



THE THEOSOPHIST

ADYAR

JULY 1943

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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EDITOR: GEORGE S. ARUNDALE

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price : see cover page iii)

THE ASALA FESTIVAL

Besides the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. . . . On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the Full Moon Day of the month of Asala (or Asadha) usually corresponding to the English July.

This is the anniversary of the delivery by the Lord Buddha of His first announcement of the great discovery—the sermon which He preached to His five disciples, commonly known as the *Dhammachakkappavattana Sutta*, which has been poetically translated by Rhys Davids as “The Setting in Motion of the Royal Chariot Wheels of the Kingdom of Righteousness.” It is often more briefly described in Buddhist books as “The Turning of the Wheel of the Law.” It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great middle way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

C. W. LEADBEATER



ON THE WATCH-TOWER

BY THE EDITOR

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

REAL EDUCATION

AS one looks forward into the future one begins to perceive with ever-increasing clarity that the work of reconstruction will for the most part proceed along the lines of building up the new side by side with the old, rather than to tear down the old and to substitute for it an untried new.

The new must elbow out the old. The new must not be built upon the old or it may soon crumble to pieces on foundations which the war will have proved to be rotten. The new must so grow that there will be no room left for the old, which must die of starvation and of lack of space for growth.

THE MONTESSORI SYSTEM AND THEOSOPHY

If we think, for example, of education, we should realize at once that only

through experiment can a real system of education be built adequate to the needs of a new, young world. I venture to say that Theosophy and the Montessori system between them have come nearest to the enunciation of a true system of education. The Montessori system has laid down certain facts which must be taken into account in all educative processes—facts which are based on certain fundamental principles. The Montessori system lays down the law of quickest assimilation of the facts or truths of nature. It gives the child— young or old—quick access to his own nature by revealing to him his own identity with the nature which appears to be outside him but is in fact very part of him. The Montessori system gives practical tangibility to study, to the sciences, to the arts and crafts, to all with which the child has to come into contact. He can touch them all with his fingers as

well as with his mind and emotions. He can feel them as well as think about them. His hands can give them to him as well as can—better than can—his mind. The mind is reduced to its rightful place instead of being exalted above all other channels of communication between the individual and his worlds. The mind thus becomes a channel instead of virtually being *the* channel for all communications of whatever nature.

The Montessori system is thus the science of the educative process. But Theosophy is the science of the high purpose of the educative purpose. It is the science of the real life that the child, the community, the nation, the faith, the race, is living. Theosophy reveals the nature of Truth, while the Montessori system in part applies such Truth to its assimilation by the child.

The educational system of the new world cannot do without Theosophy any more than it can do without the Montessori system, developing as the system will be as the great lady who discovered it becomes more and more part of the truth of which she is a veritable messenger. But the common basis of both Theosophy and the Montessori system is the truth of the Universal Brotherhood of all Life. The Montessori system, like Theosophy, knows no distinctions such as divide the outer world into castes and faiths and communities and colours. There is but one childhood in the world, one manhood, one womanhood, one Life. There arise wars because the world has not yet realized this fact, remains in ignorance of this fact, and wallows in the selfish-

ness and pride of ignorance instead of rejoicing in the glory and brotherhood of wisdom.

FORERUNNERS OF NEW EDUCATION

We shall certainly not be able to sweep away at once the existing educational system with all its evils and its few qualities, if any. We shall have to go slowly, largely because we shall for the time being have no teachers trained to be real teachers instead of being, as most of them are, mere instructors. We must go on giving the children of the world instruction until we have education to give them. But everywhere must arise educational institutions in the midst of instructional institutions, so that gradually the former replace the latter and give to the new world, almost imperceptibly, a new education. The forerunners of this new education are the Montessori schools in so far as any of them are really Montessori, also the Theosophical schools in so far as any of them are really Theosophical, for be it remembered that only a rose that is a rose can, in the educational garden, smell like a rose. The same name yet it may not be a rose at all.

There may doubtless be other forerunners. I am sure there are. And it is indeed well that even in the pre-new-world days there shall be the signs of the dawn of a new day for education. Education most urgently needs a new dawning. But only as we experiment when the new world permeates us shall we learn what the new world really wants. We can guess and we can imagine as we wend our way amidst the darkness of the existing system of

education—and dark enough some of us from personal experience know it to be—but only the setting of a new world in the midst of the kind of peace to which we can look forward will give us somewhat of an insight into what the new world will really be like: perhaps not so very revolutionarily different from the old, although it will not be a new world at all unless there is much of revolution and change about it.

THE SITUATION IN INDIA

It is more than fortunate that Theosophy and The Theosophical Society in the person of Dr. Besant have laid down the eternal and essential principles of education, so that while it may for many a century be impossible to put such principles into practice they are available as the standard of true education for all time. Throughout my many years of work as a teacher in India I have always had my eye on these principles, knowing of course that within the fetters of existing systems it was out of the question even to approximate to them save in the smallest measure. In India indeed the situation is worse than elsewhere, for there is the domination of a foreign system which negates absolutely all Indian education. I cannot help thinking that this foreign system is the worst disservice Great Britain has done us, for not only has all that is beautiful disappeared, not only has all spirit of initiative and adventure dwindled away, but even the best products of the foreign system of education feel on the whole constrained to extol it, not realizing that they are outstanding and brilliant in spite of the system and not because of it.

The arts and crafts have mostly disappeared. Genius once so rife in India is only to be seen here and there. Music has still lingered, but it is the remnant of erstwhile magnificences of culture and refinement. Industry is no longer free. It is dependent upon the needs of foreign deciding factors. The child has ceased to be a free citizen. He has deteriorated into servility. A servile mind, quick to routine and to the deadening influences of office rhythms, is the most that is ordinarily asked from him. His feelings and emotions are of no account. His aspirations are ignored. If he can become an efficient part of the great administrative machine it is the finest feather he could put in his cap, or he can seek a job at his own risk and with his own utter lack of equipment to do anything at all. No jobs for the untrained jobless, and hardly a job even for the trained jobless—this is the Indian motto which meets every Indian youth as he emerges from college or from school aglow with youthful hope, or with such hope as has stood the assault and battery of vastly ill-conceived examinations.

The arraignment of education as it exists in India is, first, that it blasphemously ignores the soul of India and all that that soul expresses, second that it is almost entirely a system of theoretical education and has little of the practical in it, third that it is exclusively concerned with the mind and pays no attention whatever to the feelings and emotions and aspirations, fourth that even now health is of secondary importance, fifth that there are too many, far too many, foreigners in high places

in the educational system, unlike in China where foreigners are rightly taboo from all dominant positions, sixth that the education of girls is for the most part all wrong and entirely subversive of the part they ought to play in the Indian National life, and seventh that culture has no place in the system at all, for the age-old refinement so outstanding both in the Hindu and Muslim cultures has no honour in school or college or university life, nor is the slightest provision made either for the boys and girls to learn to appreciate real beauty in the arts and crafts, nor are they given the slightest opportunity themselves to create anything at all whether in the arts or in the crafts.

The indictment is heavy, and it is heavier in the working of the system even than in the principles which permeate, I dare not say animate, it.

DR. BESANT'S PRICELESS PRINCIPLES

Dr. Besant, in her priceless little book *Principles of Education*, has laid down, has given us, the fundamentals of education, clarifying for us its Life side and its form side; and these principles apply to education everywhere—in the East, where education once reached so high a level, no less than in the West.

WHAT IS COMRADESHIP?

And we may well insist that at the very root of all education lies that essential of reconstruction, the laying bare of the trenchant fact that civilization means comradeship, nothing more—it could not mean more, there is no more to mean, but nothing less—and that the highest civilization is where

men and women and children are most alive with comradeship. Civilization may mean much besides comradeship. Comradeship itself may depend for its development upon a number of processes which have to be educated. But there is no civilization where there is no comradeship, and there is only civilization in proportion to the extent to which comradeship functions.

Is the world of today civilized? The answer is obviously an emphatic negative. There may be a few men and women and even children of genius to produce great works of art, to compose great themes of music, to make great discoveries in the sciences, to be outstanding leaders in mighty causes. And the world may be profoundly affected by their *contributions* to civilization and therefore to the Science of Comradeship. But these contributions must all be resolved in terms of the comradeship ultimate. It must be clearly discernible how every flower of genius is a flower in the garden of comradeship. It is not enough that these flowers shall be exquisite in themselves. They must spread far and wide the holy fragrance of universal comradeship. Otherwise they are no flowers at all.

Does each discovery, each incarnation of genius, draw mankind, humankind, all growing life throughout the world, more closely together in genuine brotherhood? And, therefore, does education in its every aspect, at every stage, cause the Universal Brotherhood to become more living in its reality in the heart of every teacher, of every child, of every citizen, of the members of every faith, nation and race?

Reconstruction can mean only one thing—an intensification of that comradeship which has existed from time immemorial but of which all living creatures have yet to learn. The lesson of the universal comradeship has not yet been learned, and every one of us is going to school in the classes of the world school to learn it. The Theosophical Society is, perhaps, for those who in some way or other are graduates, at least graduates in theory, in the science of the universal comradeship which is Theosophy itself. We Theosophists know something of the science. We believe in it, whether we practise it or not. And I hope we do practise it to a certain extent. I think we do, though by no means to the extent to which we should if we could.

I wonder if there will be very much more comradeship in the future reconstruction period of the world than there is at present. We grow very slowly.

I have written about education at somewhat tiresome length, I fear, because it is the subject I know best, though very little at that. But the principles remain the same be the science what it may. It is comradeship that matters in industry, in religion, in statecraft, in international affairs, in social life. If once we can get down to the simple principles of comradeship in all these various aspects of our individual and collective evolutionary living we shall be in sight of the goal of universally happy living.

BESANT SCHOOL AND KALAKSHETRA

I am sure that someday the Montessori system will be made applicable to

life in industry, in religion, in statecraft, and in all other departments of national and international life. The system is fundamentally *right* even though it must needs change and grow like all else. And I am sure no less that Rukmini Devi's work of closely allying the arts and the crafts and culture generally to ordinary school life, in addition to making them a channel for specialization, and for raising up the culture of the people and their power of appreciation, heralds the future of education everywhere. Of course, it is all tremendously uphill work at present, especially in India where the level of education is so incredibly low, and the difficulty of obtaining teachers is almost insuperable. Much, if not most, of the work Rukmini Devi has to do herself. But that is ever the lot of the pioneer, and there are as many defeats as there may be at rare intervals triumphs.

But I dare to say that a student—girl or boy—who receives his education at Adyar under the influence of the Besant Theosophical School and of Kalākshetra (Rukmini Devi's Art and Cultural Centre) will be far happier while he unfolds, far happier in the outer world, and a far finer citizen of his country and devotee of his faith, whatever his faith may be, than one who receives instruction and not education, and no contact with those streams of culture which surely though infinitely slowly irrigate the world through æons of millennia. Theosophical education at Adyar is patriotic education because it evokes a deep love for the Motherland. It is a religious education because it evokes deep reverence for the glories of

the faith to which the student may happen to belong. It is a practical education because it helps the young citizen to know how to earn his livelihood and to appreciate the beautiful things of life, especially those in his immediate vicinity. It is education for the feelings and the emotions, because it educates refinement and culture and the love of the beautiful. But it is even more education for comradeship because it is education for goodwill and for appreciation, both within the nation and without. It is education for understanding and helpfulness.

I do not think that in the history of The Society education has ever been more true than it is today. It has been wonderful before as it is now. Colonel Olcott's schools for the outcastes have yet to receive the acknowledgment that is their due, though because of the work of our President-Founder the education of the outcastes (or Harijans—children of God—as they are now called) has become a recognized part of the educational system. Dr. Besant's Central Hindu College at Benares was the beginning of a national system of education which lived but a little while, but now awaits another lease of life. The Theosophical Society may proudly look upon its educational work in India, little helped though it has been.

Now, however, there is a more all-round education, a more complete education, a more real education. In the old days we lacked the cultural aspect, though the religious aspect was magnificently stressed by Dr. Besant herself. In the old days we lacked the practical aspect, and above all we lacked the genius-

touch of Dr. Montessori herself, with its incarnation in the extraordinary capacity of Signor Mario Montessori, her adopted son.

All these are now ours and thrive in the Besant Theosophical School under the quickening rays of Kalākshetra. If only we could feel safe about our financial resources—we need roughly £15,000 to ensure the continuance of the School, roughly about £20,000 to give to Kalākshetra the facilities it needs to become not only an Art Centre for India but an International Art Centre like Shantiniketan of Rabindranath Tagore, and if only we had £25,000 to enable us to add a College to our School and so begin to see our way to a great International or World University with its headquarters at Adyar, how rejoiced would be the hearts of Colonel Olcott and Dr. Besant, and how much more proudly would wave the Flag of our Society throughout the world. What a reconstruction of The Theosophical Society would all this be could it but eventuate. You will say that a miracle will be needed to bring it about. But miracles are often happening, and are happening more often than not. Where a better soil for miracles than the miracle of Theosophy and the miracle of The Theosophical Society?

WEEDING THE WORLD GARDEN

It is a matter of weeding the great Garden of the World of weeds which have flourished through the ignorance of mankind. Were there weeds originally? I do not know what is meant by originally, save in the most general and inevitably vague sense. It suffices that

there are weeds *now*—weeds which stifle comradeship—and they must be uprooted. It is for each Theosophist to be a gardener, uprooting the weeds he is able, with the aid of the Book of Spiritual Botany, to identify and discern as such.

Such weeding is not reserved for the highbrows. It does not need to be confined to the learned, nor to those in high places. We need practical gardeners rather than theoretical gardeners. We need those who have been accustomed to live upon the land and who know from everyday experience the nature of weeds and the harm they do. We need those who know where comradeship is lacking and where it is sorely needed, who know what are the obstructions and what the forces arrayed against comradeship in all their powers and origins. Theosophists know what the world ought to be like. They know as few others can know which are weeds and which are flowers. They know what the world will someday be like. They know that the Universal Brotherhood of Humanity (I would say 'of all Life') is *the* Flower of Flowers, or shall I say that it is the soil in which all flowers thrive? Theosophists, therefore, must lead the way in gardening, not by joining impressive committees and by spending vast measures of time in elaborate discussions, not by *planning* reconstruction, but by reconstructing.

TOWARDS COMRADESHIP

And for such reconstructing there is no occasion to wait until from somewhere or other a decision arrives as to the lines along which reconstruction

shall proceed. Theosophists certainly, and very many others, too, know in actual fact what is the matter with the world. They know where the shoe pinches as the average individual treads his way from ignorance to wisdom. They know the nature of all the little denials of comradeship which make all the difference between happiness and hardship.

Here lies the tragedy of our race :

Not that men are poor ;

All men know something of poverty.

Not that men are wicked ;

Who can claim to be good ?

Not that men are ignorant ;

Who dare boast that he is wise ?

But that men are strangers !

I do not know who wrote this little poem, but it is profoundly true. Men are strangers one to another, and instead of being drawn closer to one another by their differences they become increasingly estranged by them.

It is the purpose of The Theosophical Society to spread far and wide the supreme Truth of Theosophy that men are *not* strangers to one another, but brothers and fellow-adventurers on the Way to God. What does it matter whether an individual is a Roman Catholic or a Protestant or belongs to some other Christian self-established sect? What does it matter whether an individual belongs to one nationality or another, to one race or to another, to one faith or to another? Is the civilization of the West in any way superior to the civilization of the East, and if it is are there not compensating superiorities in the East? Is one faith really superior to another? Is one nation really superior to another, one race to

another? The individual who belongs to a particular faith and race and nation doubtless sees his faith and nation and race as superior to other faiths and nations and races. He sees his customs and habits and opinions as superior to those of others. *They can only be so for him.*

But we must break down all this sense of superiority, while retaining the sense of pride in the splendours of faith and nation and race in which he lives and moves and has his being.

There is no room in comradeship for a sense of superiority, but there is room for a sense of just pride.

TESTIMONIES

Having written above on two examples of the spirit of Theosophy and The Theosophical Society in the new world that is to be, I take pleasure in printing here three great testimonies to the work of the Besant Theosophical School and of Kalākshetra.

The first is with reference to the Besant Theosophical School, and is the testimony of Rabindranath Tagore a few years ago when he visited the School. He writes :

I have been glad to meet the teachers and students of the school which is dedicated to the illustrious name of the great woman, Annie Besant. I felt her deathless spirit pervading the place in the shade of the ancient trees and children's minds growing towards joy and freedom.

The second and third are with reference to Kalākshetra, the International Centre of the Arts and Crafts, founded by Rukmini Devi, and of which she is the life-President.

In the first that great genius and spiritual teacher, Madame Maria Montessori, or I should rather say, Dotoressa Maria Montessori, writes :

The first time I saw Rukmini Devi was when she invited me to India. The second time I saw her was when she gladdened the eyes of the children of my school in Europe by the beautiful presence of her Indian womanhood. I saw her again the third time from an aeroplane on the sacred land of India and her hands were covered with garlands of roses and jasmine, and then I lived next to her. I have seen her in all the beauty of her unsurpassed art of the Kalākshetra which she cares for with the generous goodness of her exceptional spirit. Today, the occasion of her birthday, which, however, comes only every four years, I have felt the miracle of being here in her domain and seeing her in glory among her pupils, and have wished her with all my heart all the good that can be obtained in this world, and the triumph of her ideals.

The second is from the Hon. Mr. Justice Patanjali Sastri, Judge of the High Court of Judicature, Madras, when presiding over a birthday Dance Recital given by Rukmini Devi in the City of Madras at the request of a number of friends : He said :

Shrimati Rukmini Devi has started Kalākshetra in our midst and it is her aim to make of this institution a great centre of art and culture. Through this institution she seeks to revive the ancient spirit of culture by reviving the religious spirit, the spirit that has inspired the wonderful works of painting, architecture and sculpture that we find throughout the land. . . .

Kalākshetra is still in its infancy, and Rukmini Devi has been devoting her energy and enthusiasm to the development of this

institution as a great centre of arts, ably assisted by a band of South Indian artists. It behoves us as parents interested in the proper education of our children to extend to her support to make of this institution a powerful instrument for the dissemination of art and culture.

