



THE THEOSOPHIST

ADYAR

DECEMBER 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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WHY ATTEND CONVENTIONS?

BY L. W. ROGERS

It is both a pleasure and a duty to attend Conventions—a pleasure because we meet again our old acquaintances and renew friendships, and a duty because every member who comes adds *far more* than one unit to the spiritual force that pours through such an assembly out into the world. Bishop Leadbeater has given great emphasis to that fact. It is common knowledge that the Adepts who are especially concerned with such work seize upon every opportunity given Them by such gatherings to pour a great volume of spiritual force into the physical plane; but perhaps it is not so well known that as the gathering increases in size the amount of force increases out of all proportion to the additional number of members. Bishop Leadbeater gives a concrete example. I do not recall the figures but the principle is something like this: when a given number of people are present they constitute a definite capacity for the transmission of the force from higher planes; if that number present is increased by the addition of more people the increase of the force capacity is not by *addition* but by *multiplication*! Not quite fully by multiplication, he says, but substantially so. In other words if there are 150 present let us call the capacity for transmission 150 units. If 50 more arrived it would not change by addition to 200 units but by multiplication to nearly 7,500! That gives us a startling glimpse of our Theosophical duty whether the gathering is at a Federation or a National Convention. If you feel that you are restricted for various reasons in the amount of support you can give to sustaining the Theosophical work, here is a method by which you can help very greatly by merely being present at Convention whether you take any part in it or not. The presence of your physical body multiplies the force that pours through, and you are, for the time being, of personal service to the Master for He is using you directly in His work.

Some of us live a long way from Wheaton and the cost of the journey may be considerable. But consider the service which you can give directly to the Master's work! If, as Bishop Leadbeater did, we could see the force of the Master at work and see our part in it, how the attendance at our Conventions would swell! It is a solemn duty to attend Conventions if we can manage to do so. I have missed three or four, I believe, in the last thirty-eight years, but have resolved never to be absent at another of our Annual Conventions although the journey may have to be across the continent. I hope the reader will join me in that resolution and so utilize one of the most important and effective methods we enjoy of service to the Masters.

—The American Theosophist



ON THE WATCH-TOWER

BY N. SRI RAM

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

A GAIN this year the wonderful season of Christmas, sacred not only to Christians, but to all men of peace and goodwill everywhere, finds the combatant Nations interlocked in mortal struggle. More than two years have rolled since the Armageddon started. We do not seem to have reached yet the full deployment of its forces. It is too soon therefore to ask: "Watchman, what of the night?" For he dare not answer as yet with the words we long to hear: "The night is far spent." We are far as yet from being able to sense that tranquillizing Dawn, in which shall be born in the relaxing consciousness of humanity the new spirit which

must reign over the new day of settled life and constructive effort. To those who live far above the enclosed atmosphere of men, the Dawn must of course be perpetually in sight. But within that atmosphere, despite the gleams of heroism and sacrifice with which it is profusely marked, we see in the main but the thick darkness of ignorance, agitated by cries of passion and of pain, amidst winds of hope, indignation and fear, blowing now in one direction, then in another.

War and Karma

From one point of view, and an obvious one too, the war affords an

opportunity to masses of people, not only to be lifted up to levels of achievement and sacrifice far beyond their normal lives, but also to dissipate accumulations of Karma, which otherwise must continue to weight and overbear them. This consolation holds good, we believe, in spite of the fact that fresh Karma of a similar sort is generated at the same time, especially by those who, in their wanton lust for cruelty, exaggerated by indulgences in the past, find in war the means to indulge it without let or hindrance.

But though even war is turned ultimately to good, it is obvious that its purpose cannot be fulfilled and its repetition made impossible, unless its lessons are learnt by the people concerned. As has been pointed out by our President over and over again, it is the failure of those who had the duty to complete the tasks of 1914-18, which has brought about the recrudescence of that war with multiplied risks and horrors in 1939.

Reconstruction Convention

It is not a Theosophist but General Sir Archibald Wavell who remarked, out of his realization of all that war exacts and gives, that if only the sacrifice, effort and co-ordination called forth by war could be applied to peace, how wonderful a world we could create. Unfortunately, what happened in 1918, as soon as the armistice was

declared, was a reaction, as complete a moral debacle as it could be, from war's highlights of heroism and discipline to the unrestrained play of those baser elements which seemed to be just biding the time for their innings.

The War must be won at all cost this time and not left smouldering or unfinished; but the Peace must be won too—and this in many ways will be the greater task—so that the flames may not break out again, nor conditions created which must break out in war in one form or another.

So our Theosophical International Convention which is to mark the closing of this year, and constitute the preparation for 1942, is to have as its main and dominant theme the Reconstruction to follow. Kurukshetra for the Convention of 1939, Peace for that of 1940, and Reconstruction in 1941 form a sequence of themes in which one may ponder over the deep import of our times.

Every Convention of our Society has of course its own special message to utter; and as one Convention has followed another, each has stood out, especially to those who have been privileged to take part in it, as a landmark in the history of The Society and as a beacon on the path of their own spiritual progress. Vital as is the atmosphere of Adyar at all times, like a spring of mineral waters, that vitality rises

at Convention time to a flood, the waters of which spread to every part of our far-flung Society. The peace and the blessing which pervade Adyar on such occasions were never more sorely needed in a world where strife and violence are the order of the day. While the strife has to be brought to a victorious conclusion from the standpoint of those who stand fundamentally for Brotherhood and Peace, a way to the ending of such strife once for all has to be simultaneously discovered. In that quest and discovery, as much as in the proclamation of the duty to fight the embattled hosts of evil and tyranny, lies the task of the true Theosophist.

Total Peace

One conclusion, which is being relentlessly driven home by the events of the present and the recent past, is that, just as war in modern conditions tends inevitably to be total, presses into service, and exposes to risk and privation, every section of the people, so peace, if it is to triumph and endure, must be equally total and organized in such detail as to include every aspect of National and International life. The unity of the front and rear is a pre-requisite of success in war as waged in the totalitarian style. Whatever may be the nature of the peace front that shall be created, the rear shall be of no less consequence to the

establishment and maintenance of Peace. It has been said very truly that "Peace has its victories no less than war." We may add that Peace needs organizing no less completely than war. In that great and all-important task, who can give a lead more certain, and reveal not only the ends to be immediately attained but also the best and happiest means to attain them, than the Theosophist, who, whether he is a member of The Society or not, is a disinterested seeker of the Wisdom, seeking to establish in a world tortured by fratricidal strife the balance of a brotherly understanding?

The Mission of Leadership

To return to our Convention, this year's will be the first to be held under the auspices of the re-elected President, and one may hope therefore to hear him sound forth his call to the Brethren of The Society all over the world for the work of his second septennial term. We feel sure that the response to the call from every quarter will be immediate and deep. Every such call, we know, is stimulated by the clamant need of the time, not necessarily—if we take the case of India as an illustration—what this party or that demands and approves, but what, according to Those who see all things as they should be, is the development most needed for the purpose. Those

upon whom the mission of leadership is cast, shall we say from above, cannot in any circumstances allow it to be degraded, as it is degraded so often in the world, into a following of their followers. So far as India is concerned, where his work lies principally at present, our President's policy has been to stress those fundamentals which our late President-Mother strove so hard to establish as the basis of a renovated India. He sees, as she saw, that unless and until India is established as a major Power pulling her weight freely among the nations, there cannot be built up a civilization combining the best of the East and of the West, which shall be the civilization of the future. Without India as a free Nation at peace with herself and Britain, and with the other Nations with whom Britain is associated, the structure of world peace, be it ever so solidly fashioned, must be woefully unbalanced and therefore in imminent danger of collapse.

Brotherhood the Key

Those who launched The Theosophical Society in the last quarter of the last century must have had a pre-view of the critical times ahead; and one can see with increasing clarity how wise was the decision to make Brotherhood the key-note of its work. Is not Brotherhood the key to every modern problem, the Brotherhood which

neither ignores the differences nor overlooks the unity? The world in all its parts has so far pursued the path of forthgoing and sought the truth in differences. As we have gone forth we have discovered a world larger than we had suspected and smaller than we had imagined we could encompass. But with those differences we need all the more an encircling unity.

Who shall lead the world out of the chaos in which the war will assuredly find its end? Every great war has left the legacy of a revolution in its wake. Look where you will at any department of life as it stood at the beginning of this war, there was a situation coming to a head, a polarization of forces, which must be resolved either by an explosive crash or a swift readjustment. The war has for the time being overshadowed all lesser phenomena. But it will not solve the problems. The problem of unemployment, for instance, has in the countries most affected by the war found a temporary solution. But it will raise its head again as a spectre more dread than ever before at the conclusion of the struggle. If there is not to be an aftermath of war piling fresh agonies on a world already sorely tried and broken, there must be planning from now of a bridge to a happier order as well as the structure of the order itself. For changes of the sort which the situation

imperatively demands we need revolutionaries who would be bold but constructively bent, and who have a plan for giving the world the peace, the freedom and the help which are its immediate needs. It is among the youth of the world that we must look for such men and leaders, youth not merely in body or in body mainly, but youth of the spirit, who have in them the rejuvenating fire. Of such shall be the kingdom of humanity's heaven, and they shall not merely inherit it for themselves but create it for all.

* * *

Dr. Montessori's Work

The first of November last was marked by the opening of the third Montessori Training Course, which like the last two Courses is being held at Adyar, the bungalow and grounds in Olcott Gardens being more particularly its venue. The inaugural meeting took place in the Headquarters Hall, Dr. Montessori herself presiding, with her adopted son, Mr. Montessori, helping her by translating her Italian speech into English. There were about 70 students, young men and women, assembled from all parts of India, to take part in the Course; and there were also the residents at Headquarters present to give the work their hearty co-operation and support. Mr. Sri Ram, representing the President, Mr. Rohit Mehta, Recording Secretary, and Dr. G.

Srinivasa Murthi made short introductory speeches, expressing grateful appreciation of Madame Montessori and her work, and according a hearty welcome to the students who had come to stay at Adyar for the period of the Course. Mr. Montessori and Dr. Montessori then spoke briefly, thus formally inaugurating the Course.

The more one sees how much can be done, especially in this land, if only there were the facilities for making the most out of the splendid material of its youth—nowhere is there finer material to be found—the more is one thankful for the kindly fate which brought Madame Montessori to India, and in India to Adyar, the heart of The Theosophical Society, where she could peacefully establish herself and spread from there the priceless message which is her contribution to the future. Even though Dr. Besant started striking the note of right education soon after her coming to India, and exemplified it in practice in the Central Hindu College, India still lacks, after nearly half a century of work on her part, on the part of our present President and her other co-workers, a grasp of its essential and elementary principles. As one goes from town to town and visits the educational institutions in them, one feels not only that their standards in every material particular are hopelessly inadequate and out of

date, but there is about most of them an atmosphere of depression calculated to stifle every spark of natural liveliness in the pupil. Neither the quality of the teacher nor the environment is regarded as of importance to the pupil. Such being the general condition so far as Education is concerned, we need in India all the help we can get for a break-away from the existing system. India needs as much a drive towards right education and citizenship as she needs leadership in constructive and uniting politics.

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Articles on Karma

We are printing a series of articles in THE THEOSOPHIST on the fascinating subject of Karma, which remains for us, in spite of the wonderful light thrown upon it by Theosophy, very largely a mystery. The developments of modern science have however prepared us

for a fresh approach to its nature and operations, different both from its aspect as a metaphysical truth and as a correlative principle between the realms of physical and moral law. However all these are but different approaches to the same reality and must be capable of being illuminated in interesting relations to one another. It is possible even by following the suggestions given in our classic Theosophical literature to arrive at surprising new vistas. Theosophy has helped already to dispel many a superstition, due to the misunderstandings of minds not sufficiently prepared to receive and transmit the truth in its pure and unsullied form. But very much more awaits the intelligent student in his course of studying the phenomenal spectra and thus proceeding to a knowledge of their source.

N. SRI RAM

[We] do not look on wars as [we] should . . . I am asking you to look behind the outer governors to the Inner Governors of the world, the Rulers who balance the various developments in the world one against the other, in order that nothing that is precious shall be lost, in order that every gain shall be preserved, and gradually East and West, North and South, shall all contribute to the perfect humanity of the days that are yet unborn, and make that mighty Federation of the World . . . which shall yet be realized in the world of men, and become that Great Peace with the blessing of the Supreme upon it

ANNIE BESANT,

The Inner Government of the World

THE PASSING OF PANDIT SUBRAHMANYA SHASTRI

Pandit S. Subrahmanya Shastri, a deeply versed Sanskrit scholar of the Adyar Library, died suddenly on October 24, at the age of 76. He was reading proofs of a new edition of a book on music (*Sangita Ratnakara*) till 11 o'clock, and complaining of a little discomfort, lay down on a chowki, asked his wife to burn incense and passed at midnight.

His granddaughter, Sarada, who lived with him, and is an accomplished Sanskrit scholar, returned at once from Bhavnagar, where she had arrived on the 25th morning with Rukmini Devi's party from Kalākshetra.

"Subrahmanya Shastri was easily a prince of pandits of the old school," said Dr. Srinivasa Murti, Director of the Adyar Library, "especially in *Sahitya* (general literature), and in *Sangita* (music). He edited many rare works of great value for the Sri Vani Vilas Series (published at Srirangam), the Theosophical Publishing House and the Adyar Library. He never troubled about this world's goods. He was only interested in spreading our ancient culture. His loss to the world of Sanskrit scholarship is truly irreparable. The adjective 'irreparable' is not used in a mere conventional sense but to express what is perfect truth. An ancient ritual couples the most wise and the most humble. Our Pandit was a shining example of this combination.

"According to a well-known Sanskrit verse, the greatest blessing to pray for is not wealth, possessions, power, etc., but the twofold blessing of right living and passing—to sustain oneself without bending the knee to insolent might, ignorant snob or pretentious upstart, and to quit the body without pain or suffering. This twofold blessing was our late Pandit's, in life as in death."

Among the classics which Pandit Subrahmanya Shastri edited for the Adyar Library and the Theosophical Publishing House in recent years may be mentioned *The Yoga Upanishads*, *The Vaishnava Upanishads*, *Varivasyarahashyam*, *Saundarya Lahari* (the Ocean of Beauty), and a recent recension of *The Bhagavad Gitā*. He edited classics for other presses also. And since Kalākshetra was established he supervised the Sanskrit studies and was of invaluable help to Rukmini Devi in her cultural work.

Many years ago he was a Sanskrit pandit in the Kalyanasundram High School, Tanjore, and it was there he joined The Theosophical Society in 1903.

The body was cremated on the 25th morning. [See also a tribute by Mrs. Adeltha Peterson on p. 226.]

J. L. DAVIDGE

THE CHILD

BY MARIA MONTESSORI

ERRORS OF THE PAST

HITHERTO the only aim of the educator, the aim towards which all his efforts were directed, was that of preparing the pupil for that social life in which he would later on be forced to live. Therefore, as what was aimed at principally was that he should know how to imitate the adult, he was forced to suffocate the creative forces of the spirit under the cloak of the instinct of imitation. Preferably he was taught that which was considered indispensable to know in order to be able to live in a civilized community. This forced an absolute assimilation of a form of social life which is not natural to children, and should become natural to them only when they would be adults. In such conditions the real nature of the children could not be appreciated either in the old type of school or in the form of old-fashioned family education. The child was only "a future being." He was not envisaged except as one "who is to become," and therefore he was of no account until he had reached the stage in which he had become a man.

Yet the child, like all other human beings, has a personality of

his own. He carries within him the beauty and the dignity of the creative spirit, and these can never be erased, so that his soul which is pure and very sensitive requires our most delicate care. We must not only preoccupy ourselves with his body which is so tiny and so fragile. We must not think only of nourishing and washing and dressing him with great care. Man does not live by bread alone even in his infancy. Material needs are on a step which is lower and can be degrading at any age. Slavery fosters in children, as well as in adults, inferior sentiments and generates an absolute lack of dignity.

The social environment which we have created for ourselves is not suited to the child. He does not understand it and therefore he is kept busy away from it, and as he cannot adapt himself to our society he is excluded from it, and is given into the care of the school which often becomes his prison. Today we can at last see very clearly how fatal are the consequences of a school where the children are taught by old methods. They suffer on this account not only organically but also morally. It is this fundamental problem of

education, the education of character, that has been up to now neglected by the school. Also in the family circle there is the same error of principle. There, also, it is always the tomorrow of the child, his future existence, which is the constant preoccupation. The present is never taken seriously into account. By the present I mean what the child needs in order to be able to live fully according to the psychic needs of his age. At the most, when things have been going well in families which have more modern ideas, it is the physical life of the child that has begun to be taken into account in these last years. Rational alimentation, hygienic dressing, life in the open air constitute the latest progress that science has brought, during this century, into the life of the child.

But the most human of all the needs of the child is neglected—the exigencies of his spirit, of his soul. The human being who lives within the child remains stifled therein. To us are known only the efforts and the energy that are necessary for the child to defend itself against us. What we know is the weeping, the shouting, the tantrums, the timidity, the possessiveness, the fibs, the selfishness and spirit of destruction. We commit an error which is even more serious and has more serious consequences. That is, to consider these means of defence as if they

were the essential traits of the infant character, and to subdue them, as we consider is our strict duty, to try and eliminate them with the greatest severity, with a sternness which carries us even to the extremes of corporal punishment. These reactions of the child are often the symptoms of a moral illness, and very frequently they precede a real nervous disease which makes its consequences felt for the rest of the individual's life.

We all know that the age of development is the most important period of the whole life. Moral malnutrition and intoxication of the spirit are as fatal for the soul of man as physical malnutrition is for the health of his body. Therefore child-education is the most important problem of humanity.

THE REMEDY

It is for us a question of conscience to try to understand even the faintest shades of the soul of the child, and to take extreme care in our relations with the world of the small ones. Previously we were almost complacent in performing the part of pitiless judges in front of the children. They appeared to us full of defects when compared with adults, and we set ourselves in front of them as examples of beings overflowing with every virtue. We must now be content with a much more modest role, that required by the interpretation that Emerson

that the children performed. An object from which no possible usefulness can be derived suddenly attracts the attention of the child, who begins to fuss around it and move it in all directions. Often they are but small movements, uniform and almost mechanical. Often the hand destroys that which it had constructed but a moment before, in order to start building again. These movements will be repeated so many times that one is forced to think that here is an activity which is not carried out with the special enthusiasm we saw to be the characteristic of the Exercises of Practical Life. It opens a shutter that allows us to glimpse a special phenomenon.

When for the first time I discovered the existence of this aspect of the character of the children, I was surprised and I asked myself if I was not in front of an extraordinary happening; if I was not witnessing a new and marvellous mystery; because I saw being destroyed before my eyes many of the theories that the most renowned psychologists had made us believe. I also had believed that the children were incapable of fixing their attention for a long time upon any task. And here in front of me was a little girl of three years who, with the evident signs of the most intense attention, was placing certain wooden cylinders differing in size within cavities which exactly corresponded to them.

