



# THE THEOSOPHIST

ADYAR

JUNE 1940



## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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



# THE THEOSOPHIST

Vol. LXI

(Incorporating "Lucifer")

No. 9

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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

Communications from writers in England may be sent direct or through Miss E. W. Preston (Stamford House, Wimbledon Common, S.W.19), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Mr. Fritz Kunz (Hillandale, Port Chester, New York).

## CONTENTS, JUNE 1940

	PAGE
ON THE WATCH-TOWER. The Editor . . . . .	167
AKHNATON, ADORER OF THE ATON. Manly P. Hall . . . . .	174
TWO NOTES ON ART AND RELIGION. Rukmini Devi . . . . .	183
WAGNER'S DRAMAS. C. Jinarājadāsa . . . . .	187
TWO NOTES ON WAR. Annie Besant . . . . .	190
S'RĪ KR̥ṢṆA'S MESSAGE TO THE WARRING WORLD. M. Hafiz Syed, M.A., Ph.D., D.Litt. . . . .	193
IN AN EGOTISTICAL MOOD ( <i>Poem</i> ). Ianthe H. Hoskins . . . . .	197
VIGILANCE WORK. George S. Arundale . . . . .	198
THE GLORY OF AGE ( <i>Poem</i> ). A. J. . . . .	203
THE TRUE WISDOM AND GREAT STORIES :	
III. The Story of Sindbad : Voyage Three. W. E. Marsh . . . . .	204
IN SUMMER-TIME ( <i>Poem</i> ). Lily Darby . . . . .	210
SCIENTIFIC EVIDENCE FOR SUPER-PHYSICAL STATES OF MATTER.	
E. Lester Smith, D.Sc., F.I.C. . . . .	211
WHAT IS KARMA? Arthur Robson . . . . .	218
THEOSOPHY AND THE ARTS. J. H. Cousins . . . . .	225
A SONG OF JOY ( <i>Poem</i> ). Peggy Street . . . . .	226
PROGRAMME OF THE 17TH CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE . . . . .	227
WORLD CONGRESS OF FAITHS. Sir Francis Younghusband . . . . .	230
THEOSOPHY IS THE NEXT STEP. I. M. Pagan . . . . .	233
POINTS OF VIEW ( <i>concluded</i> ). Kae Khushro J. Kabraji . . . . .	236
DR. ARUNDALE AND THE WAR ( <i>Correspondence</i> ) . . . . .	241
BOOK REVIEWS . . . . .	243
INTERNATIONAL DIRECTORY . . . . .	245

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price : See cover page iii)



## THE LARGER OUTLOOK OF THEOSOPHY

To the Theosophist the Saints are Elder Brothers who can be sought and found ; to him the Angels glisten in earth's dark places, and touch into a more delicate radiance the glories of the sunrise and the sunset sky ; to him the Christ is in no far-off heaven, but in his heart opened to Him with wide-flung doors ; to him the subtler worlds offer fields of chivalrous emprise, and make the earth close-linked with fairer scenes around. New lustre is added to the Sun ; new colours to the flowers. All Nature lives, is vocal, and the wonder increases as knowledge grows. To him the poesy of childhood has returned, irradiate with the certainty of larger truth.

ANNIE BESANT





## ON THE WATCH-TOWER

BY THE EDITOR

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

### DYNAMIC THEOSOPHY

**I**T is highly important, I think, to realize fully that our science of Theosophy is a dynamic science, that it does not just disclose to us a series of pictures upon which we may gaze with satisfaction, but reveals to us tremendous movements and forces with which we may identify ourselves for finer and more purposeful living. If we discover revealed to us the truths of Karma and Reincarnation it is not that we may just believe in them and, as it were, submit to them, but that we may identify ourselves with their life-giving power and gradually learn to command them. When

we become one with Law we become masters of Law, and thus begin to enter into the kingship of life. Every truth revealed to us through the science of Theosophy is a dynamic truth which is but a point as first we perceive it, but little by little broadens out into a very sun of reality as we move inwards from the initial point of revealing.

### OUR ONENESS WITH GREAT TRUTHS

We must build Theosophy into our very beings, primarily as we know it at first sight, then more and more, until at last—if there be a "last" at all—we are face to face with



a Theosophy infinitely grander than the most splendid writings about it by its most learned masters. Theosophy must be for each one of us an infinite ocean of discovery. In the beginning we float upon the surface of the ocean. Then we make a first descent. Then we go further down. And then still further, and so begin to probe depth after depth, of which depths there is no end. And as we so descend we add to our stature, until in the most profound deeps of the ocean we discover the perfect heavenliness of our unfolded manhood.

Such, as it seems to me, is the purpose of Theosophy: that it may reveal to us the glory of our own individual living in every truth it declares. Karma and Reincarnation are inherent in the constitution of each one of us, as no less the states of consciousness—from those on the outskirts of our being to those sublime states which are in the heart of each one of us. Not a single truth of Theosophy is outside of us, without positive relation to us. Each is a partial description of our selves. Each tells us what we have been, what we are, and what we shall be. *The Secret Doctrine* is an autobiography, or biography—whichever you will, of every living creature. We read about ourselves when we peruse *The Secret Doctrine*. Perhaps we are unable for the time being to discover ourselves in the cosmic reaches, in the descriptions

of the growth of universes and worlds, in the tremendous vistas disclosed to us in the mighty Stanzas of Dzyan. Yet are we all these. There is but the One Life. We are part of it, *and we are it*. Not yet are we able to understand. Our comprehension must needs remain dim as we remain small. Nevertheless are we infinitudes however finite may be our present being. And the infinite can understand, somewhere in its nature, the infinite.

#### OUR ONENESS WITH GREAT BEINGS

We ourselves are Secret Doctrines—and one by one our Secrets flash upon us to our ever-increasing illumination. All this may sound extravagant and highly imaginative. But I believe it to be very true, just as I believe that when we gaze upon greatness we are gazing upon ourselves in a stage of our apotheosis. If I think of the Lord Buddha, or of the Christ, or of the Lord Muhammad, or of the Lord Zarathustra, I am thinking in terms of that Self of mine which I do not yet know, but which someday I shall know and someday *be*. The Great are ever-living witnesses to the splendour-to-be of every living thing, and as such should we regard them. This is their meaning to us. This is their message to us: not to be like them, but, looking upon them, to become, therefore, like ourselves,



to become ourselves. For in so doing we not only become like them, but we become as they are, yet flashing with our own uniqueness. Not a single living thing but is a living and perfect witness to the oneness of life, and therefore to the identity of all things amidst the diversity of all things.

And as it is with living creatures so is it with living truth. Truth is one and permeates all. All is truth, even the sublimest truth. So is the revelation of truth as we may receive it in a book the revelation of ourselves—in very truth.

\*  
\* \*  
\*

## UNIVERSAL WAR

It is a grave error to try to localize the war now taking place in Europe and in China. This war is but the outward and horribly visible sign, localized as to its more insistent visibility and more clamant horror in Europe and in China, of a universal war which must now take place on an unprecedented scale throughout the world in every country without exception.

### FOR LIFE OR DEATH OF RIGHT

From time to time, as we may read in the history of the world, wrong menaces Right more dangerously and with all its strength that it may seek to extinguish the light of Right and hurl the world down into perpetual darkness. At such times nature calls to the Right in

all to arise and to defend the light, that evolution may proceed unmolested on its way. The drums of the eternal Law roll out the call to arms: the very life of Right is threatened, let those who love the Right don the armour of its service to become knights of the Right in the universal conflict.

There is war between Germany and France and Britain and Poland. The might of Russia descends upon the Right of Finland. Germany seeks the abasement of Scandinavia. This is the war we see. But there is also the war we do not see, or which most of us do not see—the war which is set now more than ever before between the Right of Life on the one hand and the Might of Death on the other. And this war is everywhere. It is in the midst of and among the belligerent nations. It is in every neutral nation no less. No nation dare to be neutral to this war, however much it may discover the path of expediency or duty to be neutrality towards the visible war. Every government, every head of every nation, has the duty of calling every citizen to make his nation strong by seeking out the wrong everywhere and changing that wrong into Right, so that justice may prevail, freedom may prevail, peace and prosperity may prevail, and that democracy may everywhere become real and precious to all alike.



**RIGHTEOUSNESS CALLS**

To every citizen of every nation must go forth a call to heed the menace of wrong, and to discover where there is wrong of any kind within his country. Where is there the wrong of cruelty? Where is there the wrong of injustice? Where is there the wrong of persecution? Where is there the wrong of tyranny? And not only these wrongs as they may exist in the case of human beings, but also as they may exist in the case of all younger members of Life's great family. Where there is wrong to animals or even to any lower forms of life the life of a nation becomes thereby the weaker. Wrong knows no distinction of grade of evolution, nor does it know compartments. Wrong anywhere is wrong everywhere. A local wrong is a universal wrong.

It is not to be expected that the citizens of a country will arise in their masses to enrol in the national army of Righteousness. Only in the case of the universal war made visible within a particular area will the citizens of that area be moved in their numbers to help to save the world from darkness. But it is to be expected that there shall be the crusades of the few to guard from sabotage that Cross of Life which is no mere Christian Cross, but the Cross of Ages upon the revolving of which depends the ascent of life through manhood to Godhead.

**WE MUST HEAR THE CALL**

The call goes forth to all, but for the most part it will be heard by the few alone. Who are these few? Where are they? What is their battle-cry from their respective nation-posts? Apart from the war which is being locally waged in Europe and in China, is the whole world strenuously at war with itself, are the forces of Righteousness fighting as one as well as in separate armies?

Righteousness knows no distinction of race or of creed or of nation or of opinion or class or custom. There is but one Righteousness above all differences, and under its flag must be gathered all who strive for Righteousness.

The call is to every individual to become wrong-conscious as perhaps he has never been before. No matter how much or how little he may be able actually to accomplish he must have an active sense of responsibility for all the wrong he is able to discern in his immediate surroundings. He must feel himself to be a duly constituted guardian of the Right against all attacks of wrong. He must be clear that as rarely before is there war between Right and wrong where he himself lives, and that the issue of the war depends in part upon him. The war in Europe and in China itself is symptomatic of the war being waged in his own area. He clearly perceives the war where it is



so obvious. He must seek out its counterpart in his own surroundings, discover in what terms it expresses itself in the conditions in which he lives, and range himself resolutely and unchangeably on the side of Right as he is able to see the Right. Being wrong-conscious he becomes Right-conscious, and so intensifies throughout the world the power of Right. His stand for the Right within his own small area affects the war in Europe and in China.

#### WE CANNOT BE NEUTRAL

There is much talk of neutrality these days. But there is no neutrality in fact, even though there may be no actual participation in the overt wars. He who is not positively for the Right wherever he is, is in truth against the Right and strengthens wrong everywhere. It is less participation in the European or Sino-Japanese war that matters (though *personally* I think it does matter very much indeed) and more that there should be a decreasing neutrality as between Right and wrong within every citizen's nation, within his faith, within his local surroundings. When the world is struggling to be Right it is a crime against humanity and against the whole of the evolutionary process to be neutral to the conflict between Right and wrong.

Each one of us must begin with himself, sweep aside his own per-

sonal neutrality, and still more his partiality for a condonation of that which he knows to be wrong, and range himself with all vigour on the side of his own individual righteousness. First of all must he himself be as right as he can. Then shall he safely issue forth outside himself to throw his own rectitude into the scales on the side of Right against wrong wherever he possibly can, not only on behalf of his human fellow-citizens but no less on behalf of his sub-human fellow-citizens. There is but one citizenship in every nation as there is but one family of God, and wherever that citizenship is set at naught through injustice, tyranny, oppression, cruelty, selfishness, it is set at naught everywhere, and the whole vigour of the national citizenship is lowered and polluted.

