if I can, to give you a little impression, a little word-picture of my own remembrance of the Āsāla Festival. The farther you come away from the Festival down to the physical plane, the more difficult it is to remember. Even though I write down as much as I can remember at once, the lapse of time causes immense dissatisfaction with what I have written. You read what you have written and then think of the Ceremony itself and say to yourself: "Really this is a very poor reproduction," for one cannot be perfect; at least so far as I am concerned, it must necessarily be animated to some extent by the personal equation. But if I give you some ideas, such as I have received, you may remember something yourself. It is possible to put oneself into a condition of remembrance by being as peaceful and as aspirational as possible.

There is always a motif of a special direction in the Commentary of the Lord, and Bishop Leadbeater has given us a number of those special motifs which, I presume, are determined by the conditions under which the Commen-

tary on the Sermon of the Lord Buddha takes place. Some years ago there was the "Fire Motif." Bishop Leadbeater used that very expression. Then there was the "Beauty Motif," during the course of which the Lord spoke of the dangers of ugliness. So motif after motif is used by Him according to the needs of the time.

"THE GOOD LAW" MOTIF

I should say myself that on this occasion the motif was "The Good Law." That impressed itself upon me while I was in that other consciousness, and was very vivid to me when I woke up, so that at least I think that, so far as regards my own particular interpretation, it was the interpretation of the Good Law.

The impression I have with regard to the use of that motif was that it is very vital that those of us who know of the Good Law, as every Theosophist should, ought to have a clear understanding of it and a perfect trust in it, because it is a Good Law under which Love and Justice ever reign throughout the world among all—among the wrong-doers, among those who suffer, no less than among the righteous—to the orderly unfoldment of

¹ Adyar, July 1941.

the evolutionary Plan, because with the Good Law inevitably comes the Good Order. One has to try to realize the Good Law as ever at work with its twofold aspect of Love and Justice, and so is evolution orderliness, no matter how it may appear to us through the eyes of our ignorance.

A BEAUTIFUL AND STRONG PEACE

The knowledge of the Good Law, and of the Good Order that follows in the wake of its application, should give a beautiful and strong peace to all who know of the Good Law and of the Good Order. They should never doubt for a single moment that darkness must be succeeded by light, however long it be before the dawn. Evolution is always towards the greater light and the greater light must ever come, be the intervening darkness what it may or of however long duration. Never doubt for a single moment, it is reiterated, that darkness must be succeeded by light, nor doubt that to each comes his just and loving Karma, and thus his constant release from the fetters which ignorance has cast about him, be he the tyrant who inflicts suffering or he who must needs endure it. So that however much it may be our duty to help to strengthen justice everywhere, to stand for the right and to fight for it, we have at least the magnificent background of certainty that

the Good Law is at work, that the Good Order is at work, and that to each in truth comes his just and loving Karma, no matter how this may appear to us in the outer world, blinded as we largely are by our ignorance.

PAIN AND EVIL MUST BE UNDERSTOOD

It is our business to do the very best we can, to help or to condemn where necessary, even to use force where force seems indispensable, but at the same time to be at peace amidst all that takes place, knowing that it is the Good Law and the Good Order which makes the progress of evolution certain, steady, sure. And we were told, so far as I could comprehend, that we should follow the example of the Lord's great Predecessor—the Lord Buddha—and endeavour to understand deeply, with this great and peaceful background in our consciousnesses, the cause of all the pain and the suffering that exists everywhere and the beneficence with which, as it were, the pain and suffering are let loose upon the world. If we can only try to understand from that central standpoint of the Love and the Justice of God, then we shall be able to understand the meaning and the use of pain, the meaning and the use of what we call evil, and so on.

Cruelty, the offspring of that selfishness which is one of the principal manifestations of ignorance,

is the supreme cause of suffering. There are those in the world today who have given themselves to become, again through ignorance, the incarnations of the accumulations of cruelty, to which indeed there are few who have not contributed. It is abundantly clear that there are very few who do not in some way or another contribute to that cruelty which accumulates until it is finally brought into overt expression. Thus those who give themselves to be incarnations of the accumulation of cruelty embody part of the unhappy, and yet at the same time the loving and just, Karma of the world. But the world is helped by the fact that they thus constitute a focus for cruelty against which the forces of Good can more effectively fight, and from which they can all the more quickly release the world.

The darkness will the sooner be over as we who are Theosophists, and who therefore have some knowledge of the evolutionary Plan, throw ourselves into the fight with all our power, with all our wisdom, and with all our active brotherhood.

We are not Theosophists if we hold ourselves aloof, if we thus desert the world in its present dire need, even though we may be members of The Theosophical Society, or even though we may be deeply learned in Theosophy's intellectual lore. There is the Theosophy of the will and the Theosophy

of activity and the Theosophy of the feelings and emotions, in which we must be no less deeply versed than in the Theosophy of the mind, if we would be helpers of the Elder Brethren and be recognized by Them as true Theosophists.

All this is something of the pith of the utterances as I received them. It is all in thought-forms that the Message is conveyed, and one has to derive from the Message what one can by way of conclusions which one may draw from the general principles laid down.

The substance of the utterances I naturally applied to Theosophy and to The Theosophical Society, though a larger assemblage was gathered than those constituting our membership, and I tried to draw the necessary conclusions from the great principles that were laid down.

CRUELTY

I can feel and can recognize and understand cruelty all the better for what was said to us, because naturally it is always cruelty that produces war. Cruelty is of three very recognizable forms :

1. Cruelty to the weak and helpless, especially to women ;
2. Cruelty to animals in all its forms ;
3. Cruelty to the beautiful by enslaving it in ugliness.

Those seem to me to be the three major forms of cruelty.

Cruelty to the animals in all its forms is evidenced through vivisection and other horrors. Cruelty to the beautiful we see taking place all around us. Cruelty to the weak and helpless needs no explanation.

There can never be any question as to whether any creature deserves the infliction of cruelty. Cruelty can never change anyone for the better who participates in it. It can only change an individual for the worse. This was, to me, a very clear conclusion. And this change for the worse will harden him and evoke in him hatred and resentment of all kinds. Suppose I take some drug which involves definite cruelty to the animal kingdom, I may think that my health is better, but in fact there is a definite deterioration along one line or another. I had the very clear impression that this present world war was largely intensified by the cruelty we inflict on the sub-human kingdoms, be they the animal, vegetable or mineral kingdoms. It may be we take a drug which definitely comes from vivisection and is constantly due to vivisection of some kind. If we do so, it is just as well we realized that, whatever advantage we make from one point of view, we lose in spiritual health, as, for example, in the case of many of these more recent drugs and in the case of vaccination. I take it for granted that if we choose to allow ourselves to be vaccinated,

there is little doubt we injure the animal kingdom thereby and therefore injure ourselves. In the Āsāla Festival there was a sense of the purity of life and of the grandeur and nobility of all life, which one can perceive to be desecrated by the way in which we most of us live at the present time. The eating of flesh and fish is all on a line with the rest of the cruelty we unfortunately inflict, and one of our first duties is to try to remember that we must stand apart, as best we can, from all cruelty whatsoever.

I do not suppose the life of anyone is so important that it should be bolstered up by having recourse to an existence derived from cruelty. I do not like to say too much, however, for "Let him who thinketh he standeth take heed lest he fall."

PERSONAL IMPRESSION

To sum it all up, the emphasis, so far as I could understand it, was upon the Good Law with the Good Order that follows in its wake, so that the evolutionary process steadily moves on its appointed way to its appointed destiny. However much we may be unable through our ignorance to perceive the fact, the fact is there, and should strengthen us to be stalwart and to understand in the midst of the cataclysms with which we are surrounded in the world. We must be at peace.

Because of the personal equation which inevitably must enter into all such memories, I feel a little diffident about relating my impressions. But for myself what I have written here gives me an outlook which I certainly needed, and which, I think, will help to strengthen me as I move along my way.

I remember wishing that someone could have taken down in musical shorthand the musical concomitant of the Festival, and in colour-shorthand the colour-concomitant, and in a fragrance-shorthand a fragrance-concomitant no less. We are not merely concerned with words when anyone speaks, and certainly not when the Lord speaks, but with the release of magnificent colours in terms of beautiful sunrises and sunsets, with the pouring forth of marvellous music which I especially noticed and attempted to interpret according to my own musical predilections. Other people would have interpreted it otherwise. The Indian would have awakened with Indian music ringing in his ears, but I should more likely have my own particular type of music ringing in my ears, though, of course, supremely influenced by the Universal Music of the Lord Himself. I also associate my music with words. Every word is a musical note, and when words are spoken by so great an Eminence, then, of course, the music is all the more

gorgeous. I found myself trying to reproduce what was ringing in my ears on the other side, but it was quite hopeless.