She was introducing them with the utmost care, and when they had all been placed she took them out again, to put them back immediately. She did it again and again, taking them out, putting them back, always with the same deep concentration, so that one could not foresee when this would finish. I began to count. When she had repeated this more than forty times I went to the piano and started playing, while I asked the other children to sing. But she, the little one, continued in her useless task without budging from her table, without lifting her eyes, as if she were completely abstracted from what surrounded her. Then she suddenly ceased, and smiling and glad she lifted her limpid eyes. She appeared as though a weight had been lifted from her shoulders, as if she had undergone a period of rest: she smiled as children do when they wake from a beneficial sleep. Since then I have observed this same manifestation hundreds of times. After any task done with this type of concentration, they appear always rested and intimately strengthened. It seems almost that in their soul a path has been opened for the radiant forces revealing in this fashion the best side of their character. They become then kind to everybody. They give themselves to do in order to be useful to other people and they are full of the desire to be good.

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gave of the message of Jesus Christ:

Infancy is the eternal Messiah, which continuously comes back to the arms of degraded humanity in order to entice it back to heaven.

If we consider the child in this light, we shall be forced to recognize, as an absolute and urgent necessity, that care must be given to childhood, creating for it a suitable world and a suitable environment. We shall have accomplished a great task in favour of man by doing this. The child cannot lead a natural life in the complicated world of adults; also it is clear that the adult by his continuous supervision, by his uninterrupted advice, by his dictatorial attitude, disturbs and thwarts the development of the child. All the good forces which are sprouting in its soul are suffocated in this fashion, and nothing is left in the child but a sub-conscious impulse to free himself as soon as possible from everything and every one.

Let us therefore discard our role of prison warden, and let us instead preoccupy ourselves with preparing an environment in which as far as possible we shall try not to harass him by our supervision and by our teaching. We must become persuaded that the more the environment corresponds to the needs of the child, the more limited becomes the activity

of the teacher. But here a very important principle must not be forgotten—giving freedom to the child does not mean to abandon him to his own resources and perhaps to neglect him. The help that we give to the soul of the child must not be passive indifference to all the difficulties of its development. Rather we must second it with prudence and affectionate care. However, even by merely preparing with great care the environment of the children, we shall have already done a great task, because the creation of a new world, a world of the children, is no easy accomplishment. As soon as small furniture is prepared, of which children stand in as much need as adult people (perhaps even more, for to them it is not merely a piece of furniture but a means of development) we see that their movements and activity become incredibly ordered. Before, their limbs seemed to be without any master to direct them; they ran about knocking everything down, jumping here, crashing there. Now their movements seem to be directed by a conscious will. They can be left alone without any danger because they know what they want.

The need for activity is almost stronger than the need for food. This has not been recognized heretofore because a suitable field of activity was not there for the child to manifest his needs. If we give him this we shall see the small

tormenters who could never be satisfied convert themselves into cheerful workers. The proverbial destroyer becomes the most zealous custodian of the objects that surround him. The noisy and boisterous child, disorderly in its movements and in its actions, is transformed into a being full of spiritual calm and very orderly. But if the child lacks suitable external means, he will never be able to make use of the great energies with which nature has endowed him. He will feel the instinctive impulse towards an activity such as may engage all his energy, because this is the way nature has given him of making perfect the acquisitions of his faculties. But if there is nothing there to satisfy this impulse, what can the child do but what he does—develop his activity without any aim in disorderly boisterousness?

In the preparation of an environment everything depends upon this.

THE HOUSE OF CHILDREN

By now almost every one knows of the House of Children. Small furniture and small simple objects whose aim is to serve the intellectual development of the child are being built in all civilized nations: small furniture brilliant in colour, and so light that when knocked against it falls easily, and that therefore the children can easily move about. The lightness of the colour places in evidence the spots

and the dust, and in this fashion any disorder or lack of attention on the part of the child is revealed. But as it is revealed easily it can be as easily corrected with the aid of a little soap and a little water. In our House of Children the furniture is like that. Every child chooses the place which he likes best, and places everything to suit his taste, but he must beware of any disorderly action because, as the furniture is light, every disorderly movement is betrayed by the furniture that scrapes upon the floor. So the child is surrounded by admonishing friends whose voices are not the voices of the adults, and he learns to be careful, to be conscious and to direct the movements of his body. It is for this reason that we place in the environment of the child beautiful fragile little objects of glass or of china, because if the child lets them fall they will break, and he will lose forever those beloved little objects that gave him so much joy and that attracted his eyes and hands every time he came into the room. Gone, lost forever, just because he had not taken enough care in the way he held them, just because he let them slip between his fingers! They are now broken into pieces, dead, no longer there to call him and to smile at him. What greater punishment could the child have than that of losing his beloved objects, that nowhere else was he allowed

to touch, except in the small house which had been built for him to suit his size, and his mental development! What stronger voice can there be than that which admonishes the child "Be careful of your movements! Every disorderly movement of yours is a danger of death for one of your beloved friends who surround you"? What great pain the loss of a dear object is for a child, we who have been with him know. And who would not feel the urge of consoling one of these tiny beings who, all red in the face, stands crying before a beautiful little porcelain vase that he has let fall? And if you could see him later! From that time on how concentrated his face is when he carries frail objects, how visible the effort of will to command all his movements in order to achieve their correctness.

So you see it is the environment itself which helps to make the children continuously better, because every error, no matter how small, becomes so evident that it is useless for the teacher to interfere. She can remain a quiet spectator of all the little mistakes that occur around her, and little by little it will seem as if the child heard the voices of the objects that, in their silent language, speak and admonish, revealing to him his small errors. "Be careful. Don't you see I am your beautiful little table? I am all shiny and polished and

varnished. Don't scratch me. Don't spot me. Don't soil me!" The æsthetic quality in the objects and in the environment is a great spur to the activity of the child, so that it makes him redouble his efforts. That is why in our House of Children all the objects are attractive. The dusters are gaily coloured, the broom-handles are hand-painted in bright tints, and the small brushes are as attractive as the small pieces of soap which, round or rectangular, are there in pink and blue and yellow calling to the eyes of the child, asking to be used. From all the objects that voice must spring forth which says to the child: "Come and touch me, make use of me. Don't you see me? I am the beautiful duster all pink and red. Come, let us go and take the dust off the top of the table." And from the other side: "Here I am, the small broom. Take me in your little hands and let us clean the floor." And still another voice calls to say: "Come, beautiful little hands. Dive into the water and take the soap." From everywhere the bright objects call to the child: they almost begin to form part of its mood, of its being, of its very nature, and there is no longer need for the teacher to say: "Charles, clean the room"; and: "John, wash your hands."

Every child who has been freed, who knows how to care for himself, how to put his shoes on, to dress and undress without help, mirrors

while leading him into his mysterious task, require complete solitude, the separation from all and from every one. No one can help us to reach this intimate isolation which makes accessible to us our most hidden world, our deepest nature, so very mysterious, so very rich and full. If anyone comes to us in such a moment and interferes, he interrupts and destroys this intimate work of the soul. This concentration which is obtained by freeing oneself from the external world must arise in our very soul, and what surrounds us cannot procure its growth, its order and its peace. The state of complete concentration can be found only in great men, and even in them it is exceptional. It is the origin of an inner force, of an inner strength which makes them stand out from among the others. From this concentration springs forth the faculty that the great have of influencing the masses with meditated tranquillity and infinite benevolence. They are men who, after a prolonged separation from the world, feel themselves capable of solving the great problems of humanity, while with infinite patience they bear the weaknesses and imperfections of their fellows, even if these rise to the extremity of hate and persecution.

Studying the phenomenon we see that there is a close link between the manual work which is

accomplished in common life and the profound concentration of the spirit. Although at first it seems that these two things are opposed, in reality they are deeply united, because the one is but the source of the other. The life of the spirit prepares in solitude the strength which is necessary for ordinary life, and, in its turn, daily life fixes the concentration through orderly work. The wastage of energy is continually replaced from the sources of the concentration of the spirit. The man who sees clearly in himself feels the need of an inner life, just as the body feels the needs of the material life such as hunger and sleep. The soul which no longer feels its spiritual needs is in the same dangerous position as the body which is no longer capable of feeling the pangs of hunger or the need of rest.

But if we find this concentration and this burying of the soul within itself in the child, it becomes evident that the phenomenon does not represent an exceptional state of persons who are especially endowed with spiritual gifts; but it is a universal quality of the human soul which, on account of circumstances, survives in only a few people who have reached adult age. Now if we consider in the children these single glimmers of concentration, a picture is unfolded which is completely different from the one when we spoke of utilitarian tasks

that the children performed. An object from which no possible usefulness can be derived suddenly attracts the attention of the child, who begins to fuss around it and move it in all directions. Often they are but small movements, uniform and almost mechanical. Often the hand destroys that which it had constructed but a moment before, in order to start building again. These movements will be repeated so many times that one is forced to think that here is an activity which is not carried out with the special enthusiasm we saw to be the characteristic of the Exercises of Practical Life. It opens a shutter that allows us to glimpse a special phenomenon.

When for the first time I discovered the existence of this aspect of the character of the children, I was surprised and I asked myself if I was not in front of an extraordinary happening; if I was not witnessing a new and marvellous mystery; because I saw being destroyed before my eyes many of the theories that the most renowned psychologists had made us believe. I also had believed that the children were incapable of fixing their attention for a long time upon any task. And here in front of me was a little girl of three years who, with the evident signs of the most intense attention, was placing certain wooden cylinders differing in size within cavities which exactly corresponded to them.

She was introducing them with the utmost care, and when they had all been placed she took them out again, to put them back immediately. She did it again and again, taking them out, putting them back, always with the same deep concentration, so that one could not foresee when this would finish. I began to count. When she had repeated this more than forty times I went to the piano and started playing, while I asked the other children to sing. But she, the little one, continued in her useless task without budging from her table, without lifting her eyes, as if she were completely abstracted from what surrounded her. Then she suddenly ceased, and smiling and glad she lifted her limpid eyes. She appeared as though a weight had been lifted from her shoulders, as if she had undergone a period of rest: she smiled as children do when they wake from a beneficial sleep. Since then I have observed this same manifestation hundreds of times. After any task done with this type of concentration, they appear always rested and intimately strengthened. It seems almost that in their soul a path has been opened for the radiant forces revealing in this fashion the best side of their character. They become then kind to everybody. They give themselves to do in order to be useful to other people and they are full of the desire to be good.

THE KEY TO ALL PEDAGOGY

It has happened sometimes that one of the children has come near to the teacher, to whisper in her ear as if revealing a secret: "Teacher, I am good." These observations have been valorized by others, but they have been specially made use of by me. I saw a law in what was taking place in those souls, and I understood it; and this law gave me the vision of the possibility of solving completely the problem of education. I understood that which the child had revealed. Clear before me arose the idea that order, mental development, intellectual and sentimental life must have their origin from this mysterious and hidden fount; and since then I have done all I could in order to find experimentally objects that would make this concentration possible. And I studied with great care how to produce that environment which would include the most favourable external conditions to arouse this concentration, and it was in this fashion that I began to create my method.

Certainly here is the key to all pedagogy: to know how to recognize the precious instinct of concentration in order to make use of it in the teaching of reading, writing and counting and, later on, of grammar, arithmetic, foreign languages, science, etc. After all, every psychologist is of the opinion that there is only one way of teaching, that of arousing in the student the

deepest interest and at the same time a constant and vivacious attention. So the whole thing resolves itself in this, to make use of those intimate and hidden forces of the child for his education.

Is this possible? Not only is it possible but necessary. *Attention, in order to be able to concentrate itself, needs graded stimuli.* In the beginning these will be objects which are easily recognized by the senses and these will interest the smaller child—cylinders of different sizes, colours to place in gradation of intensity, different sounds to be distinguished one from the other, surfaces differing in degree of roughness to be recognized only by touch; but later we shall have the alphabet, the numbers, writing, reading, grammar, drawing, more difficult arithmetical sums, natural science; and thus at different ages by different stimuli the culture of the child will be built.

THE NEW TEACHER

Consequently the task of the new teacher has become much more delicate than that of the old one, and much more serious. Upon her rests the responsibility, upon her depends whether the child will find its way towards culture and towards perfection, or whether everything will be destroyed. The most difficult thing is to make the teacher understand that if the child is to progress she must eliminate herself and give

up those prerogatives that hitherto were considered to be the sacred rights of the teacher. She must clearly understand that she cannot have any immediate influence either upon the formation or upon the inner discipline of the students, and that her confidence must be placed and must rest in their hidden and latent energies. Certainly there is something that compels the teacher to continually advise the small children, to correct them or encourage them, showing them that she is superior on account of her experience and her culture. But until she is able to resign herself, to silence the voice of all vanity, she will not be able to attain any result. However, if she on one side must refrain from interfering directly, her indirect action must be assiduous, and she must prepare the environment with full knowledge of every detail, and she must

know how and where to dispose the didactic material and introduce very carefully the children to exercise.

It is she who must be able to distinguish the activity of the child who is seeking the correct way, from that of him who is on the wrong path. She must be always calm, always ready to run when she is called to show her love and her sympathy. To be always ready, this is all that is required. The teacher must consecrate herself to the formation of a better humanity. As were the vestals to whom it had been given to keep pure and clean from ashes the sacred fire that others had lit, so must be the teacher to whose care has been consigned the flame of inner life in all its purity. If this flame is neglected it will be extinguished, and no one will be able to light it again.

Flashes of Insight. These are the moments of revelation which compensate for the chaos, the discomfort, the toil of living. The crown of life is neither happiness nor annihilation; it is understanding. The artist's intuitive vision; the thinker's slow, laborious approach to truth; the knowledge that comes to the raw girl, to the unawakened woman—this is life, this is love. These are the moments in which all the disorder of life assumes a pattern; we see; we understand; and immediately the intolerable burden becomes tolerable; we stand for a moment on the slopes of that great mountain from the summit of which we can see Truth, and thus enjoy the greatest felicity of which we are capable.

WINIFRED HOLTBY in *Virginia Wolfe*

THE KINGDOM OF ETERNAL YOUTH

BY GEORGE S. ARUNDALE

I FIND, interestingly and encouragingly enough, that as I grow older in physical years, while the physical body itself tends to revert to its western origins, and, in a way, becomes more physically western, on the other hand, the soul of me stretches out into the past and forward into the future, re-asserting its Eternity amidst the insistencies of time.

It is true, as I have said, that the body is a little positive in its assertion of its western stamp. Be it so. I do not think it is either necessary or desirable to try to drag the body out of its natural rhythms, established for it from the very beginning of the present incarnation. Let it have its way within reason. But let us not imagine that because certain western tendencies may seem to be in the ascendant, therefore the soul is gradually becoming more westernized as the years pass, lapsing little by little into that complete westernization from which it has for many years triumphantly escaped. We must not judge the soul by its physical body. Rather must we perceive that the soul and the body are two, and that as the body begins to have accomplished

its physical work, and so slows down and reverts to its physical-plane type, the soul becomes all the more free and able to express that essential nature which may very well have been obscured by the exigencies of its present incarnation.

In my own case, I am conscious of what I may well call a soul's awakening, wherein I sense my soul's Eternity, its eternal Purpose, its ceaseless Way, and its unalterable Goal. I begin to realize—I who am the soul and the will of the soul—that while from one point of view I must more and more belong to the whole world and be at home in every part of it, still my nature, which transcends all limitations of incarnations, is essentially eastern, and is warm with the life of the East, fragrant with such sanctity of the East as it has been able to achieve, and dedicated to the service of the East as to its Mother.

It is as if I am now beginning to enter into the spirit of India as during all these forty years I have not, in fact, been able to contact it. I have known and worked for the outer form, and may, to a certain extent, have touched the outer

fringe of India's Reality. I have been happy indeed in this work, and I have wanted nothing more. But now, almost as if in the nature of a reward for a little faithful service, comes an entry into an India I feel I have never known before—an India which can only be known by those who are her true sons and daughters. It is as if, having dwelt for many a year in the Outer Court of this great Motherland, I now approach the mighty Gateways of the Inner Shrine. And, wonder of wonders, the Gateways open as I knock upon them with such faithfulness as I have, and I enter to see before me an India I have never known—the Real India, not the India of her present peoples, still less the India of her present misfortunes, but Mother India, the sacred home of Truth, and the deep Eternal Well of fructifying Life for all living creatures. It will take me time to adjust myself to the change which has come over me, to what I may even dare to call the apotheosis of this present life. But as the remaining years pass, I think I may hope, under the benediction of India's Great Ones, so to become united with my Eternal Home—my physical home and my super-physical home—that, whatever may happen to me in the future, I shall never stray far away from her Motherliness, and shall some day, in the very distant future, enter the Brotherhood of Those

who are India's Mighty Lovers and her jealous Guardians.

In a way, I feel I may say that I have died to an old George Arundale and have been born anew into a new George Arundale. The physical George Arundale may, perhaps, continue on its western way. But that consciousness which makes George Arundale possible at all has become renewed, refreshed, has entered into a fuller and richer life, and thus should be able to serve India far more faithfully than heretofore.

The evening of my life is girt about with the sanctity that ever pervades the East, and especially India. It is another music that begins to vibrate through me. It is another fragrance by which I am being censed. It is a deepening depth that lies about me, and an ever-ascending height. There is a spiritual activity which is ready, little by little, to take the place of that physical activity which necessarily becomes less possible as the physical body grows accustomed to interfere less and less with its spiritual counterpart.

I once thought that when one grew old much of the zest for life must needs disappear. I thought I should have to reconcile myself to a gradual withdrawal from all that seemed to make life so much worth while in the more physical years of one's existence. How untrue this is! With all the blessings

that come to older age, I feel as if I were beginning life instead of ending it. The body may indeed gradually grow feeble. But the soul is able to reveal and to express itself as never before during the whole of its incarnation. Death will come to the physical body. Having had its day, it will cease to be. But the soul, having become freer than ever before, will laugh at death and move onwards and upwards through death into a Real which will abide with it more and more until identity is reached.

How much more there is to look forward to when one is old even than when one is young! How much fuller and richer and more worth while life becomes! How much more there is to be, even if there is somewhat less to do! How much more life is worth living

when one is older, and especially when one has enjoyed the privileges which have come to me—the privilege of working for India, the privilege of co-operating with some of my Elders on the physical plane, the privilege of sitting at the Feet of Those Blessed Elders who ever keep the whole world safe and guide it to its perfection. I do not know how many years still remain to me. But they will be delightful and wonderful and happy years. They will be years full of *real* activity. They will be rich with great opportunities. They will be years of dedication such as I have not so far been able to experience.

May I be worthy of being old! And thus may I begin to enter into the Kingdom of Eternal Youth.