I wish Rukmini Devi many happy returns of the day, and I wish Kalākshetra, the institution under her motherly care, success and a career of ever-increasing usefulness and service.

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* *

BLACK OCCULTISM AND WHITE

I cannot close this Watch-Tower without turning to an entirely different topic which has just come to my hand. It is an extract from that very interesting periodical, *Review of World Affairs*, edited by Kenneth de Courcy, brother of the well-known author of *Behind the Battle Front*. The date of the issue is February 1st, 1943, and the extract runs:

The [German] Government has evidently had a fright about the spread of occultism which has been very prevalent in late years, much encouraged by some of the Nazi leaders who dabble in these things. This has now become a serious menace and the Reich Health Leader has appointed a Director of Occultism whose duty is to stamp out illicit practices. This will be very hard to achieve in a country where there are curious tendencies.

Many of us had, of course, known that Germany has become a centre for black magic and for the spread of evil influences, and that therefore the world war to come found an easy distribution centre in her for the horrors for which those responsible for the dissemination

of evil had to find a physical outlet. The world war is a struggle for supremacy between black occultism and white occultism. Germany became the centre this time, as during the last war, for black occultism, and India remained as ever the centre for white occultism, though her obstacles in the way of sending forth the power of the White Brotherhood have been many and sometimes almost insurmountable.

But it is surely amazing that a Government should have appointed a "Director of Occultism" to stamp out illicit practices. These, whatever the word "illicit" may mean, he may be able to stamp out to some extent if they have not gone too far. But he will remain the Director of Black Occultism and hasten Germany on that road to ruin which she now is treading with ever-increasing speed.

I do not think I should have referred to this aspect of the world struggle but for this paragraph in the *Review of World Affairs*. It is always better to treat as secret those things which it is dangerous to reveal. But since publicity is given to a fact of which those of us who have been engaged in occult research are well aware the truth had better be said.

Black Occultism, if the term be justifiable at all, has its periods of waxing and waning, and it has been waxing for many years. I believe its waning period has set in and that this means the triumph once more of White Occultism and of its agents in the outer world, the United Nations.

Georges Arundale

THE ANCIENT WISDOM AND THE MODERN WORLD

BY MILTON THORNTON

[Originally entered as an "Arundale Lecture," 1942, in the annual contest open to all Young Theosophists in New Zealand. As there were only two entries, no award was made. Much of this was written in camp, and it represents the thoughts of a young New Zealand soldier.—H.M.T.]

WHAT IS NEEDED TODAY ?

WHERE does The Theosophical Society stand today ? What is the most urgent and important task confronting us at this critical period in the world's history ? These are interesting questions and they deserve the attention of every member, for if we are to play a vital part in the present struggle and in the reshaping and rebuilding of our civilization afterwards, we must be constantly alert to the need of the moment. We must not only keep abreast of the times, but endeavour to keep our fingers on the changing pulse of the nation.

In attempting to answer these questions I have decided on two main classifications. What aspects of the Ancient Wisdom are most needed and should therefore be stressed today, and what are the best methods of bringing these great truths before the general public ?

THE TEACHING OF UNITY

There is, to me, but one answer to the first of these questions. Let us concentrate all our efforts and attention on giving to men our philosophy of unity, the complete and comprehensive vista of the evolutionary process the Ancient Wisdom supplies, for there can be no real

progress in the political and social fields until men come to a realization of the Brotherhood of Man and the Unity of Life.

In my own experience, when discussing with fellow-soldiers the need for some kind of federation of nations, for a practical political application of Universal Brotherhood, I have seen that economic arguments, the cultural and trade advantages such a scheme offers, and even the obvious failure of the present system, are not enough to break down the century-old barriers of race, language and custom which stand in the way of Unity.

Men are willing to admit that federation might bring greater prosperity, security and happiness to mankind, would banish the grim spectre of war, yet because national feeling is so strong, they baulk at the idea.

Nor is the outlook for the immediate future an extremely bright one. Writing in *The Contemporary Review*, Professor Gilbert Murray says :

War is a reversion to the primitive ; its heroism, its self-sacrifice, as well as its ferocities and terrors, are well within the range of primitive man. Consequently it brings with it the thrill of release, of escape from the thin weary plodding ways of reason into

the wide untrammelled rush of simple emotion which naturally belongs to the primitive. After the war, how far shall we find that the standard has permanently fallen, not only in things intellectual, but in the prosaic virtues of self-control, moderation, honesty, diligence and care for truth which form the base of a high civilization?

How far, we may also ask, will hatred and fear be increased and national feeling heightened? Only one thing can destroy this attitude holding back the progress of humanity. It is a recognition of the Unity of all Life, that men are sparks of the Divine Fire, are Gods in the becoming, and that Brotherhood is a fact, the greatest fact in Nature, since all share the one Divine Life.

Today is a testing time for members of The Theosophical Society, and we must strain every nerve and work without ceasing to pass on this knowledge to our fellow-men. For unless our efforts at Reconstruction after the war are based on a clear understanding of this fundamental Unity they are bound to fail. Economic nationalism and racial pride are two of the principal causes of war.

TO PREVENT WAR

National planning is not enough. In fact, strong as it may seem, the more thorough and complete the plans of any *one* nation become, the greater is the danger to world peace. Immediately any nation begins to put its affairs in order, to effect rigid systems of control of industry and trade, and to investigate and apply the latest technological discoveries, it becomes suspect. Other nations immediately impute military motives to such actions, and in the case

of some nations, not without reason. So national planning increases the danger of war.

We are indulging in wishful thinking, however, if we imagine that after the war the various countries of Europe or elsewhere will readily co-operate and join in a federation of states or agree to abolish some of the present barriers.

There are many things happening in Europe today that will not be forgotten for years to come—Hitler's treatment of the Poles, for example—while the "V's" which appear on the walls and pavements of France may stand for "Vengeance" as well as "Victory."

All reforms should be gradual; a grafting of the new on to the old, and it is the duty of the English-speaking nations, it seems to me, to begin this movement towards a world state. War has brought us very close indeed; the knowledge of the essential unity binding all men might bridge the small gulf that remains. This is where Theosophy comes in, for although the many various plans and ideals set forth by individuals and committees are excellent, they all share a common weakness. They fail to convey more than a partial view of man or the human situation. Economists consider the present conflict due to a breakdown in the economic system; political and national groups regard it as due to the increase of nationalism and racial feeling and the failure to establish an international authority with power to act, or seek to introduce some pet theory; while religious bodies usually blame the failure to apply the simple fundamental ethics of Christianity.

All these statements are correct as far as they go. The only trouble is that they do not go far enough. The unique gift of Theosophy to the world is, as I have said, the all-inclusive picture it presents of the whole scheme of evolution. Our contribution is to widen the scope of modern thought and to synthesize these various outlooks into one useful whole.

SERVICE BEFORE SELF

There is another point that concerns us as members of The Theosophical Society. Reform, like Charity, begins at home. Let us show by our lives that the discovery of these great Truths, of which we are but trustees, brings a new respect and reverence for life, as of course it must do.

If it is not merely a mental concept, but a deep inner realization, it will change the focus of our lives. As Fred Hilder said in his Arundale Lecture last year: "A true reverence for life would pervade and sanctify all man's living."

And this new outlook it brings, of service rather than self, of contributing something to life rather than grasping all we can, *is* the spiritual life about which we hear so much. So simple and yet so difficult, but the surest and safest way for those who would serve the Masters and set their feet upon the Path.

One of the major problems confronting the democracies is the development of this spirit of service in the community *in peace-time* and the discovery of outlets for it! Normally, in democratic nations there is too much stress on the *rights* of the individual and a

tendency to overlook the corresponding duties. During war-time, of course, such problems cease to exist, for the nation is welded together as one unit and dedicated to the supreme task of victory.

After the war we must retain this spirit of service and self-sacrifice, this sense of unity, if our Society is to remain alive and vigorous. How can we harness this potent force and yet remain democratic? It will not find its fullest or most natural expression until men realize that "every other is a brother" and worthy of reverence and respect. So we see again how necessary it is that we should concentrate today on what might be called "basic Theosophy." Brotherhood, as stated in the First Object of The Society, and the nature of man as stated in the Third Object.

INTUITION WILL HELP

The next step forward in human evolution is the development of the intuition, and this will break down many of the barriers between men. The dominant factor today is the mind; critical and analytical, it creates or, rather, emphasizes these differences. The intuition, on the other hand, is a cohesive principle that perceives the unity behind the diversity of form, and as the new humanity of the intuition grows more and more, people will become conscious of the Unity of All Life.

HOW THEOSOPHY FORTIFIES

In the meantime millions of men and women endure a great deal of unnecessary suffering and worry because of their ignorance of some of these great

Truths which I have mentioned. Much of the physical suffering in the world today is unavoidable—it is part of the grim harvest of war—but men would be spared a great deal of misery, anxiety and mental suffering if the Ancient Wisdom was more widely known in the modern world.

Try and imagine yourself living in these times without your Theosophical knowledge to fortify you and without the vision of Theosophy to guide and inspire you.

Without the knowledge that all life, in spite of the apparent chaos, is evolving towards perfection in accordance with the Plan of the Great Architect of the Universe—the Creator; that this life is governed by law; that one of these laws is the causative law, the law of action and reaction, and therefore perfect justice rules the world, while man by his actions creates his own joys and sorrows; that the purpose of our little lives is to develop all our faculties from latency to potency, and it is on the difficult stretches of the broad highway of life that we develop character, capacity and knowledge: in other words, the road man travels is his friend; that there is an Inner Government of the world consisting of the great Adepts who watch over and guide the destiny of the human race; that this is only one of many lives and, most important in war-time, death is not something to be feared but merely an incident in the life-cycle of the individual, as is birth, the casting aside of the dense physical vehicle, while those who have passed away are close to us and can be contacted at night.

Picture yourself living in this war-torn world, watching the apparent triumphs of evil, enduring the suffering that is part of the daily lives of millions of men and women today, without all this knowledge. It is no wonder fear and frustration rule men's lives, nor is it any wonder that mankind seeks desperately for some explanation of life such as Theosophy has to offer.

LESSONS OF WAR

The war itself holds many lessons for men if they will but learn them. The only alternative to organization by conquest is organization by consent. If you base your society on profit, power and privilege, and adopt a policy of ruthless aggression and exploitation, you must inevitably reap poverty, unemployment and, finally, war.

What is war? It is the final and dreadful condition that exists when our civilization becomes top-heavy with hatred, cruelty, selfishness and pride. It is the accumulated ills of our present social system raised to fever heat. People everywhere must be made to see that if pre-war injustices, oppressions and exploitations, and all the hate and vindictiveness which arise from them, are allowed to remain, then another world war is inevitable, for the same forces that created the present conflict will still be in operation and will produce an identical result—chaos and further wars.

We shall win the war, of that I have no doubt, but shall we win the peace? Only if we base our reconstruction on the firm foundation of brotherhood, co-operation and service. Here again we

see the need for our philosophy, for these three come naturally and spontaneously once the Unity of Life is realized.

HOW TO DO IT?

New Zealand is advancing towards nationhood. She has reached her centenary as a British Dominion in the midst of a world conflict, and will probably make rapid progress once it is over. If she had an enlightened educated public she could avoid many of the mistakes of older nations and become an example to the world. You may think that we are too small and too far away to be noticed by other countries, but remember we are a part of the great British Commonwealth of Nations, and as such attract a certain amount of attention. It is our task as Theosophists to help to create a "well-informed" public opinion and I would like you to interpret "well-informed" in the widest possible way.

Before we can do this, however, we must arouse the interest of a sceptical public and prove to them the positive worth of Theosophy.

How can we do this? This brings us to the second division of my lecture, which I mentioned at the very beginning, namely, what are the best methods of bringing Theosophy before the general public?

SOME SUGGESTIONS

At the risk of saying the obvious I will begin by remarking that nobody ever got very far by preaching to the converted. We must take our Theosophy outside the Lodge on every possible occasion. There are a number of

clubs and organizations working for similar ends that welcome speakers from The Theosophical Society, and several members in New Zealand have done excellent work in this way during the past year.

To those who wish to attempt the task of writing for the papers I would offer the following very brief advice: "Be bright, be brief, be topical" for unless your contribution fulfils these demands it is not likely to be published.

In addition to seeking new avenues for publicity and propaganda (horrid word), our aim should be to raise the standing of our Society in the community and to gain the respect and attention of all thoughtful people. This can best be done, I think, by showing the public the capacity of our philosophy to cope with current problems. Take, for example, two of the questions at the moment occupying the attention of thoughtful New Zealanders.¹

First, the drink problem, which has increased with the war and has today reached serious proportions, menacing the health both physical and moral of this little country.

What has Theosophy to say about this? Here I cannot do better than quote from Mr. Geoffrey Hodson's article in a recent issue of *Theosophy in New Zealand*:

From the point of view both of spiritual responsiveness and physical health, abstinence from alcohol is essential in those parents who would give birth to the finest types of children. Alcohol, even when moderately indulged in, amongst other injuries to the

¹ These problems are universal, and what follows applies equally outside New Zealand.

body, poisons and inflames the pituitary gland which is one all-important part of the mechanism of consciousness whence inspiration, egoic guidance and increasing responsiveness to the finer things of life reach the brain consciousness.

To this I would like to add that since Theosophy reveals that we are not our bodies but spiritual beings using these lower vehicles, it is both undignified and absurd to be dominated by the whim or craving of the body, while such action makes impossible the integration of the lower bodies into a perfect instrument for the Higher Self.

Theosophy states the matter scientifically and points out that the present enormous consumption of alcohol (we drink more beer per head than any other country in the world) is a serious bar to both individual and national development.

Secondly, the question of soil erosion and fertility is being widely discussed today, for the health and wellbeing of a nation largely depend on the health and fertility of the soil.

Ignoring the laws of Nature, which cannot be broken with impunity, and thinking only of profit, men have, through the use of chemical manures and intensive cropping, not only laid waste large tracts of land, such as the "dust bowl" area in the United States, but have also produced crops subject to disease and lacking in nourishment and vital food values, and among the human population of the earth all manner of deficiency diseases.

Now, Theosophy states that we live in a world of Law and that this disease is simply what it says it is, "dis-ease,"

or lack of harmony with certain of the laws of Nature, and that the way to a healthy, happy community is through a recognition and co-operation with these laws.

If we interfere with the balance which Nature has created in New Zealand or elsewhere, for that matter, by ruthlessly destroying the forests, we shall find we are faced with the menace of soil erosion and that the hills are slipping down slowly and steadily into the valleys, as they are doing in many parts of this country today. Similarly, by the application of chemical fertilizers, we ignore one of the most important of these laws, the law of cycles, for humus which is the very essence of a good soil, is best created by following Nature's method, whereas the application of chemical fertilizers interrupts a natural process of disintegration and growth, ruins the earth, and destroys the teeming micro-organisms working to create a healthy soil.

I have only dealt with these two questions briefly, but I hope I have been able to show that Theosophy enables us to examine and answer many of the problems occupying the attention of thoughtful men today, because of the increased knowledge it gives us of ourselves, the world in which we live, and the laws governing that life.

We can definitely attract a wider public and raise the standing of our Society in the community by making our lectures and publications topical, by concentrating on basic Theosophy and showing the capacity of the Ancient Wisdom to meet and solve both major and minor issues confronting humanity.

One final suggestion as to how we may arouse the interest of a sceptical public and prove to them the positive worth of Theosophy.

It is this. We should attempt to direct the torrent of extremely worthwhile material which pours out from universities, laboratories and committees towards the ancient stream-bed of Wisdom, and to bring the lower mind under the dominance of the higher. For, as Mr. Fritz Kunz, to whom I am indebted for this last suggestion, remarks, "contemporary data has meaning only in a spiritual context." Moreover, this integration of knowledge is possible today because of the unity of outlook now achieved between the modern scientist and the Theosophist. To quote again from Mr. Fritz Kunz, "Watch-Tower Notes" in the May 1942 THEOSOPHIST:

Today with great speed biological thought is taking a supreme place. Order, the super-physical, the psychic, the purposeful, the sentient—in short, the state of mind familiar to a member of The Theosophical Society—is rapidly becoming the accepted mental mood of moderns the world over. Simultaneously, the physical sciences have been dissolving their own gross world away into a gossamer fabric. Matter has vanished, and

living order can very easily be put in the place thus vacated.

CONCLUSION

Clearly, then, the present is the time to concentrate on this important aspect of our work.

Such a policy would not only bring us forward into the contemporary scene without sacrifice of eternal values, but it would re-educate us, enable us to speak to the scientist, the philosopher and the artist in their own language, and keep us abreast of the latest developments.

Theosophy is a trinity—Philosophy, Science and Religion.

As a philosophy it offers an intelligent explanation of life; as a science it examines and tabulates the laws governing that life, and reveals to us our own true nature and the nature of the world in which we live; as a religion it offers us a way of life based not on belief, but on an understanding of certain great spiritual laws.

Today men need the vision that Theosophy gives to support them in this difficult time; tomorrow they will need it even more to guide and inspire their work of Reconstruction and nation-building.

And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil.

ESSENTIAL RECONSTRUCTION

PART II. DESIRELESSNESS

BY F. J. W. HALSEY

FROM the beginning the Master stresses that for many this

"qualification is a difficult one, for they feel that they are their desires—that if their likings and dislikings are taken away from them, there will be no self left."

THE GREATER CO-OPERATION

This seems to be the stage reached by most nations. They feel themselves to be inseparable from their national characteristics; they cannot contemplate the abrogation of a single one of these; nationalism insists on the intensification of each particular national tendency. Yet quite definitely the Master says that this stage has to be transcended.

"It needs only that you should understand."

In many ways the war is *making* nations understand that national characteristics, national sovereignty, must be subordinated to the common good. Those who cannot see the necessity for this are

"only they who have not seen the Master,"

they who have not yet seen the vision of a greater co-operation, who do not realize the trend of the times for synthesis, for federation, for a constantly growing sense of one-ness, for a combining of the nations into federations just as the family combined into the tribe, as the tribes combined into nations.

"Remember that all selfish desire binds, however high may be its object."