THE CEREMONY STIMULATES

Then the Ceremony stimulates every aspect of consciousness in one. I came back full of ideas and made copious notes on "The Dedicated Spirit." That was the subdominant note—Dedication of the Will, the Intuition, the Mind, the Emotions, Speech and Activity. I saw clearly at the time that Theosophy was the Science of Dedication and The Theosophical Society was the Laboratory of Dedication, and that every individual member was a vessel. I think the value of these great Ceremonies is that they are a kind of lighthouse as they occur on the way which is so very dark inevitably for all of us. I do hope that every one of us looks forward to such Festivals as Āsāla, Vaisākh, Christmas, Easter, with a feeling of joyous and eager happiness, knowing we are coming within the arc of a great Light that will help us on our way when the great Ceremony is concluded.

We must take seriously our life, our Theosophy, the revelations given by our Elders, and build them into our lives. Every Ceremony, every Festival, concerns each of us individually. Sometimes we think there is a Festival "over there." We think that we go there and hear

it and bring it back, that the Ceremony is away and apart from us. But it is not. In the case of all of the greater Ceremonies they are as individual as they are universal. All these great Festivals are a part of every single one of us, and belong to every one of us, as much as they may be the concern of the great Personages presiding over them. Unfortunately most of our Theosophists do not know how to take advantage of their Theosophy. They think of it as something apart from them. They think that they are studying Theosophy. As a matter of fact they are studying themselves. *The Secret Doctrine* has as much its individual as its universal aspect. If only one would relate everything outside one to oneself everything would become much easier to understand. What is most important is to understand the universality of the individual and the individuality of the universal.

Wherever any of these great Teachers may be standing, we shall be standing some day. What They know we shall know. What They can do we shall be able to do. One might almost say that in the love and justice and generosity of God, for us to move onwards to those exalted positions is only a matter of time. People do not like to take time by the forelock, but like time to be a cradle in which they can be rocked. Eventually they will achieve their destiny, but only after a great length of time. We have to take time by the forelock, we have to take the Kingdom of Heaven by storm, and build everything we know of Theosophy into our lives so far as we can.

These are only notes of the Festival, with none of that richness, that fullness, that insistency, that reality which one perceives there. As one is removed farther from that great Ceremony, absence makes its splendour more difficult to retain.

Even those who are at the earliest stage of the Path become lifting forces in evolution, as in truth are all who unselfishly work for others, though these more deliberately and continuously. But the Christ triumphant does completely what others do at varying stages of imperfection, and therefore is He called a "Saviour," and this characteristic in Him is perfect. He saves, not by substituting Himself for us, but by sharing with us His life. He is wise, and all men are the wiser for His wisdom, for His life flows into all men's veins and pulses, in all men's hearts.

ANNIE BESANT

KARMA IN THE LIGHT OF SOME BASIC FACTS

BY ERNEST KIRK

IT is good to see that a series of articles on the subject of Karma is being printed in THE THEOSOPHIST, and as I have some very definite views and convictions of my own on the same, I welcome this opportunity of making my contribution to the series.

It is generally agreed that *action* is a good definition of Karma. I accept that definition; but I submit that all known action—as well as all unknown action—is and must be an expression of something that previously existed, and still exists, something that is expressing itself in the present. It is a well accepted axiom that nothing, not even movement or action, can come out of nothing. That, too, I accept.

FIRST BASIC SUBMISSION

And here I make my first basic submission with respect to Karma, which is that all action, whether it is that which destroys or that which creates, that which separates or that which unites, that which we think of as “evil” or that which we think of as “good,” that which is subjective or that which is objec-

tive, is in some way or other an expression of something that already is. And I further submit that this something from which all activity springs is the One Infinite Life Force, the One Infinite Love, Wisdom and Power. Any other conclusion would be equivalent to the admission of the existence of two or many more independent, self-dependent Forces or Powers, all more or less in fatal and destructive opposition to each other—a proposition that would be as utterly absurd and illogical as to first posit the idea of a universal Wholeness, and then begin talking of something *outside* that Wholeness, something antagonistic to It, and quite independent of It.

Scientists may call this something, this One Supreme Life Force, by different names—energy, radiation, movement, electricity, light, heat, and so on—but what that something is in Its *intrinsic* nature, no scientist of eminence, and for that matter no philosopher or mystic or religious leader, would venture to say. For of course it represents the Unknowable, *is* the Unknowable. And to speculate about

the Unknowable would be as foolish as it would be futile. All we *can* know about That, called by different names, is by the *way* It manifests (acts) in matter and is cognizable by the five senses objectively, and by our consciousness subjectively. As the One Life is Infinite, even the most wonderful subjective experience could but be a relative, a finited expression of the One All-pervading Life Power.

ONE SUPREME ACTOR

If that basic fact is thoroughly grasped it will be easier to understand that *all* action is an expression of that One Life, and not an expression—except in a remoter sense—of something that has been set in motion *independently*, by the so-called free will of man, or by the so-called “blind” forces of nature. There is only one supreme Actor.

Rightly understood this will also help us to realize that all religions and cultures and nations and civilizations are in some way an expression or manifestation of that One, and that they have not arisen by chance, haphazardly, out of ignorance, or by the exercise of this or that man’s free will, or ambition, or far-sightedness. These things have their place, but they cannot rightly be dissociated from the One.

Is this, then, equal to Fate, Kismet, Destiny, Karma, Providence? Well, all I will submit here is that

you cannot consistently accept the idea of an Infinite One Life that is omnipotent, omniscient and omnipresent, and at the same time conclude that this One Life has blundered and is now reduced to the predicament of seeking the assistance of very “wayward” and imperfect human beings to help straighten out the muddle. Such a conception does not make sense. Either the multitudinous manifestations of that One Life must be defective and faulty or they must be in harmony with that Infinite Love and Wisdom and Power. And when I use the words “defective” and “faulty” I do not mean something that is incomplete or unevolved in the sense that a rose-bud is an incomplete or unevolved rose, or a child is an incomplete or unevolved man or woman. No, I mean something that ought not to be, something that has somehow gone “wrong.”

And if this be true then how can any idea of Karma, involving “punishments” and “rewards,” have any foundation in fact? It cannot. Nor can anything we may wish to do about it alter by a hair’s breadth the plan and purpose—in its entirety—of that One Infinite Life Power, the Plan that is being eternally expressed. What, therefore, is called the Karma of an individual, or of a nation, or of a planet, cannot possibly be *outside* the expressed Love and Wisdom and Power of that One Infinite

Life. If it could it would not be Infinite, for It would be hampered, stepped down, by certain distressing limitations—a quite impossible and even ridiculous proposition.

NATURE AND NATURE'S LAWS

Nothing I have said mitigates in any way against the operation of the natural laws of life, in every kingdom, including the human. We know, for instance, that if we put our finger in the fire without protecting it in any way, it will get burned, that if we attempt to jump from the top of a ten-storey building without providing something to break the fall, we shall be killed; or that if we touch a highly charged electric "live" wire we shall be electrocuted.

These are the natural laws of life. But what is "nature" and what is a "law" of nature? Neither nature nor nature's laws are static. They represent something that is dynamic, something that in its *manifestation* is equivalent to *action*, is action. What I am suggesting here is that all the universal laws of life are just as much expressions of the One Infinite Life as are the multitudinous individual uniquenesses and innate characteristics of human beings with their so-called free wills. In reality what we call "nature," no matter to what kingdom applied, is just another term for *action*, as an expression of the One Life.

A profound truth is hinted at by Shri Krishna in this connection who, in speaking to Arjuna (*Gītā*, III, 33), said :

Even the man who knows acts in accordance with his own nature. All beings follow their nature; what can repression do?

What has to be understood is that this "nature," this innate life quality of the individual, is nothing more and nothing less than a finite expression of the One Infinite Will. At certain stages of unfoldment the actions of an individual may appear to be independent of and even in opposition to the One Supreme Will, but it obviously cannot be so in reality. In reality it is, as I have said, but a finited expression of the One Infinite Love and Wisdom and Power.

FREE WILL AND NATURE

I am not denying that, within certain limitations, human beings have the power of choice. But what I am suggesting is that human beings, whether they are conscious of it or not, make choices that are in harmony with and the direct or indirect result of the strongest predisposing forces in their nature at any given time. And I am suggesting that this inner and often very complex predisposing factor is something that was implanted in germ in each individual from the very beginning, and that too for a definite purpose.

TWO GREAT FALLACIES

It is, I submit, one of the greatest of fallacies to imagine that man, by his own unaided action and the exercise of his will, can create within himself some inner life quality which was not there before in a germinal form. It is even a greater fallacy to imagine that by his own free will and efforts he can carve out his own separate and eternal destiny. Think of what would happen if human beings really had unrestricted free will and could really create any life quality they fancied and could attain their own separate ends and ambitions! The truth here is that man can, by the limited freedom of his will, assist in the unfoldment and development of whatever was first implanted there in germ when man became "a living soul," a "spark from the One Divine Flame." He may possibly be able to retard for a time—though I have my doubts about that—the unfoldment and development of what is already there, that which in reality is a finited expression of the One Infinite Will and Purpose. But he most certainly can neither create nor destroy that in him which is an implanted expression of the One Life.