CHRISTMAS FOR THE THEOSOPHIST

Christmas is for the seeker of truth full of meaning and of glory, not only an ecclesiastical historical commemoration. All the Aspects of the Christ Ideal come to life for him, and while recollecting reverently the descent of the Lord Christ in Palestine in the body of His disciple, now our revered Master Jesus, he remembers with profound gratitude the still greater Sacrifice of God Himself, the willing limitation of His glorious Absolute Being, which made our existence and evolution possible, in order that the Christ-principle within us, which is our link to Him, might be awakened and unfold itself into that greater Consciousness which means a Wisdom that knows by utter inner certainty and a Realization of the Unity of Life. That, and nothing less, is Christmas for the Theosophist.

A STUDENT, in *The Malayan Theosophist*

A KEY TO THE RISE AND FALL OF NATIONS

BY A. H. PERON

THE ruthless overpowering of peaceful nations by the totalitarian war machine of destruction is causing many mental squirmings. "How is this possible?" people ask. Others, more openly, question: "How can God permit it?" Quite a few Theosophists share in these doubts.

Why do the happenings of today seem so strange, so unaccountable? There are three main reasons:

(1) We are prone to view current events as isolated happenings, rather than as parts of a long chain of events that stretch far back into the past . . . and forward into the future. Thus we have the wrong perspective. We do not look upon an event as a *world* event, but as an "I" event; how it affects *us*.

(2) The undue importance we attach to death. Is it not a fact that generally, and especially in the Occident, death is regarded as one of the most terrible things that can happen to a person? That is why we impose death as the heaviest punishment for criminals. The Lords of Karma, however, do not look upon death in that way at all.

Not infrequently they bestow death as a reward; that death which raises a man at once into higher and happier conditions. They do not regard death as something which has in it the nature of a punishment. It is important to remember this when we try to piece together into a rational picture the jumble that world-events appear to present today.

(3) We do not study history sufficiently. Or, having studied it, we do not grasp the clues that might shed light on the solution.

Theosophy makes it fairly clear that the rise and fall of civilizations is not due to mere chance. Nations come and go, but always according to a Plan. From the beginning of human existence the Logos, we are told, has planned what races, and what religions and sciences appropriate to them, shall follow one another.

Thus no nation, no matter how mighty, continues for ever in its glory. Egypt, Persia, Chaldea, Rome, Greece . . . we need not weep because their glory has faded. We know that the Divine Life that

animated these great nations today animates other great nations. The change is, so to speak, a geographical one.

Nature demonstrates quite clearly that the rise and fall of nations is usually effected by a very definite change in the type of Egos. Take the example of ancient Rome. The characteristics of the Romans in their heyday were :

Matter-of-fact, self-restrained, industrious, tolerant as regards religion (do not let Nero's persecution deceive you. The Christians were regarded as political offenders, as C. W. Leadbeater's investigations confirm). The Romans were strong for law and order ; unimaginative, except in the strictly physical sense. Excellent colonizers and administrators. Utterly brave. Unmusical (according to Cyril Scott).

These are the characteristics of the *ancient* Romans. Now read them over again, only this time think of the presentday English. Do they fit ?

Some biologists claim that climate and geography have a great deal to do in shaping a people's character and characteristics. In sunny Italy you would naturally expect to find a jovial people who sing most of the day and love the music. But that did not seem to be true of the Romans. They lived under the same friendly sun and blue Mediterranean skies. Is not the picture quite clear ? Does

it not seem as though tenants had moved out of a house and entire strangers moved in ?

ACCORDING TO PLAN

The study of the rise and fall of nations is intensely interesting and profitable. The important thing to remember when we take up this study is the *Plan* behind all these moves. Are we wrong in saying "all" ? Perhaps so. We know that nations create their own individual Karma, and must therefore work it out. But these, we may assume, are not the major moves. Now where there is a Plan there must be a design. Where there is a design, it should be visible in its effects. If we look deeply enough we should be able to discern it.

We have the entire history of the world as a fertile ground for study. *Why* do nations fall ? *When* do they fall, that is to say, at what particular stage in their history ? Why are other nations permitted to conquer the older civilizations ? What special qualities do the younger nations possess ? Let us see if history can give us the answers.

In *The Secret Doctrine* H.P.B. gives the age of the earth from the beginning of cosmic evolution as slightly under 2,000 million years. Sir A. S. Eddington believes 2,000 million years is the best choice to make. Here is a scientist with sufficient courage and imagination to

permit his mind to leap into the scheme of cosmic ideas and figures. But when it comes to estimating how long *civilized* man has existed on this earth, the scientists draw in their horns. In making the fairly recent break away from the orthodox biblical conception of man's origin—approximately 6,000 years—it seems our scientists cannot make the wrench too decided.

Yet the evidence points to civilizations extending far into the distant past, considerably ante-dating actual historical evidence. For, if we go back as far as we can historically, we contact great civilizations. The first time we are able to contact the Egyptians, they were at their zenith; or, more correctly stated, they were greater than at any later period. Indeed, it is probable they were already on their decline (about 5,000 B.C.).

Another thing: there was always at least one great civilization in the world. It may have been Egypt, or Greece, or Rome, or India, or China, or the Arabs. It seems there has always been one great people more advanced than the others. As students of Theosophy and Reincarnation we know this must be so, since the more advanced Egos incarnate in the more advanced nations, and there have always existed these grades in individual evolution.

In addition to these factors, the physical evidence keeps piling up.

Excavations tell a thrilling story. With each new important excavation that reveals a new and hitherto hidden story of one of the earth's civilizations, scientific eyebrows are raised and scientific brows are knitted. These revelations of past civilizations so often pop up in such queer spots. How did they get there? *Time* recently published the story of some anthropologists excavating in Alaska. They happened to strike the remains of a town of incredible size and mysterious culture—a lost arctic city. It lies on Point Hope, a bleak sandpit in the Arctic Ocean where no trees and little grass survive endless gales at 30° below zero; but where houses lay more than 2,000 years ago. Long avenues and hundreds of dwelling sites were plainly discernible. On the Arctic Coast today an Eskimo village of over 250 folk can catch scarcely enough seals, whales or caribou to live on. What puzzled these scientists was what these ancient Alaskans ate, since they seem to have lacked such weapons as the Eskimo harpoon. Yet they had enough leisure to make purely artistic objects of no recognizable use.

So long as science stays put on the idea that this earth and its continents have always remained put, these puzzles will remain unsolved.

We may therefore reasonably assume that the rise and fall of

nations is a process of human evolution that has been going on much longer than most people believe, and in very different *places* than most people imagine. Once we grasp the vast extent and scope of the coming and going of nations and civilizations, we are more likely to accept the view that what is happening in the world today is following, more or less, the general pattern of human evolution.

THE FLOW AND EBB OF NATIONS

The historic picture is therefore but a small part of the whole. Earliest physical evidence points to a race known as the Sumerians whose home was in Mesopotamia. They had temples, priests, and were skilful hydraulic engineers. These people, after being constantly attacked by surrounding Semitic nomads, were finally conquered by Sargon in 2750 B.C. Thus the Sumerian-Akkadian Empire came into being. It took only 200 years for these people to lose what in today's language we might call their political and military vigour, and they, in turn, were attacked by other Semites. Another new empire resulted. This was the first Babylonian Empire. Again . . . peace and security; then a decline of aggressive prowess. New nomads came, saw and conquered.

Today's struggle has been termed by some a battle between the "haves" and the "have-nots." In

these early days the struggle was between the city-dwellers and the nomads.

Next to conquer were the Assyrians; followed in short order the Syrians who came from the north. Then the Chaldeans appeared on the scene, assisted by the Medes and the Persians. Not a pretty picture seen from the purely conquest side. Nevertheless evolution proceeded fairly quickly with these Tigris and Euphrates civilizations. Races were interbred. Knowledge of writing was spread. The horse, wheeled vehicles and iron were introduced. Commerce was greatly advanced, both on land and sea. Architecture and arts, like harvesting and astronomy, became generally known.

What can we learn from these early civilizations? What was the pattern of the Plan? Does it seem that each nation, as it came, conquered and settled, lost after a time something that nature considered vital, which she was trying to preserve and the new aggressors had?

The story of India reads very much the same. The war-like Aryans descended from the north and conquered the northern part of India. They, in turn, were overrun years later by the same Race, the second contingent. Came the third, fourth and fifth contingents. The conquerors were each in turn conquered. Then centuries later

came the great Mogul conquests, injecting new factors, new life, and a new religion—Islam. But rest and peace were not for long. The great unifying of King Akbar was of short duration. The great Mogul Empire went into decay. Brahmanism revolted against Islam and in many cases regained its power. During this division and weakness the Turcoman ruler of Persia had little trouble sweeping his hordes through the Khyber Pass and laying waste northern India.

This was the state of India in the eighteenth century. It was ripe for something to happen. European nations started obtaining a foothold although, to begin with, these were only commercial footholds. Portugal was first, followed by the French, English and Dutch. These nationalities, especially the French and English, fought each other furiously for trade. When the English championed one side in the Indian internal disagreement, the French deliberately fought on the other side. Step by step the East India Trading Company gained dominance (it is called Protection these days). Whether the effect of English domination over India is good or bad in its final reckoning, one thing is clear: India was in a state of decay in the seventeenth and eighteenth centuries, quite perplexingly so. This appears to be a condition that is not permitted for long in the PLAN!

Let us take as our next case the great, perhaps the greatest conqueror of history—Genghis Khan. His armies levelled cities, pillaged country-sides, destroyed whole populations. Was this entirely a relentless murderer let loose? Or was it in any way part of the Plan? Well, in the first place, history records that Genghis Khan had no ambitions for world conquest. From a modest nomadic chieftain, this Mongol warrior came to rule over a vast area comprising more than half of China and Mongolia. At this stage he was prepared to call it a day. "Fate" had a different idea. To the south of his kingdom was the powerful empire of Kharismian, comprising Turkestan, Persia and north India. To the ruler of this kingdom the Khan extended the hand of friendship, cemented with an offer of reciprocal trade. Friendly relations were established. Unfortunately, through a misunderstanding or what not, a party of Mongolian traders were put to death and the satisfaction demanded was refused. Genghis Khan's armies marched and completely overthrew this mighty empire—a little to their own surprise apparently, because from this point on they marched right up to the Dnieper in Russia.

Thus was formed a tremendous empire which, while it did not last long, had considerable effects. Though the conquests of Genghis

Khan may be viewed as massacres, there is a brighter side. Certainly H. G. Wells is no apologist for war. It is interesting to note what he says in his *Outline of History* :

This story of Mongolian conquests is surely one of the most remarkable in all history. The conquests of Alexander the Great cannot compare with them in extent. Their effect in diffusing and broadening men's ideas and stimulating their imagination was enormous. For a time all Asia and Western Europe enjoyed an open intercourse ; all the roads were temporarily open, and representatives of every nation appeared at the court of Karakorum. The barriers between Europe and Asia, set up by religious feud of Christianity and Islam, were lowered. Great hopes were entertained by the papacy for the conversions of Mongols to Christianity.

It should be noted that Genghis Khan, according to the standards of his day, warred fairly. He attacked strong and mighty empires. Often the act that led to war was not of his making.

Now let us take up a quite different story. It deals with the conquest of the Americas by the Christian soldiers of Spain. The story, in the main, reveals the unspeakable acts perpetrated upon a friendly, guileless people. Try to imagine from what high type of civilization these South and Central American Indians must have descended. If any stranger

gave a hint of desiring any possession such as a string of pearls which a native woman might be wearing, it was quickly presented to the seeker with a smile. These were the people that were murdered, pillaged and enslaved. Why are these things permitted ?

THE KEY

We have now examined a variety of cases of conquest and aggression. Have we found any clues ? Is there a master-key that will open the door to the perplexities ?

Perhaps Dr. Annie Besant provides one. Here is a quotation from her *Study in Consciousness* :

There is a truth underlying the popular phrase, "the greater the sinner the greater the Saint." The mediocre person can be neither greatly good nor greatly bad ; there is not enough of him for more than petty virtues or petty vices. The strength of the Desire-nature in a man is the measure of his capacity for progress, the measure of the motor-energy whereby that man can press onward along the way. The strength in a man that impels to reaction on his environment is the measure of his power to modify, to change, to conquer it.

C. W. Leadbeater strikes a similar line of thought in *Talks on the Path of Occultism* :

The most promising persons, in order of preference are (1) the vigorous good man, (2) the vigorous bad man, (3) the ordinary good man. No man

can be an effective criminal unless he has a strong development of some divine quality. His badness is the result of unbalance—such as great will-power and courage, or great intelligence, without love for his fellow-beings. . . . The mere good man, weak in all his qualities—in will, intelligence and love—makes little progress, though it may be steady. Great men have great faults, but they may get rid of them quickly; little men have little faults which seem to last forever.

It may come as a shock to many, especially as the Victorian age is not so far behind us, to be told that a vigorous bad man is more promising than the ordinary good man. In view of today's particular happenings in the world, that idea might almost bring consternation. The question we must face fairly and squarely: is this idea borne out in world history? Does it apply to nations as well as to individuals? The evidence seems to say, YES.

We are told that nature abhors a vacuum. Remember, a vacuum—is that in which *nothing happens*. God's Plan for man is Evolution. Evolution implies constant movement, change. The moment circumstances tend to slow down this movement, something happens to jerk it forward into step. It must be so. Nature cannot permit inactivity (outside of Pralaya).

And so we have the vigorous "bad" Spanish soldiers, conquer-

ing, ill-treating and enslaving the ordinary good Central and South American native. So we have the vigorous bad Japanese plundering the peaceful, placid Chinese. So we have the vigorous bad Nazis overwhelming the ordinary good Norwegians, Belgians, Dutch, French—and *almost* the British. This may not be a pleasant picture; we may not like it, but does it make sense? Is it true to the facts?

If we study the events of the past, check them with the events of the present, we shall be able to arrive at a fair idea of the probable outcome of this world struggle, by recognizing *nature's intentions*. I frankly prefer this method of prediction to some so-called occult methods I have recently come in contact with. One, for instance, predicts that the ushering in of the Aquarian Age means the downfall of the British Empire. That statement may have seemed barely possible just after England's shameful let-down at Munich. But since then something has happened. The British are now showing those very qualities that nature is trying so hard to perpetuate in the human race: courage, self-sacrifice, resourcefulness, loyalty, idealism, brotherliness. Nature is not foolish. She does not permit the destruction of that which she is obviously trying to preserve and nurture. The Finns will not be wiped out. The Greeks will not be wiped out. Many

other nations, though perhaps not all, who are now beneath the conqueror's heel, will proudly lift their heads again after this war is over.

Courage, virility, the placing of honour and principle before death—these virtues may be momentarily eclipsed in a nation, but they cannot be crushed out by force. The Plan does not appear to permit it.

Much as we all instinctively dislike the word "War," most of us lean favourably towards the word "Warrior," although the root is the same. It expresses chivalry, gallantry, self-sacrifice. In America they say about a pugnacious person: "He will fight at the drop of a hat." A warrior or a warrior nation might be described as a

people that will fight at the drop of a principle.

In nations as in individuals the *true* warrior spirit is sorely needed in the world today. It will not do to utter with pious conviction, as one of America's leading pastors did recently—"God will not permit these outrages upon defenceless nations. The dictators will eventually meet their end." It is *we* who must not permit it—*we* in the Americas; *we* in India; *we* in any other part of the world, capable of offering effective resistance. If our Theosophy does not show us what is the right course of action in the present struggle, history at least should prove a fairly accurate guide.

"THE LAND WE LOVE"

The western winds of Ireland
And warm mists from the main,
They make you dream of angels,
They make you love the rain.

The chill March blasts of England,
They make your heart stand still;
They bring with them the crocus,
And flaming daffodil.

The sunshine of the Azure Coast,¹
And bays of haunting blue,
They bring the Greek's glad world again,
They banish fret and rue.

The lotus pools of India,
The banyan and the palm,
They hymn of space and cause and time,
All blended to a psalm.

Australia's gaunt and ring-barked trees
And blustering southerlies,
They bring with them great brooding
thoughts
Of possibilities.

All good and ill, and joy and woe,
Are petals of a flower;
The heart of it, ah, who may see,
Its scent will come, what hour?

¹ "Côte d'Azur," the Mediterranean part of France from Toulon to Mentone.

THE SCIENTIFIC ASPECT OF KARMA

BY ARTHUR ROBSON

I WELCOME the President's call for "re-statements of Theosophy's great Truths, not only to meet the requirements of these changing days, but specially to meet the needs of the younger generation which surely will need a presentation of Theosophy different in form, though not in life, from those presentations which have satisfied older generations" (THE THEOSOPHIST, October 1941, p. 29). This essay is a study of the great Truth of Karma in its scientific aspect, with digressions here and there to glance at it from other angles.

The Law—or rather, *Laws*—of Karma are in truth nothing more than the familiar Laws of Newton in their application to the super-physical, in which they are found to be as fully valid as in their purely physical application.

Let us look again at Newton's three Laws of Motion. They are enunciated by him as follows :

1. If no force acts on a body in motion, it continues to move uniformly in a straight line.

2. If force acts on a body, it produces a change of motion propor-

tional to the force and in the same direction.

3. When one body exerts force on another, that other reacts with equal force upon the one.

LAW 1. CONTINUITY OF MOTION

The First Law states that anything that is in motion will continue in motion indefinitely if it encounters no interference.

Now this is a statement of the fundamental Law of Karma, the motion in question being that of the spirit. We should rather use the plural, the *motions* of the spirit. All the motions of the spirit, the natural urges and tendencies which make up our nature, are merely a continuation of the motions which had been generated in our spirit at some earlier time, and these will continue unchanged as long as nothing is done to change them, bringing us back into the same condition of things again and again and again *ad infinitum*. This is the "constant rolling on" of Karma, likened by the ancients to a wheel which goes on turning indefinitely, and symbolized by the Svastika, the wheel which continues turning of its own inherent motion.

Most of us allow ourselves to be carried along by our Karma. But many of us at times, and a few very often, apply the force of our will to change one or other of the motions of the spirit, either to accelerate it or to moderate it. And that brings us to the Second Law.

LAW 2. CHANGE OF MOTION PROPORTIONAL TO FORCE APPLIED

We are too apt to believe that a casual application of the will is going to produce a great change in our nature, that the resolve one makes on one's way home from church will result in a complete change of heart. But the change is always proportional to the will-force applied. If we want to make a radical change in our nature, we must go on applying the force of our will, strenuously, repeatedly and over long stretches of time, to achieve our purpose. This is true whether our purpose is to speed up the desirable motions of the spirit or moderate those that are undesirable. It must be remembered with regard to the latter that the momentum of Karma has been gathering over an immense past, which explains the strength of our animal propensities and the need for a corresponding effort to bring them under control.

On this depends the whole principle of Yoga—systematic, unremitting, strenuous and wisely directed

effort to reform our nature, our Karma.

LAW 3. RETROACTION

In this we have the penal aspect of Karma, the aspect which is given the greatest attention, and which has been misinterpreted and has produced the popular doctrine of "Karma."

Now let us get the *truth* of this Law in its application to Karma. There is—as always with Truth—nothing involved or obscure about it. Roughly stated it is this: the amount of pleasure or pain that is occasioned by anything that occurs to one depends entirely upon one's Karma, one's character. It is not the *occurrence* itself that is the effect of Karma: that is the error of the popular doctrine of "Karma."