The plans the nations make for the peace to follow this war, must include the welfare not only of their own subjects but of all the nations everywhere, not only of the humans, but also of the animals within the areas of their responsibilities. These plans should *not* ask merely for prosperity for themselves, should *not* repudiate responsibility for "a pint of milk for every kaffir," as was said by one responsible (?) magnate—for all such limited, narrow views of the solidarity of the world will only bind the nations more firmly than ever to a wheel of recurrent wars, over a road that will become progressively more rough, more barbarous, more cruel.

The full effect which such Federation would bring about, would scarcely be apparent in its totality within the lifetime of the warring generations, but

"you must work for the sake of the work, not in the hope of seeing the result."

MECHANIZATION AND INDUSTRIALIZATION

Then there is a paragraph about psychic powers. For a long time this did not seem applicable to the nations at all. But what are psychic powers? Are they not extensions of the senses giving those who have developed them powers not immediately available to the ordinary man? By and of themselves,

without wisdom, understanding and control, they are of little intrinsic value and may be the source of

"much trouble."

Could it not be said that mechanization, industrialization, are in much the same position where the life of the nations is involved? The advent of the machine and of scientific instruments has infinitely extended the senses of the nation, has brought near that which was far, has almost annihilated space and time, has multiplied a thousandfold the power of man's hands.

"Have no desire for psychic powers; . . . to force them too soon often brings in its train much trouble . . . often their possessor . . . becomes conceited and thinks he cannot make a mistake. . ."

How true every word is of the development of the machine age! The extension of man's powers, without a commensurate development of his moral powers, of his wisdom, understanding and control have undoubtedly brought about "much trouble" for the nations, as exemplified by the two terrible world wars within the span of thirty short years.

Let not the so-called backward and the predominantly agricultural nations distress themselves over their lack of industrialization. The march of time will inevitably bring it about

"in the course of development,"

but a premature forcing of conditions to meet the acquisitive desires of cruel greed and possessiveness, at the expense of human and moral considerations, brings about the corroding evils of slums, of wage-slavery, and the shackling of

men to the soulless, repetitive precision of machines. Until the moral and human and spiritual qualities of man are sufficiently developed to recognize his spiritual ancestry and goal, the Oneness and Brotherhood of all Life on the globe, and his subsequent responsibility to all Life in whatever outward form, until such time the nations are not really ready to wield the extended powers which mechanization and industrialization put at their disposal, and it would seem that the Master's warning, **"until then, you are better without them,"**

holds good for the nations as it does for the individual. At least, it may provide guidance in the development of those so-called backward nations, which have yet to make the transition from the more primitive to the more specialized type of living coming into vogue with the present age.

THE PRESS AND THE RADIO

"Certain small desires which are common in daily life"

must also be guarded against. Are there equivalents for these in the lives of the nations?

"Never wish to shine, or to appear clever; have no desire to speak . . . say nothing, unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking, think carefully whether what you are going to say has those three qualities; if it has not, do not say it."

Surely, much that they say in the Press, over the Broadcasting Stations, in their propaganda and advertising campaigns, would scarcely comply with these demands? What an enormous change could be brought about in

international relations if only strictly truthful, kind and helpful articles and talks would be printed and broadcast to influence public opinion on any question, both national and international! In how very few years has not the untruthful, tendencious propaganda of the Axis powers perverted the minds and hearts of their peoples through the weekly, daily, hourly bombardment with unhelpful, unkind, untrue statements of either spoken or printed speech. How immensely hopeful is this very fact for the future good of the world, if we will only follow the good rule of the Master's warning. In an equally small number of years could truth, kindness, and helpfulness be made to prevail, where misunderstanding, cruelty and obstruction have brought about the terrible conditions of the present.

"Much common talk is unnecessary and foolish; when it is gossip, it is wicked."

So much that appears in the Press is just gossip, travellers' tales with insufficient knowledge and understanding behind them, which create only further misunderstandings.

IMPROPER INTERFERENCE

"Another common desire which you must sternly repress is the wish to meddle in other men's affairs. What another man does or says or believes is no affair of yours, and you must learn to leave him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with anyone else."

But

"if you see a case of cruelty to a child or an animal, it is your duty to interfere. If you see anyone breaking the law of the country, you should inform the authorities."

It would appear as if these rules, applied to the nations, would put an end to a multiplicity of activities which now bear a meritorious stamp. Propaganda from one country to another for differing ways of life, for ways of thought and belief, would no longer be permissible. The promotion of Fascism, of Communism, of missionary efforts at conversion from one religion to another, of the imposition of another language on a conquered people, of a foreign culture, or foreign education against the wishes of the people—all these activities should have to end as being

"improper interference."

Such interference is sternly condemned; but

"cruelty to a child, or an animal,"

i.e., to younger brothers and citizens, to those who are helpless or in a nation's power, must be reported, as also the

"breaking of the law of the country."

PROPER INTERFERENCE

Who are the nations' children? They are, of course, those young in physical years, but also those young in evolution, and the sick and the aged who must be cared for.

"It is your duty to interfere"

and see that slum conditions, which are a hideous cruelty both to the body and the spirit of man, are cleared up, that standards of living are made available, that do not cripple body and mind through undernourishment and disease, and are commensurate with the riches of our Mother Earth; that traffic in women, drugs and drink shall gradually disappear entirely—to name only some of

the worst cruelties to which the nations' children have been subjected. The whole colonial question is involved also, with the welfare of the primitive peoples at stake, so often cruelly exploited; the colour-bar comes in with its cruel restrictions and discriminations; the various criminal and penal codes of the nations must be revised so that the nations' unevolved children shall not be further set back and bewildered in their journey of evolution by the numerous cruelties of present-day criminal procedure and punishment. In all these cases

"it is your duty to interfere"

whether as individual or as nation-individual, and

"you should inform the authorities . . . if you see anyone breaking the law of the country."

In the case of the nations would not that be interpreted as the breaking of the agreed-upon international law?

AN INTERNATIONAL AUTHORITY?

"You should inform the authorities."

Which authorities? Might it not point to the establishment of international authority on behalf, not of any one nation, but on behalf of Humanity? A Parliament of Human World Union with international authority to act—or at least a Parliament of a Federation of States?

Let us not brush aside too lightly this word "authority"—it may be another of those hidden warnings which are all too easily neglected. What meaning does the dictionary give to this word? "Legal or rightful power, a right to command or act"—"power derived

from opinion, respect or esteem." What *can* constitute "rightful power" but that which expresses the threefold attitude of the One Life—respect, friendliness and compassion? What *can* constitute "a right to command or act," but a recognition that authority is a tool for the expression of these attitudes of the One Life among the manifestations of the Spirit on the physical plane? But the power which authority wields is dependent on, must be "derived from, opinion, respect or esteem." Esteem for what? In this case, esteem for the Spirit behind all manifestation, respect for the One Life, whether in the human, animal or plant kingdoms, for the translation of the most ideal opinions of the human spirit into righteous and happy action. This is the ideal "Authority" which must be built up, one which represents, and fosters the recognition of, the One Life everywhere. Then the law of respect, reverence, kindness and compassionate justice will be upheld with understanding and firmness within the area of their jurisdiction, though, without, the darkness of ignorance and selfishness may yet hold sway for a while. Is not respect and esteem for righteousness growing in the expression of public opinion among the United Nations, so that we may look forward to the dawning and eventual establishment of some such Parliament of Human Union, which shall abolish cruelty to the nations' children? First, perhaps, gaining experience in Federations of States, may we not see its expansion lead the way to that true New Order which shall in time herald a real Brotherhood of Nations, where "authority"

shall be vested only in the Wise, and where responsibility for the weak and the ignorant shall make their lives as wisely happy as may be possible within the limits of physical manifestation?

"If you are placed in charge of another person . . . it may become your duty gently to tell him of his faults."

Such nations as may be chosen, for their protection and guidance, by the less developed and more primitive peo-

ples under some such scheme as a Big Brother Movement, adumbrated earlier in this series of articles, may have occasion

"gently to tell"

their charges of better ways of progress than such as may hold out glittering allurements of immediate, if impermanent, improvement. But

"except in such cases, mind your own business, and learn the virtue of silence."

(To be continued)

THE CITY OF GOD

BY HUGH SHEARMAN

Young Theosophist, Ireland

MANY members of The Theosophical Society are today turning their attention to the problem of political idealism, the problem of basing a material order upon spiritual values. It should be of interest and value, therefore, to consider that in Europe an effort was actually made for a thousand years to base politics on a spiritual ideal.

THE IDEAL IN MEDIAEVAL EUROPE

Drawing from at least two historic sources, Augustinian theology on the one hand and vague, nostalgic memories of the Roman Empire on the other, the people of mediaeval Europe developed the belief that God had instituted a perfect form of earthly government, a system for the right organization of human society which had some sort of microcosmic relation to a Heavenly

Kingdom or City of God. They looked back to an imaginary golden age in the past when this divine plan had been in actual operation, and their idea of progress was a retrogression to a stricter observance of ancient precedents.

In a devotional and uncivilized age, when men were unconscious of the incongruity between fact and theory, the attempts that were made to recreate this original divinely instituted order were incoherent and absurd. The fact that it was generally believed that the establishment of the true order would be followed by a Kingdom of Christ upon earth, made European politics the playground of religious monomania as well as of secular ambition. Furious controversy and open warfare raged between popes and emperors. Violent and ambitious men made wild and

preposterous attempts to revive the Roman Empire. People of the moral status of highway robbers aspired to sit side by side on a throne with Christ. Statesmen and kings, otherwise worldly and cynical, were dazzled by insane notions of capturing Rome or Constantinople.

And these things were done because people thought that it was the will of God that they should be done. People looked upon them as efforts to reinstate upon earth that divine order which was some sort of earthly reflection of the City of God, or stood in some sort of relation to it. Through those centuries of crime, chaos and furious passion, men were trying to live by the light of the highest idealism.

ITS PRACTICAL VALUE

However, this religio-political tradition, which can be traced from Augustine to Calvin, or from the Emperor Justinian to Henry VIII of England, was of practical value. It served to pass down, through those barbarous times that lie between Roman civilization and our own modern age, the idea of a Europe that is something more than the mere sum of its warring parts. It provided a slender but enduring link between the unity and solidarity of the great Mediterranean polity which guarded the culture of Athens and Rome, and such modern efforts as the League of Nations, and efforts which have still to be made in the future.

Keeping in mind the fact that its influence in the past was not altogether for good, can this great metaphor or idea of the City of God have any value or significance for us at this present

day? This mediaeval political idea pictured a macrocosm and a microcosm. The macrocosm that the mediaevals thought of was very much like what has been called, in Theosophical literature, the Great Plan. It was the Heavenly City, the archetypal order, the spiritual universe. The aim of religious and political life was to secure that as far as possible this macrocosm should be reflected in a microcosm.

THE MICROCOSM CHANGES

Now Madame Blavatsky, in *The Secret Doctrine*, wrote: "Man is the microcosm of the Universe." That is to say, the divine harmony is to be reflected in the heart of the individual man or woman.

The mediaeval thinkers, on the contrary, believed that the world was the microcosm and that the law and harmony of the City of God were to be reflected in some form of theocratic state, in a Holy Roman Empire, a papal overlordship, or something of that sort. That the mediaevals saw the microcosm in this way, is the reason why the essentially religious idea of the City of God was a cause of disorder and crime. The mediaeval idea of unity was a strictly imposed uniformity in which individuals had to be fitted into narrowly defined pigeon-holes of status in a stratified feudal and hierarchical society. Our idea of unity (at least I hope so) is rather of a free, fraternal union of dissimilar individuals, each motivated by generous impulses from within rather than by coercion from without.

In certain countries in recent times there has been a reversion to a more

mediaeval conception of unity, a reversion to the idea that the state, the system, the polity, is the true microcosm and the basis of order, and not the individual conscience. It is the doctrine of a dark age, suitable perhaps for backward and barbarian peoples. But it involves the subordinating of all free judgment to the control of a tiny minority of political hierophants and an utter frustration of self-initiated impulses towards co-operation and brotherhood. It has become out of date because the diversity among human beings has become too precious to be allowed to stagnate any longer in a prison of autocracies and creeds. We have reached a period in history when it seems possible that the inner light and the inner peace must come forth through individuals rather than through institutions alone. Of course it rests with each individual whether or not he can accept this conception of an inner light, of a mystical inner cognizance of Divinity. Each alone must make his decision as to whether he sees, around him and, still more, within him, an order, a certainty, a universal light, or whether he sees only a void, a darkness and a chaos. It is a matter of personal experience, not of intellectual demonstration.

WISDOM ILLUMINES

Probably most people of a mystical temperament are in a position to say that they sometimes know that the light is there and sometimes lose it. Caught as we are in limitations of time and space, and condemned as we are at our present condition of consciousness to learn and grow by a slow process of accumulated experiences and existences,

we find it vastly difficult to conceive of a universal citizenship, one whole, all-embracing harmony, one imperishable, supreme Being, utterly good and utterly powerful. So we often find our understanding limited to a grasp of the part to the exclusion of the whole, and we find ourselves faced by that condition of incompleteness which we call evil. Yet, if we go on earnestly experimenting, it is surely a matter of experience that a clearer understanding shapes itself within us.

In a sense the mediaeval idea that the divinely instituted order must be bodied forth by men collectively, and our idea that it must be expressed in men individually, do not really conflict. The resolution of the apparent paradox lies, of course, in the familiar mystical doctrine that all selves are one Self when their full reality is discovered. The experience which presents that doctrine of the utter oneness of Self, to an individual as an absolute truth is, in this world, a very rare and advanced experience. It has been called the Christ experience; and Christs, as we may notice, are not very numerous among us yet. Most of us have still to discover, according to our different temperaments, that there is this Unity. Great Teachers have said that, for them, unity is absolutely real, that unity is present to them always, not as an ideal but as a reality. But we have to explore the truth of this for ourselves. We cannot leap to the end of another man's train of thought and experience, or reap the harvest of another man's sowing, no matter how wise and good and generous he may be.

A DANCE OF SHADOWS

If this individual search for truth becomes our object in life, then it follows that all these things that surround us, religion, politics, personal relationships and so forth, are only so many educational toys, only of importance and interest to us in so far as they are of assistance to us in our search. Or, once we have reached a certain stage in our search, we shall perhaps add that these things are important to us also in so far as they are of assistance not to ourselves alone but to other people also in their search.

"When we read history," said Mrs. Besant, thirty-four years ago, "what does history tell us? It seems to be a moving panorama of people and events, but it is really only a dance of shadows; the people are shadows, not realities; the kings and statesmen, the ministers and armies, and the events—the battles and revolutions, the rises and falls of states—are the most shadow-like dance of all. Even if the historian tries to go deeper, if he deals with economic conditions, with social organizations, with the study of the tendencies of the currents of thought, even then he is in the midst of shadows, the illusory shadows cast by unseen realities. This world is full of forms that are illusory, and the values are all wrong, the proportions are out of focus. The things which a man of the world thinks valu-

able, a spiritual man must cast aside as worthless. The diamonds of the world, with their glare and glitter in the rays of the outside sun, are mere fragments of broken glass to the man of knowledge. The crown of the King, the sceptre of the Emperor, the triumph of earthly power, are less than nothing to the man who had one glimpse of the majesty of the Self."

AND THE REAL

Rarely in human history have such vast and dismal shadows been seen dancing as have been seen in our time. Those shadows threaten us individually and collectively in inverse proportion to the extent of our success in building within us that true city of peace, that sunlit citadel which some have told us can be built and has been built but which each must build for himself. And this is not a matter of dreams, a matter of cloudy ideals of no practical effectiveness. What a man thinks, that he steadily becomes. As a man is, so he acts. What a man inwardly discovers, that he outwardly expresses. And what becomes part of men's nature will inevitably enter into their material organization, will become the very texture of their politics and social life. So it is that by seeking the citizenship of the inner city of peace and light we are also building just such a city here upon earth.

There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.

H. P. BLAVATSKY, *The Secret Doctrine*

AMERICA'S SOCIAL IDEALS

BY PIETER K. ROEST

[We remember that the 4th of July is Independence Day of U.S.A.]

THE right to "life, liberty and the pursuit of happiness" for every human being, claimed at the birth of this nation, is still the heart of its social creed. If every American is to enjoy this right, it is obvious that in his efforts to maintain his life, in the use of his liberty, and in his striving for happiness, he *must* consider his fellow-men, who claim the same privileges. He is not only to *avoid* doing anything which endangers their life, liberty or happiness, but actively to guard and promote these priceless goods for all—lest they become lost to all!

Thus the *individual* ideal of a free and happy life transforms itself in practice into the *social* ideal of the general welfare; and the more fully a person is imbued with the one the more truly he will strive for the other, knowing that both are inseparable aspects of one vision. Hence the deep undertone of American life is a note of freedom combined with friendliness, of bold self-assertion combined with such a strong sense of fellowship and sympathy that it is often transmuted into self-sacrifice. This is the basis of the paradox which permeates all American life. Every American wants to be free and happy; but he is made miserable by the sight of another's bondage or grief as much as if they were his own, and feels impelled

"to *do* something about it." It is this concern with another's welfare that has given us the reputation of being incurable idealists and philanthropists, without clearing us from the stigma of being dollar-worshipping materialists!

The fact is that we are like youth, full of conflicting forces which we hardly understand, ambitions and dreams and plans and expectations—and apparently inexhaustible energy and vitality seeking action, action; yet too confused in our thinking on most subjects to act wisely all along. We strove for wealth and comfort because we lacked both painfully in our pioneer days.

But nowhere else are the wealthy more ready to give of their riches to the needy in any part of the world, and nowhere else do they constitute less of a caste, separated from the common people. Many of them remember their poor beginnings too well and believe that, with energy and wit, *anyone* can make his fortune. Thus, in spite of tremendous contrasts in power and possessions, in associations and outlook, there is less class-consciousness in America than in any other western nation. This sense of Kinship between different strata of society is strengthened by an increasing realization that happiness does not depend on large material possessions.