THE GREATER TRUTH

There are those I know who think that by the exercise of their own free will they can create any set of circumstances they like, and can even decide where and when

and into what country, religion, and environment they shall be born, how long they shall live, and where or when they shall die. That sort of "I am the captain of my soul" stuff may be very brave, but it just is not in harmony with the facts of life. In an egoistic sense it is comforting, in that it has the appearance of making man responsible for whatever happens to him. But it is only the semblance of truth. The greater truth is that all these things are as much an expression of the One Infinite Life as are the movements of the planets round the sun, and as are the colourings and shapes and peculiarities of the rocks and crystals and vegetables and animals of our globe. It is the only rational explanation of why the colour-scheme of the grass and leaves of the trees of our earth is green and not red or some other colour. In the same way we have here a rational explanation of why the heart and lungs and kidneys and other organs of the human body work so accurately and wonderfully, without any aid from the human will, why neutrons and electrons move with such amazing mathematical precision, why the planets hold their course as they do, and so *ad infinitum*.

The only other possible explanation would be that offered by the pragmatic, atheistic materialist, who refuses to recognize any intelligence in nature outside that

possessed by man, and who accounts for these phenomena on the basis of the action of the "blind" forces of nature, a conclusion which seems to me to call for the exercise of a much greater credulity and a more despairing display of fanaticism than can be found in the various forms of religious idolatry and superstition.

For, in the awakening intelligence of real thinkers and truth-seekers, nothing is more self-evident and convincing than the fact that the One Infinite Life as It expresses Itself in the various laws and facts of life—the law of evolution, for instance—does so in a way which leaves no doubt as to the infinitude of Its Intelligence.

THE EVIDENCE OF NATURE

So outstandingly obvious is this that I doubt if any real scientist of eminence, or any responsible researcher, has ever been able to discover a flaw in any of the manifestations of this One Life, either in the heavens above, or on the earth below. Indeed the more men of real knowledge go into these things the more are they impressed with the wonder and beauty and mathematical precision of it all. From this standpoint there is as much wonder and exhilaration in the laboratories of real scientists and researchers as there is in the dreams and visions and ecstasies of the poets and mystics and seers. How

profoundly true are the words of the Psalmist David :

The heavens declare the glory of God ; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

What I am suggesting in this connection is that all manifestation, which is another word for action, is in reality not a manifestation of ignorance or helplessness, less still of "blind" forces of nature—although in the twilight of our evolution it frequently has that appearance—but of that One Infinite Love and Wisdom and Power that is incapable of making any mistake or of allowing anything to happen to any one individual, to any nation or globe, that is outside of or in fatal opposition to that One Infinite Will. I am suggesting that all the units of the so-called free wills of human beings are but the finited expressions of this Infinitude of Love and Wisdom and Power, as such have a part to play. I further suggest that it is alone on the basis of these universal facts, and not any fanciful theories or beliefs, or wish-fulfillments about Karma and free will, that this subject can be even approximately understood.

It is therefore good, exceedingly good, to have access to a broad, doctrineless platform like that provided by The Theosophical Society,

on which to compare notes and exchange views on the subject of Karma, a subject which, as Mr. N. Sri Ram admitted in the Watch-Tower notes of the December 1941 issue of THE THEOSOPHIST, "still remains for many of us, in spite of the wonderful light thrown upon it by Theosophy, very largely a mystery."

CHIEF POINTS SUMMARIZED

In conclusion may I reiterate in brief the chief points I have tried to make in this very incomplete contribution? They are as follows:

1. I accept the definition of Karma as meaning *action*.
2. All action is a manifestation of something back of the action.
3. All investigation goes to show that this something is fundamental, universal and indivisible.

4. There is no evidence that anyone ever has or ever can know anything about the intrinsic nature of this One Infinite Life. All that can be known about It is the way It manifests or expresses Itself in matter of varying degrees of tenuity and at different levels of consciousness.

5. There is abundant evidence to show that this *manifestation* (or action) is in perfect harmony with and a perfect expression of an Infinite Love and Wisdom and Power.

6. Though human beings may not be conscious of it their wills are but finited expressions of the One Infinite Will.

7. Karma, therefore, can only be understood in the light of these broad and universal facts of life.

SCIENTIFIC VEGETARIANISM

Mrs. Sadie G. Stave, of New York, U.S.A., writes under date 7 March 1942:

Dear Dr. Arundale: May I suggest that the key-note for our Society throughout the world next year be consistent Vegetarianism? I should like to see a column or a page devoted to the subject in every Theosophical periodical in the world. I should like to see the spiritual and occult aspects stressed. I should like to see a series of lectures on the subject sent to the Lodges to enlighten our members. I suggest this step as a war measure, in order to set in motion forces on every plane to counteract the influences making for war.

On account of the war there is widespread interest in nutrition in the United States. Here is an opportunity to stress scientific vegetarianism. I believe that this is one of the simplest things a Theosophist can do, namely, to try to be a consistent vegetarian and to enlighten others in regard to our spiritual link with the animal world.

DEATH—ITS RIGHTFUL PLACE

BY A. HERBERT PERON

ONE of the things that Theosophy claims to do is to put Death in its rightful place. Theosophy does not merely emancipate the human spirit from its earthly vehicle, it gives it a scope of activity so wide, so magnificent, that Death—the shuffling off of this mortal coil—becomes a mere incident.

These things we all know. But some of us know them only in an intellectual way. We have not absorbed this knowledge. It does not sufficiently influence our thinking, our feeling. This war is showing, in some instances, how thin is the veneer of our Theosophical wisdom. That is especially true in America (where this article is written) where the war has not yet become an intimate matter.

It is understandable that those who regard death as the worst that can befall a human being, are often prone to view with considerably less concern the suffering and outrageous indignities borne by the living. For this reason a calm appraisal and comparison may be fruitful.

Let us, then, marshal the facts before us in the light of our Theosophical knowledge. Let us adopt the scientific method of investiga-

tion, without benefit of emotion or preconceived notions.

Death. To establish the importance of death in the scheme of things we must establish just what happens when the physical body ceases to function, especially should we determine what are the effects of death by violent means. In addition to the evidence of clairvoyant investigation, we can fairly safely arrive at the conclusion that *no lasting damage is done*. The shock of sudden severance from the physical vehicle may be carried over by the consciousness to the astral plane, but it will not be of long duration. The shock, *per se*, will leave no lasting effects.

Now compare the condition of those who are living a living death. The Jews in Germany; the Poles enslaved by the Nazis; the Greeks wantonly starved. What are the effects of these horrors on the psyche? To say that these may be a hundred times worse than death may sound like an exaggeration. Actually it may be an understatement. That can be demonstrated, scientifically.

Doctors and neurologists tell us that just as some people have low physical resistance, there are others

who have a lowered degree of psychic or "nervous" resistance. These people have a low psychic breaking-point, as it were. Breaking-points are not reached by sudden shock but by the continuance of an intolerable condition, the steady pounding and merciless bombardment of the emotional vehicle. These "breaking-points" are usually the signal for physical disturbances to make their appearance. While we are not immediately concerned with the physical reactions, it must be obvious that these make their appearance only as a result of great emotional upheaval.

Consider the plight of some of the enslaved peoples of Europe. Consider the plight of the Poles, treated worse than ordinary slaves, under a planned, systematized brutality that cannot help but lacerate the psyche. How many of these tortured people are psychically strong enough to resist the effects of the sufferings and indignities heaped upon them?

Make no mistake about it. It is the indignities of planned brutality and not the fear of death that devastate the emotional body. The English, under the steady rain of Nazi bombs, proved that death inspires no fear provided free men have a fighting chance. On the contrary, this concerted action of a formerly lethargic people against a common enemy raised the level of the national psyche. Heroism and

self-sacrifice are the finest of emotional stimulants.

If the picture we have tried to paint of enslaved peoples were thus complete, it would be bad enough. Unfortunately that is only a small part of the story. For now, with our Theosophical knowledge, we are compelled to advance far beyond the point at which the neurologist stops.

The harm that has been done to the psyche, the wounds inflicted on the emotional body, do not come to a timely end; neither at the death of the physical body, nor afterwards, when the emotional body disintegrates. Naturally, upon the degree of resistance, the moral fibre of the psyche, depends the depths to which the wounds inflicted will pierce; and the length of time required for complete healing.

This may, in some instances, take many, many incarnations. It must be obvious that the peculiarities and quirks that many of us have, are ours at birth—emotional wounds of past incarnations opening up again. Freud explained our quirks as mainly emotional frustrations. His former associate, Adler, intuitively realized that these frustrations had an earlier origin—early childhood. Most of them must be traced still further back—to former incarnations. For we know that the emotional bodies we use in our present lives are more or less a replica of the ones we used in our

last incarnations—a continuance, so to speak; the same qualities, the same kind of vibrations, the same wounds—unhealed.