#### WE MUST BE VIGILANT

The call is to vigilance and to the discovery of wrong, without fear, without favour, without the fear of conventions and orthodoxies, without the favour of personal inclinations. The war is between the world as it is and the world as it shall become, between all that is in fact worn-out and all the richer and finer life which now is due. And even though the old order must needs take time to change, yielding place to the new, there must even now be those vigilant men and women— young and old—who will everywhere



point to lead the way out from the old order into the new. The world needs for its redemption the few, even the single individual here and there, before it can hope to be helped by the many who shall at last convert it into its new youth. Those who are still as voices crying in the wilderness must be glad that they speak, even though they be unheeded, ignored. Still more glad must they be if they are able to arouse opposition and persecution, for opposition and persecution have ever been the lot of all the prophets who have gone before them.

How many and various are the wildernesses amidst which the voices of prophets shall arise. Yet there is but one theme upon which each different voice depends—*Goodwill, Brotherhood.*

\*  
\* \*

### MR. JOSEPH BIBBY

A most useful life—full of industry, helpfulness, honour—has ended with the passing into the inner worlds of recuperation, of Mr. Joseph Bibby, stalwart of Theosophy and very gracious host and friend of many Theosophical workers. Both Rukmini Devi and I have enjoyed, as did Dr. Besant before us, the beautiful hospitality of his home at Bidston, near Liverpool; and his munificent gifts in the furthering of the work of our Society are well-known to all. Among his many acts of service to The Society, he founded

the Wirral Lodge, Birkenhead, and served as a member of the Executive Committee of the English Section from 1920 to 1923. Best known of all his Theosophical work was of course *Bibby's Annual*, which was the delight of hundreds of thousands of readers and won universal admiration for its artistic quality and splendid technical production. I doubt if any book published in Britain or any lecturer—excepting perhaps Dr. Besant herself—introduced Theosophy to so many of the public as did *Bibby's Annual* from 1906 to 1922, and the valedictory issue of 1936. What an oasis of beauty and spiritual idealism it was during the war years of 1914-18, and what a splendid channel for the dissemination of Mr. Bibby's ideal of a better social order and a greater harmony in industrial relations! As the head of a large manufacturing firm employing hundreds of men—700 employés from his factory went to the front in the Great War—he organized a co-operative scheme of benefits for his employés, which was “so efficient and liberal that,” as Dr. Besant remarked at the time, “Mr. Lloyd George's Act much diminished the benefits they had enjoyed; unfortunately the Act made no exception for good employers and his men lost by it.”

Mr. Bibby's vision of a reign of brotherhood encompassed the whole world, and he put great faith in the



future of the League of Nations. He continued to issue pamphlets on social questions even in his ninetyeth year which he entered on the 12th January 1940, and until his death on March 11 he attended his office almost daily. He was a splendid example of the Yogi in action. His beautiful home life, his friendship for his employés, his years of public service in Liverpool, his munificence to The Theosophical Society, and his work for

a more humane world—all these ways of fine and noble living will surely summon him back ere long to even nobler service of the world to which he dedicated himself so selflessly.

To Mrs. Bibby and her three sons and daughter we reverently offer our deep sympathy, and we remember the sacrifice which the Bibby family made in the Great War when two other sons were killed on active service.

George S. Arundale

---

### FROM THE HYMNS OF AKHNATON

O living Aton, beginning of life ! Though Thou art afar, Thy rays are on earth ; though Thou art on high, Thy footprints are the day.

How manifold are all Thy works ! They are hidden from before us, O Thou sole God whose powers no other possesseth.

The birds flutter in the marshes, their wings uplifted in adoration to Thee.

Thou makest the beauty of form through Thyself alone.

Thou art in my heart ; there is no other that knoweth Thee, save Thy son Akhnaton.

For Thou art duration, beyond mere limbs ; by Thee man liveth.

The fish in the river rise to the surface towards Thy face, and Thy rays penetrate the great waters.

Thou created the earth according to Thy will when Thou wast alone.

The chick is in its egg cheeping within its shell. Thou givest it breath therein that it may live.



# AKHNATON, ADORER OF THE ATON<sup>1</sup>

BY MANLY P. HALL

**A**MEN-HOTEP IV, the Golden Hawk, King of Upper and Lower Egypt, the Only One of Ra, Son of the Sun, Great in Duration, the Mighty Bull, Lofty of Plumes, Beloved of Amon-Ra, and Lord of Heaven, was born at Thebes in the year 1388 (?) B.C. The name Amen-hotep, in Greek Amenophis, means "the peace of Amon." . . .

## PRIEST-KING OF VISION AT 13

The childhood of the young Pharaoh seems to have been a continual struggle against the limitations of health which afflicted so many of his dynasty. Amen-hotep III, surnamed the Magnificent, appears to have been an incurable invalid, who had been married to the Princess Tiy in his twelfth year. It was the tendency of the entire family to marry at an extremely early age.

When Amen-hotep IV had reached his twelfth year his health brought general concern not only to his family but to the whole Empire. If he died childless, the dynasty would end. A suitable bride was therefore sought among the vassal states, and a hasty mar-

riage was contracted. Royal families did not seem to enjoy good health in those days. Marriageable daughters of noble birth were difficult to find, many dying in childhood. The Prince was united in marriage with an Egyptian girl named Nefertiti. She was of noble birth, the daughter of a Prince named Ay. At the time of this marriage, the Pharaoh was about twelve years of age and his bride nine or ten. A short time after the marriage, Amen-hotep III died in his early fifties, leaving the crown to the thirteen-year-old invalid who already showed a strange tendency to visions and dreams.

In addition to being the Wearer of Diadems, Amen-hotep IV was High Priest of Ra-Horakhti, Sovereign of the spirits, souls and bodies of the Egyptian people—Priest-King of the greatest Empire on earth. There is a legend to the effect that Queen Tiy, longing for a son, had vowed him to the gods before his birth. Be this true or no, from earliest childhood the young Pharaoh was more of a priest than a statesman and well deserved the title "the Great of Visions." Arthur Weigall thus describes the young King:

<sup>1</sup> From a radio address given at Hollywood, California, U.S.A.



One may imagine now the Pharaoh as a pale, sickly youth. His head seemed too large for his body; his eyelids were heavy, his eyes were eloquent of dreams. His features were delicately moulded, and his mouth, in spite of a somewhat protruding lower jaw, is reminiscent of the best of the art of Rossetti. He seems to have been a quiet, studious boy, whose thoughts wandered in fair places, searching for that happiness which his physical condition had denied to him. His nature was gentle; his young heart overflowed with love. He delighted, it would seem, to walk in the gardens of the palace, to hear the birds singing, to watch the fish in the lake, to smell the flowers, to follow butterflies, to warm his small bones in the sunshine. Already he was sometimes called "Lord of the breath of sweetness."

Amen-hotep IV ruled Egypt for seventeen years. During the first four years of his reign he exercised little individual authority. Queen Tiy, as Regent, was the actual Sovereign. She was deeply impressed by the extraordinary mentality of her son and recognized in him forces more divine than human. The young King matured early, and by his seventeenth or eighteenth year was the actual governor of his country.

#### CONFLICT BEFORE HIS GREAT WORK

The inevitable conflict between the youthful idealist and the priesthood of Amon-Ra took definite

shape in the fifth and sixth years of his reign. . . .

It would be quite wrong to deny a deep spiritual significance to the ancient Egyptian religion. The gods of the various nomes, or provinces, of the Empire were symbols of the great spiritual truths of life. The Mysteries of Egypt were among the deepest of religious institutions, and the secret doctrines of India and the old world were preserved in the adyta of the Egyptian temples.

In examining the religious beliefs of Amen-hotep IV, we should not therefore think of his religion as entirely original. Rather, he had perceived certain corruptions and limitations in the state religion, and, being a man of exceptional spiritual perception, he attempted to correct these errors by a new interpretation of the spiritual facts of life. It is difficult to say now whether he actually founded Aton-ism, or merely encouraged a religious tendency already arising among his people. Certainly he did not invent the term Aton, but rather gave new profundity to symbols and beliefs that had descended from the remote periods of Egyptian beginnings. The King's philosophy did not develop immediately into its final state but evolved gradually over a period of several years. It is quite probable that during this period of unfoldment the King had the assistance and advice of



religious reformers and philosophers who helped him to shape the general structure and define the boundaries of his reformation. He drew away from the state religion, gradually breaking one after another the immemorial traditions of the Empire.

#### NEW NAME—NEW CITY—NEW RELIGION

It was when Amen-hotep IV reached the nineteenth year of his life that he broke finally with the priesthood of Amon-Ra. He did not immediately attempt the overthrow of the Theban hierarchy. Rather he set up his own faith in the midst of his adversaries, giving it the influence and authority of his own position as demi-god of the Nile. It was after this official break with the old hierarchy that he changed his name. Amen-hotep is a name rooted in the faith of Amon; therefore it was no longer appropriate for a ruler who had withdrawn his allegiance to the old order. The name which he chose, and by which he is now remembered, was Akhnaton, which means "the Aton is satisfied."

Having broken for ever the old faith, Akhnaton found the way before him far from easy. The city of his fathers was dedicated to the elder gods. The state religion was firmly ensconced in the hearts and lives of the people. As time passed, he realized that he must not only break with the ancient faith, but he must

also depart from its city and all of the ties of tradition and culture that flourished there. The young Pharaoh chose a site for his new capital about a hundred and sixty miles up the Nile from Cairo. Here he built the city of Khut-en-Aton—the Horizon of Aton. . . .

His new city with its temple to the Formless One being at last inhabitable, Akhnaton took up his residence there, in the eighth year of his reign. Accompanied by his nobles, bearing the records of the Empire, and followed by a considerable concourse of people, Akhnaton went forth to officially dedicate his new capital. With his queen and their three children, the young King established himself in a palace ornamented with carvings which represented the symbols of his faith. It was in the freer and more refined atmosphere of Khut-en-Aton that the Pharaoh actually established his religion. The spiritual ministry of Akhnaton commenced in his twenty-second year. Here, in the shadow of great stone temples, was born the doctrine of the True Aton, the Universal God, a doctrine of such profundity that it has moved scholars to say that Akhnaton was the first enlightened man of recorded history.

#### THE GREATNESS OF AKHNATON

Charles F. Potter, in his *History of Religion* writes:

He (Akhnaton) was also the first pacifist, the first realist, the first



monotheist, the first democrat, the first heretic, the first humanitarian, the first internationalist, and the first person known to attempt to found a religion. He was born out of due time, several thousand years too soon.

Abounding in virtues unusual to his time, inspired by motives incomprehensible to his contemporaries, Akhnaton suffered as all idealists must suffer. From the eighth to thirteenth years of his reign, Akhnaton seems to have been principally concerned with the perfection of his doctrine in the city which he had built. Budge describes him as living a strange life of religious and artistic propaganda. The Empire flourished under his benevolent direction. Also during this period his mother died, and his fourth daughter was born. Tiy, the Queen Mother, seems to have exercised a powerful influence over her son's political attitudes. She was a modifying and restraining force, and very possibly remained to her death in the faith of Amon. His respect for his mother held Akhnaton's religious enthusiasm within certain bounds, but with her passing this restraint was removed.

#### HIS WORK AND HIS DOMESTICITY

By his twenty-fifth and twenty-sixth years, Akhnaton must have realized he had not much longer to live in this world. His constitution, always delicate, was growing constantly weaker under the strain of his over-active mind. The Pharaoh

therefore changed his programme. He was no longer content with his own city dedicated to the True God. He began a powerful campaign to spread his religion among the cities and provinces of his Empire. In the early period of his religion he described God as "the Heat which is in the Aton." His unfolding consciousness brought a fuller realization, and he gave a new definition: "the Effulgency which comes from the Aton." The change indicates definitely a deepening spiritual understanding, and an increasing grasp of the mystical factors of a great theology.