This latter doctrine declares that if, for example, during an earthquake, two houses in a locality are destroyed while the others escape damage, it is because of certain deeds that the owners of those two houses had done in a previous life which bring that misfortune on them. It is not shown *how* those deeds operate as a cause to bring about that destruction as an effect. It is absurd to say that those forgotten deeds were the cause of the earthquake in that particular locality, or of its having that particular destructive effect. Certainly no vestige of evidence has been adduced to prove either of these propositions.

Nor is this the true doctrine of Karma of eastern philosophy, which, with respect to the example before us, may be put thus: If, of these two men, to whom precisely the same thing has occurred, one suffers intense grief whereas the other feels little or no pain at the loss, it is because of their respective Karmas, which they bring with them from the past. Karma is the cause of *pain*, not of the *occasion* of pain, in this case loss of property. The two men in question may be likened to two dogs that have been chained up, of whom one keeps on pulling at his chain while the other sits quiet. The first, of course, feels the pain of the chain pulling his neck, which the other does not. But the force of the pull is only the retro-active effect of the force of his own pull at the chain.

This is exactly the principle of Newton's Third Law, (I have referred to this in *Human Nature*, p. 274). If you strike a wall you will find that the force of the impact which acts back on you is exactly the same as that on the wall.

Now all our Karmas are forces generated in the past which continue to act in the present. In so far as a force succeeds in its purpose, we have pleasure; in so far as it does not, we have pain. If a force is successful, the pleasure it gives tends to make us increase the force. If that too is successful, our pleasure is greater, and that again

tends to make us increase the force of that Karma still more. But the greater the force of Karma, the greater will be the *pain* when that force is unsuccessful. This is true as much of human groups of any kind—families, classes, nations—as it is of individuals. It is thus that a person's sins are visited on him, and that the sins of the father are visited on his children and his children's children.

We have an excellent example of the latter before our eyes at the present moment in the case of Germany. Frederick the Great initiated the policy of wanton and sudden aggression and got away with it, and with Silesia into the bargain. Bismarck continued the policy, and he too found it paying, having acquired Schleswig-Holstein and Alsace-Lorraine as a result. Unprovoked aggression had become part of German national Karma. But when William II pursued that policy in 1914 he came to grief and brought disaster on the country. That, however, did not prevent Hitler from carrying the policy to a still higher pitch of effrontery and faithlessness, bringing, as it is certain he will, still greater suffering to his country.

The man who has accustomed himself to inordinate wealth will find poverty all the more unbearable when he should find himself right in it, whether in this life or in a succeeding one. To be humbled

is more insufferably galling to an overbearing man than to an ordinary person. The inquisitive woman suffers intense torture when another person evades her questions and leaves her entirely in the dark about the things she is burning to know. Nor can she be brought to see that it is she that is the author of her own sufferings, that if she would only set aside her inquisitiveness about things that do not concern her, she would immediately put an end to those sufferings. The busy-body feels as if he had been slapped in the face when he finds that the advice that he had given, gratis and unsolicited, is completely ignored. He too cannot be made to see that he would save himself that chagrin if he would curb his meddlesomeness and see that other people have

every right to follow their own inclinations in matters which are their own concern.

Thus we see how Karma brings us pain as easily as it does pleasure, and how we can avert that pain by freeing ourselves from the bondage of Karma.

KARMA IS SIMPLE

It is these eternal, yet simple, truths that constituted the basis upon which the entire scheme of Hindu and Buddhist philosophy was built, as I have endeavoured to show in my book, *Human Nature*. It is only by getting to understand Karma in general, and one's own Karma in particular, that one can hope to secure freedom from its bonds and so make oneself secure from pain and tribulation.

THE REED

Amidst luxuriant forest grass
I proudly raised my head,
Tall, graceful, far above my clan,
A joyous life I led.

Time passed—and o'er my head,
The seasons flung their force,
Sweeping in place of pride and mirth
Old age and dull remorse.

Dried up, neglected, broken down,
A wayside reed I lay;
No hope of peace or joy remained,
No strength to cry or pray.

And as in deep dejection drowned,
Amidst the stones I lay,
THY feet passed o'er my broken form
And changed my night to day.

"Ah Lord!" I cried with rapture filled,
"Thou canst not leave me so,
Since once THY feet have touched my form,
'I will not let Thee go.'"

Thou heardst my cry—and from the dust
Raised, fashioned, smoothed this reed,
With endless patience worked on me
And made me Thine indeed.

Now onwards through the ages, Thou
Must fill this reed of Thine
With love, such as the Devas know,
Who stand before Thy shrine.

And Thou shalt see what music comes
Forth from this reed divine
—Divine 'tis now, since Thou dost play
And since the reed is Thine.

S.J.D.

THE TRUE WISDOM AND GREAT STORIES

VII. Sindbad the Sailor: Seventh and Last Voyage¹

BY W. E. MARSH

AFTER arriving safely home from his sixth Voyage, Sindbad resolved never to go to sea again, taking a vow not to do so. But one day Haroun Alraschid sent for him and requested him to prepare to carry a return letter and gift to the King of Serendib. Sindbad seeking to be excused said that he had taken a vow to make no more journeys, but the Caliph insisted, and so Sindbad accepted the commission and had a prosperous voyage to the Isle of Serendib and delivered the letter and the presents to the King.

These consisted of a complete suit of cloth of gold, worth 1,000 sequins; fifty robes of rich stuff; 100 made of the finest white cloth of Cairo, Suez and Alexandria; a vessel of agate an inch thick and six inches wide, broader than deep, with a bas-relief carved in the bottom, of a man on one knee, with a bow-and-arrow drawn aiming at a lion; and a tablet which was reputed to have belonged to King Solomon.

¹ For Voyages 1-6, see THE THEOSOPHIST, November 1939; May, June, September 1940; January, August 1941.

THE LAST LESSON

The Ego, hidden under the cognomen of Sindbad, has now reached almost the end of the Path, he himself feels no further need to "go out any more," and so settles down to live permanently in Paradise. Accordingly he takes a vow to remain there. The true inner meaning of "taking a vow" may at first seem strange, it is the ability to hear and recognize the voice of intuition and to always obey it, this being done through perfect love. And so when his Master (the Caliph) sends for him and asks him to return to earth to carry a message for Him and he pleads his vow, he is saying: "Where is the need for any more earthly existences for me as I can now direct my own evolution perfectly from within?" But his Master looks at him and sees that there yet remains one quality which needs perfecting, so gently insists, and Sindbad is sufficiently wise to obey.

If any reader had any doubts of the spiritual nature of the gifts the King of Serendib sent to the Caliph Haroun Alraschid the meaning of

the gifts Alraschid sends to the King in return should settle all of them finally.

In the interpretation of all fairy stories, legends, etc., the mention of clothing means the subtler bodies in which the Monad lives, the vehicles of his consciousness on the Higher Planes. Further, in this story we are not dealing with plain "clothing"; each of the robes is modified and emphasized by the description applied to it. The first is the "suit of cloth of gold, worth 1,000 sequins." This is the most magnificent that can be imagined, and is an apt figure here below of that truly wonderful sight presented by the "Robe of Glory," the perfected Ātmā-Buddhic body of the Adept, with all its flashing splendour. And as if "cloth of gold" were not a powerful enough symbol the "1,000 sequins" have been added, to emphasize not so much the value as the great spiritual quality of the symbol, for the thousand is $10 \times 10 \times 10$. "One" is the first number and in the ordinary way stands for creation, but here the meaning of this particular number is not meant to be taken, but the fact that it is $1 \times 10 \times 10 \times 10$. This emphasis by the adding of ciphers is a very ancient and well known method, or perhaps symbol would be a better word, of raising that to which it refers to the higher spiritual planes, the higher the number the higher the plane re-

ferred to. So here we have a reference to the most beautiful and wonderful vehicles of consciousness in a well-developed condition.

Next are the fifty robes of rich stuff. This is the Causal body, full of colour, rich and magnificent. The 50 is 5 sublimated or spiritualized. It refers to the spiritualization of the five senses of the physical plane, their qualities and faculties being raised to a very high degree in the more subtle planes.

Then there are the one hundred suits of white cloth, the finest that certain manufacturing cities of those times could produce. These represent the Buddhic body, that wonderfully pure vehicle of Wisdom, Goodness and Love, and here the spirituality is emphasized first by the colour "white," and then by the $1 \times 10 \times 10$.

So here we have a reference to the Causal body with its spiritual aspect emphasized by the number 50 (5×10), next the Buddhic vehicle with a still higher ratio of spirituality 100. ($1 \times 10 \times 10$). And lastly the magnificent Augoeides with the highest spirituality of all—1,000 ($1 \times 10 \times 10 \times 10$). It is not to be supposed for one minute that we are to understand that these bodies were actually given by one person to another in the sense that we use the word in our everyday language. The "giving" referred to is the acknowledgment, by the

giver, of the possession of these bodies by the recipient, an interchange of courtesies as between equals, the recognition of a Brother of the Great White Lodge by another Brother.

The vessel of agate is also very interesting. A *vessel* is an opinion, a fixed form of thought. *Agate* is acquired truth, something that has had to be worked for and which did not come easily. The *six* in the measurement represents accomplishment. The *man* in the bas-relief is intellect. The *bow-and-arrow* is that particular stimulus which is sent down into the personality from above which is the chief force or urge towards evolution. The *lion* represents the power aspect of Divine Truth. Taking these symbols altogether, then, the giving of this dish is a subtle compliment (if such things can be between such exalted Beings) from Alraschid to the King upon his attainments: for this gift stands for his having attained (six inches) to a position or opinion (vessel) where one can see the whole plan or truth (agate) for this world, and this he has done through making his own the power aspect of Divine Truth (lion) by allowing the urge of the evolutionary force (bow-and-arrow) to work through him.

The last gift, a *tablet*, may be said to duplicate part of the meaning of the agate dish, for it stands for Law—the physical-plane as-

pect of the urge towards evolution. For a tablet has writing upon it. And this writing stands for the inspired Scriptures of all races, which teach the Way to Unity, Attainment or At-One-Ment for all peoples, and is good until the end of the cycle.

These gifts immensely please the King, and presently Sindbad asked leave to depart. This being granted he set sail. In three or four days the ship was attacked by pirates who slew those who resisted and sold into slavery those who did not. The man who bought Sindbad provided him with a bow-and-arrows, took him to a forest and bade him climb into a tree and shoot all the elephants he could for a great number passed there. In the morning he shot one and returned and acquainted his master, together they dug a hole and buried it, intending to collect the ivory when the corpse had rotted. This plan of action was continued for two months when one morning the elephants, instead of passing by, massed themselves together, pulled down the tree in which Sindbad was sitting and carried him off to their cemetery, laid him on the ground and went off without harming him. He returned to his patron and led him back to the place where the elephants had taken him, and together they collected all the ivory they wanted. Sindbad's master was so pleased that he gave him

his liberty, filled half a ship with ivory for him, and sent him home. In due course he arrived back with his large store of wealth and reported the success of his journey to the Caliph.

The period *three or four days* indicates the completion of a cycle of time and the commencement of another with a different complexion. The *pirates* are those who seek to separate the evolving man from that by which he evolves, and to do this they sell him as a slave, that is, one who is not only bound by the bonds of the flesh but who also cannot act or think for himself. That is, one who is cut off from the inner self through which the urge to work for one's evolution comes. His master gave him a bow-and-arrows and bade him climb a tree. This *climbing* is going into meditation as we have seen before. The *bow-and-arrows* symbolize the very thing of which the pirates robbed him, *viz.*, the urge towards evolution. But this new stimulus or urge is not for general purposes but to be used in one particular direction only, namely, to obtain ivory. This stands for that special spiritual power which aids in overcoming evil and ignorance of the world; in a word, Wisdom. In this he is successful, so much so that the elephants show him where a vast quantity can be had for the taking.

Elephants stand for that wisdom which develops in us as our evolu-

tion proceeds, and so for them to disclose their store of tusks is a perfectly natural sequence in the story, as is also the granting of freedom to Sindbad by his owner, for with the growth of wisdom the bonds of evil and ignorance fall off. That this occurs so quickly leads us to the supposition that it was not so much for the acquiring of wisdom that he was sent to this world this last time, as for the giving of final touches to or the rounding out of this quality, a large amount of which had been acquired in former lives. These *elephants* are the alternative symbol for wisdom referred to in the first Voyage.

Sindbad returns to Baghdad, the Place of Peace, his home in Paradise, to "go out no more," but still has not lost touch with this world. He has pupils around him, and Hindbad is bidden to give up his lowly profession and give all his time to the learning of things spiritual.

CONCLUSION

This concludes the study of these Voyages, and I hope that my readers are satisfied that something of the Ancient Wisdom is to be found enshrined in these strange stories and so have come to realize that this Wisdom is not confined to the Scriptures only. For in olden times parables and tales told to the people for their amusement were

meant to convey a message to those who had "ears to hear," which was hidden within the words rather than revealed by them; that is, to the ordinary man in the street (or should it be "bazaar" in this case?). The One Truth is and always has been the same, though there are different aspects of it to appeal to the differences in men. This is a necessity, and even in Christianity there are hundreds of different ideas of the truth it teaches.

Now that this interpretation has been placed before the public, many will want to re-read the story of Sindbad the Sailor for themselves. There are several translations and editions from the learned and scholarly; one by Lane, the simplest, for young children; the best for general purposes are those mentioned in the bibliography, but almost any will do.

These stories of the Arabian Nights first reached the general public of Europe in A.D. 1704 in a French translation. No one can say when they were first compiled or written in Arabic. They must have had a very long previous existence, and been handed on by word of mouth for many generations before being reduced to writing. Scholars attempt to date them at 200 or 300 B.C. on the internal evidence of manners, customs and

dress of the characters which appear. But at the best this would only be the approximate date of their committal to paper (or parchment), as no doubt topical references added by the narrator would add to the enjoyment of his hearers. Many of the themes and incidents in some of the stories are to be found in far more ancient writings.

The question has been asked: "Do all the Arabian Nights and other fairy stories contain an inner meaning?" to which the answer would at present seem to be "No." But whether deeper and more serious study would confirm this or not it is at the moment impossible to say.

If any reader does turn to the stories of Sindbad's Voyages and re-read them, perhaps it would be as well to draw attention to the method used in this interpretation. The main or major incidents have been taken in order that their connections should be clear and the story recognizable; of the minor events some have been noticed, others left. Of those left some are for the purpose of making the story run smoothly, others have deep and beautiful meanings but, as said formerly, if every thread is drawn tightly the web is liable to be torn. Something must be left to the imagination.

KINGDOMS OF NATURE-SPIRITS AND ANGELS IN HINDUISM

BY RAJANIKANT MODY

“FAIRY-tales,” “fictions,” “superstitions” and “hallucinations” are the terms that are usually applied to beings who belong to kingdoms of life other than human, by people in modern days who have become slaves of human reason. In their crass materialistic views they cannot even grasp the fundamental fact that beings like sylphs, undines, salamanders, angels, etc., having no gross physical bodies are not visible to the physical eye. But all the same they exist and are, in fact, all around us. The Theosophical literature of today contains, so to say, a revolt against the unreasonable attitude taken by modern sceptics regarding the existence of such beings. Besides the writings of early Theosophists, several books have been written (e.g., *The Kingdom of Faerie; Fairies at Work and at Play; The Quest of the Golden Stairs; The Brotherhood of Angels and of Men*); based on first-hand clairvoyant researches into these well-known in the past but now doubted kingdoms of life, these books re-establish the existence of,

and the possibility of communication with, these non-human beings.

These beings were from the earliest times recognized in India, as is clear from the sacred as well as secular literature in Sanskrit. Even today, orthodox Hindus perform many rites and ceremonies supposed to be propitiatory of these kinds of beings. First of all let us see briefly the various kinds of these beings that are described in Sanskrit literature.

(1) *Gandharvas* (गन्धर्व), are the angels of music. References to Gandharvas are to be found in almost all the Purānas and even in Vedic literature. They are perhaps the most evolved of the semi-divine beings. Some of the best-known Gandharvas are Chitraratha (चित्ररथ), Vishvāvasu (विश्वामसु) and Tumburu (तुम्बुरु).

(2) *Yakshas* (यक्ष) are a type of semi-divine hosts of angels. The hosts of Yakshas have as their king Kubera, who is the Guardian of the Northern Direction or *Uttara-Dik-Pāla* (उत्तरदिक्पाल). Just like the Gandharvas, these Yakshas also are

referred to everywhere in Hindu literature. The whole of Kālidasa's famous *Megha-Dūta* is based on the tale of the separation of a Yaksha from his beloved.

(3) *Kinnaras* (किन्नर) also are semi-divine angels. Like Gandharvas, these beings are angels of music. But they are less evolved than the former.

(4) *Apsarases* (अप्सरस्) are beautiful female angels proficient in dancing and music. These Apsarases are easily the most familiar creatures in Hindu mythology. There is perhaps not a single sage or ascetic who has not come across one or the other of these female temptresses. If in one case it is Rambhā (रम्भा), in another it is Menakā (मेनका), in still another it is Ūrvashī (ऊर्वशी), in yet another one it is Tilottamā (तिलोत्तमा). There are thousands and thousands of them, gay, joyous creatures, voluptuously engrossed in heavenly music and ravishing dances. At the behest of Indra, the Lord of Gods, they assume visible forms and go to tempt some sage who is practising penance in solitude, and almost always become the victim of the wrathful curse of the tempted one.

Then there are certain spirits called generally *sthāna-devatās* (स्थानदेवता), presiding deities, for example,

(1) *Grāma-devatā* (ग्रामदेवता) is an angel presiding over a village,

(2) *Vana-devatā* (वनदेवता) is a being in charge of a wood,

(3) *Griha-devatā* (गृहदेवता) or *Vāstosh-Pati* (वास्तोष्पति) is in charge of a house,

(4) *Nagara-devatā* (नगरदेवता) takes care of a town,

(5) *Kshetra-pāla* (क्षेत्रपाल) is a being guarding a field or farm.

Even rivers, tanks, wells, trees have each a separate presiding deity.

It is a firm belief among the Hindus that the well-being and prosperity of human beings depend much on the favour shown by these presiding angels. To keep them pleased certain offerings of food, water, etc., are given to them daily. These daily offerings are technically called the *Vaishva-Deva Bali* (वैश्वदेव बलि) or offerings to All-Devas. *The Bhagavad Gita* refers to these offerings in III, 11-12:

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥

By this (sacrificial offering) may you (*i.e.*, men) propitiate the devas and may the devas propitiate you. Propitiating each other thus, (both of) you will attain the Supreme Good. Propitiated by offerings, the devas will confer on you the desired enjoyments.

These stanzas clearly show how human beings influence these kingdoms, and *vice versa*. In order that perfect harmony should prevail

in these mutual relations and influencings many rites are prescribed in Hindu sacred books. It is not my intention to give all these rites in detail in this short essay. For, in fact, every moment of our life we are in constant touch with these nature-spirits and angels, though we are not conscious of it in our normal awareness. Hence only the most important rites are here given and those too merely in outline.