One must shudder to think how the many unspeakable atrocities committed against the Jews, for instance, by their Nazi masters, will affect the future lives of these Egos. Consider the changes wrought by systematized brutality upon the emotional body; fixed through years of repetition. What a tremendous handicap at the next incarnation. Future unadjustables.

Death? Bishop Leadbeater has told us that not infrequently the Lords of Karma give death as a reward. Some of us may have wondered when can death *ever* be a reward. Certainly it would seem that death has come as a reward to many thousands who were thus permitted to make a quick exit from intolerable physical-plane conditions, their emotional and mental bodies fairly intact, rather than continue to live a life of horror that would leave its mark for, possibly, incarnations to come.

BY THE NORTH ROAD TO HIMAVAT

By the North Road to Himāvat
A Shining Angel sped—
Through the forest—
Up the gorges—
Winding through the foothills—
To give the Deva blessing
Of Truth upon the Way.

A Yogi in Samādhi,
Beneath an ancient tree,
Was seeking liberation—
The Truth that maketh free.

“O Shining One, O Deva,
How many lives must wane
In seeking liberation,
Before I shall attain?”

“Thy Soul shall live as many lives
As leaves are on this tree,
Still seeking liberation,
And then thou shalt be free.”

He looked up at the green-black shade,
“So many lives of pain!”

He went back to his household life—
His village on the plain.

By the North Road to Himāvat
The Shining Deva went;
A Yogi in Samādhi
By the wayside sat intent.

“O Shining One, O Deva,
Thou beautifiest the day!
All Blessings be upon Thee
That light'st the mountain way!”

“Thou hast as many lives to live
As leaves are on this tree,
Still seeking liberation,
And then thou shalt be free!”

He gazed upon the dome of green,
He loved and blessed the tree—
“The number is not endless,
Till thou and I be free!”

He looked and loved intensely
Till, in a great green flame,
The leaves burst forth and ripened—
His Liberation came.

KATE SMITH

NOTES ON THE CHALDEAN TEMPLE

(Notes of the original investigation into the Chaldean Religion ; taken at the time by Mrs. Isabel Cooper-Oakley, in whose handwriting they are.—C. W. LEADBEATER)

I

14 November 1897

THE time we shall take is about 20,000 B.C. This is not the earliest time at which a knowledge of the stars was possessed, but it was a time when the system was most highly developed.

The whole Chaldean system was based upon a most profound knowledge of the stars, and of the Occult Intelligences connected with them.

The first thing we have to notice is a great Temple, the fundamental shape of which was that of a Maltese cross. The arms are of equal length, like two great naves crossing each other, but with no transepts. The centre of the cross is outlined as a great circle, so that the meeting points of the naves are obliterated. The North and South, East and West points were most carefully oriented. There were also things shaped like large flower-leaves, between the arms of the cross. There was a great Altar at the North, filling that end of the nave ; one at the East ; one at the

West ; the end at the South was empty. The East and West ends of the cross were devoted to the worship of the Sun and Moon ; the circle in the centre belonged especially to the planets. The tower or roof of this Temple was dome-like and very lofty, with slits in it ; the dome was movable by machinery, so as to admit the light of any star or constellation that was opposite to the slit.

Far, far back in the remote past, the Divine Teachers who descended to help humanity made these objects out of astral matter ; they were *living things*, and not merely representations. The Great Teachers made them and kept them there, for their work and teaching. They changed with their types ; as, for instance, the living actual matter representing the Moon changed with the changes of the Moon. But in later times, as men became more materialized, and the Divine Teachers were succeeded by the wise scientists, these things ceased to be, and were reproduced by mechanism. All Great Adepts teach by living forms. In

the real Mysteries, all were living things.

Behind the North Altar was hung an immense concave mirror of metal, most highly polished, which reflected the light of any star which came within the radius of one of the slits in the roof. The star, by reflection, appeared to be suspended in mid-air, within the Temple. Often the Deva governing that particular star or planet would appear in the reflection, and thus the influence of the Spiritual Being connected with the star would be brought down to the people.

The care of this mirror was made a religious duty, and the keeping of it properly polished was considered a great responsibility.

The sick were brought into the Temple and laid in rows, where the ray from the star could fall upon them.

The priests made special studies in connection with the stars: one would study medicine and healing; another agriculture; another the seasons and culture of the soil, and so on.

II

12 December 1897

It was quite possible to change the whole evolution of a life, so that the evolution of that Ego was translated to another plane. Much of the worship in the Temple was directed to the possibilities of pass-

ing into direct communication with the Deva or Star Angel.

The attitude of the people was that of worship and prayer, which was always led by the priest.

Curious arrangements were made, in order to get impressive results. Thus, at one particular time of the year, the rays of the Sun were focussed through one of the slits in the roof, and falling upon the lamp which hung before the Altar of the Moon, set it ablaze. Thus, the Moon-fire was lit by the Sun's rays, in the sight of the people, and afterwards kept alight for the rest of the year.

Another peculiarity was an arrangement in the floor. It was transparent, and through it the Sun-ray was reflected, and was the only source of illumination, to a secret room below. In this room were placed diviners, predictors of the future, in such a position that the reflected Sun-ray would fall upon a particular part of the body: sometimes on a spot in the forehead between the eyes; sometimes on a particular part of the spine: this powerfully helped the divining function. Another plan was to touch the diviner with a rod, producing the same effect. This rod was hollow, filled with a sort of living fire, and hermetically sealed. Tremendous electric results were obtained from this touch. Frequent mention is made in old Scriptures of this rod. S. Clement says that

“those who have been touched by the Thyrsus will understand his meaning.” That is to say, Initiates would remember that they were thrown into trance when touched by the rod.

The priests sometimes practised divining in this room. At other times a priest, who was developing his astral body, would retire to this room for meditation, and place himself in such a position that the Sun-ray would fall on him.

The astrologers of that day practically arranged all the affairs of state. One great division of their work was in connection with Agriculture. All times and seasons were calculated with extreme care, and the results given out to the people, so that they might know the best seasons for tilling the ground. In the great Colleges of the Atlanteans, this was much attended to. The planetary influence was studied and used also in the breeding of animals. They had an arrangement of coloured glasses, through which the rays of the several planets shone. These were used in the development of animals and plants.

A great deal of the work of the Initiates had to do with the evolution of useful things. H. P. B. says that wheat did not originally belong to our planet. Wheat was brought over from Venus, by one of the Great Initiates; and varieties of wheat were afterwards obtained

by crossing it with the Earth-grasses.

Very great regard was paid to pre-natal influences on the growing, though unborn, child.

There is an old tradition among the Maoris that their wise men calculated the weather conditions for the year, and predicted what they would be. These were all connected with planetary influence, and the people worked accordingly. Traces of a similar tradition are also found among the Chinese. It went so far that those who were in authority over these matters were held responsible for the failure of crops. If the wise men failed in their predictions, they were considered unfit for their position.

Another part of the work was studying the varying conditions brought about in the elemental essence by planetary influence. As this elemental essence passed into the bodies of men, it became most important for all to understand how their bodies would be affected by outside influences. Certain times had a potent effect upon certain constitutions: as for instance, people easily affected by anger would be influenced strongly in that direction when Mars was in a powerful aspect. This would spread out also to all questions of War, Tumult and Riot. Again, to people liable to any form of sensual passion, some times would be worse than others. The people were thus warned; the

whole idea being to get knowledge which would counteract all conditions that would be harmful.

There was, in connection with this, an immense amount of making of amulets; the metals of which these were made were exposed for a time to the rays of certain planets. (We know that, even to-day, anything touched by one of the Masters, the Great Ones, has wonderful power. Colonel Olcott possesses one such, received from a Master 20 years ago; and if you take it in your hand, you feel a pulsation, the same as if you placed your finger on a person's pulse.) The wearing of talismans and amulets has a tendency to weaken the will; but in those days of younger humanity they helped, by laying hold of the imagination.

They also drew up calendars, and gave out favourable days for journeys, etc. The people would each one be told his or her special make-up, or constitution. They also set apart certain times for Prayer and Meditation; and in connection therewith they fixed the festivals, as relative to each planet.