Soon after the death of Queen Tiy, Akhnaton issued an edict that the name of Amon should be erased from every inscription in Egypt. So complete and thorough was the work of his agents, that scarcely a statuette remained in which the hated name was not defaced. Even the tomb of Queen Tiy was broken into and the cartouches upon her mummy-case destroyed. The names of kings which included some form of the word Amon were obliterated, and all who carried a name embodying the hated word were forced by law to assume some other title. This extreme action could only have resulted from extreme persecution and from the Pharaoh's realization that only by the most drastic steps could his reformation be accomplished before his own life ended.



Akhnaton was about twenty-six years old when his fifth daughter was born. True to the traditions of the dynasty, Akhnaton desired a son to carry on his work, but in the fourteenth year of his reign a sixth daughter was born, and the following year a seventh daughter completed his family, and thus the Pharaoh died without a male heir.

Much has been made of Akhnaton's domesticity. Certainly no other Pharaoh is so often depicted in the informal domestic relationships. In carvings Akhnaton is frequently shown with his arm about his beautiful wife Nefertiti, a pose entirely strange to Egyptian art. The couple are often shown surrounded by their children, or playing with them. In the fifteenth year of his reign, Akhnaton began the construction of his tomb, but the work was never finished, and his body was finally placed in the vault of his mother where it was discovered in 1907.

#### HIS LAST TWO YEARS

The last two years of Akhnaton's reign may be regarded as the period of discouragement. The faith he had founded was not strong enough to withstand the ever-present priesthood of Amon. Only a few of the most intelligent Egyptians could understand what he was trying to teach. The world was not ready for the rule of love. Added to his

other perplexities were the clouds of war. It was the Hittite invasion of Syria that prepared the way for the end. Conspirators arose, the vassal countries that looked to Egypt for protection sent messengers in vain. The governors of provinces pleaded for help against the invaders and traitors, but Akhnaton would not send arms. To the dreaming, Aton was the One Father of all men and this ever-living God would not sanction war and pillage. The Pharaoh stood firm, but his firmness was of no avail. His cities were conquered. Little by little his revenues ceased, for his governors no longer had provinces to tax. In two short years the magnificent Empire of Thutmosis III was bankrupt.

The strain of these troublous times destroyed what little health remained to the Pharaoh. With the collapse of his Empire, Akhnaton died. His end appears to have been sudden, for modern scientists who have examined the mummy are of the opinion that the end was due to a stroke. The body was no longer able to bear the worry and sorrow of a broken heart.

On the front of his coffin he is called "Akhnaton, the Beautiful Child of the Living Aton, whose name shall live for ever and ever." How strangely sad, how strangely beautiful, is the prayer to the One Universal Father which was found inscribed on golden foil beneath



the feet of the mummified body of Akhnaton :

"I breathe the sweet breath which comes forth from Thy mouth. I behold Thy beauty every day. It is my desire that I may hear Thy sweet voice, even the North wind, that my limbs may be rejuvenated with life through love of Thee. Give me Thy hands, holding Thy spirit, that I may receive it and may be lifted by it. Call Thou upon my name unto eternity, and it shall never fail."

#### TOO GREAT FOR HIS OWN DAY

Thus passed from this life a soul too fragile to bear the shocks of flesh. With Akhnaton passed also the faith he had founded, the city he had built, and the dream of peace which had filled his heart. Great Amon reigned again, supreme and plumed with power. More than 3,000 years have passed since Akhnaton wrestled with the gods of Egypt. The homage of the modern world, a little wiser in the mysteries of spirit, may be best expressed in the words of Professor Breasted :

There died with him such a spirit as the world had never seen before.

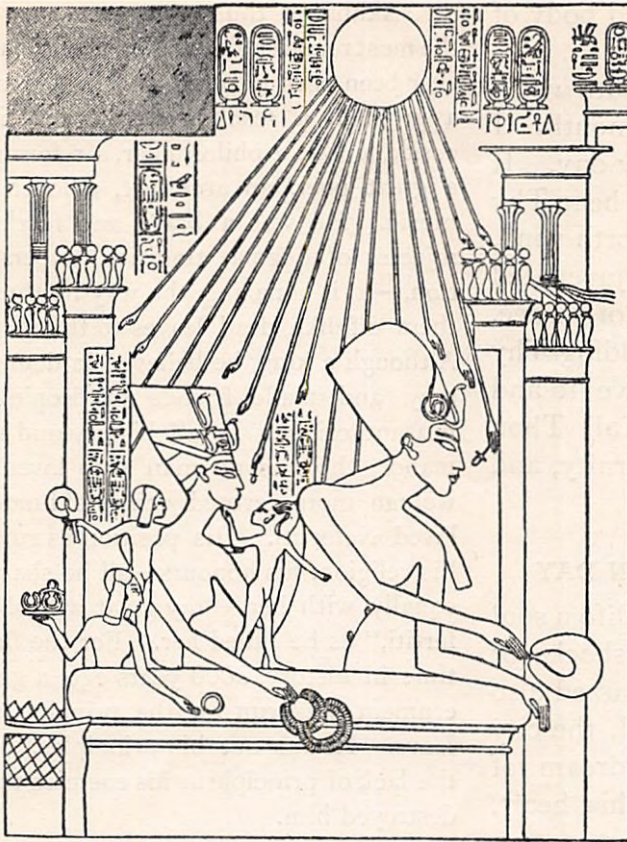
Another modern student of the philosophy of Akhnaton, Mrs. Julia Ellsworth Ford, concisely states the great Pharaoh's position in the evolution of civilization in her interesting article "Akhnaton: Pharaoh and Prophet" :

Akhnaton thus emerges as one of the most remarkable characters that have ever been born into the world. He was a prophet, a teacher of truth and sincerity, a seer, a philosopher, a reformer, a great poet, an architect, a lover of music. He was a brave and fearless rejecter of dogma, tradition, superstition,—it is amazing the way he threw them off like dead leaves to the wind. Although a king, he believed in democracy and made friends of people of peasant origin. In all history and romance, there is no man who loved a woman more devotedly than Akhnaton loved Nefertiti. His position as ruler, his religion, his honours—all he shared equally with her—"my great wife, Nefertiti," as he called her. For the first time in history, 3000 years ago, a government was run on the principle of Love. It was not his principles, but the lack of principle in his enemies that destroyed him.

#### THE RELIGIOUS TEACHING OF AKHNATON

The second millenium B.C. was a period of extreme religious obscuration. The ancient world had not recovered from the collapse of the Atlantean culture. The great social institutions of pre-historic times no longer guided the course of empire. Humanity was adjusting itself to a new vision and new codes of living. The Mystery Schools still flourished but the number of adepts was small and the Secret Doctrine could only be given to people in fables, symbols





Akhnaton with his Queen and three of their daughters on the balcony of his palace. Akhnaton is bestowing gifts, and in the sky above is the radiant Aton, its rays ending in human hands.

and moral teachings of a simple nature. Most of the nations had their own gods, and an entirely national or tribal outlook in religious matters. The gods of Egypt were the guardians of the Egyptians but had no place in their hearts for other races. India still paid homage to its ancient tribal deities, worshipping spirits of fire and air. The Jew propitiated his own peculiar god as the Lord of Israel and protector of his tribe. The Golden Age of philosophy had not come to Greece, and it was to be more than seven hundred years before Buddha

was to release India from the misinterpretations of the Brahmins, and Pythagoras was to lift the Greeks to a first place among philosophic nations.

It was against the concept of a tribal god that Akhnaton hurled the strength of his inner conviction. He stood in the midst of images and altars raised to patron deities and tribal tutelaries. This enlightened Pharaoh raised his voice in a glorious hymn of praise to the one secret and eternal Spirit that ruled all men. To him there were no longer gods of Karnak, gods of



Luxor, gods of Thebes. To him there was no longer Jehovah, Adonis or Amon-Ra. There was one God, and, though His names were many, His essence was indivisible.

Picture a twenty-year-old boy, born to luxury and power, limited by the frailty of his body and the overwhelming strength of the tradition in which he lived. Perceiving clearly and surely a spiritual truth that was to change the whole life of the world, imagine the courage that it took to stand out against the gods of his fathers and to defy the priestcrafts that had ruled unquestioned for ages. The world has produced no braver spirit than Akhnaton, the beautiful Child of Aton.

As High Priest of Ra-Horakhti, Akhnaton had often gazed into the face of the Sun-God. It was from meditating upon the cosmic significance of the sun that the young mystic came suddenly to understand the true meanings of light and good and truth. The Pharaoh realized that the sun did not shine only upon Egypt, nor did its light and heat protect only the cities where it was honoured. Its rays shone beyond the mountains and beyond the deserts. Its light cheered the barbarians and sustained even the enemies of Egypt. Nor did it minister only to human beings. Under its benevolent rays all nature flourished. Flowers opened to its light, many-coloured insects flut-

tered in its beams, and all the world was gladdened and rendered fertile by the luminous love of the solar orb.

It came forcibly to Akhnaton's mind that the sun symbolized not only the glory of God and the magnificence of the celestial power, but also the infinite tenderness and intimacy of life. The deity did not rule from a chariot in the heavens but flowed into all the earth, nursing tiny shoots in the ground, and painting flowers with numerous resplendent hues. It was a far cry from the great stone faces gazing down in aloofness from the shadows of the temples to the God of Akhnaton whose ever-present life gave strength to the wing of the bird and patient industry to the little creatures of the earth. Akhnaton found the spirit that dwells in the innermost and rules the furthestmost. He bowed in adoration before the truth he had discovered and offered himself as a living sacrifice to the ever-living, ever-flowing sun.

As a symbol for his religion Akhnaton chose the shining face of Aton—the solar disc. The effulgency of the Aton he represented by rays flowing in all directions from the solar face. Each of the rays ended in a human hand, to represent the active power of the light; and in some cases these hands held the *crux ansata*, the symbol of the giving of life. The whole figure represented the hand



of God in all things. "Give me Thy hands!" cried Akhnaton in his religious ecstasy. The young mystic walked with God, hand in hand with the ever-living light. Having realized inwardly that God was life and love and light, Akhnaton could find no place in the universe for ignorance and hate and evil.

It is the opinion of some Egyptologists that Akhnaton was the first human being who realized the Fatherhood of God and Brotherhood of Man. When he refused to send armies against the Hittites, he made the supreme sacrifice of his Empire and his life, fully convinced that a God of love desired that men should live together in peace. In his heart was the peace of the Aton, the spiritual sun. As Pharaoh of Egypt he was the personification of the Aton, the high priest of Universal Truth. It was therefore his duty to perform the works of the Aton and to be a manifestation before men of the virtues resplendent in the sun. This seems to be the root of the Messianic doctrine. Akhnaton chose to bear witness, to come as one crying in the wilderness—"prepare the way of the Lord, and make His paths straight."

Akhnaton therefore made another great discovery. He discovered the secret of the living of the Aton. Recognizing the presence of the Universal Father in him-

self, he strove to live as the personification of the light. His own heart was the brilliant face of the sun. His every thought and action must give life, like the innumerable hands which he figured on the rays of the Aton. In this way Akhnaton achieved the mystical at-one-ment. He not only recognized truth but he applied it, making himself personally responsible for his part in the shining of the Aton.

There is a very subtle aspect to Akhnaton's philosophy of God. Amon-Ra was a heavenly king, his will all men must obey. Egypt bowed before the law which descended from heavenly rulers seated upon their great thrones in space. Akhnaton rejected the divine despotism. He did not bend to the dictates of super-mundane Pharaohs. The laws of Aton flowed through the king. He lived in them and they in him. Not obedience but understanding was his creed, for we fear what we obey but we love what we understand. Akhnaton lifted up his heart in love to Aton and found at-one-ment with that universal love which enfolds all things in its mighty presence. In the dim past Akhnaton stands, enfolded in the Aton, luminous with the ageless light, lifted by his understanding into the very presence of the Ever-Shining One.