The Hindu householder is enjoined to make offerings to the Vaishva-Deva daily. In this, certain food and water offerings (बलि) are given to the nature-spirits called bhutas (भूत). This is a daily offering. *The Manu-Smriti* (III, 90) refers to this offering thus :

विश्वेभ्यश्चैव देवेभ्यो बलिमाकाश उत्क्षिपेत् ।
दिपाचरेभ्यो भूतेभ्यो नक्तंचारिभ्य एव च ॥

The offering to All-Devas, one must toss into the sky ; so also to the spirits that wander about during daytime, and to those that move out during night.

Really speaking the physical offering of food and water is only symbolical. The real idea behind it is the showing of respect and goodwill to these spirits. Just as we offer something to eat and drink to our human friends and guests as a token of our affection or kind regard, so it is with these our etheric, astral, mental guests and friends.

Another important rite is that of khāta-muhūrta (खातमुहूर्त) or laying the foundation of a new building. The presiding deities of the particular site are here invoked and offerings are given to them, in order that they may not cause any difficulty in the building of the house. A similar rite is performed when a man comes for the first time to stay in a newly built house. This is called vāstu (वास्तु) or the rite of inhabitation. Here the guardian spirit of the dwelling-place (वास्तोष्पति) is propitiated.

The spirits of villages and forests and mountains and rivers are so well recognized that it is here needless to describe the ceremonies that are performed to win over their good feelings. The offerings that are thrown into or nearby the rivers, villages, etc., are very well-known. It must be noted here that these are quite different from those which are given to disembodied human entities known as pretas (प्रेत) or pitris (पितृ). Every river has a guardian angel who holds sway over the whole length and breadth of the river. The ocean also is under the guardianship of Varuna (वरुण).

The worship of trees is quite common among the Hindus. Hundreds and thousands of Hindus are everywhere seen worshipping a vata (वट) or banyan tree, or a pippala (पिप्पल) tree, with flowers, rice-grains,

sandal-paste and kumkum. But it is not so much the physical tree that is really worshipped by them as the nature-spirit or angel in charge of the evolution and growth of the tree. The Hindu Scriptures also enjoin the worship of the spirits with offerings of new-grown corn when the new harvest is ready. This is called nava-sasyeshti (नवसस्येष्टि) or the offering of the new-grown corn.

All these kinds of beings are known to the Hindus as the denizens of Antariksha (अन्तरिक्ष) or mid-region. According to Ārya Shastras there are three main divisions of space known as the Earth, the Mid-Region and the Heaven (पृथिवी, अन्तरिक्ष and द्यौ; or भूः, भुवः and स्वः). Psychologically, if Earth represents the physical plane or consciousness, the Heaven symbolizes the mental plane, and the Mid-Region the etheric and astral planes. Thus, all these nature-spirits and lesser devas are etheric or astral plane entities. On the other hand the Gandharvas, Apsarases and others, being denizens of Heaven, are mental-plane entities, although they too can assume, if they so desire, an astral or etheric garb, and then they can be seen by astral or etheric sight.

Thus modern research enables us to see that all these ideas about

angels and nature-spirits and about the possibility of mutual contact between them and humanity, which the ancient Hindus had entertained and many Hindus still entertain, are not superstitions or figments of unhealthy imagination, but are based on clairvoyant observations of actual facts, and belong to the accumulated wisdom coming down to us right from immemorial ages. Fairy-tales are especially liked by little children and are ridiculed by grown-up people as foolish, simply because little children are nearer to the very spirit, to the very vibrating, joyous, wondrous life that permeates and vivifies the whole of Nature. Even among the grown-up folk, there are some who instinctively feel the presence of these supra-terrestrial beings and are even in conscious communion with them. These are the poets, the occultists, the mystics, who are never absent in any age or in any nation. They have always striven and will always strive to establish a happy and profound harmony between these other kingdoms and humanity, in order that all beings, whether human or not, may ultimately attain to that Fullness and Perfection which is the aim and final goal of Evolution towards the Divine.

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER III

ASTROLOGICAL INFERENCES¹

THE logical inferences arising from the many trials conducted on scientific lines over whole lunar cycles, indicate the main outlines of a pattern of lunar-terrene preferences. However, at this stage it would be unwise to go further than suggest that there are two definite nodes which appear to give emphasis in the biological rhythm.

Firstly: The maximum fertility of discreet cross-pollinations, producing the strongest and healthiest plants resulting in the choicest exhibition produce, have been mostly from conjugations near the Full Moon; that is, in the 2nd lunar phase—but there are some exceptions, and these must be accounted for. Definitely, the poorest results are the product of conjugations near the dead moon, *i.e.*, near the node of the New Moon. But again, there are a few exceptions to be fitted into the pattern. It is because of these variations from the rule that one must be careful how one treads. The question arises as to

how far manasic influence, coupled with a strong desire of creating to a preconceived pattern, upsets the rhythm. That the human will *can* cause disaster, has been tried out and proved. Undoubtedly one can and does influence creative conjugation by the exercise of strong mental pictures. Bias and prejudice may also enter into the picture as biological influences. Neither measure, balance nor gauge can detect occult influences which cause unexplained mutants, sports and oddities. As an instance, it has been found practicable to transfer clove scent from one carnation to another at the moment of pollination by a method of prānic contact; but the scent is not always permanent after the first season of blooming.

Secondly: From a series of trials made during 1939 and 1940 with Runner Beans, Dutch Brown Beans, edible Surrey Peas and Russian Sunflower seeds, it was found that the *maximum* growth at the end of 21 days from sowing, was registered from sowings made

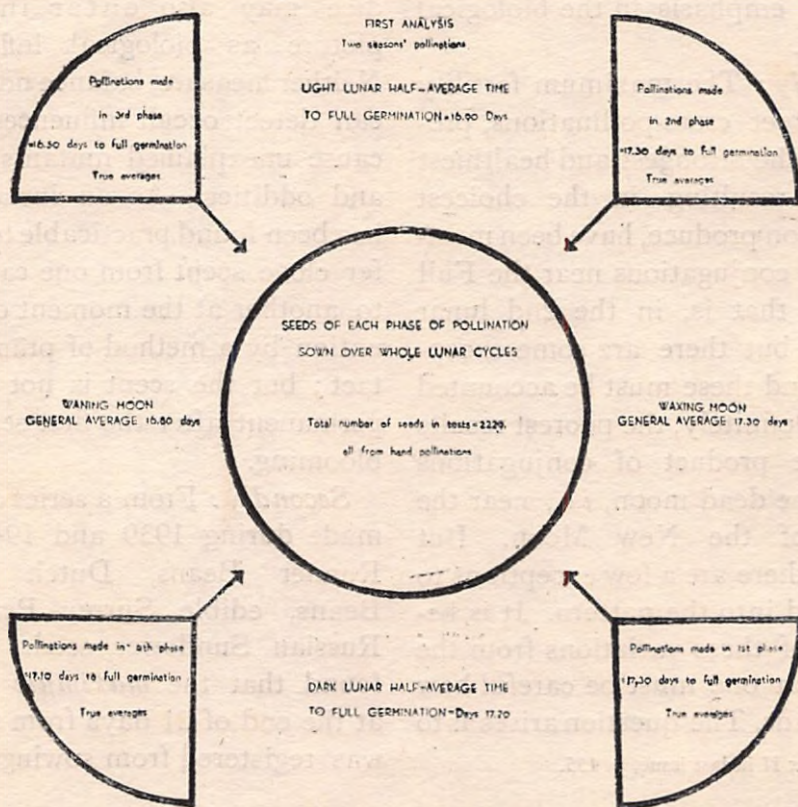
¹ Chapter II in last issue, p. 135.

one day previous to New Moon ; and the *minimum* units of growth were registered from sowings made near the cusp of the Full Moon. This result confirms many previous trials. It is impossible to reproduce a complete series of graphs and skiagraphs here, but the illustrations we are able to print will be found helpful. Full judgment can only be given after the whole of the evidence is available and has been properly weighed and assessed.

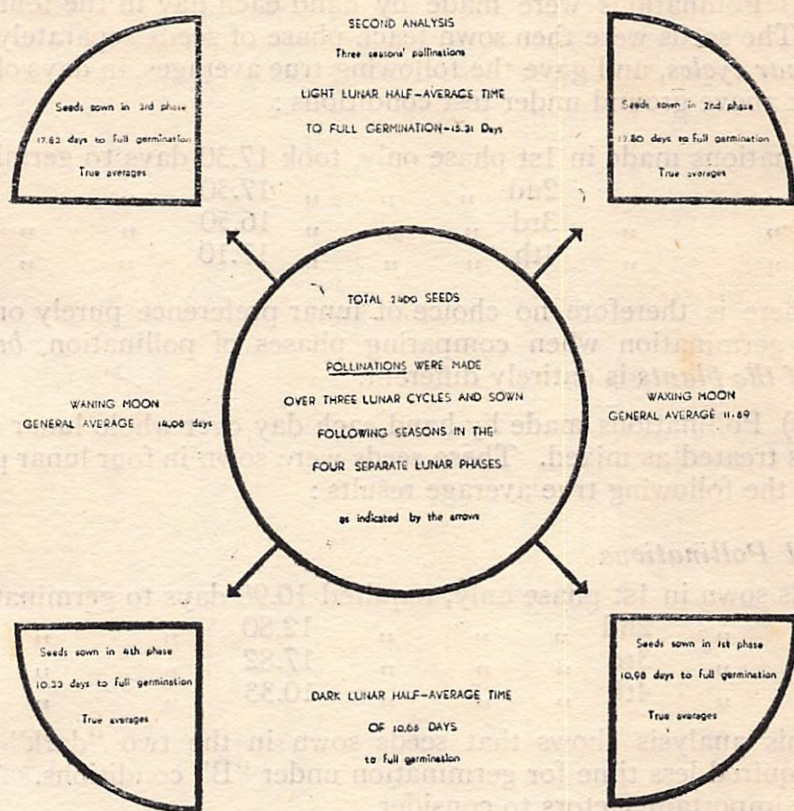
Thirdly : Too much is made of the time taken for germination of seed. Within reason, that factor is of no value in the assessing of merit. Varying conditions outside of real biological factors contribute to the actual appearance of the plumule above ground. Some waters toughen the seed-skin ; chemical agents in the soil contribute, and so on. The vital consideration is not the time factor (within reason) but the quality and quantity of root system. Allow a plant to

"DEVA" STRAIN OF BORDER CARNATIONS=GERMINATION TESTS

A



B



produce a good root system, and a good stem structure naturally follows. From many experiments, the best roots are developed from seeds sown in the last lunar quarter, with the minimum of heat to ensure good germination. However, 4th phase pollinations generally give poor root results if sown in the same phase, many of the seeds rotting. There may be complementary phases for sowing, according to the phase of conjugation. Signs of a complementary pattern

have been traced but not clearly. When the moon is passing through Cancer good germination is seen, but when in Scorpio poor results are experienced. Strangely enough an eastern proverb runs: "If in Kartigai the crescent moon is seen, do not plant even the seedling you have in hand."

It will be interesting now to examine the results of extended trials made with border carnations. These are best illustrated by our simple diagrams.

The foregoing analytical charts indicate two astro-biological patterns; "A" is "con" lunar influence, while "B" is "pro," viz. :

(A) Pollinations were made by hand each day in the four lunar phases. The seeds were then sown (each phase of seeds separately) over *whole lunar cycles*, and gave the following true averages, in days of time, to appear above ground under test conditions :

Pollinations made in 1st phase only, took 17.30 days to germinate.					
" " 2nd " " "	"	"	"	17.30	" "
" " 3rd " " "	"	"	"	16.50	" "
" " 4th " " "	"	"	"	17.10	" "

There is therefore no choice of lunar preference purely on time data for germination when comparing phases of pollination, *but* the *quality of the plants* is entirely different.

(B) Pollinations made by hand each day over whole lunar cycles and seeds treated as mixed. These seeds were sown in four lunar phases and gave the following true average results :

Of Mixed Pollinations

Seeds sown in 1st phase only, required 10.98 days to germinate.

" " 2nd " " "	"	"	"	12.80	" "
" " 3rd " " "	"	"	"	17.82	" "
" " 4th " " "	"	"	"	10.33	" "

This analysis shows that seeds sown in the two "dark" lunar phases required less time for germination under "B" conditions. There are other important factors to consider.

As an example, the failure of whole capsules to produce even one potential seed is remarkable. From the experiments carried out over two seasons' operations the analysis was as follows :

Pollinations made in Lunar Phase	Number of discreet contacts	Complete failures	Percentage of absolute sterility
No. 1	72	51	70.80
2	51	22	43.10
3	74	59	79.10
4	120	103	85.80

It should be pointed out that the larger number of pollinations in the 4th phase was deliberately made to provide satisfactory data, as it was thought likely, based on previous results, that there would be a high percentage of failures.

To carry this analysis to its logical conclusion and show the tremendous wastage with waning moon pollinations, the actual plants raised were :

Phase No. 1	=	6.00	plants	} PER POLLINATION
" 2	=	8.41	"	
" 3	=	2.46	"	
" 4	=	0.74	"	

The only 100% of plants raised from one seed capsule was from a 1st phase conjugation, sown in the 4th phase, and transplanted in the 3rd phase. Several others of 90 to 97% were from 2nd phase pollinations sown in the 4th phase. *All of these gave wonderful plants with strong growth and roots*, and mostly the seeds when harvested were black or dark brown in colour. Seeds of 4th phase pollinations are mostly light in colour and also in weight. Sometimes they are greyish-white and have very little vitality and "turn turtle" in the seed-pan. A good sample of commercial seeds has good character and weight, and therefore should prove to be of much greater economic value even though much higher in cost.

The arrangement of the above analyses will illustrate how one, with a prejudiced viewpoint regarding occult influences, could manipulate figures to substantiate an argument *pro* or *con*. The first analysis would show the reason why good commercial seeds germinate more or less evenly whenever sown. Such seeds are generally from natural pollinations over whole lunar cycles. On the other hand, when pollinations are made by hand, scientifically docketed, tabulated, and every seed in each

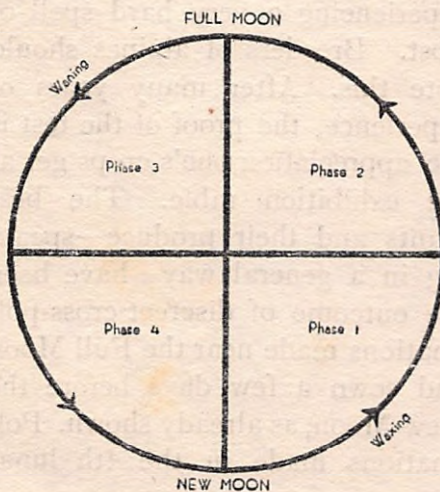
capsule traced, the time taken for germination materially alters the picture. Again, it cannot be too strongly insisted that it does not necessarily follow that seeds taking shorter or longer periods for showing above ground, will therefore give stronger or weaker plant structures, or yield better or worse crops. Nothing of the kind happens. Good fresh seeds, relatively speaking, take shorter time for germination under identical conditions of environment. Beans situated in left valves vary by one day from those in the right valve of the same pod. Old wheat seeds take much longer than new seeds, as a rule. Indian wheat gives good and quick germination. Seeds of alpiners have made their germinations in a few days, in four months, and the residue in *three years*. The latter germinated after experiencing a very hard spell of frost. Breeders of alpiners should note this. After many years of experience, the proof of the test is the appreciation one's crops get at the exhibition table. The best plants and their produce—speaking in a general way—have been the outcome of discreet cross-pollinations made near the Full Moon and sown a few days before the New Moon, as already shown. Pollinations made in the 4th lunar

phase are not good for healthy production, but some very fascinating subjects are then produced which should be interesting to biologists.

Again, in visualizing these things, MAN comes strongly into the picture, for he is one of the chief stones in the biological building, and has been so over millions of solar years. Not every man alive today, perhaps, is a member of the band of pioneers. It is an interesting thought, however, that with the speeding up of Evolution and the appearance of the new sub-race, more so-called "vegetarians" will require feeding. And let us hope they will demand a change in the everlasting menu found in London today, headed by the lower quaternary of potato, cabbage, carrot and onion!

**TENTATIVE CONCLUSIONS FROM
EXPERIMENTS OVER TWENTY
YEARS, MADE IN ENGLAND**

References made to lunar nodes and phases can be readily visualized by mentalizing the following sketch:



LUNAR PHASES: No. 1 is from New Moon to first quarter. No. 2 is from first quarter to Full Moon. No. 3 is from Full Moon to last quarter. No. 4 is from last quarter to dead moon.

Discreet cross-pollinations are best when effected at lunar phase 2.

Natural pollinations appear to be the best at lunar phase 2.

Sowings of discreet or natural pollinations are very good at lunar phase 4.

Pollinations at phase 4 (and especially at dead moon/new moon node) are poor, but very interesting to biologists. Sow these at lunar phase 1 and 2 or seeds may rot.

Quickest germinations generally occur in lunar phase 1 and 4, but these are not necessarily the best for quality and production, but frequently are quite good.

Cross-bred seeds are generally the best in germination, growth and crop, but not suitable, as a rule, for economic market grading of produce.

Inbred strains become debilitated, attract pests and diseases, and are generally poor croppers when compared with the vigour of discreetly mixed pollens. Here is a wide field for research.

Transplant delicate seedlings so soon as true leaves appear—preferably at waning moon—using clean fingers. Plant potatoes (sprouted) and transplant cabbages, lettuces, etc., etc., whenever climatic and soil conditions are favourable; preferably at waning moon.

FOR PEACE

BY ARYA ASANGA

THE scene which I am going to describe happened a few days ago in the southern grounds of the Adyar Estate where the Besant Theosophical School lives and moves and has its being. It is, alas, not of infrequent occurrence in our "peaceful" Adyar. On this occasion I was not myself present. It was narrated to me by a very good friend. On a score of other occasions, however, I have seen the same happen in other parts of the Adyar grounds, on the cement road, amidst the houses in the more populated parts, in the coconut-groves and flower-gardens, in the still lonelier woods, anywhere. In so far therefore I speak of my own repeated experience, and as a manifold eye-witness as it were.

India is a land of snakes, of many kinds, poisonous and non-poisonous. The Buddha distinguishes four great families or races amongst them. The best known and most feared is the Cobra, the King of Serpents of the venomous tribe; deadly in its bite, as the Python or Boa Constrictor is deadly in its embrace, is the King of the tribe of the strong. He is met less frequently, for his haunts are the less inhabited parts of the country, the

desert and the jungle. But the Cobra seems best at home even near men's dwellings, in the villages and townlets spread all over India. And if it were not for him and his near relations—spreading fear amongst men for their lives, whenever and wherever they espy him—the other snake-tribes might live in friendship with men, whereas now they are indiscriminately hunted down and pitilessly killed, together with and because of their dreaded relative.