All affairs in Chaldea were built upon these bases. It was the religion of the nation. On the occasion of the festival of a particular planet, all those born under that planet would gather in the Temple, on the day fixed. Looking upon one occasion at these crowds of worshippers, we noted

the different colours represented. The dresses worn at the festival were symbolical. Each worshipper wore a dress of the colour of his planet. Thus the children of the Sun, ☉, wore silk dresses with gold threads so thickly interwoven as to give the appearance of dresses of cloth of gold. They were of exquisitely flexible texture, and the difference of light and shade was most beautiful. Most of the dresses were shot with two colours. Thus Mercury, ☿, was orange-shot-lemon colour, and the children of ☿ looked orange-gold in one light, and lemon in another. The robes of the worshippers of Luna, ☾, were made of a white basis, with silver threads interwoven, which in certain lights gave a delicate shade of violet. The dresses of Mars, ♂, were a magnificent, gorgeous red: a scarlet-red shot with crimson. There was a great difference between this scarlet-red and the colour worn by the worshippers of Vulcan, which we should call flame-colour. This latter was very gorgeous. The colour for Venus, ♀, was blue, and the lights of it shot with green, cerulean blue, or the deep blue of the skies. But remember that none of these colours can be reproduced by any pigments we now have. The only way to arrive at them, would be to have a very powerful electric light thrown on to a good prism. No other light would be strong enough.

The colour for Jupiter, ♃, was very curious; it was blue-violet with white specks. Saturn, ♄, was green with greyish shades in it. Uranus, ♅, a magnificent deep, rich blue. Neptune, ♆, very, very dark blue, indigo blue, a more material colour and not so beautiful.

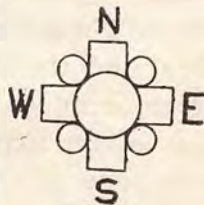
We were present at a very gorgeous ceremony. Enormous crowds

were gathered in the plain, each one robed in the colour of his planet. Each colour was massed together, and the people moved in concentric rings representing the path of the planets round the Sun. They went through beautiful symbolical evolutions. These were led by the priest. The people followed as led. Truly a magnificent spectacle.

NOTES BY C. W. L. OF THESE TWO ADDRESSES

Art	great regard pre-natal influence on child
Literature	responsible for failure crops, traces among Maoris and Chinese
Manners and Customs Disposing of dead	making of amulets subjected to influence of various planets—calendars of favourable days—special times for prayer and meditation
Education	
Government	told people their constitution

Religion—Star worship—*spirit* of planet—chakrams of Logos—Deva and elemental essence—therefore influences—possibility coming into contact—even changing line of evolution—religion affected whole life—agricultural operations, breeding of animals and plants—special festivals—each priest made special study some subject—one medicine, another agriculture, another weather.



Describe temple—images of planets in dome—originally

real—later by machinery—slit in roof—concave mirror, care of it religious duty—throwing magnified image—sometimes Deva appeared in connection—sick brought under influences supposed to be good for them—worship and prayer to star-angel—sun's rays made at equinox to light sacred moon-fire, which then kept a light—secret room below pavement with crystal roof—diviners' room—sun-ray touched, or hollow rod with fire—priest practised divining here, and also getting out of body.

Did not foretell events in life of individual.

THE STORY OF THE SOUL

III. IN THE MYSTERIES OF JESUS

BY JEAN DELAIRE

HOW far does this universal theme, this mystery-tradition of the Journey of the Soul, find a place in Christianity? Did it find a place in early Christianity? Can it be traced, if not in our four Gospels, at least in those extra-canonical books which—like the ancient *Gospel according to the Hebrews*—were once held in almost equal honour with the four Gospels themselves?

We find the story of the soul in *The Hymn of the Soul*, among the New Testament Apocrypha. (See the story in *THE THEOSOPHIST*, June 1939, under "The Mystery-Tradition of Our Race.")

In this story, we find a phenomenon not infrequent in the Scriptures of that period, namely, the insertion of certain fragments of the Ancient Wisdom within works of more recent date and altogether different authorship.

The Acts of Thomas go back to a very early date; of their original Greek form no manuscript is left, and our present Greek texts are themselves a translation of a translation—from Greek into Syriac, from Syriac back into Greek—but scholars are agreed that *The Hymn of the Soul* was originally composed

in Syriac, and was probably the work of the great Gnostic, Bardasanes. This sheds a great deal of light on other fragments of these *Acts*, notably on the profoundly esoteric stories of "Abbanes the Merchant," and the "Wedding Feast of the King's Daughter."

It also adds a new aspect to the tradition that Jesus was a carpenter, for throughout the story of Abbanes the Merchant the word *carpenter* is used figuratively to mean a builder, an architect, the Son of the Great Architect of the Universe, the builder of a temple not made with hands.

"At that season"—so begin *The Acts of Thomas*—

all we the apostles were at Jerusalem . . . and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him.

According to the lot, therefore, India fell unto Judas Thomas . . . but he would not go, saying that by reason of the weakness of the flesh he could not travel, and "I am an Hebrew man: how can I go amongst the Indians and preach the truth?" And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto

India and preach the word there, for my grace is with thee . . .

Still Thomas refuses to obey, until the Lord constrains him, sending him to Abbanes the Merchant, newly arrived from India to buy a carpenter for his royal master, Gundaphorus. Together they journey by sea, Abbanes and Thomas, until they reach "Andropolis, a royal city."

And they left the ship and entered into the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying: What is this festival that is in this city? And they said to him. . . The King hath an only daughter, and now he giveth her in marriage. . . And the King hath sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens: and if any refuse and come not to the marriage he shall answer for it unto the King.

Abbanes and Thomas hasten to the palace and sit at the royal table; but Thomas refuses either to eat or to drink, saying he has come only to fulfil the command of the King. Then, while a Hebrew flute-girl stands by and plays for him, he suddenly breaks into a song, nominally addressed to the bride, yet unmistakably a hymn of praise to the Divine Wisdom, personified—as she was in ancient Jewish poetry—by a beautiful maiden:

The damsel is the daughter of Light, in whom dwelleth the brightness of kings; and the sight of her is delightful. . . Her garments are like the flowers of spring, and from them a waft of fragrance is borne: in the crown of her head the King is established . . . and in her head is set Truth. . . Her bower is bright with light, and breatheth forth the odour of balsam and all spices, and giveth out a sweet smell of myrrh and Indian leaf, and within are myrtles strewn on the floor and all manner of odorous flowers. . . And, surrounding her, the groomsmen guard her, the number of whom is seven, whom she herself hath chosen. And the bridesmaids are seven, and they dance before her. And twelve in number are they that serve before her and are subject unto her, which look ever towards the bridegroom, that by the sight of him they may be enlightened: and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together, and shall attend at that banquet whereof the Eternal Ones are accounted worthy, and shall put on royal raiment and be clad in bright robes. And in joy and exultation shall they dwell, and shall glorify the Father of all, whose light they have received . . . of whose immortal food they have partaken, and have drunk of the wine that giveth neither thirst nor desire. And they have glorified and praised, with the living Spirit, the Father of truth and the Mother of wisdom.

It may be that this fragment is by the same hand that wrote *The Hymn of the Soul*; its Gnostic

colouring suggests it—the mention of the numbers twelve and seven, the allusion to the royal raiment and bright robes; the titles of Mother of wisdom and Daughter of light; and above all the idea of Light as a divine power, co-equal with the Word or Logos; and after the song of praise, as after *The Hymn of the Soul*, *The Acts* immediately resume their normal course, that medley of miraculous deeds, edifying (and sometimes foolish) discourses, and constant supernatural interference which is so characteristic of the New Testament Apocrypha.

After various adventures Abbanes and his slave Thomas arrive "into the cities of India." Abbanes went to salute King Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the King was glad, and commanded Thomas to come in to him. So when he was come in, the King said unto him: "What craft understandest thou?"

The apostle said unto him: "The craft of carpentering and of building."

The King saith unto him: "What craftsmanship, then, knowest thou in wood, and what in stone?"

The apostle saith: "In wood: ploughs, yokes, goads, pulleys and boats and oars and masts. And in stone: pillars, temples and court-houses for kings."

And the King said: "Canst thou build me a palace?"

And Thomas answered: "Yes, I can both build and furnish it; for to this end am I come, to build and to do the work of a carpenter."

The King then leads Thomas outside the city gates to choose the site for the new palace; and when he sees the plans which Thomas has drawn up he is so pleased with them that he gives him forthwith a large sum of money, saying: "Verily thou art a craftsman, and it becometh thee to be a servant of kings!"

The King then goes forth on a journey; and Thomas visits all "the cities and the villages round about, distributing and giving alms to the poor and afflicted. . . . And he ceased not to teach and to refresh the afflicted, saying: 'This hath the Lord dispensed unto you, and He giveth unto every man his food: for He is the nourisher of orphans and steward of the widows, and unto all that are afflicted He is relief and rest.'"

Immediately on his return to the city the King enquires about the palace which Thomas is building for him. And his courtiers tell him:

"Neither hath he built a palace nor done aught else of that he promised to perform, but he goeth about the cities and countries, and whatsoever he hath he giveth to the poor, and teacheth of a new God, and healeth the sick, and driveth

out devils, and doeth many other wonderful things . . . for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth naught of any man, and what he hath he giveth unto others."