*(Quotations from the Hymns of Akhnaton are given on page 173.)*



# TWO NOTES ON ART AND RELIGION

BY RUKMINI DEVI

## THE FUTURE OF BHARATA NĀTYA<sup>1</sup>

OF all the different arts, the dance was the first to be developed, for movement in terms of rhythm is instinctive in human nature. But it is also one of the most difficult of all the arts, for while it is the art of the physical body, yet it is an art through which the physical may be transcended, and only when this has been achieved can there be truly a divine expression of man. This is the key-note of Bhārata Nātya—classical South Indian dance—for the creation of the Bhārata Nātya movement is such that it is almost impossible for any dancer to descend below a certain standard of expression. It is almost impossible through Bhārata Nātya to express the coarseness which is so easy of expression through many other forms of dance. In any case it is obvious that the dance in itself has a message to the world just as has any system of philosophy and any religion. Bhārata Nātya combines in perfection of blending the arts of music (vocal and in-

strumental), costume and sculpture.

Its chief difference from the forms of dancing which are familiar to the western world is that it conveys to the audience a definite and clear spiritual message; and through its symbolic language of gesture and expression a spiritual teaching can be given by those in whom dwells the dedicated spirit. If the dancer possesses this spirit, all forms of the dance can be channels for the message of its spirituality, for there is an influence that comes through Beauty which can turn the world from coarseness, from vulgarity, from cruelty, to an observance of the highest ideals of culture and compassion. It is because Bhārata Nātya has been so scientifically created that there is meaning in every gesture and movement, and because it is so intrinsically music as rhythmic movement that it can inspire people to a true understanding of the meaning and purpose of life. And even for those who do not fully understand its technicalities, it still can give them no less a sense of beauty than would come to them from the sight of a sunset or of a beautiful mountain.

<sup>1</sup> From an address to the All-India Oriental Conference held at Tirupati, South India, 22 March 1940.



Whatever was the spiritual impetus originally given to Bhārata Nātya, the very same source gave the spiritual impetus to the whole of classical South Indian music and South Indian architecture, and generally to reverent and aspiring worship. Knowing this, one does not wonder at the fact that Bhārata Nātya is primarily *Temple* dancing; wherever it is performed it brings with it the Temple atmosphere.

Just as in ancient times the temple was the centre of all learning and of all art and culture, so must there be in the future a definite and reverent place in the temple for the arts and culture. As I know from experience, only in the atmosphere of the temple can one really express this dance in its truest meaning and dignity. It is very sad that Temple dancing has become so degraded. But let us realize that it is not the dance that has become degraded, but rather the life of the people. I look for a future when in India great dancers who are priests and priestesses of Beauty will give their highest art in the most sacred of all places—the temple.

This high purpose can only be achieved when the audience as well as the dancer learn to understand the spiritual significance of Bhārata Nātya. Most dancing is solely for the pleasure of the audience. Though Bhārata Nātya is meant to give happiness to the world, it

is even more of an offering to the Deity, and the audience should be inspired to offer worship *with* the dancer, as the dancer dances in praise of the Lord.

In India there must be something more than a mere revival of art. There must be a revival of spiritual values. We cannot dance the dance of Śrī Kṛṣṇa unless we express the spiritual significance of Śrī Kṛṣṇa. We cannot portray the glory of Śrī Natarāja unless we become one with Śrī Natarāja.

One of the most hopeful signs of the times is the fact that faith has not been lost, particularly in the villages among the so-called uneducated people. The majority of the women of India still cherish an abiding devotion to India's truth, to her eternal glory, for in India there is neither the ancient nor the modern, but only the eternal. This devotion can be fanned through the expression of Beauty into great flames of spiritual aspiration, and when the spiritual aspiration becomes conscious and purposeful, then India's future is assured.

To the achievement of this great end the art of Bhārata Nātya has ever been dedicated. As the soul of India is freed from its imprisonment in the superficialities and narrownesses of the modern world, so will Bhārata Nātya, as one of the highest cultural and spiritual expressions of India, also be freed. But India's true freedom depends



upon the return of her people to her eternal culture.

### THE FUTURE OF BHARATA SAMAJ

(From an address to the Easter Conference held at Adyar—following an appeal to interest those who are religiously minded in building an addition to the Bhārata Samāj Temple in Adyar.)

I have been asked to say a few words about the future of the Bhārata Samāj movement. What we have to do is to realize and feel more its importance. At the present moment the Bhārata Samāj is not one of our most fashionable movements, though, according to me, it is one of the most important.

We all know what a wonderful blessing Dr. Besant gave to it, and, though Krishnaji at present is not interested in this movement, we all know what a very great interest he and others took in it in the past, and how they helped with many learned men to organize the ritual until it is most wonderful and effective. If any do not for themselves feel its power, it would be worth while reading what Bishop Leadbeater says of it, which you will find reprinted in a booklet which gives also the ritual itself.

We have forgotten some of the magnificent and wonderful aspects of Hindu life. I have just returned from Tirupati. Going up that sacred hill, I felt such a wonderful influence both from the temple and the

simple devotion of the people. The more I have visited our Indian temples, the more do I realize the magnificence of our religion.

Why have a huge building, some may ask. When we have a worthy temple where hundreds of people can gather, where there can be music, harikathas, drama, Samskr̥t chanting, then we have a temple where we can not only celebrate the morning ritual but all the great festivals.

We must once more revive Hinduism which is not only the heart of all religions, but I make bold to say that many of its teachings are the heart even of Theosophy itself. If we forget where we are born and that we are Hindus, and be strictly impersonal, we shall realize that many of the great truths of Theosophy have always existed in Hinduism, though we see them in Theosophy minus, perhaps, their superstition.

We must remember what a wonderful inspiration Hinduism has given to our country. Dr. Besant, who loved Hinduism so much and talked so often about its greatness and spirituality, told us of the origin of this magnificence. Where did Hinduism come from? Who were the great people of the past, the Ṛṣis who gave Hinduism to India? True they were Indians, but they were not sectarian Hindus, but in a sense Theosophists, for they were great personages who came to



India to give these great truths and have as well been born in other races to give these and other truths.

When I saw the pilgrims in Tirupati, I thought to myself—here are real Theosophists. They have not forgotten how to offer themselves completely. For some of us there is a little reserve. We do not have that child-like devotion which is so much the quality of all who have true faith.

There are so many magnificent truths, such a splendid culture, in Hinduism that the world needs. Our business is to preserve the wonderful philosophy, culture, and teachings of Hinduism. Though it was not an accident that the great Teachers were born Hindus, Śrī Śāṅkarachārya, Śrī Rāmanujachārya, such Great Ones were not merely Hindus but were Spiritual Beings. This life they were Hindus. Perhaps next life they may be born Christians. The fact that they gave a very peculiar contribution that was so necessary for the regeneration of our country, shows how valuable it is and that we must not forget it.

Let us show that we are fine Theosophists by becoming as well splendid Hindus. Then only are we real Theosophists.

The Bhārata Samāj gives a very wonderful conception of Hinduism. One sees many things that one regrets to note in our temples. I like to see the untouchables going

right inside the temples. I feel sure that even if they are outside, the blessing goes to them there as much as it is inside. The blessing is meant for all, and this conception first came in The Theosophical Society. The really new Hinduism was started here, and the Bhārata Samāj is the heart of the new Hinduism.

We must not let Hinduism die. We must see it resurrected from narrowness and ugliness into the presentation of its great, wonderful truths to the world. We want the Bhārata Samāj to become one of the great spiritual centres of the world. When I visited the Meenakshi Temple and saw the sacred corner where Tiruvallur first read his *Kural*, I thought, why should there not be in our Adyar temple in time some spot made sacred by the reading of a magnificent piece of poetry, the playing of a wonderful drama, the singing of a beautiful song, as a first offering to the temple, though perhaps the genius who is to do it is as yet unborn. If only our Bhārata Samāj could become a splendid centre as temples ought to be. Please dream of it and work for it. If we establish the Bhārata Samāj in the right way, these great Saints will be drawn to us, and our temple will become a great contribution not only to the Theosophical work but also a great source of happiness to the world.



# WAGNER'S DRAMAS

LONDON,  
March 12, 1940.

Mr. Lawrence Gilman,  
c/o Messrs. Farrar & Rinehart,  
Publishers, New York.

DEAR SIR,

I have spent two evenings reading with deep delight your book *Wagner's Operas*. How I wished that I had by my side my librettos of the *Ring* and *Parsifal* where I marked in pencil at the side the great moments as I heard them. I heard the *Ring* cycle for the first time thirty-six years ago at Munich at the Prinz Regenten Theatre. Richter was one of the conductors, and the artists had come to Munich after Bayreuth. Four years later I heard the *Ring* in Dresden, and I think Weingartner was conductor. (Last month he conducted here at Queen's Hall a Philharmonic Society concert, and old age has not lessened his power or penetration as interpreter.) On two other occasions I have heard the *Ring* cycle. It was in U. S. A. I heard *Parsifal* twice, once at the Metropolitan in New York. Last spring *Parsifal* was given here at Covent Garden, with fantastic scenery in the Flower Maiden's scene, with maidens who were mostly on the other side of 35 I should think, and clumsy in their dancing.

Before I went to Munich to the *Ring*, a friend, an enthusiastic Wagnerite, played for me again and again the chief motives. When I arrived in Munich, I did just what you recommend at the end of your book—I worked hard to know the details of the story. I pored over the libretto each morning with the help of a German dictionary. So when each afternoon and evening I heard the *Ring* (in that theatre built after the Bayreuth plan, where from each seat is an unobstructed view of the stage, where the orchestra is hidden, and the noisy percussion instruments, trombones, trumpets and drums, are at the bottom of the orchestra-well, and the music seems to well up in the air from the middle of the auditorium), I had such a delight as I never imagined that the opera could give. And what a relief and what æsthetic refreshment it was after three years of Italian opera—I was living in Italy at the time. And what a delight that Wagner gave something not only for the ears but for the mind as well. So you see why I appreciate your book and read it with such enthusiasm.

But I write to you not merely to express to you my appreciation, but also to say that it has seemed to me always that one could describe the



uniqueness of Wagner's operas by saying that they take place not on one stage alone, but on three stages simultaneously.

There is, first, the stage of the theatre, the visible stage where the actors move and sing. It is the stage which the ordinary opera-goer sees. But there is a second stage, where too events are happening, at the same time as the events visible on the first stage. This second stage is created by the leit-motifs which the orchestra plays. On the first stage the actors are moving and singing, or they may be still and listening. But obviously they must be thinking and feeling all the time during the action, even if they are saying nothing. What they think and feel is not revealed on the first stage. But this is revealed on the second, and invisible, stage, by means of the leit-motifs. The story thus extends into a new dimension, so to say, gaining thereby an intensity and depth seen and felt only by those who follow the leit-motifs, of which sometimes only a bar or two is given by the orchestral accompaniment. It is like in the Greek tragedies, where the story was familiar to the audience, who knew how it must develop. When, therefore, the chorus says something, in "irony," as is the Greek word, the audience understands, though the actor does not.

But there is a third stage still, where too events are taking place,

in an invisible world, unseen to the audience and of course unperceivable by the persons involved in the drama. Let us imagine this third stage as, in space, above the second, as the second is above the first, but all three open to the observer if he has "eyes to see." This third stage is where the forces of destiny are revealed at work—the reaping of Karma, as we say in India. As the characters develop their separate lines of action, suddenly we are given an inkling of the issue of them all, of which they have no possible realization. For the leit-motifs tell us of the workings of destiny. Thus, the motives of the "ring" and of the "curse on the ring" and others are given by the orchestra at certain moments of the Rheingold; Wotan continues his beneficent schemes for world dominion, but the leit-motif of the curse tells us how that "rolling wheel" of Karma which he started will go on rolling to the inevitable end. So again and again throughout the four dramas of the *Ring* and throughout *Parsifal*. You know how to the public in general the Dead March in Siegfried is only a solemn funeral march; but to those who know the leit-motifs, the march is the life-history not only of Siegfried but also of any great hero, with all its grandeur of hope and tragedy with a poignancy of indescribable grief.