The admiration that used to go to materially "successful" men now goes to those who show initiative, ingenuity and effectiveness in worthier causes than self-enrichment. It is "un-American" to look down on poverty; to "talk down" to anyone regardless of his rank in life; to allow starvation, disease or suffering to continue unchecked; to assume airs, or to browbeat anyone. The dignity of the individual is respected almost universally in these United States. Departures from these attitudes exist, of course; but the strong popular reaction they produce once they become *known* shows them to be exceptions, bitterly resented by the majority who observe the rule. This attitude prevails between the sexes as well as between classes; with far-reaching consequences in the workaday world, in courtship, and in domestic life.

The American dream may still be far from being realized, but it is still a living dream—the driving power of most American life. It is the dream of a great, friendly people, who prize freedom most; the dream of a society in which none shall want for the essential things and values that make life worthwhile: food, clothing, shelter, work and time to play, and opportunities to develop physically, emotionally and mentally; to share in the direction and enjoyment of the communal life; to worship as one pleases; to meet trouble bravely and cheerfully; and to do one's bit "to make this world a better place to live in." The American dream is noticeably lacking in ambitions for world conquest or world domination. To an American the people across the borders

or the seas are "neighbours" just as the people across the street. All human beings are "just folks like you and me"—even if their skin is of a different colour. True, America has its Negro problem, and has closed its doors against Asiatic immigration. But no true American thinks of a Negro or a Chinese as inferior, in the sense that Nazis think of Jews as an inferior race. The cleft between the white and black Americans is physiological and cultural, historical and economical—not ideological. Whatever injustices persist from the time of slavery are gradually abolished as they are brought into the light of day. True, Negroes in America have not yet achieved full social equality with whites, but do not forget that in Europe social equality has not yet been achieved even among the whites themselves, and that in several western lands equality between the sexes is still far from being realized. The fact is that Americans are afraid of amalgamation with a race so physically different, and therefore tend to preserve a social distance between their white and black citizens, which their creed and conscience fail to endorse. Hence their sensitiveness on this point; hence the continuous agitation against racial discrimination, especially in the North, where the problem is not as deeply entangled in historical, economic and political complications as in the South. In spite of Southern opposition, the Negro-American is rapidly coming into his own, sharing more and more the life, culture and ideals of the white Americans. And even in the South, the individual Negro is generally treated with genuine human

consideration, and often with affection. The social ideals of America, we must remember, are *ideals*. Not all of the people are equally deeply imbued with them—but they exercise their silent influence on all, nevertheless. Steadily the vision of the noblest, translated into character and conduct, is becoming the vision of all, and so enters into the national fibre. To be free, to be happy, to be friendly, to share life—these are America's social ideals, to which all her efforts are directed. For these ideals Americans labour

and toil; for these they will fight, attacking tyranny at home as well as abroad; these are the mountain peaks that draw them onwards and upwards even while they may be lost in the underbrush of the valleys and at times, confused, take the wrong trails. Steadily the main body of the American people are nearing these summits, from where its greatest souls beckon them—and the peoples of all the world—to achieve the first civilization in history that will recognize all men as humans, and be equally humane to all.

A LETTER TO THE INDIAN SECTION

Dear Colleague: I was talking last Sunday at Adyar and I was urging that every Lodge in India should face the Burning Questions of the day. It is in such times as these that every effort must be put forward by our Lodges to contact the needs of the country and to make every possible effort to minister to them. Theosophy is not only the Science of Evolution, it is also the Science of Living. It must be taken straight to the people in their dire necessities, and it must at least comfort them even if it cannot heal them.

I think that the most burning of all the questions of today is the problem of the poverty of vast millions of the people. And I think every Lodge in India, without exception, should be at work to discover in its immediate vicinity what is the nature of this poverty and what Theosophy can do about it, what members of The Theosophical Society can do about it. It is, of course, a vast and general problem, this problem of poverty. But it incarnates differently in

different places, and I should like very much to know, as I am sure you would too, what is being done by Lodges in India,

1. To understand what the poverty is;
2. How it may be fought, even if not vanquished, in the areas which the various Lodges serve.

May I suggest to you to circularize the Lodges on this problem and on any other problem of vital moment that may occur to you, so that we have Theosophical statistics with regard to whatever problems seem urgent. In this way, I think, we might draw up a most valuable statement of Theosophical policy with regard to problems which, until they are solved, must needs undermine the health of this sacred land.

I shall be glad of a very early reply to this letter.

Fraternally,

GEORGE S. ARUNDALE

President, The Theosophical Society.

24 May 1943

A CONVENTION MESSAGE

[First sent to The Theosophical Society in the United States of America]

MY VERY DEAR BRETHREN: Once again the opportunity comes to me to greet you all in Annual Convention assembled, and I do so the more eagerly because I feel very sure that the time has now come for members of The Theosophical Society throughout the world to help Theosophy and our Society to render in these terrible times the succour and comfort so sorely needed by innumerable millions of people of every race, of every nation, of every creed—a special succour and comfort which Theosophy and The Theosophical Society alone have the power to bestow.

I do not hesitate to say that these times are far less times for study and far more times for action. I say that these times are times for every true member of The Theosophical Society and for every true student of Theosophy to be supremely busy about the application of the healing balm of Theosophy and of membership of The Theosophical Society upon the countless wounds of sorrow and despair which pervade the whole world, largely but by no means entirely because of the Karma which has descended upon us all in the shape of the most awful fratricidal conflict which has ever devastated the human family and its younger brethren of the sub-human kingdoms.

Except for the younger generations of members of The Theosophical Society and of those students of Theosophy who have still to study more deeply the great Science of Sciences, the Science of Peace, the Science of Truth, the Science of Happiness as we elders have, I hope, been studying it, there must for the rest of us who are in some measure versed in its Laws be a relaxation as

regards study and an intensification as regards action. Study classes and courses for those who need them, by all means. But the ploughshares of our lecture syllabuses must be beaten into swords of action where-with we shall fight our way through the evil of suffering and pain to the good of peace and happiness.

As Theosophists we must seek out unhappiness wherever it is to be found in our surroundings and try to apply to it the tremendous consolation of the Truths of Theosophy and of the great Comradeship of The Theosophical Society.

We ourselves have, or should have, happiness. But everywhere around us happiness is most sorely needed. It is not for us to confine ourselves to our Lodge rooms, to concentrate upon our Lodge lectures, to offer Theosophy just to those who happen to come in search of it. To be centres is not enough. The centres must radiate far and wide. And everything we can do to help people to bear more strongly their afflictions, to perceive even in the darkness of war the light Theosophy and our Society will bring to a new world, and to help our nation the more nobly to fulfil its mission both to its own nationals and to the whole world—that we must do with full heart and most eager purpose.

There are many Lodges of The Society which are already doing good work in the service of their surroundings. This good work must be intensified to the utmost possible extent, so that wherever there is a Lodge or even a small group of Theosophists the people round about it have great cause to bless it for its brotherliness, for its

understanding, for its healing power in all afflictions of whatever nature these may be.

Only one way of fulfilling the duties of membership is to study Theosophy. Only one way of fulfilling the duties of membership is to spread the Truths of Theosophy by means of lectures, study classes and propaganda generally. I do not hesitate to say that the Supreme Way of all ways today is to bring Comfort to the desolate, whatever be the cause of their desolation.

Doubtless there are many movements which minister splendidly to the needs of the unfortunate. But I say that while along certain lines these movements may be far more efficient than we could ever hope to be, yet can we be far more efficient along our own lines than these other movements could ever hope to be. We have Theosophy and the great Comradship of The Theosophical Society in all their fire and pure Truthfulness. We have a great Universal Brotherhood which knows no distinctions such as the outer world knows and to which it so disastrously clings. We have the lasting cure for the real origin of all the ailments—physical, emotional, mental—from which the world is suffering. We may have panaceas, too. But we have the holy balm of Truth which cures. What more could we give? What more does the world need?

Let our Lodges, then, issue forth from their oases of peace and truth and happiness into the arid comfortless deserts of the world round about them, or further still if so be possible.

Let our Lodges give at least a partial rest to lectures and begin the planning of a great Campaign of Healing to meet the prevalent distress, preparing to answer wherever they arise the insistent problems of death, of sorrow, of pain, of seemingly intolerable injustice, of the real cause of the present war and of the war that preceded it.

Let every member of every Lodge become a messenger of Comfort and Happiness to all whom he can reach, fortified by his Theosophy and by the wonderful strength of his prized membership of The Theosophical Society.

With the aid of his Lodge membership he must learn how to become such a messenger. In his Lodge he must study the principles of this messengership and the way in which they can be most effectively translated into healing action. Thus is a Lodge vital to the work of The Society. I am entirely opposed to the idea here and there prevailing that Lodges are out-of-date. I am convinced that the Lodge system is at present the best system that could be devised for the Masters' purposes in releasing Theosophy and its vehicle The Theosophical Society for the newer service of the world.

But I am also deeply convinced that the present service of the Science and its worldwide channel consists very largely in helping to heal the wounds of the world so that the new world may become scarless and healthy, not that suffering shall cease but that it shall be understood and the more quickly overcome by reason of its understanding. Every Lodge of The Theosophical Society must be a spiritual Clinic towards which the suffering public will naturally gravitate for the great and special succour which Theosophy and its Society alone can give.

Let our Lodges everywhere become factories for the manufacture out of the material of Theosophy and its by-product The Theosophical Society of that rejuvenation and fine strengthening which this Godly material alone can give. The study of Theosophy and the exercise of membership of The Theosophical Society must very largely be to the dominant end of seeking out, of discovering and of applying the Truths of Theosophy and of membership of The Society in all practical ways to the urgent

everyday sorrow-drenched needs of the world as well as to the laying of the foundations of the great world-structure of the future.

The Theosophical Order of Service has already done noble work along these lines. But this work must become, it seems to me, the work of every member in these critical days. The whole Theosophical Society must become a great Order of Service (with study for the time being subordinate) not for the doubtless rightful propagation of various controversial matters upon which there may be disagreement among our membership, but for the spreading far and wide of that direct Comfort, Hope and Strength which Theosophy and membership of The Society bring into that darkness of ignorance in the midst of which all must grope their way towards the Light.

Study, yes, that we may know somewhat of the Science of Truth and Happiness as exemplified in Theosophy and in membership of The Theosophical Society. Study, yes, that the youth of the world may contact somewhat of the Science of Truth and Happiness as exemplified in Theosophy and membership of The Theosophical Society.

Study, yes, to help to bring about a stable peace and a brotherly reconstruction of the politics of the world on a truly Theosophical basis. *But above all else, study to the immediate end of active service wherever there is unhappiness, be the cause what it may.*

We Theosophists are the foes and the destroyers of unhappiness, and never were we more needed than we are today.

Fraternally and affectionately,

GEORGE S. ARUNDALE

SONNET

(After leaving for the front)

Tonight I wish to close my mind
To ugliness and be aware
Of Love alone, a love to share
And perfect harmony to find.
So in my heart I thee enfold
And, though apart, we know the bliss
Of that dear unforgotten kiss
To treasure and forever hold.

Are we not greater for our love ?
Is it not blessed from above ?
If so, we must not let it bind.

I think, before the hour of doom,
If you will leave a little room,
Perhaps we could include mankind.

GLADYS NEWBERRY

THE MEANING OF A HINDU MANTRA

BY DIWAN BAHADUR V. K. RAMANUJACHARI

INTRODUCTION

WHEN a Hindu begins any ceremony prescribed by his religion, he has to perform two preliminary ceremonies with the object of making himself pure and fit for the main ceremony. They are known as *āchamana* and *prānāyāma*. The former consists in sipping magnetized water thrice, and the latter in regulating the breath (*prāna*). In this latter ceremony a *mantra* has to be recited thrice. Let us consider the meaning of this mantra.

It is said that one should know three things—*tatva* (truth), *hita* (means) and *purushārtha* (goal). The mantra explains these three things briefly. The first portion of the mantra consists of seven sentences, and each sentence is the name of a world of matter, preceded by the sacred word known as *pranava*. When two words with the same case-ending are placed side by side, they denote that the things denoted by the two words are one. As the first word denotes God, the meaning is that each world is God, *i.e.*, He is present in it. The seven sentences show that He is present in every one of them. The worlds are *bhu*, *bhuvā*, *svā*, *mahā*, *janā*, *tapā* and *satya*. This meaning is briefly stated in a verse of *The Bhagavad Gita*: “There is nothing, moving or unmoving, which can exist without Me” (X, 39).

The second portion of the mantra is the *gāyatrī mantra*. Its meaning is: “We meditate on that most excellent nature of the Deva *Sarvita* (Creator), who guides our thoughts!” God is referred to here by a general term, so that the follower of the *Shaiva* or *Vaishnava* or any other cult may use the mantra. It may be noted here that in Freemasonry God is similarly denoted by a general term, “the great Architect of the universe.” The meditation should be on the truth stated in the first portion of the mantra, and on His being the Builder of the universe and the Guider of all men’s thoughts.

The first two parts of the mantra state the *tatva* and *hita*. The third part should state the *purushārtha* or goal. It consists of six words preceded and followed by the *pranava*. The words are: *apas* (water), *jyotis* (fire), *rasah* (juice), *amritam* (nectar of immortality), *brahma* (all-embracing consciousness) and *bhūr-bhuvā-svā* (Ruler of this solar system). The goal is to become one with that Ruler. It is from Him that all things come forth; by Him they live; and to Him they return. *The Bhagavad Gita* describes this goal in these terms: “You will come to Me only” (IX, 34); “One reaches Me” (XI, 55); “He then enters into Me” (XVIII, 55). The remaining five words should indicate the steps by which the goal is reached. The first

word, meaning water, refers to the *bhuvār* or desire-world. The yogi raises his consciousness to this world and conquers it step by step. The next word, meaning fire, refers to the *svār* or mind-world, and this is next conquered by the yogi in the same manner. In these two worlds desire and thought assume particular forms. The next world—*mahas*—is a formless world, and this may be indicated by a word meaning juice. Compared with it the lower worlds may be regarded as refuse (a thing left out as worthless). When the yogi raises his consciousness to this world, he sees all beings in himself and himself in all beings (*The Bhagavad Gita*, VI, 29). The third word then indicates the third step. The next word, *amritam*, indicates that the yogi raises his consciousness to the next higher plane, in which he will see God in everything and everything in Him (*ibid.*, 30). This world is said to be the world of Nirvāna or bliss, and is rightly denoted by the term *amritam*. He who has thus conquered all these invisible worlds, is omniscient as regards these worlds and he becomes *brahma*. In verse 54 of chapter XVIII (*ibid.*), he who has completed his meditation and has thus attained to a divine vision of man and of God is said to have become *brahma*.

These, then, are the five steps to the goal. Finally, by further meditation he becomes one with the Builder of the universe. When this manifested world has fulfilled its purpose, the yogi will go with the Builder of the universe to Him who has no limitation in space or time, who is everything, who is omniscient and omnipotent, and who is the Lover

of all that was, all that is, and all that shall be.

If one thus knows the meaning of the mantra and thinks on it as he recites it, how will his life be changed! The troubles and griefs of this world will be as nothing to him.

THE PROXIMATE GOAL

The interpretation of the mantra, given in the foregoing paragraphs, is confirmed by *The Bhagavad Gita*. The proximate goal is to become *brahma*; the intermediate goal is to become one with the Builder of this solar system; and the final goal is to become one with the Absolute. The first goal and the means thereto are dealt with in chapter VI. The means is meditation on one's Higher Self. The man of the world identifies himself with his body, and regards himself as belonging to a particular race and community, as speaking a particular language, as following a particular religion, and as being related to a number of persons as son, husband or wife, father or mother, and so on. This is not his true self. In his real nature he is like all others; he is not a friend of one or an enemy of another; and he does not act like worldly persons (chapter V, verses 14-16). It is this nature that is to be meditated on. In due course he will see himself in all men, and all men in himself (chapter VI, 29). Next, he will see God in all things and all things in God (*ibid.*, 30). He will thus have a divine vision of man and of God. This point is referred to in chapter IV, verse 35: "Knowing which you will not again fall into this confusion, and by which you will see all

beings in yourself and then in Me." This vision is next praised in two verses. "Even if you be the most sinful of all sinners, you will cross the sea of all your sins with this raft of *jnāna*. As a well-kindled fire reduces fuel to ashes, so does the fire of *jnāna* reduce all actions to ashes." It may be noted in passing that the term "sins" does not refer to the Karma accumulated in the past; for its effect must be experienced. As each Karma is done, it produces a tendency to repeat itself, and this tendency has become very strong by the repetition of the Karma. It is this tendency that is destroyed.

Now, the divine vision of man takes place in the world above the thought-world, and the divine vision of God in the next higher world. It may be presumed that the yogi has by this time conquered the two lower invisible worlds. The expansion of the yogi's consciousness in this manner is indicated by the terms *apas*, *jyotis*, *rasah* and *amritam* in the mantra. This expansion of consciousness, step by step, is symbolically described in chapter VIII, verse 24. "The light, which is fire, the day, the bright fortnight, the six months of the sun's northern path—persons meditating on *brahma* go along this path and reach *brahma*! The term "brahma" denotes not only God but also a person who has attained perfection; for verses 51-53 of chapter XVIII describe briefly the meditation prescribed in chapter VI, and state that he who does this meditation is fit to become *brahma*. This describes the effect of becoming *brahma*: "Becoming *brahma* he is serene; sorrows no more; desires no more; loves equally

all that lives; and loves Me intensely." Now, the light, which is fire, symbolizes the extension of consciousness to the desire world. The day symbolizes its extension to the thought-world; there is more light in the day than in fire; and the yogi can consciously work in two of the invisible worlds. The bright fortnight symbolizes the extension of consciousness to the Buddhic world; for there is more light in the bright fortnight than in one day, and the yogi can consciously work in three of the unseen worlds. The six months symbolize the extension of consciousness to the world of Nirvāna or bliss; for there is still more light in the six months; and the yogi can consciously work in four of the unseen worlds. When he has completely conquered all the five worlds—the physical and the four invisible worlds—he becomes *brahma*, i.e., he is omniscient. This is the proximate goal.