The King is so angered that he causes both Thomas and Abbanes the Merchant to be cast into prison, and condemns them to be flayed alive and burnt with fire. At the same time the King's favourite brother, Gad, dies suddenly, and Angels take his soul and carry it up into heaven.

They showed unto him the places and dwellings that were there, and inquired of him: "In which place wouldst thou dwell?"

And when they drew near unto the building of Thomas the Apostle, which he had built for the King, Gad saw it and said unto the Angels: "I beseech you, my Lords, suffer me to dwell in one of the lowest rooms of this palace."

And they said to him: "Thou canst not dwell in this building . . . for this is that palace which that Christian slave builded for thy brother."

Gad then implores the Angels to let him return to earth that he may tell his brother the wonderful news. "And the Angels let the soul of Gad go. And as they were putting his grave clothes upon him, his

soul entered into him, and he said to them that were about him: 'Call my brother unto me!' . . . And the King ran forth with a great company and came unto his brother, and entered in and stood by his bed as one amazed, not being able to speak to him. . . ."

It is Gad, newly returned from the dead, who is the first to break the silence, and he makes the amazing request that the King should sell him the palace which the Angels have just shown him.

"And the King said: 'Whence should I have a palace in the heavens?'

"And Gad said: 'Even that which that Christian built for thee which is now in the prison, whom the merchant brought unto thee, having bought him from one Jesus: I mean that Hebrew slave whom thou didst desire to punish as having suffered deceit at his hand. . . .'"

Then the King understood at last. "That palace," he told his brother, "I cannot sell thee, but I pray that I may enter it, and dwell therein, and be accounted worthy of the inhabitants thereof. . . ."

Forthwith he sent and brought out of prison the apostle, and the merchant that was shut up with him, saying: "I entreat thee, as a man that entreateth the minister of God, that thou wouldst pray for me, and beseech Him whose minister thou art to forgive me and

overlook that which I have done unto thee, or thought to do, and that I may become a worthy inhabitant of that dwelling for the which I took no pains, but thou hast builded for me, labouring alone, the grace of thy God working with thee ; and that I also may become a servant and serve this God whom thou preachest." And his brother also fell down before the apostle and said : "I entreat and supplicate thee before thy God that I may become worthy of His ministry and service, and that it may fall to me to be worthy of the things that were shown unto me by the Angels."

And the apostle, filled with joy, said : "I praise thee, O Lord Jesu, that thou hast revealed thy truth in these men, for thou only art the God of truth. . . . And now at my supplication and request do thou receive the King and his brother and join them unto thy fold, cleansing them with thy baptism and anointing them with thine oil. . . . And give them drink out of thine immortal fountain. . . . And do thou grant them to have confidence in thee alone, and the succour that cometh of thee, and the hope of their salvation which they look for from thee alone ; and that they may be grounded in thy mysteries and receive the perfect good of thy graces and gifts, and flourish in thy ministry and come to perfection in thy Father."

The brief allusion to "thy mysteries" is interesting ; and interesting also, and indicative of Gnostic tendencies, is the description which follows, fragmentary though it be, of the baptism or "sealing" of the King and his brother.

The baptism is by immersion and takes place at night, and at dawn the next day there is a service of Holy Communion.

"Thomas commanded them to bring oil, that the King and his brother might receive the seal by the oil. The King gave orders that the bath should be closed for seven days, and that no man should bathe in it : and when the seven days were done, on the eighth day these three entered into the bath by night that Thomas might baptize them. And many lamps were lighted in the bath.

"And the apostle arose and sealed them. And the Lord was revealed unto them by a voice, saying : 'Peace be unto you, my brethren.'

"And they heard His voice only, but His likeness they did not see, for they had not yet received the added sealing of the seal.

"And the apostle took the oil and poured it upon their heads and anointed and chrismed them, and began to say :

Come, thou holy Name of the Christ that is above all other names,

Come, thou Power of the Most High, and the Compassion that is perfect. . .

Come, thou who revealest the hidden mysteries. . .

Come, Holy Spirit, and cleanse their hearts, and give them the added seal, in the name of the Father and Son and Holy Ghost.

"And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof: and he went forth and was no more seen of them. And the apostle said unto the Lord: 'Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.'

"And when the dawn came and it was morning, he brake bread and made them partakers of the Eucharist of the Christ. And they were glad and rejoiced.

"And many other also, believing, were added to them, and came into the refuge of the Saviour."

There are passages in this invocation which are very obscure—an obscurity seemingly inseparable from these ancient Scriptures—an obscurity that will only be dispelled when, if ever, we know a little more of the primitive churches and sects in which these Scriptures originated.

In *The Acts of John*, the earliest of our New Testament apocrypha,¹ there is a brief description of a sacred dance—part of the "mys-

teries of Jesus"—and in the litany which accompanies it occur these words, placed in the mouth of Jesus:

"The Ogdoad singeth praise with us,"
And the disciples answer: "Amen."

"The Dodecad danceth on high."
"Amen."

"The Plenitude on high hath part in our dancing . . ." "Amen."

Here the Gnostic tendencies are unmistakable: the Dodecad, or number twelve, which plays so important a role in all forms of symbolism, and especially in Gnostic systems; the Ogdoad, or eighth sphere; the Plenitude (Plerôma) or world of divine perfection; and it is not a little significant to find them in a Scripture which, if not orthodox, is nevertheless definitely Christian, and mentioned in connection with a ritual performed by Jesus Himself with His disciples on the eve of the Passion. Indeed many passages of these *Acts* are so profoundly esoteric, especially *The Vision of the Cross*, that it is difficult not to see in them, as in other fragments of the Apocrypha, a direct link between primitive Christianity and the secret Wisdom of the ages.²

This link becomes even more startlingly evident when we study the tenets of the chief schools and systems of Christian Gnosticism.

¹ Scholars are agreed that these *Acts* are not later than the middle of the second century.

² A brief study of *The Acts of John* will be found in my book: *The Mystery-Teaching in the West*, Rider and Co., London.

CORRESPONDENCE

PROF. URWICK AND THEOSOPHY

A CORRESPONDENT writes :

Readers will have perused, with interest, Clara M. Codd's article, "The Message of Plato," in THE THEOSOPHIST for June 1942, which is based on a book of the same name by Professor E. J. Urwick. As is shown by her, "Professor Urwick amply proves that Plato's principles were fully in line with the ancient eastern philosophy . . . and that Plato derived his knowledge from the East." This fact is not usually recognized by western scholars of Greek literature. It will be interesting to readers of THE THEOSOPHIST to learn that Professor Urwick's deeper insight into the origin of Plato's thought, and his affiliation of that thought to "the ancient eastern philosophy," is at least partly due to his reading of Theosophical literature. In the Preface to his book Professor Urwick has written: "I owe a debt to many Indian writers. . . . In particular, I would mention the writings of Bhagavan Das, whose book, *The Science of Social Organization, in the light of the Laws of Manu*, I have used extensively in the introductory chapters."

FROM S. AFRICA—ON MR. KIRK'S SUGGESTIONS

III¹

DEAR SIR: I have read Mr. Kirk's article, entitled "The T.S. Platform

¹ Two letters, from India, have already appeared on this subject.

and Orthodox Trends," which appeared in the March issue of THE THEOSOPHIST, with great interest and sympathy. I too believe with him that our FIRST Object is of primary importance to The Society.

In this First Object it is clearly stated that our nucleus of Universal Brotherhood must be without distinction of CREED—that is, belief. It, therefore, follows that any member who is responsible for the crystallization of any one belief or aspect of the truth and imposes it upon another, or criticizes or belittles another's views, is acting directly against part of the Object to which he agreed when joining The Society. In doing so, therefore, he does not emphasize a lack in the OBJECTS of The Society, but a lack in his interpretation and observance of them. It would, therefore, appear that no alteration in the Constitution is necessary. Who, then, is responsible for this "crystallization of thought into a Creed," which both Mr. Kirk and Mr. Redfern deplore?

Certainly not our President himself, who, down the years of his office, has reiterated again and again that *his* views are only personal to himself and not binding in any way upon The Society. All of us who have read his writings can confirm this. I need only quote one case in point: the very next article in the March THEOSOPHIST to that under discussion starts with an introduction by Dr. Arundale ending in these words: ". . . as an ardent Theosophist

I stand for the participation of every nation and every individual in this war. . . . just as Bhikkhu Arya Asanga, no less ardent a Theosophist, stands for the contrary view. *I shall be very glad to publish suitable correspondence on this most important subject.*"

From the above we see that neither the President nor the platform of our Society is at fault. It therefore remains to examine the *Members*, ourselves included, and make sure that none of us are guilty of imposing any restrictions upon that freedom of thought so dear to us all. And may I be permitted to point out here that the "heretics" are in just as much danger of becoming orthodox and crystallized in their "heretical" views as the most narrow-minded "believers."