To feel the intense æsthetic joy and its exhilaration which are in



the dramas, one must know the leit-motifs. For then, as we hear them, not only our imagination, which sees the second stage, but also our intuition, which sees the third stage, come into play. The drama then becomes "alive" for us in a way no composer before Wagner dreamed possible, and none after him has achieved. Indeed, so colossal is Wagner merely as dramatist, apart from his gigantic nature as a creative musician, that one can well say that there is only one character that Wagner could have been in his past life—Æschylus. Hans von Bülow said it all in the words which you quote about the *Ring* :

"I cannot talk to you about the *Nibelungen*—in face of this work, all the resources of expression fail one. I will just say this. . . . Nothing like it, nothing approaching it, has ever been produced in any tongue, anywhere, at any time. From it one looks right down, right over, everything else."

It may interest you to know that the first propagandist for Wagner in England, W. Ashton Ellis, to whom you refer as Wagner's English biographer, was a Theosophist. He was a member of my own Lodge, the London Lodge. In 1886 he gave an address to the members on Wagner, and it was issued as Transaction No. 11 of the Lodge with the

title: *Theosophy in the Works of Richard Wagner*.

I am informing my friends in many countries, who know how "crazy" I am about Wagner (I have lectured on the *Ring* and *Parsifal*), about your illuminating book.

Yours sincerely,

C. JINARĀJADĀSA.

P.S. I stretched hands across the sea to you as I read what you wrote about the motive of "Ewig war ich, ewig bin ich." No one before you seems to have singled it out for its beauty. It stamped itself so on my imagination that, years ago, as I woke to the work of the day, and my thoughts went upwards in aspiration, I used to repeat those four short German lines, beginning "Ewig war ich" as a prayer :

"Ever was I,

Ever am I,

Ever in sweet yearning rapture,

Ever for thy Weal."

As I write, there lie in a bureau two records of the Siegfried Idyll, where as you know, that lovely motive is the chief theme. I shall take them to India, and arrange that when my "last moments" begin, my friends shall play them (for want of an orchestra), so that I can go to heaven on the only wings that satisfy me.

If ever you meet my old friend Claude Bragdon, he will tell you about me. We are both "queer" in some ways.

—C. J.

# TWO NOTES ON WAR

BY ANNIE BESANT

## BROTHERHOOD AND WAR<sup>1</sup>

**I**T is natural that members of The Theosophical Society, recognizing that their organization exists for the spreading of the realization of Brotherhood among men, should feel themselves puzzled as to what to do in the state of War, which prevails over Europe today, in face of the obvious danger of a triumph of the military ideal, the no less obvious duty of defending a small Nation, whose neutrality Britain had guaranteed, and the carrying out of the principle of Universal Brotherhood.

Can we, by a survey of "the things most surely believed among us" who are Theosophists, clarify to any extent our ideas on the tremendous conflict which seems to exist at first sight between Brotherhood and War?

1. Universal Brotherhood is a Fact in Nature, not a theory, nor an ideal. Men *are* brothers, sharers of one Life, partakers of one divine Nature, ensouled by one Spirit, feeling in common pain and pleasure, sorrow and joy. This Brotherhood, inhering in a common nature, man can neither make nor

<sup>1</sup> Written in 1915.

destroy. He may recognize or may disregard it; he may affirm or may deny it; he may realize or may negate it; let him do as he will, it remains unchanged; it is a FACT, ever-existing.

2. No less a Fact is War, in the history and evolution of the human race. Looking back over human history we see a long succession of Wars. I am not saying whether Wars should or should not have occurred, whether they are good or evil. At present, I merely note the necessarily admitted fact that no period of human history has long been free from War. The story of the Nations is a story of ever-recurring Wars. War is a FACT, ever-reappearing.

3. God, *Īsvara*, Allah—call Him by what name you will—is a Fact; Nature is His Self-expression; Evolution is His Plan; the laws of Nature are the laws of such part of Him as is manifested in our universe; life and death are His methods; joys and sorrows, pleasures and pains are His tools—the tools of the Supreme Artist—in fashioning the crude material into the perfect masterpiece embodying His idea; the worlds are His studio, crowded with unfinished



models, with hints of exquisite future beauty here and there. For us, who believe in Universal Brotherhood, God is a FACT, ever-present, ever-immanent.

4. The Hierarchy of Perfected Men is a Fact, the Guardians of Humanity, the Elder Brothers of our Race. Their strong Hands guide; Their lucid Wisdom directs; Their perfect Love chooses the best path for the treading; They are the means whereby the divine Will, incarnating in Them, renders itself operative in our world. The Hierarchy's guidance of the human Race is a FACT, ever-existent, ever-potent.

These are the four great Facts which we have to face; none of them can be excluded; none of them can be ignored; we must accept each of them in all its bearings, and either succeed in basing on *all* of them a rational theory, or confess that our philosophy is inadequate to render life intelligible, too restricted to embrace all facts within its sweep. The end of philosophy is to put an end to pain, and most of all to that keenest pain of all, the anguish of living in a world intellectually and morally unintelligible. . .

And Brotherhood, where does that come in? First of all, being a fact in Nature, it ever exists, but the huge majority of mankind do not realize it. War beats into Humanity's wooden head the truth

that when men behave in an unbrotherly fashion they ruin themselves and their countries, and weigh down their children for many generations with a heavy load of debt, cramping trade, burdening industry, exacting toll from every citizen. Laws of nature are generally discovered by the painful results which follow from disregarding them. So far, every civilization has perished because based on actual, not verbal, denial of Brotherhood, and the present one is very near to a similar catastrophe. Man has evolved to a point where he is beginning to see that competition—and War is the apotheosis of competition—is wasteful, unnecessary, and brings many evils in its train. He is ready, or nearly ready, for co-operation, for the creation of a Social Order, instead of an unsocial anarchical struggle. That is the next stage in Evolution, and the most evolved persons in each Nation are working for it consciously. For that all who realize Brotherhood should be working, each in his own way.

## THE INDIVIDUAL AND WAR<sup>1</sup>

All the stages through which a nation passes are necessary for its growth, and need not be condemned merely because of their being limited and imperfect. In practical politics condemnation is useful as a stimulus, as one of the agents for bringing about the evolutionary changes,

<sup>1</sup> Written in 1898.

but the philosopher should understand, and, understanding, he cannot condemn. The worst struggle that we may see, the most terrible poverty, the most shocking misery, the strife of man against man and nation against nation—all these are working out the Divine Purpose, and are bringing us towards a richer unity than without them we could possibly attain.

Let me take one instance which seems to be most hopeless of all—the instance of war. What can be more inhuman than war, what more brutal and more terrible, stirring the angriest passions of man and making him like a wild beast in his rage? Aye, but that is not all. Let us look at the life within a soldier which has been evolved by this terrible discipline without. What is that life learning as its vehicles are plunged into strife, into bloodshed, into mutilation, into death? It is learning lessons that without that stern experience it could not learn, without which its evolution would be checked and be unable to proceed; it is learning that there is something greater than the body, something greater than the physical existence, something higher, more noble, more compelling, than the guarding of the physical vehicle from injury and even from death; and the poorest soldier who goes out on a campaign, who goes through

hardship after hardship, who finds himself frozen with cold or burnt up with heat, who plunges through frozen river or toils across sandy desert, who learns to preserve discipline and submission under hardship, who learns to keep cheerful under difficulty, so that his comrades may not be depressed, who is moved, not by the thought of the body that is suffering, but by the great ideal of the military renown of his regiment, and the safety of the country which he is serving, who is learning thus to sacrifice himself for an ideal, is developing thereby qualities invaluable in lives to come.

Need I say this to you, who know the place of the Kṣatriya in human evolution? . . . Without that training, no Brahmana could be; no man could come into the caste of the Brahmana, save as he had gone through that discipline in the ranks of the Kṣatriya; because until he had learned that life was everything and form nothing—and that is the lesson which war teaches when it is rightly understood—until that lesson was learned, he was not prepared for the far harder evolution of the life, which is to master the lesson of unity beneath diversity, of love beneath antagonism, of being the friend of every creature and the foe of none.



# SHRI KRISHNA'S MESSAGE TO THE WARRING WORLD

BY M. HAFIZ SYED, M.A., Ph.D., D. Litt.

WAR is the talk of the day. Every one whether literate or illiterate, man or woman, eastern or western, is full of fear and forebodings.

No one feels secure when the world war is going on. Since the cessation of the last titanic war in 1918, there have been not less than eighteen big or small wars in different parts of the world.

After the devastating War of 1914-1918 it was presumed that the civilized nations of Europe, who were mainly responsible for that world-conflagration, would not so soon gird up their loins to wage another war which, according to the meanest calculation, may prove more disastrous and ruinous than the last war.

Our knowledge of the world we live in has increased with bewildering speed during the last century. The total output of Science has increased so tremendously that we now produce every year more than the total accumulated store of knowledge of the time of Aristotle. At the same time the rate of production has increased year by year. The scientific mode of thought has

spread from a small band of scientists to embrace larger and larger groups, and at the same time has extended to new departments. The scope of freedom of thought has widened. It is being recognized more and more that human conduct is subject to law. It is said that individuals as well as nations learn from experience. The sum total of human experiences in the form of historic, scientific and philosophic knowledge leads people to act wisely and tactfully, and to foresee clearly future consequences of their present-day actions. If it were really so, there would not have been another ruinous war casting to winds all experiences tragic and heart-rending gained only a quarter of a century ago. Alas! the civilized nations of Europe, who are supposed to guide the destinies of less fortunate nations, seem to have so quickly forgotten the lessons learnt from the last war.

Many large countries seek to instil into the minds of children a supreme admiration for war. They do all they can to represent war as the most glorious expression of national greatness.



According to this doctrine,<sup>1</sup> the highest function of man is to bear the burdens of absolute war. His mission is thus to be born and to give birth, in order to kill and be killed.

While this is going on in certain countries, in others every possible effort is made to avoid war, even though, owing to the military preparedness of the war-minded countries, all other countries are compelled unwillingly to pile up enormous armaments.

How is all this to be explained? Has humanity been seized by a homicidal mania, a destructive frenzy in which certain nations seem even prepared, if necessary, themselves to go under, provided they are able at the same time to destroy the rest?

Professor Olof Kinberg of the Stockholm University has propounded a theory of his own and says that mental disease is mainly responsible for causing war. He lays great stress on the diseased condition of the mass-mind. He says:

. . . the likeness between these qualities of the national mass and the paranoid type is striking. The paranoid personality is distinguished by its suspiciousness, touchiness, egoism, quarrelsomeness, inability to judge its own affairs impartially, and conceit and arrogance which sometimes take the form of positive megalomania. . . .

<sup>1</sup> *Hibbert Journal*, July 1939, p. 516, Professor Olof Kinberg.

The paranoid has a lens in his eyes that distorts his conception of reality. Thus he does not see reality as it is, but the distorted image created by his distorted mind. Another factor, according to him, is the servile attitude of the mass towards its leaders. . . . It is a quality also of this mentality to adopt towards its leader an attitude of servile and slavish submission, of admiration and worship, which in certain circumstances approaches the deification of olden times. . . .

This fact explains the peculiar shade of cultural degeneracy which has fallen over the modern world.

Now we have to see what light S'rī Kṛṣṇa, the Supreme Teacher of ancient India, has to throw on this tangled problem, and what is His message to the bewildering and warring world of today. According to the ancient Scriptures of the Hindus an avatār is the Īśvara of a world-system, appearing in some physical form at some great crisis of evolution.

The avatār "descends"; we think of the Supreme as though far off, although in reality He is the all-pervasive Life in which we live; to the outer eye only is it a coming down and descending; and such an avatār is S'rī Kṛṣṇa. He is held in the highest authority.