A bright morning with a glorious sun had succeeded days of clouded weather and plentiful rain, the greatest blessing for the parched fields in this arid climate. Nature had responded marvellously quickly, as is its wont here, to the fruitful drops. Everywhere grass was cropping up where brown barren earth had been before. Bushes, plants and trees were shooting out new leaves and sprigs. Everything was rejoicing and yielding itself to the new lease and power given to life.

Two little boys from the school, in whom life also was exuberantly moving, hurried out of the school-rooms for a gambol in the fields. And fate would have it that one of

them stepped upon a snake, but was quick enough to escape its immediate bite. For a certain length—so the story goes, though least trustworthy here, I fear—the boy was pursued by the serpent, but finally reached the school-buildings in safety. In breathless excitement the adventure is related, and those in authority decide that the poor animal shall be destroyed. A snake-charmer is called from the village. He makes a search, and finally gets a snake—is it the same? but what does it matter?—in his power, grasps it just below the head in a strong grip, but without killing it. So completely is the animal subdued that when the man stretches out his arm, it hangs limply down in a straight line to where the tip of his tail touches the ground, with hardly a wriggle or a tremor running through his body.

But what now to do? Who shall bear the Karma of the killing? The poor snake-charmer, or the school-authorities? Many have crowded round, in eager anticipation of the kill. The charmer's voice is heard asking clearly the crucial question: "What shall I do with him—kill him, or take him away?" And the answer of the authorities, equally clear and unhesitating: "Let him be killed."¹ And he was killed, and again human fear and enmity is stilled in blood, in an animal sacrifice, to rise up

against humanity, again and again, in the fangs of still unborn reptiles, from eternity to eternity.

As said before, many times here in Adyar I have seen such death-scenes, bloodier than the one just described, where the population flocked together, beating the bushes with sticks, till the snake came to the open, and then rushing at it, flaying it, mangling the writhing body, shattering the head out of recognition. I have closely observed those that took active part in the hunt and the killing as well as those that stood stolidly around. In all, without exception, the fear and enmity and murder-lust in the heart shone out through staring eyes and drawn features. Even the most passive that stood by had something in him of the crowd that in former centuries gathered in the market-places to see the execution of miserable unfortunates on gibbet or burning-pile, fascinated by the spectacle of suffering in a fellow-creature, as a kind of compensation for its own sufferings, thrilled by the idea of (so-called) justice meted out to an evil-doer.

Justice! Whose fault is it when evil is done? Of the evil-doer? Or is there an earlier, deeper cause, lying with and in the so-called harmed one?

The Buddha knows, he shall tell us what is right to do or not to do. There is in the Buddhist Scriptures an episode from his life which

¹ Compare *Matthew* 27, 22.

exactly meets our case, which makes it clear that aggression, attack, assault, violence, is not the aggressor's fault, but is due to ourselves, is provoked, elicited, invited by us, through our own enmity and hate, or lack of friendship and compassion and non-violence.

On a certain occasion the Exalted One was staying in the Jeta Grove in Anāthapindika's Park. Now a great number of monks came to visit him, and saluted him, and sat down at one side, and said: "Lord, a certain monk here in Sāvathī has been bitten by a snake and has died."

And what was the Buddha's illuminating answer?

Then, monks, that monk did not suffuse¹ with heart of friendliness the four royal families of snakes, (else) he would not have died of snake-bite.

The fault, then, is not with the snake, but with the man. He has *made* the snake bite him. His heart being full of fear and enmity, he may at any moment break out in hurtful action done by himself or by others instigated by him. To prevent this the snake cannot but retaliate in instinctive self-defence. Such a man's heart is like a region on the surface of the earth where there is an atmospheric depression, so that from all sides the air is attracted and rushes to the centre of the disturbance. So also from all sides evil is drawn and will inevitably

come to the man whose heart is such a pit and centre of hate and fear, thinking only of himself and the harm that may befall him.

Contrasted with such a one is the man who is described in the gāthās, given by the Buddha on this occasion to prevent hurtful action. His is a heart radiating out, pervading the world around him and all its inhabitants of whatever kingdom of nature with friendship, love, benevolence. How can evil come to such a man? It is repelled and swept away by the pressure of the good that is being sent out by him, like the wind that blows everything away from the centre of high atmospheric pressure. Not only that evil cannot approach him, but he is an active force in the prevention of evil. Whereas the weaker man elicits evil as it were and in so far is the real source of evil-doing, the stronger man appeases evil by giving it no occasion to exercise itself.

For that purpose the Buddha gave those famous verses, to be recited by every one who has the peace of the world at heart. Only by thus "suffusing" the whole earth and all the kingdoms of nature with friendship (*metta*), may we ultimately be delivered from war, and not by any other means.

May I have friendship with the
footless,
With those of two feet may I
friendship have,

¹ The verb *pharati* means to radiate, emit, send forth, pervade.

With the four-footed may I friendship have,
 May I have friendship with the many-footed.

All creatures, living things,
 May all that being has,
 May all see happiness,
 And may no harm befall.

(*Anguttara Nikāya* II 72)

It is a fallacy, and pure hypocrisy, to say that one might go and hurt and kill another with peace and friendliness and non-violence in one's heart. If these really reigned there, one would not take up the rod of punishment and chastisement.

Said the Buddha further :

All beings fear the rod,¹ all fear to die,
 Regard them as thyself, strike not,
 nor slay.

(*Dhammapada* 129)

¹ The *Danda* means simply the Rod, but is technically the Rod of Punishment or Chastisement.

Whoso withholdeth the rod¹ of painful punishment
 From living creatures, be they weak or strong,
 Who neither strikes nor makes to strike,
 Him I deem a Brāhmana.

Whoso 'mid those who strive together, strikes no blow,
 'Mid those who wield the rod¹, remains dispassionate,
 Among the greedy without greed,
 Him I deem a Brāhmana.

(*Ibid.*, 405-6)

Shame to the striker, greater shame
 To him that, stricken, strikes again. (*Ibid.*, 389)

How wonderful it would be if Adyar were really a haven of peace, a refuge and a sanctuary where the persecuted, where every creature without exception, might live and move and have its being exempt from fear of torture and death!

Always changing, always the same, is our wonderful India. Fluttering over the stony waste you see the yellow butterfly that you have captured on the borders of the big forests, and flying above the jungle you see a flock of Mynas just like those that were chattering among the silk-cotton blossoms on the open plain. Everywhere there are the same mango trees and neems and banyans, the same rice-fields and patches of ground-nut, the same corn and cotton. Everywhere there are men working in the fields, women at the wells, children with the cattle, warmed by the same sun and praying for the same rains. What matter if some call God Shiva and others Allah? They are all Indians, living as Indians have always lived and will always live, in our land of India, one and indivisible.

JUVENS: "A Train Journey": *The Hindu*

THE COMING OF THE ANCIENT WISDOM

BY ENID LORIMER

[This dramatic narrative was written for the Golden Jubilee of The Theosophical Society in Sydney, Australia—the 50th anniversary of the founding of the first Lodge at Sydney, 16 July 1891. The reading by various members of this narrative formed part of the Jubilee celebration at Blavatsky Lodge, Sydney, on 16 July 1941.]

THE CHARACTERS, in the order in which they speak :

Two Narrators
Colonel Olcott
Madame Blavatsky
THE MASTER
Mrs. Besant
W. T. Stead
C. W. Leadbeater
C. Jinarājādāsa
G. S. Arundale

* * *

1st Narr.

From time immemorial, the Ancient Wisdom has been the core of every religion, in all the races of the world. As mankind evolved, a clearer, wider, finer vision of Truth could be unveiled to those who were ready to press ahead.

2nd Narr.

So it was that over the face of the earth there were many faiths, and each had two kinds of teaching: the one for the many, for those the greater part of whose interests was centred on this one world and their duties and fates therein; the other for the few, to whom this one world was but a

shadow play, and who were prepared to turn their backs on the shadow in order to see something of the reality that casts the shadow.

1st Narr.

In the beginning, the teachings were always simple. The one CREATOR: we, His children: our duty to Him and to one another: from these come the three expressions of all religion, Dogma, Ritual and Ethics.

2nd Narr.

But the races of mankind were widely separated, by land and by sea, and communication between race and race was fitful and incomplete.

1st Narr.

So that the outer expressions of all religion became different one from another, and the faiths of the world, grown and developed in isolation from one another, bore but little resemblance one to another.

2nd Narr.

Only the inner core, the secret teaching, was *one* in all faiths.

1st Narr.

And this was the ANCIENT WISDOM.

2nd Narr.

So it was for century upon century.

1st Narr.

Then the turning wheel of time brought a great change. By the time the Nineteenth Century opened, it was foreshadowed that in a brief space the barriers of distance would be conquered, and no race could longer remain a stranger to another race.

2nd Narr.

Those Messengers of the Supreme who have charge of mankind's destiny saw that the time had come for an entirely new departure in the teaching of the Wisdom.

They guided certain pupils of theirs to the formation of an organization which should be universal, international, uniting all races and creeds, and spreading over the whole earth.

1st Narr.

So came the ANCIENT WISDOM to the world.

2nd Narr.

Not hidden as before, but open to all who would hear and understand.

1st Narr.

This was the manner of its coming.

2nd Narr.

In the year 1874 the home of the Eddy family, in Chittenden,

U.S.A., was the scene of some very remarkable spiritualistic phenomena. Great interest was aroused throughout the States in these strange manifestations, and journalists from all over the country were sent by their newspapers to give first-hand accounts of them.

1st Narr.

The representative sent by *The New York Sun* and *The New York Graphic* was Colonel Henry Steel Olcott, who had long studied the subject of Spiritualism with interest and sympathy. Little could he have known, as he travelled to Chittenden, that across half a world there was coming to him an old friend of many lives.

2nd Narr.

Madame Helena Petrovna Blavatsky, a Russian lady who already had behind her a life of romance and marvel, as traveller, writer and occultist, met Colonel Olcott at these Chittenden investigations. We may, with a *little literary licence*, imagine something of what passed between them.

H.S.O.

I must own, Madame Blavatsky, that though I've studied spiritualistic phenomena quite a lot, I've seldom seen anything queerer than we have here.

H.P.B.

I have seen many far, far stranger, Colonel. But not here, in this country. Far away—in Egypt, in Tibet.

H.S.O.

Tibet? You've actually been in Tibet—that unknown, dangerous country?

H.P.B.

I have been there. More, I have stayed there for some time, studying in the Lamaseries—monasteries, you would say. I have . . . friends . . . there.

H.S.O.

You don't say! And your studies, Madame, did they convince you of the truth of Spiritualism, or otherwise?

H.P.B.

That is a hard question to answer, Colonel. Here in your western world there is so much confusion of thought upon these matters. The word "spirit" in itself is so often used as it should not be. We think of "spirit" as something necessarily good, do we not?

H.S.O.

Yes, I guess that's so.

H.P.B.

But these so-called "spirits" are nothing—nothing at all—just the chipmunks and sparrows of the astral world, who answer questions because it amuses them, and sometimes play bad tricks, like throwing furniture about, and breaking things.

H.S.O.

Don't you believe in true spirits, then, Madame? Great beings—spirits as we usually understand the word?

H.P.B.

But of course! There are great angels—and there are the Holy Brothers—there are all kinds of spirits, great and small, discarnate and incarnate. You and I, my friend, are spirits—of a sort! In our real selves, that is. But do you really think that GREAT spirits would give themselves the trouble to throw around tables and chairs?

H.S.O.

That's so. Madame Blavatsky, I would like to study these things more with you. And I guess I'm not the only one, either. How would it be if we were to form a group—a little society—to study these things under you? Would you stand for that?

H.P.B.

Strange that you should say this, Colonel. My Master sent me here to find someone with whom I have a work to do, for Him and for the world. I wonder . . . are you perhaps he whom I am to find?

H.S.O.

I'd surely like to think so, Madame.

H.P.B.

Even if we start with but a few—even if it take many years to grow and spread—such a group might become the organization that would bring back the Ancient Wisdom to the world that has lost it.

H.S.O.

It might become a great power against the terrible materialism of this Nineteenth Century of ours.

Yes, Madame, I believe that with divine help something could be done, and that behind our organization might gather a mighty power that nothing can withstand—the power of Truth.

1st Narr.

Although in actual fact we have pre-dated by a couple of years the decision to form a Society, there is no doubt of this having been the purpose for which Madame Blavatsky and Colonel Olcott were guided to meet. After one false start in May 1875, the foundation was well and truly laid, and The Theosophical Society became an accomplished fact on 17 November 1875.

2nd Narr.

It is interesting to note what has been said and written, in later years, by those who were responsible for this great step. In 1886, Madame Blavatsky wrote :

H.P.B.

In order to leave no room for equivocation, the members of The Theosophical Society have to be reminded of the origin of The Society in 1875. Sent to the United States of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later I received orders from my Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows :

1. Universal Brotherhood.
2. No distinctions to be made by the members between races, creeds, or social positions, but every

member to be judged and dealt with on his personal merits.

3. To study the philosophies of the East, those in India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings.

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man ; trying at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides "spirits" of the dead. Superstition had to be exposed and avoided ; and occult forces, beneficent and maleficent—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

1st Narr.

Throughout our story, one great fact is manifest, which stamps The Theosophical Society imperishably ; it was created by these two pioneers under direct orders from the Elder Brothers. Colonel Olcott wrote in 1892 :

H.S.O.

As regards The Theosophical Society, every circumstance tends to show that it has been a gradual evolution, controlled by circumstances, and the resultant of opposing forces, now running into smooth, now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its

managements. The general direction has always been kept, its guiding motive always identical, but its programme has been variously modified, enlarged and improved as our knowledge increased and experience from time to time suggested. All things show me that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might. If we had failed, others would have had the chance that fell to our Karma.

2nd Narr.

Ten years previously, in 1882, one of these same "guiding Sages" had written to Mr. Sinnett in London about the founding of The Theosophical Society:

Master

One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. So, casting about, we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but he was the best available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for

this work. We sent her to America, brought them together—and the trial began. From the first both he and she were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future, as soldiers volunteer for a Forlorn Hope.

1st Narr.

So began The Theosophical Society, which was to bring the Ancient Wisdom to the modern world. The trail of the pioneers ran first to India, to the Mother Country of the Soul of Man, and on 19 December 1882 they took up their residence at Adyar, Madras, which from henceforth became the World Headquarters of The Theosophical Society.

2nd Narr.

The years that followed saw Theosophy established all over the globe. Though the numbers of local groups might at first be small, very small, yet they grew; over the dark face of the planet, tiny pinpricks of light sprang into being, like the first stars at dusk.

1st Narr.

The pioneers were joined by other marchers along the path to Wisdom, by many who had trod other stages of that path with them heretofore.

2nd Narr.

Among these, we name one of the greatest men who ever lived in this world, one whose name is a fragrance and blessing especially to us here in Sydney, to us among

whom he lived and worked so much:
Charles Webster Leadbeater.

1st Narr.

To the psychic gifts he had brought over from other lives he added a capacity for study and a singleness of vision which set him apart from others, in his intense realization of spiritual Truth. Let his own words tell something of this:

C.W.L.

These inner things are not far away and uncertain. There is a real inner world which surpasses in importance all this outer world which is so incessant in its pressure upon us. Everywhere there are people who think themselves so busy and so wise in following their respective lines, and yet the truth is that all of them are working in the unreal and the outer, and few have realized that there is an inner and spiritual world which is of enormously more importance in every way than that which is external.

2nd Narr.

C. W. Leadbeater joined The Society in 1883, and became one of its most vital and energetic workers. He organized, lectured, wrote, travelled, and in every way devoted his life to the work. But it is as occultist and teacher that his greatest work was done. Under the guidance of his Guru he unfolded and perfected his psychic faculties.

1st Narr.

His clairvoyant investigations occupy an unique position. Only

in years to come will the full value of his work be understood.

2nd Narr.

Yet no man was ever more impersonal, less dogmatic. How often have those around him heard him say, recounting his observations on the inner planes:

C.W.L.

Well, there it is. That is all we can see for the present. In time, no doubt, we shall see more—that is as far as our imperfect knowledge can take us now.

1st Narr.

In May 1889, Mrs. Annie Besant joined The Theosophical Society. Here was another who had marched with the founder-pioneers for many lives, and who now came once again to carry on the unbroken line with them and with their Masters.

2nd Narr.

Let her own words tell how she came to them this time:

A.B.

Since 1885 there had slowly been growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. I read a variety of books, but could find little in them that satisfied me. Then one day I went to see Mr. Stead, co-editor with me of *The Link*.

Stead

Have you time for a little book-reviewing? I know how busy you are.

A.B.

I could find time, I expect. What do you want me to do?

Stead

These two volumes. Will you review them? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.

A.B.

The Secret Doctrine, by H. P. Blavatsky. They sound interesting. I'll do what I can.

Stead

Good!

A.B.

Home I carried my burden, and sat me down to read. I was dazzled, and in that flash of illumination I knew that the weary search was over, and the very Truth was found.

1st Narr.

But the first interview between these two great women was disappointing. Something in Mrs. Besant's nature held back her impulse, in spite of the welcome she received.

H.P.B.

My dear Mrs. Besant, I have so longed wished to see you. Oh, if you would only come among us!

2nd Narr.

Still something held Mrs. Besant back, even after another visit, at the end of which:

H.P.B.

Have you read the report about me of the Society for Psychical Research?

A.B.

No; I never heard of it, as far as I know.

H.P.B.

Go and read it, and if, after reading it, you come back—well.

1st Narr.

This report dealt with the Coulomb case, in which accusations of fraud—now long since known to be false—were made against Madame Blavatsky. It is all old history now, but then was still fresh and warm. Its immediate effect was to send Mrs. Besant the next day to join The Theosophical Society. Diploma in hand, she returned to Madame Blavatsky.

H.P.B.

You have joined The Society?

A.B.

Yes.

H.P.B.

You have read the report?

A.B.

Yes.

H.P.B.

Well?

A.B.

My answer is: Will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?

H.P.B.

You are a noble woman. May Master bless you.

2nd Narr.

Thus was re-formed the link between these great souls. Annie Besant became one of the great

figures of The Society. Her organizing capacity and her matchless oratory alike would have placed her in the front rank of whatever sphere she had chosen, and when added to her single-hearted devotion to duty and her spiritual wisdom, made her an unique personality in the world.

1st Narr.

She succeeded H.P.B. in the leadership of the Esoteric Section of The Society, and later followed Colonel Olcott as President. Even the passing of the Co-Founders could not be the death-blow which the enemies of Theosophy had hopefully prophesied, when such as Annie Besant and Charles Leadbeater remained to lead the movement.

2nd Narr.

Nor, when they in turn passed from us, was The Society left without leadership.

1st Narr.

Adyar stands as the World Headquarters, and from it flows an endless stream of blessing and inspiration. It is the official home, as ever, of the President of The Society, and the vital energy and magnetism of George Sydney Arundale, President since 1934, find typical expression in what he says of Adyar :

G.S.A.