THE INTERMEDIATE GOAL

The intermediate goal and the means thereto are stated in the closing verse of chapter IX thus: "Be with your mind fixed only on Me. Do this with love. Serve Me; prostrate yourself before Me. Maintaining your mind in this manner, and regarding Me as the highest goal, you will come to Me only." Now, who is the Being referred to by the term "Me"? Obviously it is Shri Krishna; but who is He? A Purana text states that Vishnu, who is directing the evolution of this universe, the solar system, left his bed of the thousand-headed serpent Ananta in the ocean of milk and came to Muttra. It is therefore clear that the meditation should be

on Vishnu in the ocean of milk. It should not be on Shri Krishna as the son of the Yādava Vasudeva and his wife Devaki, or as the husband of Rukmini. The Divine Teacher himself states what He is. First, He is the Lord of matter, which exists in eight forms. Seven of these are the seven planes of matter, and the eighth is mind, representing all the senses also. He is also the Lord of the *jivas*, who form His higher *prakrit*; for each *jiva* supports a form of matter. The Lord of the milk ocean supports all things in the universe, Himself remaining unseen, as precious stones are supported by the string which passes through them. This support is not by mere contact, as a table is supported by the ground on which it stands; it is by His will. He guides the thoughts of men, and His agents are Rishis and Manus. He is also the Builder of the universe. The meditation should be on these aspects. It will be helped by the knowledge that He is everything in the universe, and He is also other than these (chapter VII, 4, 5, 6; IX, 4, 5; and X, 3—8).

The goal is the reaching of the Lord of the universe. A text of the Upanishads states that he who has completed the meditation goes from this world to Vayu; from Vayu to the Sun; from the Sun to the Moon; from the Moon to Lightning; and that the last takes him successively to Varuna, Indra and Prajāpati. Now, these terms symbolize the invisible worlds as shown below:

VAYU: Bhuvar or astral world;

SUN: Svar or the four lower planes of the mental world;

MOON: Svar or the three upper planes of the mental world;

LIGHTNING: Mahar or the buddhic plane;

VARUNA: Janas or the world of bliss;

INDRA: Tapas or the next higher world. This is identifiable with the ocean of milk;

PRAJĀPATI: Satya or the highest plane, the first emanation from cosmic matter.

It is clear from this that the perfected being goes from plane to plane, casting off on each his body made of the matter of that plane. Finally, he goes to Vishnu in the world of Indra or the ocean of milk, and remains with Him, co-operating with Him in the work of evolution.

It may be noted here that all the Karma of the perfected man has been worked out, when he becomes *brahma*; for *The Bhagavad Gita* states (chap. V, 16): "But when that Karma is destroyed by realization of the Ātmā, consciousness becomes infinite, and reveals all things, like the sun." When a person desires to attain perfection quickly, the beings in charge of his Karma enable him to work it out in a few lives.

THE FINAL GOAL

In regard to the final goal, there is no explicit injunction; but reference is made to it in the question put by Arjuna in the opening verse of chapter XII and Shri Krishna's answer thereto. The question is: "Of those who wish to be ever with you, and meditate with love upon you in the manner pointed out, and of those who meditate on the Ātmā in the perfected state, who are

the better yogis?" This is the translation of the verse as explained in Shri Ramanuja's commentary. This question can hardly arise, as in the last verse of chapter VI the Divine Teacher had informed his disciple that the former yogis are superior. Therefore the comparison must be between those who meditate on the Lord of the milk ocean and those who meditate on the Absolute. The terms used in the reply to the object of meditation fully support this view. Of these the term *sarva-tragam* means being in everything—every point of space, every moment of time, and every object. In other words He has no limitation of any kind. Three terms indicate that a Being of this nature cannot be grasped by a finite being, by his senses, by his speech, or by his thought. The terms are *avyaktam*, *anirdesyam* and *achintyam*. The term *kūtaṣṭham* indicates that like the anvil of the blacksmith He remains unaffected by His entry into all objects. The term *aksharam*, meaning imperishable, denotes Him primarily. Shri Krishna observes that those who meditate on the Absolute reach Himself alone; but as this meditation by finite beings is very difficult, He advises Arjuna to meditate on Himself. Now, by the law of evolution, that as one thinks so he becomes, the yogi should reach the Absolute; but as Shri Krishna states that the yogi reaches Himself, we must presume that the yogi goes to the Lord of the milk ocean and remains with Him, till His work of evolution is accomplished, and that there he reaches the Absolute, passing through the highest plane, or *satya* world.

THEOSOPHICAL CORRESPONDENCES

In the language of Theosophy the four steps to the proximate goal are the four Initiations. Becoming *brahma* is the attainment of Adeptship. The reaching of the intermediate goal is becoming one with the Second Logos. In the conception of the term "God" there is an element of anthropomorphism, and the term "Logos" is used instead. The Logos has three aspects; and as the Second Logos He is concerned with the evolution of form and life. He is on the second plane, which is identifiable with the ocean of milk. Theosophy and Hinduism give therefore the same teaching in this matter.

The Vishnu cult of Hinduism teaches that from Vāsudeva came Sankarshana, from Sankarshana Pradyumna; and from Pradyumna Aniruddha. The term Vasudeva consists of the words *vasu* and *deva*; and the former denotes a being who is everywhere and in whom everything is. Vasudeva is therefore the Absolute. The other three are emanations, the first from the Absolute, the second from the first and the third from the second. The three emanations may be identified with the First Logos, the Second Logos and the Third Logos. Though they are emanations one from another, they are said to be one and the same. In this respect also Hinduism and Theosophy agree. On becoming *brahma*, *i.e.*, an adept, the perfected man is in direct contact with the Third Logos. When he goes to the second plane, his Buddhi is one with the Buddhi of the Second Logos. At last on the highest plane his Ātmā becomes one with the eternal Ātmā, *i.e.*, the First Logos.

QUALIFICATIONS

The Bhagavad Gita teaches that certain qualifications are needed for doing meditation (*yoga*). The first qualification is discrimination, *i.e.*, distinguishing between the eternal and the perishable. The Self (*ātmā*) is eternal. There was no moment in the past, when it was not; and there will be no moment in the future, when it will cease to be (chapter II, verse 12). No variety of matter can in any way affect it; for it is finer than any of them (*ibid.*, 17). On the other hand, the body is perishable; for it is an aggregate of particles, and like all collections it must have an end (*ibid.*, 17). This remark is applicable not only to the physical body, but to invisible bodies also—the etheric double (*prānamaya*), and the astral and mental bodies (*manomaya*). Other points of difference are stated in chapter XIII. The body is an organism, while the self is indivisible. While the body has three *gunas*, *satva*, *rajas* and *tamas*, the self is without them. The self supports the body; for the body disintegrates when the self departs from it. The self perceives, while the body is an object of perception.

The discrimination of the self from the body is the very beginning of the spiritual life; but there are other points which also need attention. They are stated in chapter XVIII, verse 30. "Understanding is *satvic*, if one is able to discriminate between the going forth into the world and the return therefrom, between what should be done and what should not be done, between fear and its absence, and between bondage and emancipation." What should be

done includes what is right, what is important, what is useful, and among useful things, what is more useful. What should not be done includes what is wrong, what is not important, what is not useful, and among not useful things what is less useful. The verse should be taken as illustrative; for one should discriminate also between the true and the false.

The next qualification is to know how action should be done; and this is stated in chapter II, verse 47. "Your concern is only with the action; never with its fruit. Do not look upon yourself as the cause of the action or of its fruit. Neither be you attached to inaction. Desire for fruit binds. Every action, which should be done, should be performed for its own sake." To many this may not be sufficient inducement. Chapter III, verse 11, therefore, directs that every action should be done as a service to the Devas. This direction is addressed to the masses, who are polytheistic. Some few have arisen above this stage, and before them the service of the All-Ruler is held as the ideal (*ibid.*, 30). Hinduism does not condemn polytheism; for it is needed for the many. Chapter VII, verses 21 to 23, therefore, state that the Devas are the bodies of the All-Ruler; that it is He who makes the worshipper's fervour continue to the end, and that it is He who gives him the fruit sought by him. By doing every action as service, the desire for fruit is starved out.

The verse (chap. II, 47) states also: "Do not look upon yourself as the cause of the action." Who then is the cause? Chapters III and V reply that it is the

body, its *gunas* or its senses. As observed by Mr. C. Jinarājadāsa, "an ordinary man is both angel and devil. He is angel; because he is an immortal soul; he is also devil, for the body, in which he has to live, is charged with the instincts of a long animal heredity. The instincts of ruthless selfishness, of blind rage, of cruelty are no part of the soul's nature. - But the angel must predominate." Again: "The kingdom of heaven is an ideal of human perfection possible for men here on earth. We accept the ideal with one part of our nature; but there is that other part, which came up from the brute, and which drags us into evil. There is therefore a continual struggle within us, as a result of which we break the laws of life and suffer pain." By following the *Gita* teaching we shall examine each action as it is done. If it be a selfish action, we shall know that it is the work of the body, and not ours. We shall then make efforts to dominate the body, and in due course we shall make it an obedient vehicle.

The verse also states: "Do not look upon yourself as the cause of its fruit." This idea is included in the idea considered in the preceding paragraph. We must therefore understand it to mean: "When you experience the fruit, do not think that you experience it." As observed by Mr. Jinarājadāsa, "In normal conditions I feel that it is 'I' who am miserable or happy; 'I' who long and aspire; 'I' who fail or succeed." This feeling should disappear; and we should not bind ourselves to our joy or grief. The qualifications explained so far are stated together in one verse of the *Gita*:

"He attains peace who abandons all objects, and is without yearning, without the sense of possession, and without the feeling of 'I' in the body" (chapter II, verse 71). The last item in the verse is discrimination.

In addition to discrimination and desirelessness one should acquire equanimity also. *The Bhagavad Gita* attaches so much importance to this qualification that its very first direction relates to this. Verse 14 of chapter II states: "The contacts of the senses with objects, which give rise to heat and cold, pleasure and pain, come and go. They are impermanent. Endure them." The fact that the contacts come and go is a reason for bearing them with equanimity. Each contact may come and go; but if a chain of such contacts endures for ever, it will be insufferable. The verse therefore states that even as a chain the contacts will end. To bear pain is intelligible; to bear pleasure is not. The verse should therefore be understood as meaning: "Do not be elated on the coming of a good thing or be depressed on the coming of what is unwelcome." That this is the meaning is stated in chapter V, verse 20: "Let not the yogi rejoice on the coming of a good, or tremble at the coming of an evil." One should be like the sea; it receives the waters of many rivers, but shows no change, neither increase nor decrease. Similarly, when his senses contact outside objects, he should feel neither pleasure nor pain. His mind should be perfectly serene (chapter II, verse 70).

One more qualification is love—love of all that lives. *The Bhagavad Gita* directs that one should regard other

lives as himself and find pleasure in their wellbeing (chapter V, 7, 25). The term used in both the verses is *bhūta* (being), which cannot be limited to humanity.

Chapter XIII, verses 8 to 12, enumerate twenty qualities and practices as needed for attaining the divine vision of the *Ātmā* (self). Among these are two which need to be stated here. One is control of the mind. This means that the mind should not be allowed to wander. If it does, the work on hand, whatever it may be, will not be perfectly done. It should not be idle. Good thoughts should always be kept in the background, so that they may come forward when the mind is free. Thought-power should be used for good purposes. The other practice is unremitting contemplation of the *Ātmā*. Reference is made to the *Ātmā*, as this is the subject under consideration in the context; but this direction is capable of wider application. Whatever a person desires to attain, that should dominate all his activities. This is one-pointedness.

The qualifications considered here are all beautifully stated and explained in the book *At the Feet of the Master*. It adds the qualifications of self-control in action, tolerance and confidence.

PRAPATTI

The aspirant for perfection is advised to go to a teacher who has wisdom and has had vision of the truth, and to surrender himself to him and do him service (chapter IV, verse 24). The teacher will satisfy himself that the disciple will not utilize any powers, that he may

acquire, to injure others. One of his qualifications therefore is that he should find pleasure in the wellbeing of others. Now, such a teacher may not be available, or the aspirant may consider the path pointed out to him to be beyond his capacity, or he may not brook the delay involved in the attainment of perfection. To such a one *prapatti* is suggested. The Divine Teacher states: "Let go all the *dharmas*, and come to Me alone for help. I will free you from all difficulties. Do not grieve" (chapter XVIII, verse 66). This means that the aspirant need not trouble himself with meditation, or with the means thereto. God will stand in the place of the meditation, and do what that meditation may do for him. In other words, all his Karma will be cancelled, and he will find rest in a world of bliss.

This teaching of Hinduism regards the aspirant as striving for personal salvation. Unfortunately the majority of mankind have not arisen above selfishness. They may not for their own benefit trample on the weak; but they are indifferent to what happens to others. Some persons, (and the number is increasing), have reached a higher stage. Their hearts are smitten with the misery of humanity, as Arjuna's heart was with the prospect of all warriors on both sides being killed. They are willing to forget themselves completely and to labour to serve humanity. Hinduism has a message for them also. The same verse, that teaches *prapatti*, may be understood thus: "Give up all efforts for personal salvation; come to Me, and co-operate with Me in the great work, in which I am engaged, *i.e.*, the

evolution of the world. It will be My concern to advance you, step by step, to perfection, removing, one by one, the impediments that stand in the way." One co-operates with the Logos by joining the band of the Great Ones, in whose hands lies the Inner Government of the world. He need not make any efforts to seek Them. If he works sincerely to serve others, one of the Great Ones will come to him, and place him first on probation, and then take him as a disciple. As his record of work for

humanity grows, he will be taken as a member of the Great Brotherhood. This is his First Initiation. In due course the second, third and fourth Initiations will follow, and finally, he will become an Adept. This is the goal. He will not then go to sleep and allow the great capacity for work which he has acquired, to rust and decay. He will co-operate with the Logos, until with the perfection of the world the scheme of evolution is accomplished. This is what Theosophy teaches.

THE PASSING OF DR. F. MILTON WILLIS

DR. WILLIS was in his 75th year. His diploma is dated 13 November 1901, and he joined in San Francisco.

The American Theosophist writes about him: "The name of Dr. Frederick Milton Willis is well known to the Theosophical world, and his release from the physical plane on September 10, at the age of 74, comes as something of a shock to his many friends and admirers.

"Dr. Willis . . . devoted much of his time to lecturing and the writing of books, among which the better known are *The Spiritual Life*, *The Return of the World Teacher*, *Recurring Earth Lives*, and *The Truth about Christ and the Atonement*. He also wrote the little 'blue' booklet, *Theosophy in Outline*, which has enjoyed wide circulation.

"While we rejoice with his wife at his liberation, still there is a tinge of regret to lose so able and proven a worker."

Dr. Willis has contributed to THE THEOSOPHIST both articles and verse. Here is a poem:

MASTERFULNESS

BY F. MILTON WILLIS

Dark are the days behind me,
 Dark are the days ahead,
 Numberless things remind me
 Of tears that are yet to be shed ;
 But I, as a Soul, do not falter
 Though all man's world be red.

Dread are the shapes all about me,
 Brutal their breath and their eyes,
 Unsettling, within and without me,
 The terrors to which they give rise ;
 But never my will shall be broken,
 Though perish the earth and the skies !

Rich is the faith that sustains me,
 Rare is the ultimate goal,
 Yet out of all this that so pains me
 And lays on my life such a toll
 I ask not the joy of my freedom—
 For I am a masterful Soul.

Need there is here for the strong ones
 To tread as the Saviours have trod
 Among all these weak and these wrong ones
 And teach them control 'neath the rod :
 Can we, then, this service deny them—
 You, I, conscious fragments of God ?

SELF-DEPENDENCE AND ORIGINAL BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS

[The original of this article was delivered as a lecture before the Osiris Club, London, a few years ago. Mrs. Rhys Davids rewrote it specially for THE THEOSOPHIST in 1941, having found in one of our articles "at long last a twin-melody to what I have for ten years been trying in many books to sing, namely, the Will to More-ness." Since her manuscript was received we have heard the news of Mrs. Rhys Davids' passing in June 1942, at the age of 84.]

POPULAR expositions of Buddhism, whether made by Buddhists or by writers on Buddhism, lay often somewhat complacent stress on the distinctive way in which Buddhism (so-called) tells man he must rely on himself, save himself, rely on nothing super-human to guide or save him. This emphasis has found response in our western world, in us who are herein unconsciously heirs of Stoic thought which saw in man the arbiter of his own life. Few lines of modern poetry are oftener quoted than Henley's

I am the master of my fate,
I am the captain of my soul.

If this is indeed held to be response to Stoic teaching, it is based on misconception. The Stoic actually relied on things bigger than himself; on certain beliefs he called "nature" or cosmic law. The Buddhist too misinterprets the injunction handed down in his tradition, on which alone he can justify self-dependence. What is this sole injunction?

The Founder shortly before passing away is recorded as saying:

Attadīpā viharatha, attasaraṇā viharatha, nāññiṃ saraṇā. . ., the sentence being repeated with substitution of

dhamma- for *atta-*. The line literally rendered is: "Live-ye having 'self' as lamp, 'self' as refuge, no other refuge!" And so also for *dhamma-*, however it may please readers to translate that difficult, much-saying word. The affix *-dīpā* may also be rendered island (lit. "alway-watered"); if I prefer *lamps*, it is because the similar compound occurs in the teaching current when Buddhism was born; the other not so.¹

Now the line has been rendered by European scholars as: "Be ye lamps unto yourselves, a refuge unto yourselves. . ." The western reader may not discern any vital difference. But, were he familiar with the Immanence taught where and when Buddhism was born, he would know better. Even were I to render the compounds *attadīpā*, etc. as compounds: "self-lit, self-protected," he would know that, for ancient India in the sixth century B.C., such compounds could not be understood in the way we understand Tennyson's

Self-reverence, self-knowledge, self-control:
These three alone lead life to sovereign power.

Here, though it be a goddess, Athene, who is lecturing to Paris, the advice is

¹ *Ātmā-jyotiḥ*, (*Shvetāsvatara Upanishad*).

not to call on her or her Olympian colleagues, but to be independently guide to one's own destiny. Note, too, that she has nothing to say about any divine monition within the man: any sense of duty or conscience which is greater than himself. He is, for her, to be a very orphan, weaned, a child thrown into the sea to sink or swim.