*The Bhagavad-Gītā* is a precious little book of supreme importance. The war of Mahābhārata was waged under S'rī Kṛṣṇa's guidance and inspiration. How? Did He plunge into it precipitately? No.



He never forgot or failed to use the means which Right Order demanded at the time.

It is common knowledge how before the battle-day dawned, S'rī Kṛṣṇa went to the Court of King Dhṛtarāṣṭra, and how with His matchless eloquence, He pleaded there for peace. We remember how He called Duryodhana and pleaded against his obstinacy. All His efforts failed. Thus He knew that war was inevitable. None the less He knew that duty must be performed and it was His duty as patriot and as statesman to strive for peace with every effort and with every human and divine power He possessed.

If the duty of the moment demanded that one should wage war one should not hesitate to discharge one's *swadharmā*, but fight without passion or anger with the sole object of the good of the society and the world in which one was born.

S'rī Kṛṣṇa encouraged only righteous war as against war for self-aggrandizement, plunder and possession. This is the first lesson we learn from His life and his attitude towards war.

Can war be ever avoided and the belligerent tendency in man or a nation put an end to?

In answer to this question S'rī Kṛṣṇa lays down certain fundamental principles which guide human destiny. He says that the cycle of human progression is com-

posed of two arcs, the descending and the ascending, the well-known *Pravṛtti* and *Nivṛtti mārgas*, the path of forthgoing and the path of return. These two primary paths are necessarily trodden by all mankind in the long course of human evolution. Every human being is travelling along one or other of these two paths, of which may be used the phrase of S'rī Kṛṣṇa :

These are thought to be the world's everlasting paths, by the one he goeth who returneth not, by the other he who returneth again (VIII, 26).

On the *Pravṛtti mārga*, consciousness is dominated, blinded, by matter, and constantly endeavours to appropriate matter and to hold it. All this is necessary for its ultimate sovereignty over matter and thus it treads the path of forthgoing. At last satiety begins to replace craving, and slowly, with many relapses into forthgoing, consciousness begins to turn inward and a decreasing interest in the not-Self permits the growth of an increasing interest in the Self.

These two arcs of the circle of evolution give us the first main division of mankind into two great classes, those who are going forth and those who are returning, those who are differentiating themselves and those who are unifying themselves. The first includes the vast, the overwhelming majority; the second, at this stage of evolution, consists of the few.



In the sixteenth Discourse, verses 6-16, S'rī Kṛṣṇa says :

Twofold is the living creation in this world, the divine and the demoniacal : the divine hath been described at length, hear from me, O Pārtha, the demoniacal.

Demoniacal men know neither right activity nor right abstinence ; nor purity, nor even propriety, nor truth is in them.

The Universe is without truth, without (moral) basis, they say, without a God, brought about by mutual union, and caused by lust and nothing else. Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with sanctimonious hypocrisy, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured cares which end only with death, regarding the gratification of desires as the highest, feeling sure that this is all ;

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

"This today by me hath been won, that purpose I shall gain, this wealth is mine already, and also this shall be mine in future.

"I have slain this enemy, and others also I shall slay. I am ruler, I am enjoyer, I am perfect, powerful, happy.

"I am wealthy, well-born, who else is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwisdom,

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell.

Every one of these verses holds eternal truth. In the present day, these words portray literally the mentality of Hitler and men of his way of thinking ; his uncurbed desire for expanding his kingdom ; his ambition to acquire more and more territories by fair means or foul are so aptly described in these lines. The nature of these unrighteous conquerors is truly demoniacal. They do not know right from wrong. Their vision is clouded. Their moral sense is deadened. This devilish nature of man is and has been the true cause of war which no generation can possibly avoid.

Having proved the inevitability of war S'rī Kṛṣṇa advises Arjuna, who represents the whole of the human race, as his name *Nara* typifies, to throw off pusillanimity and fight. The reasons given to Arjuna for this course of manly action may be summed up as follows :

The real man is deathless, no weapon can cleave him, no fire can burn him :

Uncleavable he, incombustible he, and indeed neither to be wetted nor



dried away; perpetual, all-pervasive, stable, immovable, ancient;

Unmanifest, unthinkable, immutable, he is called; therefore knowing him as such, thou shouldst not grieve.

Or if thou thinkest of him as being constantly born and constantly dying, even then, O Mighty-armed, thou shouldst not grieve.

For certain is death for the born, and certain is birth for the dead, therefore over the inevitable thou shouldst not grieve. (II, 24-27).

To sum up, however ardently we might desire or deplore, we cannot possibly dissuade demoniacal-minded people from shed-

ding human blood. Their very nature would constrain them to resort to unrighteous war. Our duty, then, is to stand by what we consider to be right and just, in the way of either defending ourselves from their attack or eradicating the evil-doers to make the world safe for democracy and for the peace and the well-being of the human race. We must always throw our moral and material weight on the side of right causes without desire for the fruit of our action, acting in conscious co-operation with the Divine Will, which is another name for right course of action.

---

## IN AN EGOTISTICAL MOOD

There is no path for me, no god, no guide;  
I fling away from light and leading hand;  
I have no sword, no staff, no friend beside:  
Alone, unarmed, I seek an unknown land.

With bruised fingers and with bleeding feet,  
Alone I tread, while round me and before  
Foe upon foe assails me, whom I greet  
As friends to lead me to the unknown shore.

Give me no counsel, proffer me no aid,  
No star in my impenetrable night.  
Alone, alone my journey must be made,  
Through the here-darkness to the yonder light.

So shall the pilgrim know from whence he came,  
The spark be one with the eternal flame.

IANTHE H. HOSKINS



# VIGILANCE WORK<sup>1</sup>

BY GEORGE S. ARUNDALE

I HAVE in preparation for this meeting been reading through what I have not read through for a very long time—*A Guardian Wall of Will*. Curiously enough I feel satisfied with it. It seems to me to be right and I therefore recommend it to you for perusal. It does represent what is substantially the working of a Vigilance Group.

However there is more that I think we could do by way of better organization. There are so many countries that need help in all parts of the world that I think we must try and see if we cannot divide those countries among ourselves, perhaps two or three joining together for one country, and each one of us, therefore, helping positively in more than one country.

The helping is generally to be done in accordance with the principles set forth in the book. But if you desire to spend a little more time or to be a little more scientific in your work, you can send forth your will along many types of waves.

## SOUND-FORM-COLOUR-FRAGRANCE

If we could know what we do not yet know, namely, the national

sound, note and colour or form of the various countries, we could help them very much more effectively, but we do not know it. We can surmise, guess and imagine, but all that is less than accurate knowledge.

Suppose you knew what the pure note of a particular country is. Then you might reproduce that note in yourselves, feel it with your will, and send it forth to drench the whole country. I should be very eager to do it if I could, but I do not do it because I cannot do it. Even with regard to those countries with which I am more or less familiar, as, for example, India or England, I do not know what is the essential note or what is the colour or what is the form or fragrance. Of what nature is the "curvature" of India or England? This takes us into regions beyond all of us. We may have a desire or feeling about these matters but it is not enough to guess or imagine. It is not enough to say: "I have always associated the colour 'blue' with such and such a country."

## THE USE OF COLOUR

On the other hand, there is not the slightest reason why we should

<sup>1</sup> From an address to the Vigilance Group in Adyar, 24 February 1940.



not use colours according to our knowledge of their meaning and infuse into our will the colour we think will help most.

Now, how can we imagine a country for the purposes of helping that country? Take Finland, for example, which that bully Russia has been senselessly attacking. You have no need to think of the entire area of Finland. You simply look at Finland in terms of its microscopic aspect. In other words you look at Finland through the other side of the telescope. Do not feel that you have to cover an enormous territory. You microcosmize the country and then drench it. You thereby affect the macrocosm just as much as the microcosm, because the country is discernible in terms of one or another or both.

So I should suggest that you look at Finland from the standpoint of a pinpoint or a pinhead, if you prefer, and pour forth upon it the vials, not of your wrath, but of your strengthening will in terms of such colour as you may think most suitable. In our literature we have various qualities associated with various types of colour, and we can evoke different colours from time to time according to what we think the country most needs.

#### SCIENTIFIC MUSIC

So far as sound is concerned, you ought to be able to look with-

in yourselves to hear those sounds which are most glorious to you. It may be perhaps a note which is particularly glorious to you for some reason or other which you may not be able to understand. There may be a sequence of notes, or a chord, which thrills you. You can send that forth, repeating the note or sequence or chord in your mind, or in your will even more than in your mind, and sending the vibrations of that chord or of that note or sequence throughout the country. We may have one or another piece of music which contains perhaps a larger number of those sounds especially congenial, as I have said in connection with the Rachmaninoff Concerto in C Minor. That contains for me such a wealth of glories that I can constantly hear it. Constantly hearing this concerto I can reproduce this, that or the other little portion of it. So my meditation for Finland, Poland or any other country can be done especially well when I have such external sounds to awaken in me the sounds within my nature. It is almost like projecting some little bit of Rachmaninoff's concerto over the countries concerned.

I call that scientific music, because it is exactly what is done by the Devas and the Gandharvas, only they do it perfectly.

In the inner worlds there is a record of every one's evolution, not



merely in terms of aura but also in terms of music, so that the Devas on suitable occasions can "play" the music, both as it is, as it was, and as it will be! Since there is a musical record, a sound record, also a "talkie" record, you can realize what can be done in terms of music. Even if we are not musicians of any eminence, at least we can select a sound and, as it were, boom that forth across the intervening spaces and then, if we like, spread it out like a fan to cover the earth, as the waters cover the sea. Each person has his own technique and his own methods of doing it.

#### THE USE OF FORMS AND FRAGRANCES

Then we know very little about the use of forms. Some country might need, let us say, the form of the five-pointed star described over it for its magnetic power, or we may choose some particular sweep of form which to us has a certain healing power. We know very little about all these things, but each person is quite entitled to make his own experiments and to see how he gets on.

I frequently make my own little experimental curvatures over countries, my own little geometrical figures, but, of course, I am entirely ignorant as to whether I am really doing any particular good. But where there is the will to good there will be the good, and the will to

good will take away the ignorance which might produce harm. Such sweeps of form are very potent for the transmission of the will.

Then the three—colour-sound-form—may be accompanied by fragrances. You may drench your country in perfume. I am in the Kus<sup>1</sup> mood at the present time, and I like so to be impregnated with Kus' that into my consciousness enters the spirit of its fragrance for remembrance in the county to which I go. Of course, there are many other noble fragrances such as the various fragrances that the Masters respectively use. You have no idea what a joy it is to make a country fragrant with a perfume, and it is quite easy to do, especially if you happen to be able to remember it clearly through having a little bottle of it. Some may say, "My motif is Jasmine or Attar of Roses or Sandalwood," or some may even mention that wonderful fragrance of new-mown hay. Every one has his own fragrance motif as he has his colour and sound and form motifs.

#### THE USE OF WORD SOUNDS

I go a step further and use word sounds which may have no meaning or relation to any known language, but which give me a sense of their power, and I shall invent those as the mood changes, because

<sup>1</sup> An oil made from Kus'a grass, the fragrant grass which is made into hanging sun-screens to be moistened in summer.



the various word sounds we have are not the only syllable sounds. There are plenty of others and why should we not create our own if we can create any that satisfy us as to their potency? I am generally only able to get hold of these word-sounds in connection with music. I must have my Rachmaninoff, let us say, and then that will stimulate me to produce, as it were, the small Arundalean mantrams, just as we have the supreme mantram *Om*. These sounds may be here today and gone tomorrow, uttered today and discarded tomorrow. But for the moment, at the time, for some reason or other, forth do they go, and I try to bless the country with these inventions.

[*Question*: Can you give an example?]

I need my music in order to do this and I must be swaying to it. I do not merely listen to Rachmaninoff, or to whatever may be the inspiration of the moment, but I identify myself with it—I make movements, I make sounds, I produce colours and fragrances. There is tremendous activity which extends even to the physical plane. Without the help of that particular concerto as a background the activity would not be so successful, but with the aid of such a background, one is practically a musician. I should be much too shy to have anyone watch. I must not feel the slightest likelihood of inter-

ruption; only then can I let myself go and lose myself in my own way in the music—today in one way, tomorrow in another.