To come to Adyar is to enter an Abode of Peace which the outer world does not know at all, with the result that without knowing it we grow, we expand. Our lives cease to be so limited. We begin

to understand, where heretofore we have condemned and criticized. We become Theosophists, and not merely members of The Theosophical Society.

2nd Narr.

Working in closest association with Dr. Arundale is C. Jinarāja-dāsa, representative of the inner line of development of Theosophy, and well known for the mingled fragrance of beauty and compassion that distinguish his writings, his oratory, and his influence among us. He speaks thus of Adyar :

C.J.

Adyar stands for the noblest dream of the noblest men and women today. That dream is to make the world one, so that the peoples of the North and South, East and West, may look into each other's faces and rejoice at being brothers. Adyar stands for God and for Man, not as two separate parts, but as one indivisible Unity. Wisdom and Beauty, Science and Religion, Progress and Spirituality, are one to us at Adyar, and we work at Adyar to make the whole world the home of Theosophy.

1st Narr.

These are they who brought, and bring, the ANCIENT WISDOM.

2nd Narr.

Until a few months ago, the work was spreading visibly in all lands of the globe.

1st Narr.

Then came the chilly winds of war. The lights went out; but they are not dead.

2nd Narr.

If many of them have flickered almost to extinction under the fury of an evil blast, it is for us, where the air is still calm, to hold each aloft his torch, realizing that upon us rests the responsibility of lighting a darkening world.

1st Narr.

From behind the illusory veil of death, H. P. Blavatsky, Henry Steel Olcott, Annie Besant and Charles Leadbeater add their great beams to our little lights of wisdom; and George Arundale and C. Jinarājadāsa remain with us yet, to fan our sparks to greater life.

2nd Narr.

Let this brief chronicle end with a message in the actual words of each:

G.S.A.

We must take our Theosophy as an oriflamme, as a portent of Peace, Prosperity and Happiness, in a spirit of certainty, so that we radiate assurance and the sense of victory. We must take our Theosophy far and wide, with all our hearts, with all our minds, with all our wills. Then shall the truth of Theosophy prevail, for in our very lives its power will be perceived.

C.J.

To radiate tenderness, understanding and compassion—strongly, without sentimentality—makes of us centres through which the Great Ones can send comfort and strength to a world in pain.

A.B.

- O Hidden Life, vibrant in every atom;
- O Hidden Light, shining in every creature;

O Hidden Love, embracing all in Oneness;
 May each, who feels himself as one with Thee,
 Know he is therefore one with every other.

C.W.L.

We wish to become one with God, not merely that we may be one with Him, and may bask in all that glory and joy, but that we may act as He does, and as His great action was to pour Himself out in utmost self-sacrifice into matter, in order that we might come into being, therefore he who will be one with God must himself show forth the same spirit of utter forgetfulness of himself for the sake of the work which is to be done for God who is all Love.

H.S.O.

Years have come and gone since the foundation of The Theosophical Society, yet the impetus behind us has never slackened, the vital force within The Society never been spent; disasters have not wrecked us, secessions have not weakened us, the fountain of Ancient Wisdom has not ceased to flow. Hands across the sea and around the globe, Brothers! For in union is our hope and our power to do good.

H.P.B.

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

WHITE LOTUS DAY, 1941, IN LONDON

[A Report from The Theosophical Society in England of the Meeting, held 8 May 1941, at its Headquarters.]

ABOUT 170 people, from several Theosophical Societies, were present at the White Lotus Day meeting in Besant Hall on the fiftieth anniversary of the passing of Madame Blavatsky. The Chairman was Mr. Christmas Humphreys, President of the Buddhist Lodge in London. In opening the meeting he said :

MR. HUMPHREYS

"There was a time when, from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who first taught the solidarity of all men. How is it now?" So wrote the Master M. to A. P. Sinnett in February 1882, and we might echo: "How is it today?" Yet this rallying cry has ever sounded down the ages, for "to save humanity" has ever been the Message of successive Messengers, and this was the Message of one who, as W. Q. Judge wrote after her death, "masqueraded under the outer mortal garment of H. P. Blavatsky." But life alone is immortal—garments perish—and hers were abandoned on 8 May 1891, just fifty years ago tonight.

In *The Real H. P. Blavatsky* Mr. William Kingsland wrote: "H. P. Bla-

vatsky taught us Theosophy, and it is only by Theosophy that H. P. Blavatsky can be explained." Her Message was Theosophy, the Divine Wisdom, and this Theosophy is the link that binds Theosophists. Therefore to this meeting have been invited all Theosophical organizations which derive from her Message.

But we are met together not so much to honour her memory as to renew our allegiance to the Life-Truth which she fought to reproclaim. She was a fighter, chosen as such, to fight not against men's bodies but against the darkness and the evil in their minds.

She knew the reward, for she told Judge what it would be: "Unlimited slander, implacable malice, uninterrupted misunderstanding, constant work and no worldly reward." Add to these constant poverty, perpetual illness and the treachery of friends, and there is the price she paid for offering to the West the Wisdom for want of which it lay in darkness. Yet for nearly twenty years she toiled, worked, as Mr. Kingsland says, "with an iron will, unswerving purpose and utter self-sacrifice, if perchance a few might receive the great Message entrusted to her." She did not work in vain. There were a few "whose eyes were not entirely filled with dust, who would

hearken to the Message, who would understand." To them she proclaimed her Message and withdrew.

Her Mission was threefold, and her instrument, for the first time in religious history, the printed word. First, she had to clear the site on which to build, and this she did with *Isis Unveiled*. In the space thus cleared of false religion and materialistic "science" she built the Wisdom-Religion once again, this time with *The Secret Doctrine* and *The Key to Theosophy*. Then, like the Blessed One, and this part of her Mission was the culmination of the other two, she "pointed the Way." As she wrote, and it is quoted in the Dedication to Mr. Kingsland's book: "There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the heart of the Universe. . . For those who win onwards, there is reward past all telling; the power to bless and save humanity. For those who fail, there are other lives in which success may come."

In all this threefold enterprise H.P.B. was a conduit of Life from her Masters to mankind. Yet of herself she said but little. Hers was an exquisite humility, for in writing the greatest work of the nineteenth century she claimed to have made "only a nosegay of culled flowers," bringing to it nothing but the string that ties them. Yet the authority for all she wrote was threefold—the Masters Themselves, the spiritual grandeur of Their Message which she handed on, and the echo of its truth in the minds of the few who could appreciate the offering. Her service was to the Great Orphan of the world, mankind, no less, for she practised what she preached in

that gem of occult light, *The Voice of the Silence*, wherein she wrote: "The first step is to live to benefit mankind."

As in the case of all great Teachers, she taught the Eye and the Heart Doctrine, the outer Message to the intellects of the many, the inner Message to the intuition of the few. Her teaching, viewed as science-philosophy, gave knowledge to the multitude, a new-old presentation of the fundamentals of that Wisdom which is older than recorded history. Viewed as a Way, her teaching was a challenge to the Pilgrim-Soul in every man.

She gave us Life, but what have we done with the Life she gave us? She pointed a Way, but we who dare to call ourselves her followers, how far have we followed her along that Road? What have we done in the last fifty years to make that Message grow? Yet it is foolish to waste time in vain regretting. H.P.B. gave us Truth, to assimilate and put to use, and she gave us a Way to tread. For the Way is the Way of Life, of movement from the less to the ever more. It is a Way of tears, and of shaking laughter, a Way that dares to follow Life wherever it may lead, yet, for its end is the heart's enlightenment, a Way that is ever loyal to the living principles of Theosophy. "H. P. Blavatsky taught us Theosophy."

In *The Key to Theosophy* she wrote: "To the mentally lazy or obtuse Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts."

Note that phrase, for it echoes the dying words of the Blessed One: "Work

out your own salvation—with diligence." Those who, by their own efforts, approach the Way will stumble and fall a hundred times, and for many a life will inevitably fail, yet only those who begin the journey reach the journey's end, and, as a Master wrote to A. P. Sinnett: "We have one word for all aspirants—Try."

MR. JOHN M. WATKINS

[The next speaker, Mr. Watkins, who was personally acquainted with Madame Blavatsky, spoke of her great fund of wisdom and knowledge.]

It is my privilege to speak a few words concerning one who was a great personality. In the early part of 1887 I met a man who had been travelling in Afghanistan, and he brought home a volume of *Isis Unveiled*. . . . Through reading this I became interested, and eventually I went to the rooms of the London Lodge. Later, H.P.B. sent a message that I should go and see her in Lansdowne Road, when I received a warm reception—cigarettes were rolled for me—and in due course I became a member of the newly established Blavatsky Lodge.

Her rooms were crowded with all sorts and conditions of men, representatives of science, the arts, literature and society, and it was an education to hear her replies to questioners. Kingsland was in the chair, and the answers were recorded and were of great value. They are preserved in the archives of the Blavatsky Lodge. After a time the nature of the discussions changed, they became more abstruse and difficult to grasp.

H.P.B. herself was a highly sympathetic and wise friend. She was hard-

worked, but she was not always serious. She was quick to take advantage of any opportunity to express herself. Her temper was not uncontrolled; it was assumed for a purpose.

Sometimes she would turn away from subjects that seemed careless and trivial and try to turn the conversation into more serious channels. She was completely dedicated to the spreading of Theosophy; it was the one thing that was in her mind, and when bitter attacks were made upon her she did not consider herself, but only how they would affect The Society she loved. . . .

My memories are those of a son of his mother, and that is how I still feel today. Not a day passes but H.P.B. is present in my mind, and I am grateful for all she has done for me. Three thoughts I would like to leave with you, for they are steps by which we may tread the Path; they are—Consideration, Discrimination and Humility.

MISS BRIGHT

[Mr. J. B. S. Coats read a message from Miss Esther Bright.]

May I send you a few words of friendly greeting and remembrance on this fiftieth anniversary of the passing of H.P.B.? I wish I could be with you, but this cannot be. I can remember very many White Lotus Days—very happy they were with Annie Besant and C. W. L. present. I used to go to Covent Garden at 5 o'clock in the morning and buy beautiful flowers, and take them to 19 Avenue Road before breakfast in a four-wheel cab! then help A.B. to arrange them. Those were happy days. H.P.B. seems very near even after all these years. I have her

in my mind almost as vividly as then. Her fine head, sad yet humorous eyes. Her tired body—yet full of energy and life—she seems to rise up before me as I write these words. She was a brave warrior soul, and did her splendid work with great courage. It was a gigantic task, but she was brave to the end.

Now we all are living in a terrible world full of pain and suffering. However much pain and failure we may have to endure, I am sure of the outcome. Evil cannot rule this world. *But*, each one of us is responsible, each one must do his bit. We must not let the poison which is being poured out across Europe enter into our hearts. We must be strong and brave and *sure* of the future. We must keep Harmony and Peace in our hearts despite the war. The future depends on each one of us. Remember this and do not let us fail.

MR. KRUISHEER

[Mr. J. Kruisheer, the General Secretary of the Netherlands Section, spoke of Madame Blavatsky as an occultist who led a difficult life and had the difficult task of bringing a message that could hardly be understood by the ordinary man.]

I regard it as a great privilege to be able to say a few words on this memorable occasion. When one's mind is directed to a great person—and much more so in the case of a faithful gathering like the present one—a definite link is being made. H.P.B. was a messenger of the Great Hierarchy and therefore something of a response might be expected. The world will say: "She has gone," but we know that she is here.

The work of a messenger of the Occult Hierarchy is a very thankless one,

always misunderstood by the masses, and misrepresented by posterity. It is almost impossible to discover the truth about the lives of any of the great Occultists of former days. Thanks to the careful records kept by her co-worker, the President-Founder of The Theosophical Society, Colonel H. S. Olcott, we have in his *Old Diary Leaves* the faithful trustworthy account of H.P.B.'s work enabling us to understand her as an occultist and as a teacher.

I do not see the Message she brought as a new form, a new system of truth. As all great Teachers do, she brought new Life, new Light—she gave herself. Nothing can be more undogmatic, less systematic than *The Secret Doctrine*, and I do believe that this was not accidental, but intentional. H. P. B. knew well the tendency of our Fifth Race minds to drag all spiritual wisdom down into definite rigid systems. She showed us "Truth" at a distance as it were, but in order to grasp it we have to make the effort ourselves. We have to travel the Path ourselves, and the Path can only be found in our own hearts and souls. It is a new faculty that has to be opened within ourselves, that of Buddhic Wisdom-Love, and our minds, in making systems, are hampering the coming through of that faculty; comparative study, of which *The Secret Doctrine* is such an illuminating example, is one of the best means available for its unfoldment. Meditation on its truths stimulates the effort to reach up to such a Truth, and opens new and wider visions. "Look inward, thou art Buddha." Thus Theosophy should be the means to enable us to come a step nearer to our great

Teacher and to the Great Brotherhood whose messenger she was.

[Verses from *The Bhagavad Gītā* were read by Mrs. Hall.]

MR. HAMILTON JONES

[Mr. J. W. Hamilton Jones, for many years a deep student of H.P.B.'s work, also emphasized the necessity of the individual search for Truth.]

H. P. B. came to us as a torch-bearer illuminating the old straight Pathway which leads men to Liberation. I often wonder whether, if I had been privileged to meet her in the flesh, I should have loved her so much, because I am quite certain that I am a subject upon whom she could have poured out the vials of her wrath!

Most of us here tonight did not meet her, but the important thing for us to realize is this: there is no time when, if you seek and knock, you shall not enter. In all ages the worthy man can find and tread the Path. It is not the pathway to a worldly temple; the temple is within you.

Though we are living in a turbulent age let us keep our mental poise. The light has passed through many phases: always hidden from the eyes of man. The cloak of the charlatan often conceals the true occultist. You cannot make an occultist out of anybody; only if you are awake in spirit can you follow the Path.

If we have not succeeded in this incarnation there are many more ahead; the signpost is always there. We may have missed H.P.B. in this incarnation but we may find her in another. She brought the Truth to the world through the printed page, but the printed

page tells you nothing unless it is illuminated by the light of intuition. Nobody can give you this intuition nor can they take it away. The illumination comes from within; but we have seen the light, we are a privileged few. Many incarnations may separate us from final emancipation, but we are on our way, and the end is certain. So we salute H.P.B. and will follow her to the end.

MR. BARKER

[Mrs. Coats then read a passage from *The Light of Asia*, following which Mr. A. Trevor Barker, representing the Point Loma Theosophical Society, paid tribute to the memory of H.P.B. as an inspiration.]

What can we do in these days, in order to offer, as our tribute to the memory of H.P.B., something that will serve to inspire us in our endeavour to carry out the instructions and behests that she left with us?

You will remember that one of the difficulties around which the Theosophical Movement and its troubles have centred has been in the practical realization of the ideal enshrined in the First Object of The Society, and it is precisely this Object that you will find, as a result of the stress of the times through which we are passing, is so wonderfully exemplified in the life and suffering that are going on around us; and I wonder what it is—if indeed there be any specific thing—in our Theosophical studies and the way we carry them out, which has contributed possibly to a rendering of H. P. B.'s magnificent philosophy, something that often is not applied to the practical affairs of life? Can this

in any way be attributed to the philosophy that she brought us, or is there some other factor which we could seize hold upon and utilize? One remembers that there is a part of H. P. B.'s recorded message that we never received. It is said that there were two more volumes of *The Secret Doctrine*, and that these volumes contained the stories of the lives of the Adepts. Now I am one of those who believe that it is more than likely that these priceless manuscripts are somewhere preserved even today. I believe that they do exist: that they were written, I cannot prove it; I do not know it, but it is a conviction.

H. P. B. said that they would be given to the world, depending upon the use and the response that we made to the Teachings she gave us. Is it not possible that this may be a clue to something in our application of the Teachings, that we could change perhaps in our presentation to the world? I would like to draw your attention to this very significant thing: that both H. P. B. and Colonel Olcott were Buddhists, and we have a statement or comment of the great Chohan that in labouring for the spirit of Buddhism Colonel Olcott laboured in the true cause of humanity: pointing out that it was not the individual attainment of Nirvāna that was the most important thing, but the self-sacrificing pursuit of the best means to lead our brothers on the right path.

Now enshrined in that incomparably rich literature of Buddhism you find innumerable stories and application of

the Teachings to life, to practical affairs; and surely to study this is one of the things that we could do that would help enormously, as it were side by side with the metaphysical and philosophical Teachings that H.P.B. brought us. These ethical Teachings that we find in the wonderful Buddhist literature would help and illumine and inspire all our Theosophical studies.

It is an experience well worth while for anyone who does make the effort to study and learn and open up the inner faculties which result from a study of H.P.B.'s teaching. For there you have, enshrined especially perhaps in *The Secret Doctrine* and *The Voice of the Silence*, ideas that give the mind points which enable it to act as the connecting link between the lower man and the higher, and give it food and spiritual nourishment that will enable man to find the Ancient Pathway that H.P.B. came to show us.

THE CLOSING

In closing the meeting Mr. Humphreys said: "This is a solemn, memorable occasion, and I propose to conclude by asking for a reading from *The Voice of the Silence*, to be followed by that which is potentially greater than any words, however noble, Silence, a sweet, healing silence in which I will ask you to unite our hearts with the heart of H.P.B. at the feet of the Masters whom she served."

Mrs. Ivens then read an extract from *The Voice of the Silence*, which was followed by the audience standing in silence as proposed.

THE PASSING OF PROMINENT THEOSOPHISTS

A FRIEND PASSES

PANDIT S. Subrahmanya Shastri passed from our physical sight the day before yesterday (25th October). There will be many to write of his great learning. The books which he has translated and edited bear witness to the inestimable service he has rendered to the cause of his beloved Sanskrit.

But I shall rather write of the Man than the Pandit, though they are both inextricably woven together and cannot be separated. He was a very simple man giving of his riches with a lavishness which can only be described as unbounded. With all his literary work, which involved not only translation but the inevitable proof-reading and other technical and difficult labours to see his beloved productions through the press, he still had time to welcome anyone at any hour of the day or night who wished to ask him a question or merely to sit and chat awhile. And his warm welcome brought young and old constantly to his doors. Was there someone in need of any instruction he could give? No matter how busy he was, there was always time to teach one more pupil, for he could not bear to know that for which another hungered and not reveal it.

Sometimes pandits tend to be a bit conservative; not ever so our friend. A new idea was never rejected by him; its very newness made him stop to ex-

amine it to try its worth. On the one hand, the most ardent devotee of the oldest culture of the world; on the other hand, progressive, open-minded, eager to take to the future the fruits of the past and to accept from the future the gifts it might offer.

Perhaps his enthusiasm is one of his most vital characteristics. A lesson from him in Sanskrit, or any other language for the matter of that, became a thrilling adventure and a rhythmic song. His pupils loved him like a father.

It is rare in this generation to find such a simple, learned, cultured man. But we pay tribute not to one who has departed. Anyone knowing the Pandit would say that were impossible. The entry through the gates called Death is an initiation into a large life, and when it occurs, we take the occasion to wish our friends Godspeed. So it is with the Pandit. If through a physical body he was able to pour so much of spiritual life and wisdom, so much of good fellowship and understanding, into this world of ours, liberated from the physical body we look to him to pour forth a flood of rich new life which will vivify every cultural stream it illumines.