Now this was not the Indian way there and then. That way was spoken of in such lines as these:

The one God hidden in all things,
All-pervading, the hidden Self of all,
the Overseer of deeds, in all abiding,
Witness, sole Thinker, One Controller,
The wise who see Him standing in the self,
they, and no others, have eternal happiness.¹

Here we see Deity regarded as a super- or ideal soul or spirit spiritually "within" the man's self or spirit. And if we had lived in India then and had heard this saying, and were then to hear another teacher speaking of the soul or self as a lamp and refuge, we should not have understood either teacher to mean: "Look to just yourselves, your imperfect human selves, for such guidance as you can get." No, we should judge they meant: "Look to That within you who is in a way like you, yet infinitely your Superior, even as the oak tree is superior to the acorn." But, by mistranslation, we have—for the time we have known anything about these Buddhist Scriptures—been deeming that the Upanishads taught this latter way, and Buddhism the former, "self-reliant" way. Yet listen to these lines from Buddhist Scriptures and note how near they approach to those cited from the Upanishads:

Nowhere can any cover up his sin.
The Self in thee, man, knows what's
true or false,
Indeed, my friend, thou scorn'st the
noble Self,
thinking to hide the evil self in thee
from Self who witnessed it.
Thus he who has the Self
as Master, let him walk with heed.²

Here, too, we have a "greater Self. . . standing within the man's self," urging him—and here is the new Buddhist note—as what we call our conscience. So that, for early India, and for early Buddhism too, to call a man self-reliant meant that he in a way was bearer of the God within him as a greater, an ideal self. You see then how misleading it becomes to translate that text: "Be ye lamps unto yourselves."

In the first place, we have in our religious tradition no such lofty transformation of the notion of man as self or spirit, which, when Buddhism began, was current and accepted in Indian religion. Next, the compound "yourselves" is non-existent in Indian idiom. "Self" in the plural only came in later. And the possessive pronoun is not prefixed to "self," either in singular or plural. Nor even the definite article. India said just "self," and by it, meant, not, as we do, man's worse or selfish self, but his best self.

Do not, however, think that the West never approached this Indian view of an inner Divine Self. Saint Catherine of Genoa, as von Hügel showed us, wrote in her Latin letters: "My me is God (*me est Deus*), nor do I recognize any other 'me' except my God. My being is God, not by simple participation,

¹ *Katha Upanishad.*

² *Anguttara*, i, 149.

but by a true transformation." More than a century later the author of "The Tempest" wrote: "Conscience! ay, that Deitie within my bosome!" And a little later Sir Thomas Browne wrote: "There is a Man within who is angry with me." Later still Goethe wrote in *Faust*:

The God who dwells within my breast can deeply move my inmost thought.

In this way then, and in this way only, did Indian religion, including early Buddhism, teach what it meant to have self-reliance. It meant: See the Captain of your ship as aboard with you, and then feel safe.

Now, lay beside this true view another overlooked point which bears it out, bears out that man was not to rely on an unaided self, in Buddhist teaching. Everywhere in this the man is taken by the hand and led. He is told even today to "take as his refuge" the Buddha, Dhamma, the Sangha or church. It is not for him to choose whether he will or will not do so. Again, if disciples wanted to meditate alone, they are shown coming to the teacher to ask for a fit theme. And what they were to believe and to do was put into formulæ to be learnt.

For all this Buddhists are not wrong when they claim that, in their religion, it is the man who has to decide, not a church or a founder or a code. But so have the monk editors of their Scriptures muffled up this teaching that no one sees the real message in the way it was given. This, as I hold, if we read beneath the palimpsest of the so-called First Sermon, showed that in religion the man is willer, the man decides what way he should take. He is shown as between the opposite ways of letting

will have free play and over-regulating it. And the middle way is not commanded, but indicated, as alone leading to religion's Aim. He is shown as way-farer in life, implicitly as having to choose.

But in this chart, so great has been the editing, that, in the first place, it has been restricted to a monk's choice, not that of everyman. Secondly, where his will is alluded to, only his will in the worse is mentioned, and damned as craving or thirst. Lastly, he as chooser has been superseded by a superman, who has learnt all about it and has chosen the middle way—one who is called by a special name¹ which, possibly originally used for everyman, came to be used for the Founder only, much as "son of man"—an Aramaic term, I am told, for "man"—came to be reserved for Jesus. Hence we are left with a chart which does not so much tell man he has to choose, but implies he is to follow the Guide "Thus-Come" who knows all about it.

We must look around and afield to find that there was indeed an appeal made to man's initiative at the outset in Buddhism. And in saying "outset" I am not wildly guessing. I judge that such an appeal, if found, will be of the "old rock," because the prevailing trend in the Scriptures is to ignore it. I have at the same time to remind you that the founders of Buddhism were handicapped by the absence of such a clear strong word for initiative as we have in "will," and how recourse was had to (1) words of mind or thinking, with implication only of "will," such as words for

¹ Tathāgata : thus-comer, or true-comer.

purpose, intention, and (2) words for effort, which is, not will, but a mode of using will. Here are instances of sayings betraying a will-urge in the teaching left on one side.

Gotama is recorded as addressed by a sceptic, called a Brahman, who says, (as if challenging to debate): "In my opinion there is no agency [one MS. has 'agent'] who is self or another (self)." Gotama's reply is: "I have never heard or seen (*sic*) anything of the sort! When you move forward or backward, stand or sit or lie down, are you not using initiative? (Are you not making a fresh start?) Well, isn't that self-agency?"¹

I think we would have said here: Are you not using will? Are you not willing the movement? The previous state of you doesn't will the change in movement; it is you who will it; or it is he who does. Here is another. Gotama is asked: "What is the religion (*dhamma*) by which your disciples, confessing and comforted, come to acknowledge *ajjhāsaya* as the starting-point in the holy life?"²

Now *ajjhāsaya* is usually rendered inclination,³ a weak term for will, such as we mean when we say one can take a horse to the water but not make him drink. But consider how notable the saying becomes if we say Will is the starting-point in the holy life. Once more:

One of the first and leading disciples is recorded as saying: "When *sankappa* arose in me, then did he teach me more than that."⁴

This word is another makeshift term for will, meaning rather purpose. The remark becomes much stronger if we say: "When will arose in me. . . ."

And this emphasis on the need of will is borne out by sayings showing the dynamic aspect of the "holy life" (lit. the God-life) required in followers. Thus a student, asking how the true may be attained, is told that striving will aid him, striving aided by weighing, aided by effort, aided by desire;⁵ that the stirring up of knowledge comes by gradual training, work, progress. One who draws near in faith, attends, remembers, scrutinizes the aim that is taught, begets desire, thence effort, thence striving. . . and so attains highest truth.⁶ Disciples are bidden to prove their vows by ever asking what more remains to be done.⁷ A leader of men, in a parable, is shown never resting content with the attained. This becomes sameness, "now I am for a More."⁸

All such is not to be paralleled in earlier Indian literature. I see in those first missionaries a phenomenal wave of will stirring, as phenomenal as was, at a later day, the wave of healing power quickening in men in a little corner of Palestine, giving the New Word wings to become endowed with persistent force and develop into a world-religion.

This urge of will, believe me, is almost wholly overlooked in early Buddhism. It is so easy to overlook the thing that is present, when there

¹ *Anguttara*, iii, 337.

² *Dīgha*, iii, 40.

³ Lit. up-to-on-lying.

⁴ *Anguttara*, iv, 160: *Theragāthā*, 902.

⁵ *Majjhima*, i, 271 ff.

⁶ *ibid.* ii, 174.

⁷ *ibid.* i, 480.

⁸ *Anguttara*, iii, 214.

is no good word for that thing found in the records, a heedlessness made easier when the observers of a later day *are themselves still overlooking* the basic significance of will in the religious life. I have tried to make out, in these few contexts, that original Buddhism looked upon man as more a willer than a thinker. This was a new emphasis for India. Indian religion had been magnifying the static position: Man is That: man knows That; man as immanent Deity is eternally persisting, *i.e.*, continuing to stand. Original Buddhism tried to show him that his essential nature was a moving on, a growing, a becoming, rather than a being. It is by his willed onward effort that a man is to be tested: a willed becoming.

Will, Becoming: in these two words we have the very core of that New Word which came afterwards to be so changed that in what is called Buddhism you rarely hear these two words mentioned. In urging on man that he should see himself as not a being, but a becoming, the first "Buddhists" revived the drooping gospel of the Upanishads with new and quickened significance. In seeing Becoming as a will-process, as a response to initiative, rather than as response to a code, they were adding to Indian religion a new emphasis. And more than that: they were teaching something eternally true.

To resume: the parrot cry that in Buddhism man is told to rely on himself, and on nothing greater than himself, is based on a misconception, a misconception which arises from a forgetting what relying on "self" meant, and could only mean, to the Indian of the

sixth century B.C. It was just as much telling him to submit his limited earth-self to the God within him as it would be, in other religions, to bid him trust in God. As a matter of fact he *came to be* told to trust, not himself, but a great model and a code. And that he was told, in so doing, to exert his will towards the Better is either edited out of all semblance of such, or is just overlooked, evaded.

It is a hopeful sign, for me, that Theosophist circles are apparently feeling a perhaps new interest in early Buddhism. I say apparently, because, in place of no recognition hitherto of my work, I am this year speaking by request at least five times to Theosophists. It is a hopeful thing, I repeat, because in their case one chief barrier to a right understanding of early Buddhism is absent—a barrier which stands as high as ever in the way of South Asian Buddhists. Theosophists do not deny the reality of what India has ever called the Man—what we call soul, spirit, self, the real Man, user of body and mind. For Buddhists the Man *is* body and mind, is his suits—I quote an early Buddhist saying—suits of clothes, not the wearer of them. For Theosophists the Man is wearer, and they can see, as Buddhists cannot and do not, that, as Gotama's chief disciple is shown teaching, the aim of man willing to become a More, is to dispose as he chooses of his clothes, body and mind, and not be at their disposal. If Theosophists will aid me in this fight for recovery of the true original Buddhism, I believe that the truth will prevail the sooner.

SECCIÓN ESPAÑOLA

¿POR QUE SOY MIEMBRO DE LA SOCIEDAD TEOSOFICA ?

VOY a exponer los motivos por los cuales ingresé y sigo perteneciendo a la Sociedad Teosófica. Teniendo en cuenta que toda institución vale por los principios en que descansa, pasaré a examinarlos en la forma como yo los he interpretado.

Los objetivos que persigue la Sociedad Teosófica son los siguientes :

1° - Formar un núcleo de la Fraternidad Universal de la humanidad, sin distinción de credo, sexo, casta o color.

2° - Formentar el estudio de las ciencias, artes, religiones y filosofías.

3° - Investigar los misterios inexplicados de la Naturaleza y los poderes latents en el hombre.

Además de estos objetivos, la Sociedad Teosófica, como lema fundamental, afirma que "No hay religión más elevada que la Verdad".

Este último es un postulado tan exacto, a la vez que sublime, que uno no puede menos que aceptarlo de primera intención, porque la Verdad es lo única real que existe en la vida y a la que puede consagrar sus esfuerzos el hombre que anhela verse libre de la ignorancia y de las cadenas de los afanes egoistas.

Afirmar que no existe religión más elevada que la Verdad, significa estar dispuesto a abandonar los prejuicios de toda índole, es decir, todos aquellos conceptos que hemos incorporado "a priori" como resultado de nuestro contacto con el medio que nos rodea, cada vez que constatemos que son incompatibles con el recto pensar y sentir, fenómenos ambos que nacen del sano uso de una de las

más grandes facultades del espíritu humano, cual es el discernimiento.

Así, pues, el noble afán de alcanzar la Verdad como meta suprema de la vida del hombre, produce en nosotros un estado tan elevado de conciencia, que nos hace olvidar los intereses personales creados o a crearse, y sean éstos de índole económica, social o intelectual, para hacer, en cambio, que nos identifiquemos con un anhelo por algo grande, que es impersonal, universal y eterno, y, por consiguiente, la esencia de todo lo existente.

Alguien podrá preguntar : ¿Cuál es entonces la Verdad ? Para responder a esta pregunta es necesario tener en cuenta que la Verdad no es un mero concepto que poseemos en la mente y conservamos en la memoria, sino antes que nada, un estado de conciencia que consiste en vivir lo Real, lo Eterno, en experimentar la plenitud de la vida sin limitaciones, en percibir el significado profundo y exacto de las cosas, en identificarse con la gran Conciencia Universal.

En el orden particular de las cosas, son verdades aquellas que comprobamos por medio de investigaciones prolijas, a base de observación y experimentación cuidadosas, y que por lo tanto no son exclusivas de teoría o sistema alguno, ya sean de carácter científico, filosófico o religioso.

Por eso el segundo objetivo de la Sociedad Teosófica conduce al examen de todas las fuentes de conocimiento humano, como lo son las ciencias, artes, religiones y filosofías, de las cuales habremos de extraer todas aquellas enseñanzas que nuestra sana razón admite como verdades, o por lo menos, como cosas verosímiles, hipótesis de ulteriores investigaciones.

El hecho fundamental de que cada miembro sea un libre investigador de la Verdad, nos permite afirmar que la Sociedad Teosófica es una institución libre; de dogmas y de ortodoxias, y por eso no existen en ella autoridades en materia de doctrina. El investigador sincero nada admite con fe ciega, pues ésta es hija del temor. Para penetrar en el sagrado templo de la Verdad, es necesario avanzar hacia él con Amor, fuego purificador que arde en el santuario de nuestra alma, cuando nos sentimos desposeídos por las cosas vanas y perecederas.

Mas para alcanzar esta suprema Verdad no nos bastan, sin embargo, las religiones, artes, ciencias y filosofías, que son el resultado del trabajo y experiencias de una larga serie de pensadores e investigadores que han legado a la posteridad sus conclusiones. Es necesario que estudiemos y experimentemos por nosotros mismos, y que alcancemos a VIVIR la Verdad, pues las experiencias ajenas sólo pueden servirnos de ayuda para lograr este objeto.

Es por esto que la Sociedad Teosófica proclama como tercera finalidad, investigar los misterios inexplicados de la Naturaleza y las facultades latentes en el hombre. Respecto a este punto, la ciencia ha realizado ciertos progresos en el campo del estudio de las facultades mentales del hombre, a tal punto que el doctor Alexis Carrel cree en la necesidad de la creación de institutos para la investigación de la telepatía y la clarividencia.

Por mi parte, el hecho de haber tenido algunas experiencias mentales y espirituales que no me son comunes en la vida diaria, y el haber constatado análogas experiencias en otras personas, me autorizan a creer seriamente en la afirmación de que existen grandes facultades al estado latente. Además, no son pocas, a través de la historia humana, las narraciones de hechos que nos parecen milagrosos porque no conocemos las leyes

que rigen ciertos fenómenos de naturaleza metafísica.

¿No venos una prueba, a través de las obras sublimes de geniales artistas, filósofos, místicos y hombres de ciencia, de una manifestación de facultades superhumanas, que convierten por momentos al hombre en un dios? El desarrollo de estas facultades internas nos permitirá adquirir aquella capacidad de ver la gran Realidad por nosotros mismos, sin limitación alguna, como la han vislumbrado en algunos momentos felices los grandes genios de la humanidad. De este modo podremos alcanzar la plenitud de la vida, es decir, vivir en la Verdad.

El estudio de las cualidades inherentes a nuestra naturaleza interna nos permitirá conocernos a nosotros mismos. Pero este conocimiento nos llegará si nos ponemos en ciertas condiciones que son indispensables. Afirman muchos autores que sólo mediante una gran pureza de vida y un gran amor por lo grande, bello y elevado, podremos alcanzar ese "Reino de los Cielos" que al decir de San Pablo está dentro de nosotros. No creo que escuela o sistema alguno pueda obrar el milagro de lograr en nosotros esta finalidad si descuidamos este aspecto moral que considero fundamental.

Todo lo expuesto, sin embargo, no sería quizá suficiente razón para pertenecer a una sociedad. La razón y objeto principal está en contribuir a formar un ambiente a cuyo calor se respire y se viva el gran ideal de la Fraternidad Universal, sin distinciones de ninguna especie. El reconocimiento y sentimiento de la unidad de la vida hace sentirnos hermanos a todos los hombres, y, por extensión, a todos los demás seres vivientes, que son nuestros hermanos menores en la escala de la Evolución, y a quienes debemos el trato y consideración como tales. Este sentimiento de unidad no es mero resultado de una gran aspiración, sino más bien, del reconocimiento de un hecho fundamental:

la unidad de origen de todos los seres. Por eso, el concepto teosófico de la Fraternidad va unido al de la indañabilidad, vale decir, no podremos teosóficamente ser fraternales, si al mismo tiempo no observamos la regla sublime de no causar daño a ningún ser viviente.

Al secundar los principios que sustenta la Sociedad Teosófica, me hago un deber, como miembro activo de la misma, de trabajar pública y privadamente en el cumplimiento de tan altos ideales.

Pedro WAINSTEIN

SOCIAL SECURITY

BY PETER FREEMAN

[A Theosophical View of the Beveridge Report]

EVERY member of The Theosophical Society, believing in the Brotherhood of Man, desires to safeguard every individual in the world against the menaces of sickness, accident, poverty and unpaid unemployment. He believes in keeping his physical body healthy and active, and desires to contribute his share to the wellbeing of the world.

As such, all must welcome the Report recently issued by Sir William Beveridge which is intended to insure every citizen in Great Britain against these dangers and to provide facilities for his wellbeing in youth and old age, in difficulties and in ill-health.

The proposals have fired the imagination of the country and given an indication of the possibilities of practical Brotherhood. More copies have been sold of the full and abridged Reports than any other similar government document for many years. It has been heralded in practically every other country and many have already taken steps along similar lines.

It seems likely that the Report will be adopted by Parliament and become Law before the year is out. The only serious opposition is from the Insurance Societies who have been drawing 7s. 6d. in the pound for expenses and profit for undertaking the more lucrative part of the work and who now see

“the goose that laid the golden egg” changing hands from the usurer to the squire.