#### WHEN THE SPIRIT MOVES YOU

Think of what a tremendous life there is to be lived when you think of all you can do with your word sounds, your sound sounds, your fragrances, forms and colours. It is all tremendous activity in which one can engage at any time that the spirit moves one, but the spirit must move one.

To me the best of all occasions for this kind of Yoga is a moving railway train. I can go round and round in an underground and rise to my highest points, and I can do the same thing specifically when the sun is setting and I am lying extended in my berth in a railway carriage. The rhythmic sounds and all that makes the movement, together with the landscape and those distances into which you cannot look at Adyar, except when you are in special places, all this is very helpful. All this makes me as near to a yogi as I shall ever get in this life.

Such is a mode of my Yoga. I am trying to make you feel how much can be done and how delightfully you can do it. If you can divide the countries among yourselves, some of you taking more than one country, you can be extremely busy.



Some of you may use the Casuarina motif. Some of you will use the sea motif. You can use a flower or a little handful of earth. There is but One Life and when you touch one aspect of life and enter into the spirit of it, you are in contact with the universe.

#### TO TOWER INTO HEIGHTS

There are other ways along which one can work from time to time which rather thrill me, for example, I like to tower in a country. Do you perceive what I mean—to be in a country if possible in that particular part of the country which is the most sacred, and then to tower into heights. It is just as if you made a pillar of will between heaven and earth.

One can tower in impersonal terms abstractly and formally, or one can tower in terms of some splendid personage. More than once I have gone to the Lincoln Memorial and have towered "Lincolnly," which means in a way ruggedly, visionfully. So far as one is able to know the high peaks of Lincoln, that Lincoln Memorial is to me even more than the Washington Memorial, and I feel it would be an impertinence for me to intrude any other form than that form which does already tower there and which I can, as it were, help to do its work a little more effectively by unifying myself with it.

I am very anxious to know the really sacred places in every country but we have not had many replies.

#### THE USE OF A FLAME

If you have no other means of ascertaining the kind of pillar or tower you wish to embody, or if you have no clear conception as to how to tower, then you can at least content yourselves and be happy in sending up a great Flame, holding the Flame while it is shooting and flashing about. That is one of the best ways of doing generally this particular kind of towering work. It is easier generally than to make a pillar of colour.

You can make a pillar of form by making where you stand and in yourself a part of an infinite Curve, a Line which stretches out into infinitude, which brings as it were the powers of the Infinite down into that partial expression of Infinitude which is possibly established by you in a sacred spot. We are all of us Lines. We do, all of us, stretch outwards into Infinitudes. If we want to do so, we can make a tremendous act of the will in that regard.

#### PERFECT RELAXATION

In any case everything has to be done in an extremely relaxed way. The moment you become intense, you fail in your activity. You must be very comfortable, lying down in your bed or on a sofa, or stretching yourself out in an arm



chair. Let everything be entirely relaxed. If anybody lifted up your leg or arm, it should drop down as a dead weight instantly. There must be entire and complete relaxation of body.

#### COUNTRIES NEEDING HELP

Now if you will continue the vigilance work you are doing and perhaps introduce such other motifs as are congenial to you, it will be worth while. We do not want to neglect China or Japan, or any other country that needs particular attention, that is, any country which is impinging upon the war situation, still more a country which is involved in the war situation. They should all be the subject of attention.

I think the countries we have to contact as best we can in whatever ways we can, are of course Poland, Finland, Germany, France, Britain, the United States, undoubtedly China, Japan, obviously India. Those countries occur to one off-hand. If you have some particular and specific contact or karmic associations with a country, it is your business to be vigilant with regard to it.

Do try to take up any of these countries that need help and try to make use of any of these forms of helping that seem to suit you. You might perhaps re-read the *Guardian Wall of Will*. There certain points are emphasized that are well worth emphasizing.

---

#### THE GLORY OF AGE

The years with soft precision  
Move on in time and space,  
And they who meet them gladly  
Find age endowed with grace.

The years with gentle pressure  
Erase our fret and woe,  
And they who meet them bravely  
Shine with the after-glow.

The years are but the measure  
Of God's evolving plan,  
And they who use them truly  
Reveal the God in man.

A. J.



# THE TRUE WISDOM AND GREAT STORIES

## III. The Story of Sindbad the Sailor: Voyage Three

BY W. E. MARSH

### A LIFE OF UNMITIGATED DIFFICULTIES?

THIS story, as we shall find, is very different indeed to those already examined, both exoterically and esoterically. Here we have no elaborate study of the "Garden of Waiting," with the beautiful and gentle qualities sleeping there. We are to review the reverse of such a picture, and investigate some of the grim struggles through which a soul, nearing the Initiation which leads to Adeptship, has to pass in clearing up the final dregs karma has to present.

There is no need for the student to be alarmed, nor deterred from his determination of following the Path, by the horrors displayed in this story. Because the use of proper care, (avoiding both undue hurry on the one hand and being too cautious on the other), and common sense, will always see him safely through. The final success of Sindbad admirably illustrates this. In the age-old contest with the Adverse Powers we must copy our hero's example and constantly rely upon God and His Good Law, knowing

that with such powerful aid even the weakest must prevail.

Perhaps it may be of interest to mention that some of the events given in this story, remind us of incidents to be found in the *Odyssey*, the *Iliad* and the *Æneid*.

"I soon again grew weary of living a life of idleness," says Sindbad, so he embarked on another Voyage. "We touched at several ports where we traded" is all the reference he makes to the long journey and many events incidental to the return to this world, which were so graphically described in the last tale. These brief sentences the reader can now interpret for himself, as they have the same meaning as in the former Voyages.

### MANY TRIALS BEFORE REBIRTH

After a while they were overtaken by a storm which drove them out of their course and to an island which the captain was loath to approach, but having no choice he anchored, and warned Sindbad and the others that no resistance was to be made to the red, hairy dwarfs who would soon attack the ship, or



every one living on board would be killed.

The *storm* represents the violent movements of the emotional nature, those feelings of love and hate which drive us to rebirth. *To anchor* is to hope for the best. This *island* to which they were driven is the threshold of the physical world. *Dwarfs red* and *hairy* are all symbols which refer to the lower self, but differ in their aspect. *Dwarf* is a reference to the difference between the lower and the higher mind. The lower (smaller) being called *dwarf*, while the higher is often referred to as a *giant*. With regard to the qualities of this lower mind, the symbol *dwarf* indicates ignorance and being in the grip of illusion, rather than anything actively evil. *Red* means the uncontrolled powers of the lower mind with especial reference to ambition. *Hairy* refers to the higher and more controlled powers of the lower mind, with particular emphasis on the perception of truth.

When the dwarfs appear they are found to be two feet high. They chattered in a language no one understood; drove all on board to the shore, and made off with the ship.

Being two feet high refers to the pairs of opposites within which the lower mind has to work. As *speech* stands for the exercising of the mental faculties and can be either good or evil, *chattering*

is the uncontrolled exercise of these faculties, so common with the simpler folk. Not being able to understand the language indicates the disharmony which existed between the dwarfs and the sailors. The actions of the dwarfs show they are not dangerously hostile, merely thievish and irresponsible, just as we can see the uncontrolled lower mind is.

The picture up to the present and with what is to follow shows some of the dangers to be encountered by the more advanced Egos in working off karma. The returning soul is shown as being for a short time completely in the power of the lower mind (dwarfs), but by docility and harmlessness (the instructions of the captain), two of the qualities very necessary on the Path, escapes the dangers immediately threatening, thus obtaining a short respite.

Once on shore, the sailors make their way to a vast pile of buildings they can see in the distance. They find it to be an elegant and lofty palace, with gates of ebony (referring to the dark or evil side of nature) having two leaves (another reference to the pairs of opposites). They enter a large room with a porch and see on one side a heap of human bones, and on the other a number of roasting-spits. Fear seizes them. Next a door opens and a black giant appears, of frightful aspect. A cyclopes with one eye



in the middle of his forehead, teeth protruding, ears like an elephant. He examines them and, picking out the captain, spits, roasts and eats him, then casts aside the bones. After feasting thus he sleeps, snoring like thunder, till morning, when he gets up and goes out.

This cyclopes is none other than the Dweller on the Threshold, he whom each has to face and conquer or else be conquered. The captain fails, and in being eaten, meets the fate of those who dare too far before they are ready. But such are not utterly destroyed. The bones, which represent the imperishable part of our twofold nature, remain as the foundation for the future.

The various qualities of this terrible being are indicated in the description given. Being *black* shows that all the qualities are of an evil aspect. Being a *giant* refers to those qualities of the higher mind which are built into the Dweller and help to make him so formidable. The *protruding teeth* represent the force and power of the spoken word manifesting in action, evil and horrible. The *single eye in the middle of the forehead* is the clairvoyant faculty, used in this case for evil purposes. *Ears* stand for the mental faculty in its passive aspect, called conscience; being *elephant-like* shows that this conscience, though it has something of wisdom in its make-up (elephants symbolize wisdom), has been enormously

developed along evil lines. *To snore like thunder* is to be so thoroughly wicked as to turn the Divine Life, which is constantly flowing through every one, into a source of pain, sorrow and terror for all within reach, even when one is passive and inactive (asleep).

Next evening nine of the men take a spit each, make the points white-hot in the fire, plunge them all together into the eye of the sleeping giant and blind him. He rushes away and the men, finding plenty of timber, busy themselves building rafts, large enough to carry three men each. At dawn their cruel enemy, with many more giants like himself, returns, so they take to the sea, and row away. The giants hurl stones and rocks at them and sink all the rafts except that one which carried Sindbad; their occupants are drowned. Sindbad and his two companions spent the day and night at the mercy of the waves, and then were thrown upon an island where they found fruit which restored their strength.

The number 9 is 3, the perfect number, squared, and means the attainment of perfection on the three lower planes. By means of this perfection the nine men were able to devise a means of overcoming their Dweller. They blinded him, that is to say, they robbed him of, or rendered of no avail, his evil spiritual powers (clairvoyance).



Building rafts of timber is the putting together and depending upon certain qualities which they had developed in their natures. The sinking of all the rafts except that of Sindbad, means that when tested they were unable to withstand the assaults of the subtler powers which hurled strong evil impulses at them from the Mental Plane (stones and rocks used as missiles represent these). Sindbad and his two companions come safely through the danger to land, that is, to physical birth. The nourishing of themselves with fruit found growing there, means that they grew spiritually from the truth they learnt as life went on.

#### TESTS OF DULL AND DIFFICULT LIVING?

That night one of the men is devoured by a serpent: he was destroyed by his own desire nature. The two men left considered the position during the next day, and found a tree into which they climbed that night. The serpent, however, followed them and swallowed Sindbad's companion who had been content with a lower position. This is the Tree of the Knowledge of Good and Evil, and the fatality which occurred shows that mere knowledge of good and evil is not a sufficient protection, something more is needed and the following night Sindbad supplies it. He gathers a large quantity of small

wood, dry thorns and brambles, makes them into faggots and arranges them in a large circle around the tree, and also ties some in the branches above his head.

We have already seen above that *wood* stands for principles or qualities already developed in the soul, and *small wood* means not the big, noble principles but the lesser everyday traits of character constantly in use minute by minute in daily-life dealings with our fellow-men. *Thorns* represent all the small pains and troubles of daily life through which the above traits of character are helped to grow. *Brambles* signify the material facts of everyday life, the sciences which gather knowledge and weld or bind it into a sensible and useful whole. All these things are tied up in *faggots* or *bundles*, that is to say, they are put together or arranged in an orderly manner, not just flung together or left in heaps anyhow but made the most of. Now we can see of what the *faggots* are composed and put together, and how well adapted they are to the purpose of keeping under control or hindering the activities of the lower self (serpent). The arranging of them in a circle is the final touch, *viz.*, the calling upon the principle of Divine Manifestation for assistance.