ADELTHA PETERSON

B. J. PADSHAH

An interesting figure, much connected in early years with The Theosophical Society in India, passed away in June of this year, in the person of

Burjorji J. Padshah. Concerning his public activities many obituary notices have appeared in the press, for he was a very notable citizen in the worlds of education, science and industry, and has been called "the brain behind Tata's." But Theosophists find him interesting more for what he *was* than even for what he did, great as his achievements undoubtedly were.

As a young man of nineteen he joined the Indian Section of The Theosophical Society, and later also the London Lodge in England, whither he had gone in pursuit of knowledge, studying in Cambridge under Henry Sidgwick. He journeyed to Europe in the company of Colonel Olcott and Madame Blavatsky, sailing from Bombay on 20 February 1884, as mentioned in *Old Diary Leaves*, where Colonel Olcott describes him as "one of the cleverest Parsi graduates of the Bombay University."

Perhaps he allowed himself to be somewhat put off from Theosophy by the subsequent Coulomb troubles, for he makes no great appearance in Theosophical circles in middle and later life; but the early contact gave him a breadth of understanding and sympathy, and an invincible idealism, which lifted him from the rank of merely "clever" young graduates to that of the truly great.

He had greatly the quality of whole-hearted enthusiasm, caring nothing for

jeers at his eccentricities of behaviour, for he brooked no compromise with ideals. Thus, having become convinced of the wrongs suffered by animals under human exploitation, he went so far as to refuse to wear leather foot-wear of any kind, taking great trouble to get substitutes. Still more to personal inconvenience, he would not ride in a horse-drawn vehicle, but would trudge long distances on foot, until his friend Mr. Tata procured for him the first automobile to appear in India, one driven by steam. Even in one of the Masters' letters he finds mention, as "Madcap Padsha," indicating perhaps that he lacked as yet some stability of character; but he was under Their Notice and in Their Service, however he might claim later complete freedom from all labels, even Zoroastrian. All testify to the purity—almost asceticism—of his life, and that he was ceaselessly occupied in well-doing, serving his country and his brother man in a truly Theosophical spirit.

His last fifteen years are said to have been occupied in travelling from one country to another, in the interests of Tata's industrial and banking concerns, and in his passport he has characteristically described his occupation as "Traveller," reminding a Theosophist of an advanced spiritual stage which perhaps he anticipated or rehearsed.

H.V.

Death stands above me, whispering low
I know not what into my ear;
Of his strange language all I know
Is, there is not a word of fear.

BOOK REVIEWS

A Royal Romance, by James Arther. Theosophical Publishing House, Adyar. Price Rs. 7-8-0.

Wonderful wealth for the Bacon-Shakespeare student is to be found in this book, attractively covered in linen, with special design by that talented young artist, Conrad Woldringh, whose recent death by accident has saddened Adyar. The "gentle reader" is advised in the preface, with charming intimacy, in what order the succeeding chapters may be advantageously taken, so that the word-picture may have a chance to unfold to the inner perception before the mind, "the slayer of the real," unduly obtrudes itself. Of those who have an open mind on the subject, the truly adventurous will take the advice, to probable enlightenment, for who knows beforehand the hour when the scales which blind the insight may fall, as fall they must sooner or later. For this is one more valiant attempt to prove the true authorship of the plays and poems ascribed to Shakespeare, and of other gems of Elizabethan literature—to tilt the Boar-spear against the serried ranks of prejudice and ignorant pride, intrenched in sentimental orthodoxy.

The Author, who half-playfully hides his identity under an anagram, in the true Shakespeare tradition, has brought much scholarly zeal and industry to bear on the quest for truth, and has uncovered much additional testimony, especially by the Clock and Anagram ciphers,

hitherto neglected by his predecessors. The results speak for themselves and need no comment. The chapter under the heading "Adversaries" throws light on many a historical puzzle, showing how Elizabeth, wise and popular sovereign as she was in spite of peccadilloes known to a fairly large circle, was led to repudiate her own son, to maintain her pose of "Virgin Queen." Let any fair student of history (common or accepted) compare the figures of Bacon and his rival Cecil as here given, and bear in mind that—House-of-Lord's verdict notwithstanding—this is the life-drama of a superman played before us, for as he himself has said, "all the world's a stage," on which each must play his part. None can evade the part allotted him by the Great Manager, least of all a superman, even to the last scene of seeming disgrace. I wonder when that select body, the House of Lords, will be faced with the Nemesis of that grave injustice, so far unrepealed!

The main theme of the book, as its title indicates, is concerned with the poet's early passion for fair Margaret of Valois, who is portrayed in so many of the plays, and yearning for whom runs like a connecting thread through so many ciphered passages. She was truly a Queen of Romance in that sorry atmosphere of intrigue and unreality seemingly inseparable from courts—French and English—of that day, and even after her unworthiness had

become clear, she remained enshrined in the chivalrous memory of the Boar-Spear Man, a yet more truly romantic figure in his later dedication to the service of England and the world.

The Author is specially to be thanked for having collected together into this volume so many portraits, wood-cuts, illustrated title-pages, all presenting valuable and incontestable evidence of authorship so widespread as to be almost incredible, without such proof, to the average reader. For these alone, apart from its many other excellences, no one should fail to procure for his library a copy of this unique book.

KATHLEEN VEALE

How to Cure Eye Diseases without Operation, by William Luftig. The C. W. Daniel Co., Ltd., London. Price 10s. 6d.

Here we have an invaluable book, not only for the sufferer from any form of eye-trouble, but also for those who are sensible enough to take trouble to preserve the poise of health in a body which is perhaps beginning to show signs of strain. For the author shows incontestably that eye-disease is the result of bad general health, and still further back of neglect of nature's laws. An operation can at best give some local relief at the expense of still more violent general maladjustment; and the eye, being the most sensitive organ in the whole body, will be quickest to respond, not only to ill conditions, but also to their improvement, heartily undertaken.

The author first sets himself to demonstrate and prove the futility—frequent danger—of operations, especially

in the treatment of Glaucoma, Cataract and detachment of the Retina. Giving full descriptions of the many types of operation in use, he shows conclusively how very little advantage, even temporarily, is derived from a "successful" operation, and that the most skilful surgeon cannot promise such relative success or entirely guard against disaster. As the result of many years of experience and research, he has elaborated a treatment by dieting, helped by homœopathy, hydropathy, chromopathy, physical exercises and other curative agents, but avoiding anything that may be a possible source of danger, as X-rays, Radium and poisonous drugs in any but homœopathic doses. Also he is not disregarding of the mental factor, and does not call on his patients for too much endurance of discomfort and unpalatable food in pursuit of health.

The course advocated is reminiscent of that pursued in such cases by Dr. Dinshaw Mehta in his Nature-Cure Sanatorium at Poona, only without the prolonged fasting there advocated. Perhaps this and some other minor variations may be due to differences of climate, and hence of bodily reactions.

The only criticism that can be made of the form of the book is that it might have been much condensed; there is too much repetition, and labouring a point already made. H. V.

Indian Adult Education Handbook, edited by E. Champness and H. B. Richardson. Price Re. 1.

This is a useful compilation, showing various lines along which work has been proceeding in India, prior to 1938,

when the first All-India Conference was held in Delhi. In a valuable introduction, Sir S. Radhakrishnan gives a significant warning against the imparting, under the educational cloak which Dictators find so convenient, of a false bias in life, manipulating human beings as stones from quarries, to be shaped into "potential soldiers or propagandists for empire, race or creed. It is these group loyalties that threaten to destroy Civilization."

Having obvious missionary affinities, the handbook rather markedly ignores the part played by The Theosophical Society in India's cultural renaissance, but we can afford to excuse that omission, and otherwise it is comprehensive in its appreciation. The indomitable woman-pioneer of Poona, Pandita Ramabai, whose life was one of continued suffering and privation turned to service, did more perhaps for her Indian sisters than any other single individual has done before or since. Second only to her among modern Indian women comes Saroj Nalini Dutt of Bengal, organizer of many Mahila Samitis for village regeneration, and original inspirer of her husband, the late G. S. Dutt, in his wonderfully effective Bratachari Movement. Tribute is here paid also to the great educational influence of Rabindranath Tagore; of Raja Ram Mohan Roy, the founder of the Brahmo-Samaj; of Shri Ramakrishna Paramahansa and the Mission he fathered; of Sir Syed Ahmad Khan, the great Muslim educationalist; and of the various Scout associations, in connection with which Dr. Annie Besant's name finds a place. In an interesting article on Bee-keeping, as a

home-occupation for villagers, it is said that the lovely pink *Antigonon* that grows so prolifically at Adyar is beloved by bees, and can easily be trained over cajan huts, to their increased beauty and profit. Scientific Research in India is considered in reference to the work of Sir Jagadish Chandra Bose, and Sir Ronald Ross, of Malaria fame, and in an article on Indian agriculture. Tandra Devi (better known to Theosophists formerly as Maud McCarthy Mann and later as Mrs. Foulds) writes on an interesting co-operative experiment in Kashmir, where the Maharaja has permitted the establishment of an Industrial Guild, under the Co-operative Law. If this should prove successful in helping to rescue Village Industries from impending ruin and neglect, it must certainly be widely copied, and it may do more for the real education of adults than any number of Courses of Instruction in Reading, Writing and Arithmetic on approved models.

H. V.

Peace on Earth : Path—Truth—Life, by Helmuth Dorsh. Translated by E. Dorothy Hooper. The C. W. Daniel Co., Ltd., London. Price 4s. 6d.

Here are a number of essays, rather than Aphorisms as professed, on "Independent Thinking," and they provide excellent material for concentrated thought. Being translations they inevitably lose something of vitality and lightness of touch, and probably the author's style even in his own tongue inclines to the ponderous, appealing rather to logical reason than to intuition and feeling. The essence is that peace and goodwill cannot come on earth until individual regeneration has taken

place, and we have to turn to the primary conflict within ourselves. Buddhist, Hindu and mystical western teachers are extensively quoted, and especially J. Krishnamurti, whose pregnant utterances at Ommen and elsewhere have voiced the urgent necessity for the elimination in ourselves of fear, with its sequential exploitation and cruelty.

H. V.

The Kingdom of the Spirit, by Claude Houghton. The C. W. Daniel Co., Ltd., London. Price 5/-

Here is a book well worth pondering, shedding spiritual light on all life's problems, and sustaining hope—nay, certainty—of the ultimate goal of humanity. Its pages are full of gems, but a few may be quoted, as some earnest of the full treasure. "Outside us there is only a world, but within us is a universe; and until we have learned something of this interior universe, we can only wander lost through an anonymous world. We shall not decipher the signature of the Eternal on the scrolls of Time until we have learned something of the nature of Eternity and to acquire this knowledge we must approach the Eternal which is hidden away within ourselves."

In some chapters the Theosophist perceives a tendency to confuse Soul with Spirit, and some over-exaltation of thought, but this is corrected when "The Kingdom of Love" is explored, beginning with the pregnant sentence: "There are a thousand ways in which to acquire knowledge, but it is only necessary to love in order to become wise." In the irreligion of our day of which so many of us complain, Claude Houghton sees a hopeful sign,

for it is a revolt from loveless worship, which is idolatry or hypocrisy. "To kneel before that which does not compel our love is to nail our souls to the cross of habit, and if many in this age, finding the old shrines unlit by the presence of love, turn away and seek again in their bewilderment the phantoms of sense, yet it is better to go out into the wilderness, and deny, than to pretend that some mummy in the museum of Custom is a representation of the ever-living God. If we dare to take the whole of ourselves into that which constitutes reality for us, we shall inevitably find love awaiting us."

H. V.

Conversations with Dr. Besant, by George S. Arundale. T.P.H., Adyar. Price 4 annas.

The President has done the members of The Theosophical Society an inestimable service in publishing records of the conversations which he had in U.S.A. with Dr. Besant immediately after her passing at Adyar on 20 September 1933. The book was appropriately published on 20 September 1941. It is a big book in a very small compass. There are only 24 small pages, but her comments on the status of The Society and on world affairs give it the nature of an "instrument of instructions" not only to her President-Successor but to every one of his colleagues working in The Society.

Dr. Arundale has purposely preserved the intimate nature of the conversations, "even," as he says, "with all the little precious personal touches which will ever mean so much to me." On the occasion of her first appearance "there was a semi-materialization which quite

overwhelmed me for a few moments until she adjusted me to her presence." On a later occasion, she brings him to order saying: "Now do not let your delight at being so near to me and seeing me make you inattentive. You must be quiet and listen very carefully, for I shall often want to talk to you and help you."

Is it any wonder that he was completely preoccupied with her appearance seeing that separate from her erstwhile physical body she was something even greater than he had ever known before. "Now," he says, "instead of seeing through a glass darkly, I see face to face. I see the power behind the puppet, wonderful though the puppet was . . . I know the Ego which has marched so magnificently, so triumphantly, through incarnation after incarnation. What a power! What a majesty! What determination! What resistlessness! What overwhelming peace! . . ."

Dr. Arundale, as some of us know, withheld publication of these talks for delicate reasons connected with his reelection as President. He does not say so in so many words, except that he feels they may "now" be published. In the last chapter he gives a picture of Dr. Besant in consultation with a number of older workers as to the choice of her successor. The choice was evidently influenced by the situation of the British Empire, and of the English-speaking people generally, in relation to the rest of the world, the kind of work required to be done making it more desirable that a British subject, preferably an Englishman, should hold the office. While The Theosophical Society as

such is not concerned with politics, she makes it clear that it still must hold up before Nations and Leagues of Nations great political ideals, which must be used by the Masters for Their world work, "and They must be able to use it through its President, and through the concentration in him of its membership's power."

While aboard the *Mariposa* crossing the Pacific Dr. Arundale had an afternoon talk with Dr. Besant, in which she commanded him, like a General giving orders, to overhaul The Society. "You must work at the Lodges. They have become confused. . . . They have forgotten what Theosophy is, what Theosophy has done because it is Theosophy. Their members run here, there and elsewhere—everywhere but towards the Theosophy we have been preaching these 50 years and more . . . You must largely concentrate on the reorganization of The Society." She had not been able, she explained, to pay the attention to The Society which it constantly needed because of other special work which really was Theosophical because it was "part of that Plan which is the reflection of the Divine Wisdom." He could disregard any opposition, she said, "it will soon die down and is only the effect of the absence of strong guidance."

Other phases of these conversations are worth pondering—aphorisms on living greatly, on spiritual mountaineering, comment on England's duty to India and the need to draw together "East and West in equal comradeship" and to promote world peace and solidarity. Dr. Besant stresses the fact that England can become a powerful

influence to help to adjust the whole world, but not until "she sets her own house in order, and first India." England has, it would seem, only partially fulfilled Dr. Besant's injunction that England must wake up—"for her own sake, for the sake of India and all that India can be to the world, for the sake

of a great example that the whole Empire can set to the world of a comity of nations linked together in brotherly understanding and noble purpose."

Conversations with Dr. Besant is a key book. It is well worth knowing by heart.

J. L. DAVIDGE

TWO HYMNS TO LUGH THE CELTIC SUN-GOD

MORNING HYMN

I

AGAIN thy blinding blade,
Driving the darkness through,
Comes from its sheath of shade.
Hark to our homage, Lugh!

And mingled with thine own
High praise this morning hour,
Our homage seeks the throne
Of that ancestral Power

Who rayed the Danann thought
Into thy golden brain;
And through thy substance wrought
The dark Fomorian strain;

And in their mingling made
Life's rhythmic interplay—
In light the sanctity of shade,
In darkness dreams of day.

II

Let earth and ocean raise
Their lauds in wave and wind:
Thou hast thy perfect praise
In human heart and mind.

Greatly the grass and trees
Thy sustentation sing.
Oh! greater far than these
We chant a deeper thing—

That to the soul's desire
And the desiring eyes
Thou givest searching fire,
And light that purifies.

Emblazoned with thy name
Proudly our foreheads burn.
Out of thine inmost light we came,
And, light to light, return.

III

Master of every art!
Maker of king and crown!
Thou hast, in whole or part,
The ultimate renown.

Beneath our wisest word
In sound or wood or stone,
Thou hast our yearning stirred
To give thee back thine own.

In ardent bardic strain,
Flash of heroic brand,
Light of conceiving brain,
Fire of creating hand;

In placid will to bend,
In passionate will to do,
Thou art our source, our strength, our
end.
Hark to our homage, Lugh!

EVENING HYMN

I

Thy light has left the topmost tree.
But no ! Thou hast thy constant place.
The tree has left thy light, and we
Have turned our faces from thy face.

One is thy vast solicitude
For folded as for fleeting wing.
Thou givest day for feast or feud,
And night for rich remembering.

II

Thy burnished symbol soars or sinks ;
But neither day nor night can part
The ancient heraldry that links
The meanest with the Mighty Heart.

Within thine unextinguished blaze
Our human sparkle homely glows :
To thee our dark instinctive praise
From our beclouded godhood goes.

III

Forth from thine exultation ran
Beauty with eyes divinely lit ;
And of thy grace thou gavest man
The sense and soul to savour it.

Thou didst enkindle in his eyes
Sight that thy veiled intention saw ;
And bugled through his enterprise
The fiat of eternal law.

IV

Going, thou bidest. Thou dost keep
Thy state where flaming seraphs pale ;
Yet hast thy dwelling in the deep
Imagination of the Gael.

From light in darkness they shall make
Regents of thine in hill and glade—
And in the spirit's passion break
The masks of Godhead they have made.

V

Thy light has left the topmost tree ;
But in our hearts thou hast thy place
In darkness as in light ; and we
Have turned our faces to thy face.

* * *

Lugh, the Sun-God, was worshipped in the ancient Celtic world and particularly in Eire up to the coming of Christianity. His festival is still celebrated in Eire from mid-July to mid-August, though only now as a legendary reminiscence. The rays of the morning sun are said to be spears of Lugh.

The deities of light were the Children of the Goddess Dana (hence the Tuatha De Danann). The Fomorians were the deities of darkness. Light and dark had also their moral and spiritual significances. And as light could not exist without darkness, or darkness without light, the myth-makers attributed double parentage to Lugh, whose mother and foster-mother belonged to the dark divinities. Just as the early Christian myth-makers attributed double parentage to Jesus Christ (God and Joseph), so did the old Celtic myth-makers attribute a similar double parentage to Cuchulain, who was said to be the son of Lugh as well as the son of the earthly chieftain Suantain. The attributes of Lugh in the above Hymns are either paraphrased from the Celtic myths or based on them.

Old Gaelic poetry was rich in rhymes, alliterations and assonances. The Hymns to some extent reproduce these verbal characteristics in English. The alliteration is not an artifice imitated from Swinburne ; the Gaelic poets taught such versification to Europe a millennium or more before Swinburne was born.

JAMES H. COUSINS

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