A COMPREHENSIVE SCHEME

The proposal co-ordinates all existing national schemes for social insurance, pensions, compensation and benefits, and makes some suggestions for certain small but desirable improvements. Probably, however, the great principle which, without being realized, has given it such popularity is that the scheme applies to *every one* without exception in the whole country—rich and poor, healthy and sick, wise and ignorant, and irrespective of “race, creed, sex, caste or colour.” It is a comprehensive, all-inclusive insurance, towards which every one will contribute and from which all will be entitled to benefit.

It puts forward for the first time proposals for family allowances, for the housewife, training benefits during temporary unemployment; marriage, maternity and funeral grants. It changes the whole basis of social welfare from one of Poor Law relief, doles and charity to one of national responsibility for every child of the State. As such, it establishes a principle of the Family of the State which will nourish, assist and protect all its children from the youngest infant to the oldest grandfather against every possible

menace that may threaten our physical bodies.

SOME LIMITATIONS

But while we welcome this Swallow, it will not make a Summer! No proposals are made for the abolition of want or unemployment, in fact, it anticipates an average of a million and a half people being permanently unemployed. It does *not* implement any of the "Four Freedoms" of the Atlantic Charter. It does not even offer fight to any of the giants of vested interests of Finance, Land or Industry. It does *not* provide even a basis for the Reconstruction Plans of the post-war Britain. It does *not* indicate the ideals of how we shall live in the New World Commonwealth.

In some respects it is even almost retrograde. It offers a very raw deal to the Old Age Pensioner who at 65, if contributory, now receives a weekly pension of 10s., a supplementary pension of 9s. 6d., a new additional allowance of 2s. 6d., a winter grant of 2s. 6d., and certain other benefits which are subject to a Needs Test. These are, however, usually proved without difficulty, and he receives a total of 22s. (or 35s. for a married couple) plus the winter grant and other benefits. Under Sir William's proposals he will only receive 24s. (or 40s. for a married couple, but not subject to any Needs Test), and these maximum benefits will only be paid in full in 20 years' time, and *this* after they have already been promised improvements in Parliament recently!

The Report also proposes a funeral allowance of £20 for every citizen. This certainly will not benefit the person himself, his wife, his children, or the Community, and why Sir William has made this magnanimous and unrequested gift to the funeral furnishers

cannot be quite understood. A small nominal sum is all that is required to bury a dead body with simplicity and dignity. If anyone wants an elaborate funeral with prancing black horses, let him have it. But why the State should be called upon to pay to perpetuate this undesirable superstition is not obvious. It could better provide suitable National Crematoria or even arrange for simple burial at sea, as there is no more benefit, as far as is known, from being eaten by worms than by fishes, and many advantages by being hygienically burnt to ashes. (Here lies a little task for some practical Theosophical publicity!) A sum of nearly ten million pounds a year could thus be saved, possibly enough to pay all the present Old Age Pensioners the full benefits proposed *at once*.

* * *

The Report is, however, an indication of better times to come, of a more brotherly attitude towards our more unfortunate comrades, of a saner realization of our responsibilities towards those in difficulties, and a hope that on such a better foundation the Brotherhood of Man may be more firmly established.

[The above appeared in the March issue of *News and Notes*, the Journal of The Theosophical Society in England. "Since the article was written earlier in the year," Mr. Freeman writes to THE THEOSOPHIST, "the matter has been debated in Parliament and, while accepting the basic principles in full, the Government indicated that until the examination of the proposals had been completed and the financial obligations involved had been investigated, commitment of *immediate* legislation could not be accepted."]

CORRESPONDENCE

MR. JINARAJADASA'S ARTICLE

IT is with very deep regret and grave misgivings that I have read Mr. Jinarājādāsa's article in the January 1943 THEOSOPHIST on "The Theosophist as the Ideal Citizen in War and in Peace," and I beg him to reconsider his article in view of the way it strikes at least one of his readers, and maybe many more.

May I explain in this letter what the various points raised in his article convey to me?

First, he has many paragraphs devoted to a description of what the true Theosophist is like. May I quote some of his phrases?

"The true Theosophist knows of the Divine Plan which 'mightily and sweetly ordereth all things'..." "He grows steadily in the conviction that the root principle of all things is the Good, the Beautiful and the True"... "He knows past all doubting that he is himself in some measure the Good, the True and the Beautiful." The Theosophist is "the Friend of Wisdom and the Lover of all that Lives." To him "it is a perpetual delight to know that he is one brother in a great Brotherhood of all that lives. The Theosophist knows by his knowledge of the Divine Plan that "men have come together primarily to be mutually helpful and to help release in every other the Goodness, Love and Beauty, hidden in the heart of every man, woman and child." The Theosophist has a high ideal of Citizenship and "knows that inseparable from it are the virtues of Tenderness and Compassion." The ideal of "charity immortal" has been "woven into the inmost texture of his being."

This, he will be the first to admit, gives a very exalted conception of what the Theos-

ophist is. He gives a similar vivid description of War, if I may again quote him, thus:

"War, that is the negation of all charity" . . . "War, that blows to pieces combatant and citizen alike". . . "War, that disrupts the structure of civilization". . . "Horror-struck by the evils of war". . . "War's activities, strenuous as they are, have hatred as their root". . . "War is horrible, the bringer of evil". . .

There is also in his article a trenchant study of what are the causes of war, and he says beyond doubt that the cause of war is the thoughtlessness of the individual. Thus:

"Horror-struck by the evils of war when it suddenly descends, men do not stop to think whether perhaps war is not due to ourselves, for the way we have lived in 'the piping days of peace'". . . "We have created and laid down (by our thoughtlessness) the heaps of ammunition". . . "Our anger has forged the weapons of war". . . "It is the callousness of the ordinary citizen which has led us into war". . . "It is the terrible industrial conditions which have produced wars". . . "Men do not stop to inquire whether perhaps war is not due to ourselves". . .

These extractions from his article make a picture which is fairly clear. He gives a description of the Theosophist as one striving after the "Good, Beautiful and True," imbued with "charity immortal," with tenderness and compassion, and living in a perpetual delight of a sense of Brotherhood with all in a Divine Plan which mightily and sweetly ordereth all things. He gives also a description of war as evil, cruel, horrible and with its roots in hatred. He shows the individual as the thoughtless cause of war by his greed, his angry thoughts and his

blindness. "To these things we are glad to be blind lest they disturb our placidity."

It is at this point that any true lover of mankind would look to him for guidance. Does he seriously suggest that the only way by which the Divine Plan can be achieved "mightily and sweetly" with tenderness, love, compassion and beauty, is by means of the instrument of war? If so, for me the whole edifice of a Divine Plan and the reality of Brotherhood "without distinction of race or nation" collapses like a house built of cards. It cannot be so. Such a conception outrages the name of Divinity.

Surely, having gone so far as to show that the cause of war is individual thoughtlessness and irresponsibility, he can find some way out for us other than to align ourselves with "the negation of all charity"? Surely a member of the Brotherhood cannot have an "enemy"? Surely a real sense of brotherliness would enable us to see the German point of view and the German difficulties as well as our own? I do most sincerely appeal to him to consider this matter again. Can there be such a thing as a "righteous war" when he admits that war is the negation of all charity? Can the truly good man, the brother, feel himself "unjustly attacked by evil"? Is it within the bounds of possibility that the Goodness, Love and Beauty which "are hidden in the heart of every man, woman and child" can be brought out by the point of a bayonet?

To me, and I speak in all respect and humility, it is a crowning irony to support the argument in favour of war by the theory that death does not matter anyhow. "Death," he says, "is merely the release of the Spirit from its fleshly garment". . . "Certainly the hero loses his or her life, but only to discover what is infinitely more precious, the nature of his or her own soul". . . "To die in battle for what we believe to be right, never mind if that belief is rightly based or not, is

death of the body truly, but also a release of the hidden powers of the soul." I find it very difficult to understand how anyone could use the theory of reincarnation in such a heartless way. Presumably, on this basis, millions of Germans, Russians, English and Italians have "merely" lost their bodies and found their "infinitely more precious souls." Unless he wishes to suggest that for the Germans who have died, some special Hell is prepared? That cannot be, since he states that it "does not matter whether one's belief is rightly based or not." In what confusion, then, does he cast us?

In warfare one has not only to reckon with the dead, though even here it is surely most callous to mention in the same breath the man who accidentally lost his life for a cat (obviously he did not mean to die), and the man who is compelled to die, often slowly, lingeringly, in mortal anguish, because of what Mr. Jinarājadāsa rightly describes as human thoughtlessness? One has also to reckon with those who do not die, who are maimed, mutilated, starving, driven insane, frost-bitten or parched; with the families and homes left without succour and support, with those who have lost husbands, fathers, sons and loved ones. He would not suggest that this suffering is necessary to hasten their spiritual growth. That conception is almost too gross and brutal to utter.

Can he not find some place in the Divine Plan for the man who clings with all the powers of his affection and intelligence to a belief in the reality of Brotherhood and who believes war to be stupid, ignorant and a barbaric weapon? Will he insist that such a one is either "a coward or co-operating with the forces of evil"? As to the latter, there is enough evil in the bayonet, the bomb, the shell and the gas-cylinder. As to cowardice—which is easier, to join in with the majority and to take one's share in the so-called glory and honour of inflicting a military defeat on

an enemy, or to stand alone, facing the scorn of the war-mongers and also, probably, facing the four walls of a prison, if not the lead of a bullet?

Is the whole purpose of his article that the true Theosophist, seeing the Divine Plan, "does not stop to find out whether war is right or wrong" or to unravel "these complicated questions"; does not bother to question the "ultimate end of it all"; does not allow himself to be restrained by "dreams"

or "ideals"? Can a brother "leap forward" in the name of the Divine Plan, to slaughter, starve, maim and mutilate his neighbour? Let Mr. Jinarājadāsa answer. Let him make this clear. Must "each one decide for himself"? Or is there one clean, true answer, that one can never use foul means to a good end?

DORIS PRATT

29 Park Lane,
Wembley, Middx.

THE LIGHT BRINGERS

Know you the Light Bringers? Long ages ago, in the world's early morning, they climbed the high mountains and received from the Great Ones the sacred fire.

And Those who had summoned them, speaking in tones like the sound of great waters falling, like the song of the wind amongst plunging trees, said:

"You are the Light Bringers. Down the ages you will walk amongst men, taking with you the gift we now trust to your care.

"On bleak windy hills amongst the simple folk, and on the lonely sea; in teeming cities; in the halls of princes, and in the haunts of vice, you will carry the light.

"Not as a torch will you carry it, flaming high for all to see; but in the secret core of your hearts, for those few who will know and read the signs."

So spoke the Great ones. And the Light Bringers came down from the high mountains, and in every age, in every country, we who can read the signs acclaim them.

Sometimes in the calm eyes of shepherds watching their sheep the Light is revealed, and our souls bow in reverent acknowledgment.

And again, we see it shine round a crippled blind man on the curb, and on those who perform life's lowliest tasks.

Once in a while, a word from a stranger, met as by chance, illumines the world for us. And sometimes—very seldom—the eyes of a rich man reflect it.

So do we lesser ones see and acclaim them, the Light Bringers. And in our hearts a flame is kindled; and humbly, instinctively, like children following those they love, we rise and join Their fellowship: the messengers, sent out in the world's early morning, to bring God's Light to men.

ELWIN HUGHES

GREEK ASTROLOGY

BY KATE SMITH

IN PHILOSTRATUS' "LIFE OF APOLLONIUS OF TYANA." PART I

MADAME BLAVATSKY tells us of Apollonius of Tyana in *The Secret Doctrine*, III, 129 (Adyar ed., V, 142):

"The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Hiarchus, the oracle of Amphiraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half revealed, the writer would never have dared to say it. The travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs."

The symbolism of these Zodiacal signs in the life of Apollonius is interesting, as showing how far Greek Astrology agrees with today's interpretations of the signs, and wherein they

differ, and which Zodiacal signs the Greeks connected with different stages of the Path.

"Whilst his mother was with child of him, Proteus the Egyptian God appeared to her. . . The woman without being much alarmed, asked him what she should bring forth? to which he replied, Thou shalt bring forth me" (Bk. I, ch. iv, p. 8).¹

This birth from a God represents a virgin birth, the Zodiacal sign Virgo. We are told in *Esoteric Christianity* that the Virgin-Birth represents the First Initiation—the birth of the Christ in the heart, the birth of Buddhic consciousness. There are further indications that the reading of this passage as representing the sign Virgo is correct.

"Apollonius is said to have been born in a certain meadow. . ." (ch. v, p. 9). That is birth in the open, as Māyā bore Siddartha, as Mary in the stable.

"When his mother was near the time of her delivery, she was warned in a dream to go and gather flowers in a meadow . . . she fell asleep on the grass. In this situation a flock of Swans that was feeding in the meadow, formed a chorus round her. . ." (ch. v, 9-10).

Compare *The Secret Doctrine*, I, 108 (Adyar ed., I, 145): "The symbol of Hansa (whether I, He, Goose or Swan)

¹ All references to *The Life of Apollonius of Tyana*, are from the translation from the Greek of Philostratus by the Rev. Edward Berwick. T. Payne, Pall Mall, London. 1809.

is an important symbol, representing, among other things, Divine Wisdom, Wisdom in Darkness beyond the reach of men."

See also *The Voice of the Silence*, "The Great Bird," and the "Dove" that descended at the Baptism, and Murillo's "Immaculate Conception" in the Louvre. It is difficult to say whether this refers to the constellation Cygnus, which lies to the north of Capricorn, not near Virgo. Probably it does, for the Buddha's "seven steps in four directions" at birth are said to refer to Capricorn or Capricorn-Amalthæa, the Nurse of Jupiter. See *Capricorn* in *The Theosophical Glossary*, by H. P. Blavatsky.

"The natives of the place affirm that, at the instant of her delivery, a thunderbolt which seemed ready to fall on the ground, rose aloft, and suddenly disappeared" (ch. V, 10). Dangers threatened the young child and were averted, as in every such life.

"In the vicinity of Tyana there is a fountain consecrated to Jupiter, whose water is esteemed the water of oaths. . . . The water of this fountain is mild and sweet to the taste of all who respect the oath, but to all who do not, is a present punishment, by the manner in which it affects the eyes, and hands, and feet, and by the dropsies and consumptions which are said to be the consequence of drinking it" (ch. VI, 10).

This fountain appears to be the constellation Crater, which is just south of the very beginning of Virgo, just past Leo. The waters of the fountain suggest Ab-i-hayat, given as the "Water of Immortality" in Madame Blavatsky's *Theosophical Glossary*. Moses in the

land of Midian sat down by a well (Exodus II, 15). See *Isis Unveiled*, II, 550-551, footnote :

"The 'Well' played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country it had the same significance. A well is the 'fountain of salvation' mentioned in Isaiah (XII, 3). . . . The 'well' in the kabalistic sense, is the mysterious emblem of the *Secret Doctrine*. 'If any man thirst, let him come unto me and drink,' says Jesus (John, vii). Therefore Moses, the adept, is naturally enough represented sitting by a well."

Therefore the birth of Apollonius, or his First Initiation, takes place by a well.

The Zodiacal sign Scorpio is the next to be represented.

"When he grew up and was capable of instruction, he gave signs of great strength of memory and persevering application. . . . When he was fourteen years of age his father carried him to Tarsus, and committed him to the care of Euthydemus the Phœnician. . . . Apollonius became attached to his master, but thought the manners of the town absurd, and not suited to philosophical pursuits. . . . The [river] Cydnus runs through it, on whose banks the citizens are wont to sit like water-fowl ; Apollonius wrote them a letter, in which he desired them to cease intoxicating themselves with water" (ch. VII, 11-12).

Is not this a quaint symbolical representation of the lower aspect of the fixed watery sign Scorpio? This may represent the first decanate of Scorpio.

"On obtaining his father's permission he retired with his master to Ægæ, a town in the neighbourhood of Tarsus, where he found a tranquillity more adapted to science, and studies more suitable to his years; besides, a temple of Esculapius, where the God sometimes shewed himself to his votaries, and here he enjoyed conversation of the disciples of Plato, and Chrysippus, and Aristotle" (ch. VII, 12).

His master here was Euxenus, an Epicurean.

". . . born in Heraclea, a town of Pontus. He knew some of the sayings of Pythagoras, as birds know what they are taught by men" (ch. VII, 12).

Here is the middle decanate of Scorpio, which governs transformations: the transformation of healing, in the temple of Esculapius; the transformation from the parrot-learning of Euxenus to inner realization, and the change of places, or planes, the transference from the outer to the inner in the Eighth House.

"As the young eagle never quits the side of its parent, when learning to fly; but, grown stronger, assumes a bolder flight, sometimes soaring above her, and sometimes skimming along the ground, lured by the scent of prey; so did Apollonius, whilst a boy, submit to the authority of Euxenus, and was guided by his advice in the ways of knowledge. But when arrived at the age of sixteen, he became an enthusiastic disciple of Pythagoras, and a zealous admirer of his doctrine, winged thereto by a superior intelligence" (ch. VII, 12-13).

This is the third, highest, spiritualized aspect of Scorpio; Scorpio the Seer, the soaring Eagle of S. John.

The next sign of the Zodiac illustrated in this book is Libra. Thus this Greek manuscript agrees with a statement of the late Swami T. Subba Row:

"Kanyā or Virgo and Vrichika or Scorpio should form one single sign, and Tulā [Libra] must follow the said sign, if it is at all necessary to have a separate sign of that name (p. 69, *Five Years of Theosophy*).

Helping Nature and working on with her in the sign Libra, the Scales, Apollonius again and again demonstrates Divine Justice.

"A young Assyrian happened to visit Esculapius, who during his illness lived in a state of great luxury. . . The young man waited on Apollonius, and asked, What benefit can I receive from your wisdom, for to you Esculapius has commanded me to make my application. *That*, answered Apollonius, which can be of most service to you in your present condition: and is not health that which you stand most in need of? Certainly, said the youth, and is what Esculapius promised, but has not performed. Take care of what you say, said Apollonius. The God bestows health on all who are willing to receive it, but you, on the contrary, feed your disease. . . Apollonius, after a clear declaration of opinion, restored the Assyrian to health" (ch. IX, 14-16).