After twelve years of active membership, during which I have been privileged to meet many of our greatest leaders, as well as attending meetings in innumerable Lodges all over the world, never once have I ever at any time been conscious of any wish to impose a belief or a "non-belief" upon me, nor have I heard anyone make this complaint.

That it must happen is evident from Mr. Kirk's article, written with such obvious sincerity, and that it must be combated wherever found is most vital.

I put forward my own small suggestion as to how this might best be done:

1. That the President make an announcement drawing attention to the dangers of such narrowness of thought, especially appealing to the Presidents and office-bearers of all Lodges to be vigilant against it amongst their mem-

bers, and to give special facilities to unorthodox members for the airing of their views, always, of course, with due respect to the views of others, so that, if otherwise suitable, some such members can take their turn as office-bearers. (Perhaps the General Council might take the lead in this at their next election of office-bearers.)

2. That all members who hear of this criticism dedicate themselves earnestly to the task of safeguarding freedom of speech and thought both within and without The Society, and cultivate the art of listening to the expression of beliefs and sentiments contrary to their own with interest and respect. Dr. Steiner in his book, *The Knowledge of Higher Worlds and Their Attainment*, says:

"Our civilization tends more towards critical judgment and condemnation than towards devotion and selfless veneration. . . . But every criticism, every adverse judgment passed, disperses the powers of the soul for the attainment of higher knowledge, in the same measure that all veneration and reverence develops them."

Durban
14 April 1942

ELWIN HUGHES

IV

Dear Dr. Arundale: After reading Mr. E. Kirk's letter, in the March issue of *THE THEOSOPHIST*, dealing with what he considers to be the "Orthodox" trend in our movement, I must confess that I am somewhat at a loss to know what he would have us do in the matter. He does not seem to realize that "Our Society" is largely an "Occult

Body," and "Occult" means Hidden, and we certainly cannot hope to understand all its teachings by the Intellect alone. In the study of "Theosophia," the Divine Wisdom, we have to develop our "Inner Consciousness," our Intuition, if we would travel far along the "Occult Path." Mr. Kirk calls the great fundamental teachings of Theosophy "dogmas," such as the law of cause and effect, "Karma"; the laws of "Reincarnation," and the belief in "The Masters"; which should be obvious to every student if we believe in the law of Evolution. Mr. Kirk admits, however, that the great majority of our members do believe in these teachings, probably after many years of study and meditation.

If there are any members who do not believe in these teachings, they are most certainly not obliged to accept them, although one wonders sometimes, why such members remain in our Society.

I frankly confess that I have never heard the terms used (as quoted by Mr. Kirk), such as "heretic" or "unorthodox," when applied to members of The Society who disagree with us upon certain "doctrinal" points of Theosophy, and I have been a member for some forty years. Mr. Kirk also quotes Dr. Arundale, and some of the other leaders, as having made use of certain statements, which he also considers to be "dogmas." In any case I have never heard, or read, of any of our great leaders (they are great to me) as imposing their beliefs upon any member of The Society. I would however say that most surely they, who are "Occultists"—scientists along "Oc-

cult" lines—have every right to give out what they know to be true.

If Mr. Kirk wishes to bind us all down to his conceptions of the teachings of Theosophy, or that we should conduct the affairs of the movement according to Mr. Kirk's judgment, then we should indeed be erecting barriers, and creating "dogmas." With regard to his statement that we do not strictly confine ourselves to the three Objects of The Society, (I think we do), I would remind him that we also have an "aphorism" in our movement, and that is: "There is no Religion higher than truth." One could say a great deal more upon these matters in answer to Mr. Kirk's article, but space forbids.

HOWARD ARNOLD

Johannesburg

V

Dear Dr. Arundale: As you so kindly invited readers to give their views on the article by Mr. Ernest Kirk in the March THEOSOPHIST entitled "The T. S. Platform and Orthodox Trends," I thought I would try and give you some experiences of our Pretoria Lodge with several members having grievances such as Mr. E. Kirk states.

My impression on reading the article was that the author was feeling grieved because he had been denied the privilege of giving out in a Theosophical Lodge that what Theosophists had to say on the subjects of Karma, Reincarnation, the One Existence whence all proceeds, and the existence of Perfected Human Beings, was false or futile.

Now those of us in Pretoria who had found a reasonable answer to the puzzles of life in these teachings, determined to render ourselves proficient in public speaking, and in the knowledge of these subjects, so that we might share our knowledge with those of our fellow-beings who might likewise find help in them. It is something worthwhile, the realization that there is a meaning and purpose to all the happenings of life, and that we may gain a light which will enable us to guide our steps into a right path that leads to perfection, and that guided by that knowledge order might be evolved out of the world-conflicts. At the beginning of the Pretoria Theosophical Society a small group of us used to meet to discuss and study and exchange ideas in rented rooms, and strangely enough we found it difficult to meet our obligations, rents, etc., and often were sore put to it to find suitable accommodation. Then the daring idea of building ourselves a suitable home in which to house our growing library, pictures, etc., came into our minds; from whence? who knows; but it grew steadily. It was a daring project; because to begin with there were only about 16 members sufficiently interested and enthusiastic enough to pledge themselves to meet the obligations such an undertaking would involve. Well, we started. First we purchased a suitable site, which, considering that it was fairly centrally situated, was good for £700. On this we were able to raise the loan for the building, £2,700, and we each guaranteed so much a year to meet the interest and redemption. We paid back £100 a year in the borrowed capital. And now

comes in our problem of which Mr. Kirk's article reminds me. Those first years were of sacrifice and struggle, but our faith in the Perfected Beings whose work for humanity we willingly pledged ourselves to further with all our strength physical, mental and spiritual, that faith, I say, sustained us till our dream T.S. home materialized, and stands today a witness that our faith was well placed.

It was at this time when we had begun to feel secure, and the public was beginning to find its way to our meetings on Sunday evenings, that there came two people claiming to be interested in our lectures and desiring to become members. They were admitted, and were for a time quite enthusiastic. They joined our speakers' class, and after a time became quite proficient in public speaking.

They asked to be allowed to lecture on Sunday nights to our public, who came seeking information on the subjects which we reserved for those meetings, T. S. subjects; but they wished to lecture on Astrology and Numerology stating that they had no belief in Karma and Reincarnation, Perfected Men, etc., and they wanted to be allowed to tell the public that they were being deluded by us. When we did not see eye to eye with them in this matter they became disgruntled, said *we* were unbrotherly, and after some time left, though they still call themselves Theosophists. Could it be that these people, seeking admission to The Society only to undermine what we have to teach, may be the agents of the Brothers of the Grey Face? A conspiracy, in fact, against what we stand

for? On the basis that it is a conspiracy and not merely a series of isolated attacks, what should our attitude be? Like the Chinese view that a red-nosed man may be a teetotaller, but no one will believe it, these people may protest their sincerity but they lack constructiveness, they seem only bent on destruction—there is nothing big about them anyway.

I am looking forward to your promise to comment on this matter.

Pretoria ALICE MARY SLATER
2 April 1942

"PEACE OR WAR?"

To be or not to be—To fight or not to fight? There seems to be no universal concensus of opinion on the answer to the above. We are therefore left in the air in so far as dependence upon our official pronouncement can be permissible to our individual decisions. We seem to forget one thing in all our arguments for or against, and that is to what extent are the nations now fighting actuated and held in bondage by the laws of their individual Karma. At the same time we acknowledge fully the law of harmlessness as enunciated by the most holy Lord Buddha. But how can those engulfed in their karmic ties obey that law? For years past the nations have been preparing for war, and they are now reaping that which they have sown, and the reaping is inevitable, therefore they must fight. What are they fighting for? For the retention of their possessions, for trade, and for the wealth and riches which possession gives and has given for many long years past. And others are fighting

because they do not possess these riches but require them, of which they have been deprived because they did not belong to the Nation or Nations that owned them. Where lies the answer to all this? In these words and the giving effect to them: The earth is the Lord's and the fullness thereof. Until nations therefore realize that the settlement of the war depends upon the realization of all nations that the world and all its riches must be shared not by one or more nations, but internationally amongst all in due and fair proportion to their requirements. And when that realization dawns upon all humanity the necessity for fighting for possessions will die away and that portion of their Karma end. Other karmic reapings will follow in due course, but they do not come within the scope of this letter, which it is hoped will clarify our ideas somewhat on the issue raised by Bhikhu Arya Asanga—and in this respect Mr. Jinarājadāsa's article on Theosophy and Social Reconstruction after the war is especially noteworthy.

WYNYARD BATTYE

MR. AND MRS. HUGHES

News has been received that Mrs. R. W. Hughes (formerly President of Selangor Lodge, Kuala Lumpur) was evacuated from Singapore with her daughter, and is now staying in South Africa where her address is c/o Standard Bank of South Africa, Durban. Her husband was not free to leave with her, and is now, she fears, interned in Singapore. No news has come of him except that he was seen alive and well in his office on the morning of the capitulation with Japan (15th February).