"Apollonius, on a particular occasion, beholding . . . many sacrifices . . . said to the priest, What is the meaning of all this? I suppose some great man is paying his court to the deity. You will

be more surprised, I think, said the priest, when I tell you that the man has not yet preferred his petition, nor stayed his fixed time, nor received benefit from the God, nor in short obtained any one of the things for which he is come (he came I think but yesterday) and yet he sacrifices with so much generosity. . . I understand he is rich . . . and the request, I understand, which he makes, is, that the God will restore him the eye he has lost" (ch. X, 16-17).

There may be a parable within a parable here, for those of us who wish the restoration of our "lost eye," the Third Eye of spiritual vision. The reason for its non-restoration being that we treat the lower soul (Anima), or personality, as though it were loved by us more than the higher soul, to which our vows are due. See what follows.

"Apollonius fixing his eyes on the ground (as his manner was in his old age also) asked, What his name was. Which, when he heard, he said, I think the man should not be admitted into the Temple, for he is unclean, and met with the accident in a bad cause . . . When the priest made inquiries concerning him he was informed that he was married to a woman who had a daughter by a former husband, that he had fallen in love with his step-daughter, with whom he lived in most scandalous commerce ; that her mother . . ." [inflicted the injury] (ch. X, 16-17).

"When it was noised abroad that the request of the Cilician was rejected, many people flocked to the Temple. Then Apollonius asked the priest,

Whether the Gods were just. He replied, Most just. And are they intelligent? What, said the priest, can be more intelligent than God? Apollonius proceeded, Are they acquainted with the affairs of men or not? Herein, said the priest, the Gods most excel mortals, who by reason of their manifold infirmities are not acquainted with their own affairs; but to the Gods alone it belongeth, not only to know their own affairs, but the affairs of men likewise. Well! and truly answered, O priest! said Apollonius. Seeing then it is allowed the Gods know all things, I think he who approaches them with a good conscience should pray after this wise, 'O ye Gods, grant what is convenient for me!' Consequently, continued Apollonius, good things are due to the good, and the contrary to the wicked" (ch. XI, 18).

Next, Apollonius had to rebuke the Governor of Cilicia, who made improper advances to him, and in the phrase, "O that day!" Apollonius prophesied the Governor's summary execution for treasonable conspiracy against the State, which took place soon after. The above instances may all be thought peculiarly apt to illustrate the quality of the influences at work in the sign Libra.

Indeed, the astrological implications of these ancient authors are uncommonly fascinating to unravel, because they go a long way towards shewing us how best we may spiritualize the influence of the Ruling Signs in which the Suns of our own horoscopes may have been placed.

(To be continued)

THE MYSTICISM OF THE ARTS

BY CLARA M. CODD

General Secretary of The Theosophical Society in South Africa

MANY are the ways to God, as many as the souls of men. The East has codified three main roads, the Paths of Knowledge, Devotion and Consecrated Action. The West, in the system of the great Initiate, Plato, also defines a threefold way, the approach by the love of the Good, the True and the Beautiful.

The worship of the Beautiful is the artistic way. It is trodden by many a soul who is no artist in the narrowly accepted sense of the term, for there is an "artistic" way of living, of loving, of worshipping. Any one of the great arts, even if only loved and appreciated, can lead us to the beginning of the way, for they can induce in the soul a selfless wonder, an ecstasy, which is comparable to the ecstasy of religious contemplation and worship. Short of that high state they bring about an atmosphere of loveliness and peace. Never can their true devotees be otherwise than uplifted and refined.

It has been said that the great arts, sculpture, architecture, painting, music, poetry, affect pre-eminently different strata of our being. Thus sculpture and architecture are held to affect predominantly the physical plane, painting the astral, music the mental and higher mental, and poetry the Buddhic level. Probably this is only partially true. The answering Buddhic thrill can be evoked

through all types of artistic upliftment. A sense of awe, of other-worldliness, of an Eternity which dwells in Beauty, descends. Sometimes the corresponding answer of the astral sheath of consciousness brings flowing tears from the physical eyes. I once knew an ardent devotee of music who could not attend a great concert without dissolving into self-forgetting tears. I remember a young girl who wept when first the unearthly beauty of the Austrian Tyrol burst upon her vision from a train. The tears rose to my own eyes when first I saw the magnificent "sky-scrapers" of America. Not the older ones, but the new ones, some of which are things of amazing majesty. And again, what deep inner feeling made the French people put the Venus de Milo in a room all to herself? Never shall I forget her. There she stood in all her indescribable beauty, alone in a circular room. No other work of art was permitted to crowd that which stands alone in the world for loveliness.

And the words of a great poet. Who can repeat some of them without faltering in voice? So holy is beauty in the arts. No wonder Richard Wagner always spoke of "holy music." We could well say of all the arts:

Holy! Holy! Holy! Lord God Almighty; heaven and earth are full of Thy Beauty.

In these days when formalized religion has largely lost its power, and men tend to take scientific research as their gospel in life, art is increasingly necessary. For art speaks always of the Infinite, the Eternal, the Lovely. Science may lead us to the confines of the worlds invisible, but art and religion alone can take us through the barrier. Art deals, as religion deals, with eternal verities and fundamental conceptions, with the noumena of things, not the phenomenal appearances thereof. If it delineates a form or indicates it, it at the same time endeavours to lead us to its *spiritual significance*. Thus, a famous Abbé said, on hearing the first performance of Glück's *Iphigenia*: "With such music one might find a new religion." Did not Handel tell us that at the close of his composition of "The Messiah" he felt transported to another world? Wagner writes:

I found true art to be one with true religion . . . Our own God still evokes much within us, and as He was about to vanish from our sight, [in the confusion wrought by materialistic science], He left us that eternal memorial of Himself, our music, which is the living God within our bosoms. Hence we preserve our music, and ward off from it all sacrilegious hands; for if we obliterate or extinguish music, we extinguish the last light God has left burning within us to point the way to find Him anew.

The religion of the arts is broader, more natural, often, than that of the faiths. I must here quote Mr. Heber Newton:

The flooding tides of music swamp the little sheep-pens of the priest. The religion found in music is as large as man. It is the

religion of the life of humanity in all its sacred secularity . . . Music vindicates the cardinal principle of true religion, its central article of faith—that human life, as such, is divine, that the secular is after all sacred.

Art tells us in terms of beauty what philosophy tells us in terms of mental concepts. Wrote Wagner:

He who could explain music to us wholly in concepts would at the same time have produced a philosophy explaining the world . . . In music the Idea of the World manifests.

Art bids us look within if we would find our own highest conceptions of life. And if our own artistic vision is not enough, let us trust the greater vision of the Masters of Beauty who have dwelt amongst us.

Art reveals to us the intangible, invisible worlds.

O world invisible! we view thee;

O world intangible! we touch thee.

To a man lost in the contemplation of beauty the world of appearances, shams, illusions, sins, has gone. He seems to be in the presence of the only Reality. He knows that "the things which are seen are temporal, but the things which are not seen are eternal." Deaf Beethoven playing upon his piano sounds which he could never hear again, *heard*. Not physical sounds, but the glorious, unimaginable music of the spheres.

Thus art for ever reveals the reality of spiritual things, bringing us face to face with a Power, not ourselves, which makes for loveliness and peace. The artistic genius is possessed by another and a larger life. The secret of their genius lies in just this: that there are

avenues of their being which lie open to the inrush of the divine spirit. They are all, in their individual measure, "God-intoxicated" men.

The perceptions of the artist may be seemingly vague, yet this is rightly so. The Reality they touch so far transcends our human thinking. They know, not by reason of investigation and study, but because Truth and Beauty in their essence are found within. The Arts are not describers, they are indicators. Only with the heart of intuition can we know what the poet and the musician say. Once an ancient Chinese poet said truly :

I would not paint a face,
Or rocks, or streams, or trees,
Mere semblances of things—
But something more than these.

I would not play a tune
Upon the shêng or lute,
Which did not also sing
Meanings which else were mute.

The art is best which gives
To the soul's range no bound ;
Something beside the form,
Something beyond the sound.

Music is poetry, poetry is music. Was it Goethe who described architecture as "frozen music"? In both of them Buddhi flows into Manas, Manas delineates Buddhi. Thus art can give us "thoughts which do lie too deep for tears," and like religious ecstasy lead us into that communion of Spirit which men call God. So the priestess Diotima told Socrates :

He who has learned to see the beautiful in due order and succession, when he comes to the end will suddenly perceive a nature of wondrous beauty, (and this, Socrates, is the final cause of all our former toils), a

nature which in the first place is everlasting . . . and the seer, bringing forth and nourishing true virtue, will become the friend of God and be immortal, if mortal man may.

Rising on the wings of beauty men learn to fear neither life, nor its other-life, death. In his last will Beethoven wrote: "I go to meet death *with joy.*" And the poet Goethe cried: "Light! more light!" as he left the world of shadows.

Art is the sign of love, never of hate. The confines of the arts outstrip the narrow confines of nationality and race. Whilst its *form* may be national, its *appreciation* is universal. Beethoven, Wagner, Shakespeare, they belong to the world and to all men, not to the nations which gave them their physical bodies.

And art is a manifestation of Law too. For underlying all the arts is a perfect equation which is truly mathematical. At the centre of all art eternal *Sattva* reigns.

All nature is but art, unknown to thee ;
All chance, direction which thou canst
not see ;
All discord, harmony not understood.

How, then, should not the worship of beauty be sought, the appreciation of beauty cultivated, since through them a near Way to God may be found? Who has not felt, on hearing or reading some poetic words, or whilst listening to the penetrating magic of musical sound, or at the sight of a supreme panorama of Nature, or at the recitation of some lovely deed, the sudden sense of exaltation and enlargement which constitutes a truly mystical approach? Upon the wings of sound, or sight, or

ideal emotion, we are borne towards a heaven deeply satisfying and true. The inner reaches of our being open and vibrate in unison with a diviner air, an ampler universe. Wordsworth, poet and mystic, knew this. He speaks of a

blessed mood

In which the burthen and the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened—that serene and blessed mood
In which the affections gently lead us on—
Until, the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul.

That love of beauty is a way to mystical experience should be increasingly known and understood today. The Abbé Brémond, in his book, *Prière et*

Poésie, endeavours to show us that the "poetic experience" is a kind of prayer, which may be offered by the creator of the poem, and also by the true appreciator thereof; that hearing or reading poetry sometimes starts the psychological mechanism of prayer, and that in favourable conditions this prayer will lead on to the highest end of prayer, the "mystical experience." So may we come Home by the way of Beauty's self.

The practical result of this awakening of the "living soul" is that it refines and beautifies life, for as Plotinus said :

Such beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair.

Lovely and fair in thought, kind and unselfish in action, what else has ever been, or can be, the salvation of the world?

SALVATION AND REINCARNATION

In the B.B.C. "Short Morning Prayers" service this morning (May 5), the speaker used this phrase: "Salvation means being given a second chance and the power to make something of it." Instantly I said to myself: "Reincarnation means that you will have as many chances for Salvation as you require, and the *inevitable* power to make use of it."

For, "Salvation," meaning that spiritual experience that the sinner has "got right with God," is, as experiences on record prove, not always lasting. The very phrase "to backslide" shows how the fact that one feels "saved" is no final indication that the individual has received all the power necessary "to make something out of" Salvation. And

even when we take into account those who have received Salvation, in its *Christian* implication that Salvation is only from Christ, how many millions are there who cannot by any possible chance be "saved" on this day of 5 May 1943.

But grant that the Divine Process has arranged for every one of the earth's millions to receive the chance of Salvation not once, but a thousand times if necessary, and to grow the "power to make use of it" as his today's imperfect character is rehabilitated and perfected in the process of Rebirth, then Salvation, even if only from one and eternal Christ, is receivable by all the world's millions. Salvation for all, and always—this is the meaning of Reincarnation. C. J.

AN IDEAL "CHANGERY"

BY GEORGE S. ARUNDALE

FROM time to time everybody needs a change. Not a change to places to which other people go, but a change to places to which other people do not go. The change every one needs is a widening change—a change which widens the horizons and deepens realization.

A REAL CHANGE

The change every one needs is a change into air which has as little as possible been contaminated by other people's eyesight or breathing. To have a real change there must be a change to virgin, fresh, uncontaminated air. There must be no positive people about to have impressed the atmosphere with their narrow personalities. The negative people do not matter, for they will be able to make only the faintest of impressions—superficial impressions. These negative people will be servants and the like, and even sometimes others of higher status who may live in a rarefied rather than in a vital atmosphere. But villagers living in a village are very likely to render the surrounding atmosphere impure, physically and otherwise.

A real change emphatically involves a change from what may ordinarily be narrow vision, restricted vision, to a vision which goes into distances—the distances of seas, rivers and mountains. If all these distances can become available into one distance, then indeed is

there a very real change. But one or two of them will suffice to give the very physical eyesight itself both rest and a sense of the grandeur and nobility of living, of the worthwhileness of all life.

A real change also involves an intensification of the unity of consciousness, so that there comes about a living in the freedom of the heights rather than in the restriction of converging narrownesses. A change, to be real, must have the effect of helping towards the adjustment of everything which is less in consciousness to all that in consciousness is more. Every problem, every difficulty, every aspect of daily life, must be seen in its larger issues, in its greater rather than in its lesser magnitudes. The change must produce a heartening of the will, of the intuition, of the mind, of the emotions, of the power of speech, and of the physical body itself, as well as of all relationships of whatever nature.

In other words, a real change means a baptism into a newer life, into very definite refreshment. The change must *change*, or it is no change at all.

SOME DETAILS OF THE CHANGERY

A home of some kind, a house, is of course necessary. It must be a lonely house, for only in some degree of loneliness can the everlasting comradeship be contacted and entered. Loneliness

does not mean an absence of other people, but the presence of only such people who know how to leave alone and are happy in being left alone.

Surrounding and penetrating the house must as far as possible be virgin atmosphere, unimpregnated atmosphere, or, may it be said, impersonal atmosphere? Distances must be ready to hand, must be on tap, so that at all times of day and night they may be available for use. At any moment of the day or night the individual must be able to merge himself into a congenial distance, and to arise refreshed from the bath.

The proximity of inspiring nature matters more than most inconveniences. Even the heat does not matter so much, especially if there be trees to offer the vitamins of their shade. Furniture may well be of the simplest, more for reclining and for meditation than for any more formal pursuit.

Cooking should be of the simplest, but palatable and alive with the freshest ingredients. Cleanliness is, of course, a *sine qua non*. All sanitary arrangements should ordinarily be outside the house and at a reasonable distance from it. This is essential if the change is to be pure and unpolluted.

Silent walks are congenial to real change. Not purposeful walks, but strolls which include not only strolls for the physical body but no less strolls for the feelings and emotions, for the mind, and for any attainable higher consciousnesses.

No routine, save the necessary minimum. Arising in the morning according as the spirit moves. Similarly for

retiring in the evening. Refreshing sleep matters very much.

All mundane preoccupations must be left outside the Changery. All anxieties and worries and depressions.

Each inmate of the Changery must live for himself alone, so that he may renew himself in all his parts. He will surely want to help in the domesticities and congenialities. But this will be part of his living alone—alone with happiness, for there can be no happiness which does not include others. There is only one lasting happiness—that which is caused by giving happiness to others. Real happiness consists in entering into the happiness of others which one may have been able to bring about, or which others have brought about. No one can be sure of any happiness which is not making someone else happy.

HAPPINESS IS HELPFULNESS

Thus, to have a real change oneself, one must in some way or other be giving a real change to another. But by no means necessarily the kind of change above described. To each his own appropriate change. But the above change is a very rare and beautiful change, fit indeed for idealists and philanthropists and for all who are intent in these cataclysmic days upon helping to save the world.

No one can travel on the road of change to a cherishable Changery who is not helping another to travel on the road of *his* change to his own unique Changery, and the more others he helps the more magical will be his Changery and the nobler and more enduring and the more delightful his happiness.

What should be the result of all change? The drawing down in smaller or greater measure of more true happiness from the great Wells of Happiness in the inner worlds of exaltation, and then the fructifying of the arid deserts of unhappiness which pervade the hearts of so many, especially in these desolate days.

True change is to fill up to overflowing the wells of our own happinesses from the inexhaustible Source of all Happiness—the Eternal Glories in the souls of all.

Change must ever be to the greater glory of the Inner God—a glory which will spread far and wide to the greater happiness of all whom it reaches.

Details of a particular kind of change have been suggested. This change-mode is delightful to the writer. But there must be as many modes as there are those who need a change.

INVOKE THE YOGA OF CHANGE

Needless to say, change can come about not by going away but by invoking the Yoga of Change in one's very surroundings themselves. Change is everywhere and can be reached everywhere. Those who know can find it

everywhere, and in their own abodes they can find it in a high degree.

Yet there are regions where change reigns in added splendour. Some of these regions may be regions fashioned according to their spiritual fancies by seekers after change. Some may be regions dotted about here and there such as have been already described. But some there are dedicated aforesaid to the Spirit of Change—great Regions of Change soaring up into that ultimate Abode of Change which is the very heart of Evolution. Let those seek these who are ready tumultuously to be changed, revolutionarily to be changed, even, it may be, out of all recognition, seek these magnificent heights and they will find them. The Lord Buddha is the supreme example for all who will to change, though none can change as he changed life after life to the change that caused in Him the final Illumination.

But all can and must change. Let them be busy about changing—first in small degree and perhaps with setbacks from time to time. But all who remain intent upon change will change to an ever-increasing degree of their own happiness, for to be intent on change is to be intent on making happiness accessible to all creatures.

BETWIXT EARTH AND SKY

By M. A. A.

Lovely clouds and a lonely hill,
Planes flit above me, never still,
Each a cross, by which men unite
Matter to high empyrean bright—
Arms outspread that outvie in flight
Feathered eagles, Kings of Azure—
Some crucified in space, endure
The bitter fruits of Love despoiled.
How long, O Christ, shall you be foiled?

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