BOOK REVIEWS

Where This War Hits You, by E. Graham Howe. Faber and Faber Ltd., London. Price 2s. 6d.

In this attractive little book, the author desires to bring home to his readers the importance of having clear and definite ideas about what is happening in the world around us just now, so that these ideas may be available to serve as a kind of model or pattern (he calls it a "blueprint") to give us some kind of direction for the guidance of our daily lives.

This little book is full of practical sound advice and of practical ideals. The four wireless-talks of which it consists are entitled: Cross Purposes; Create and Share; How Long; The Great Unseen.

Personally we feel most attracted to number three, dealing with "Time," in which the author indicates how we ourselves can play with Time, instead of letting have Time a free hand to play with us. A practical philosopher, he says:

"I mean, within the circle of the self, there is a central point where No-time, No-space and No-movement is. To dwell here [elsewhere he calls that point the Eternal Now] would be to experience timelessness" (p. 46). And elsewhere (p. 49) he says:

"The inner world, you see, is creative. The outer world is only the created. The inner world is making energy; the outer world is spending it."

Each page of this booklet is full of sparkling ideas; practical, useful, especially in this time of war.

J. KRUISHEER

Discarnate Influence in Human Life, by Ernesto Bozzano (translated by Isabel Emerson). Published for the International Institute for Psychical Research, by John M. Watkins, London. Price 8s. 6d.

Students of Theosophy who, by reason of their conceptions concerning the Great Plan of Evolution, need no confirmation about life after death; they cannot doubt. Death, by them, is recognized to be a most common and natural thing in the series of happenings and events of evolutionary life. They consequently often are apt to forget that, in our present day of materialistic and mechanical conceptions about life, the great majority of mankind is most urgently in need of what generally is being called proofs for a continued existence of the human entity after the death and dissolution of the physical body.

The present volume is very aptly suitable to satisfy the most critical mind, provided it can be made to accept the undeniability and truth of the countless facts on which the author bases his conclusions. As a student of metapsychical phenomena for half a century, he is able to make use of all the material collected during his lifetime—a formidable mass of facts,

hundreds, all well and duly controlled, obtained and only accepted, arranged, classified and sifted with scientific scrutiny—the conclusions he builds up are incontestable.

The most important of these conclusions are :

1. All phenomena of apparitions, hauntings, premonitions show that there is a continual existence of the personality after death.

2. Life after death is closely connected with soul-activity, (*anima*, as he calls it).

3. After death the "spirit-entity" lives on in a subtle body of radiant material (sometimes called *etherical* and sometimes *astral*).

4. There is no change in character after death. "Spirits" act as integral personalities, knowing their immortality and act accordingly.

A very useful book indeed for students of so-called occult phenomena, and especially for all those interested in "Life after Death"; and who can claim to be disinterested therein?

J. KRUISHEER

An Introduction to the Philosophy of Sri Aurobindo, by S. K. Maitra. The Culture Publishers, Calcutta. Price Re. 1/8.

We should be grateful to Mr. Maitra for his beautiful and lucid expositions of the teachings of his Guru, whose wise voice is all-too-seldom heard in these noisy days. This book is mainly a reprint of articles contributed to *The Prabuddha Bharata*, but nothing seems wanting in the continuity and integrity of the contents. We are taught to understand better the evolutionary

crisis through which man is passing, a crisis "in which is involved a choice of its destiny."

The next step in human evolution, Sri Aurobindo teaches, is the achievement of unity between the lower and upper mind, so that the Gnostic Being may be realized in each, as a step towards the Divine Life, for like our President, Dr. Arundale, he declares us to be "Gods in the Becoming." A Gnostic Race will be the result of a descent of Supermind into human consciousness, causing "a radical change in the nature of evolution, for henceforth it will be through knowledge and not through ignorance." . . . "In place of a constant and confused struggle between the forces of light and the forces of darkness, there will arise a gradual progression from lesser light to greater light."

One further quotation gives a masterly diagnosis of present ills: "A structure of the external life has been raised up by man's ever-active mind and life-will, a structure of an unmanageable hugeness and complexity, for the service of his mental, vital, physical claims and urges, a complex political, social, administrative, economic, cultural machinery, an organized collective means for his intellectual, sensational, æsthetic and material satisfaction. Man has created a system of civilization which has become too big for his limited mental capacity, and his still more limited spiritual and moral capacity, to utilize and manage, a too dangerous servant of his blundering ego and its appetites. . . . At the same time Science has put at his disposal many potencies of the universal Force, and

has made the life of humanity materially one; but what uses this universal Force is a little human individual or communal ego, with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life unity, a mental unity or a spiritual oneness." H. V.

Tangled Threads, by Duncan Greenlees. Madras, 1942.

These latest poems of the mystic and Theosophist author breathe his broad sympathies and vivid feelings. He has drunk well of the spirit of India's religions, of her beauties, and symbols, has become fired with them and pours them out in an alien form which is his by birthright, slight but vibrant, their quick essence, for us who share his birthright to catch again. He celebrates festival and work, joy in natural beauty, remembered glories and friendlinesses with places and people, painting them with clear glowing colours and words. The threads of life are untangled for us to see their being in him, where yet we may not have been. They are sweet songs of a singer in his daily moods. Sometimes the everyday phrase or object comes with a slight jolt—maybe an unappreciated modern touch—halting the feeling of inner life, as the machine in :

when through the gramophone
I drink the wine of Wagner's wafting
strains of violins in chorus. . .

Still in "Spain in Martyrdom" the machinery of modern days, even of wartime, is a part of the web woven with skill. "Illusion" too can take the

weird mummy-wrappings and draw the mystical sense of life-in-death and its conquest. The poet is happiest in the shorter forms, and the sonnet, "Beyond Time" has mastery of that compact one, which if used to a greater degree would yield easy reading in other examples. This volume should not be neglected by those who know the poet's writings.

E. M. LAVENDER

Reconstruction in Education, by Maria Montessori; *The Child*, by Maria Montessori. T. P. H., Adyar. Price 3 annas each.

The booklets are reprinted from recent numbers of THE THEOSOPHIST and are well worth concentrated study, not only by the teacher, but by parents and all who are anxious to understand the nature of the changes so urgently needed in the world, and the New Humanity that is in travail of birth. The essentially new light that Madame Montessori sheds on education is that the child cannot readily be taught directly, but must be given the suitable environment from which he learns instinctively, choosing in freedom the direction of advance and the means of its achievement. H. V.

MAGAZINES RECEIVED

from overseas

The Canadian Federation Quarterly, Jan.
The Christian Theosophist, March-June.
Contact, January-March.
The Liberal Catholic, March.
Michigan Federation Bulletin, March.
Theosophical News and Notes, March.
Theosophy in Action, March.

A RUINED CHINESE PALACE

[A poem suggested by the English rendering of a poem by the ancient Chinese poet, Wang Po (A. D. 648-676)—"A King of Tang"—appearing in the book, *A Feast of Lanterns*, by L. Cranmer-Byng, p. 41.—C.W.R.]

Fitful and chill the night wind blows,
And the moon shines coldly white.
The ruined palace deserted shows
Ghostly in the light.

Shadows hover in doorways old
Like spirits of bygone men,
And grey mists drift in the windows cold
As of faces returned again.

Such were the visions that held Wang Po
When that poet of Cathay sang
Of the haunting dreams that come and go
In the courts of a King of Tang.

In these ruined courts where in years long
gone
The living voices rang,
And the lamps within the halls then shone
On the wealth of a King of Tang.

Here ever there clings this dreamland pale
Round the stones and the rusting bars,
While the sighing night wind breathes the
tale
Under the glittering stars.

With a poet's vision so sang Wang Po
His thoughts of departed lives,
Of whom through centuries we know
No memory survives.

Yet always in the human heart,
(May it be ever so!)
Does such a wistful longing start
For the dreams of the "long-ago."

The poet sang of the vain regret
That all too soon, alas!
A final sorrow must be met,—
Such things must fade and pass.

For a poet's heart must ever feel
That age-old, tender pang,
When a haunting sweetness doth reveal
A sadness which in it rang.

And under the stars, the ruined walls
Still tell what the poet sang,
Of love and splendour within these halls
At the court of a King of Tang.

C. W. R.

SONNET

Thou art a part of all things beautiful—
Frail clouds at dawn, a mountain in repose,
Meadows in summer, and the last wild rose
That blooms too high for covetous hands to cull.
Yea! when I think on thee, all hushed and still
The innermost caverns of the mind unclose,
And Beauty herself, supremely radiant, goes
About her errands, mutely mystical.
Of all things beautiful, so great a part
Art thou, my love, that were it not for thee,
Little of Beauty's form would these eyes see,
Let alone hold her image in the heart.
Yet now, whene'er I gaze on Beauty's face,
Standest thou also in that holy place.

MARY CORRINGHAM

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