Then Sindbad climbed into the higher branches of the tree and, as the story says, "I . . . tied some



of them (faggots) to the branches *over my head.*" This expression *over my head* deserves some attention. For if this story be read solely as narrative it puts the final touch of ridiculousness upon an already absurd situation. For no one can really believe that a few faggots made as described and arranged as mentioned in the tale could possibly be a proper and successful defence against a snake large enough to swallow a full-grown man! Stakes and ropes would be needed to prevent it from moving them aside in its efforts to reach Sindbad. Yet, as we shall see, the story says they were fully successful. Further, the snake, if it did get through the circle, would have attacked by going up the bole of the tree as before and certainly not have attempted to reach him from "above." To make sense the story must be taken as having an esoteric side. From this point of view all becomes clear, and the *above* or *over my head* is seen to have a mystic meaning.

Students are all familiar with the "reflection" idea, which comes into operation when moving from one plane of nature to another. And how the highest power or aspect on one plane becomes the lowest on the next. It is in this light that we have to deal with this strange phrase *over my head*, and viewing it again when it is reflected into the spiritual plane we find it has

become "within my heart." And who thus defended, thus having built around and within himself such a sure defence as we have seen that these faggots stand for, could fail to come successfully through the trials which the night and the serpent represent? The steady aspiration and meditation, for which the climbing into the tree stand, when reinforced by these spiritual defences carried him safely through to the next day. Nevertheless he did not escape some reaction. He was very fatigued and dispirited by the struggle which we see was a spiritual one. The story attributes his condition in the morning as being due to the "poisonous breath" of the serpent. And this symbol stands for the activity of our lower passions and desires which arouse the physical nature to action. And one can quite understand after a night or period of that sort of struggle one would be fatigued and dispirited even though victorious.

It is to be specially noted that Sindbad spent *three days and three nights* on the island. The significance of this cannot be over-emphasized. The loss of his two companions and the particular trials he passed through may sound strange to western ears, but nevertheless references to the Inner Wisdom can be discerned, for the great facts of the Inner Truths are common to all religions, though differences in



detail abound. Again, I feel sure that the reference to three days and nights does not mean exactly seventy-two hours, but the whole period of his physical life divided into six well-marked periods, each of which may have been of several years in duration, and that we are given just the particular or most important spiritual event in each.

#### REWARD AT THE END

Sindbad, feeling death to be better than another such struggle, sets off to the cliff in the morning determined to throw himself into the sea. Just as he was about to accomplish his purpose he sees a ship, attracts the captain's attention, and is taken aboard. He finds it to be the ship which left him on the island in the second Voyage and carried off his merchandise. The captain recognizes him and restores his goods, which he had not only kept intact, but traded with for the owner with much profit so they had grown in value. Sindbad sails Home, and arrives with so much wealth that he cannot reckon it all.

The interpretation of this story leads us into strange and unfamiliar bypaths. There are many exceptions to the ordinarily accepted ideas as to what happens in the after-death life, and the final incidents in this Voyage point to some of them.

Sindbad's going on board represents his death. The *captain* of

the ship, as we saw in the first Voyage, is the Ego. And Sindbad's recognition by him means that he has become one with his Ego. This having been accomplished, he finds an unexpected store of goods left over from the second Voyage.

That we can be bereft at birth of those qualities which we were supposed to develop (trade), as Sindbad was in the second Voyage; obtain another set (pick up diamonds) and develop them (trade), all in one life, and take them to Paradise is quite outside the usual Theosophical philosophy. But it is still more astonishing to find these lost qualities recovered (having been traded with and improved in the interim by the Ego) in a later life, and be able to take them with us to Paradise as the reward for that later life. But such would seem to be at least one meaning of this story.

#### HOME WITH MANY QUALITIES

Sindbad returns Home as usual without mishap, but records certain things on the way. He trades some of his goods for spices. He sees a monstrous tortoise, a hippopotamus and a camel-like animal.

*Spices* are those particular qualities pertaining to the spiritual realm which purify the mind and keep it sweet and clean. The *monstrous tortoise* signifies all the planes of the after-life as they are now, that is, in an active state, vitalized by the Divine Life. The *hippopotamus*



symbolizes those elemental beings which ensoul certain of the lower passions such as hate and pride, and are to be found disporting themselves on the Astro-Mental Plane (sea). While the *camel-like animal* has references to the advantages brought to mankind in general by obedience to nature's laws. Some writers suppose this animal to have been the giraffe, which has its head

in the clouds and its body on the earth; that it studies the higher mental laws and applies them to its advantages in the world.

The qualities Sindbad acquired in this life would seem to be a general and marked advance in character as no particular treasure is mentioned. The only emphasis is on quantity, "could not reckon it all."

---

### IN SUMMER-TIME

When dim horizon haze obscures  
 The meeting-place of sky and sea,  
 And sunlight glints on wave-drenched rocks,  
 And sea birds swiftly wheel on high—  
 Then past and present merge into  
 The timeless fullness of a dream,  
 Into a peace that lies beyond  
 The borders of a world unknown ;  
 A world whence comes the life that moves  
 Through sun and moon, and wind and tide.

The sea reflects the cloudless blue,  
 Until both sea and sky are one,  
 So do the Great Ones of each age  
 Reflect the wisdom that they know,  
 Until they and the truth are one.  
 One with the promise of the dawn ;  
 One with the peace of twilight hush ;  
 One with the beauty of each hour ;  
 One with the loveliness that lies  
 Deep hid within the heart of all.

LILY DARBY



# SCIENTIFIC EVIDENCE FOR SUPER-PHYSICAL STATES OF MATTER

BY E. LESTER SMITH, D.SC., F.I.C.

THE Science Group of the Theosophical Research Centre, London, having decided to pursue research on this subject, the following notes were prepared as a basis for discussion and a possible programme of research into a portion of the field. The intention is to seek among records of all branches of orthodox scientific work, for confirmation of the truth of occult teachings concerning the higher planes and higher physical sub-planes, and the vital influences behind physical phenomena.

The paper is offered for publication, despite its speculative and tentative nature, only in the hope of eliciting contributions to the work from other scientific Theosophists. The author, in his capacity as chairman of the Science Group of the Theosophical Research Centre, would be glad to receive such, as well as comments and criticisms on this paper, at the following address :

“Inglenook,”

177 Northumberland Road,  
N. Harrow, Middx., England.

Our search must be made not among the theories of science, but

among the *facts*. From the occult point of view, scientific theories which are devised by men who have no conception of occult truths, are bound to conceal rather than to reveal evidence of higher states of matter.

There is probably a great deal of evidence to be found, if only we can discover the knack of extracting it. The methods that are appropriate have already been laid down by the Group in *The Field of Occult Chemistry*, pp. 59, 60 :

“We have to develop the ability to pick out from among the mass of irrelevant detail the key facts, which fitting in with others, reveal further glimpses of the scheme of things. . . .

“In this task we shall need courage, based on a clear understanding of the methods we have a right to use, and a determination to follow them relentlessly. The attitude to both orthodox and clairvoyant research should be the same ; where there is evidence of careful and accurate work, it may be taken that the *results* obtained in both fields are substantially correct ; the *interpretations* of the results, however,



we must learn to esteem much less highly than is our wont. We must remember that because a theory fits the known facts, it is by no means necessarily true. Sometimes a number of equally satisfactory theories might be proposed, but it is natural always to choose the *simplest* theory which is adequate to explain the experimental results, and then often the alternatives are forgotten, and the chosen theory rapidly becomes a dogma. We must not be surprised if the vast new body of facts revealed in *Occult Chemistry* and other Theosophical textbooks are found on analysis to disprove a number of accepted theories.

“We must not be attached to theories, but recognize them for what they are—temporary hypothetical explanations, of value as syntheses of past work and stimuli to future work. Any attempt to reconcile these new *facts* with current scientific *theories* is unsound in principle and almost certainly will lead to disappointment and failure. Our task is the more fundamental one of correlating the new *facts* with the old *facts*, and building new and better theories on the twofold foundation. We must put ourselves mentally in the position of those who carried out the fundamental researches upon which modern theories were based; if they had known also of the clairvoyant researches, how would it have affected the theories they proposed?”

Thus we must not be hypnotized by theories, orthodox or occult (see later), nor by scientific names either. We must get right back to observations.

A name is just a kind of shorthand summary of a group of facts too tedious to memorize in full. We often make the mistake, in ordinary scientific work as well as in occultism, of thinking that a name is in itself an explanation. It is no such thing and its use is justified only by convenience. Sometimes an occult term would do just as well, being indeed synonymous, but we do not recognize the fact because the name has become sanctified by long usage (see later). For example, we have become hypnotized in this way by the word “electron.” It has already been suggested by various authors that the occult words “anu” or alternatively “astral atom” would do equally well, though as yet the evidence seems inconclusive for either suggestion. On the other hand, it may be that the word “electron” stands for some influence not at all susceptible to clairvoyant observation. In these matters we are in danger of lagging behind our more enlightened scientific brethren, who for example are now doubting the physical reality of the electron.

It may be well to consider what we really mean by “explanations” of natural phenomena. In this connection, a quotation on “valency”



from Speakman's recent book is relevant :

The mystery which puzzled chemists in the early days of the valency hypothesis, why atoms should behave as though they possessed "hooks and eyes," and which was still a mystery in more recent times though somewhat buried under a mass of familiarity, is now explained by the concept of the shared duplet. As with all scientific "explanations," we mean that the mystery is still there but that it has simply been removed one stage further away. Indeed, wave-mechanics has recently enabled the mystery to be removed yet another stage.

Thus, we occultists especially must always be dissatisfied with "explanations," and seek ever to remove the mystery still another stage away—nearer reality.

Another quotation is of interest, as showing how far science feels it is legitimate to go with its present knowledge, but envisaging a remote possibility of further progress in a direction interesting to students of *Occult Chemistry*. The quotation is from a review headed "Atomic Realism" by "A. F.," of Dr. Karl Darrow's book *The Renaissance of Physics*. Discussing the reality of "atomic" models, the reviewer says:

This is not to say that a concept can never become a reality in the perceptual world—some miraculous change in the scale and powers of our being may bring the atom into the region of direct sense-perception; but until that happens, talk of its reality is just irrelevant.

We Theosophists profess belief in the potency of inner forces, and we sometimes apply our faith to human problems. Nevertheless, we tend to pay merely lip-service to our teachings and, especially as far as the mineral kingdom is concerned, to relinquish the field to orthodox science. Our peculiar contribution should be, of course, an understanding of the life-urge behind behaviour, in the mineral as in other kingdoms.

### LIFE AT THE MINERAL LEVEL

[The following section represents the outcome of discussions with Messrs. V. W. Slater and G. Reilly and Miss E. W. Preston, and with Mr. C. Jinarājādāsa, who has expressed general agreement with the ideas.]

Life-Form relationships are quite subtle even at the mineral level. One must consider *three* and not just *two* factors. This idea is implied in Theosophical literature, but does not seem to have been much stressed.

Thus consider first a thought-form. *I* create *it* (the form) and it is then *ensouled* by the Second Elemental Essence (see, *e. g.*, *The Web of the Universe* by E. L. Gardner, p. 42). Thus we have :

1. Creator—an intelligent entity with *Will*.
2. Form created.
3. Life ensouling the form.

But note the great difference between 1 and 3. The originator



gives the creative impulse, then relinquishes his creation. It is caught up by the elemental essence, which is *uncreative*, diffuse, automatic, *unintelligent*, except in a vague repetitive instinctive way, apart from the fact, of which Mr. Jinarājadāsa reminded us, that the essence also has within it that constant urge towards manifestation towards denser forms—a kind of downward pressure—a “libido.”

Now apply this to an atom of, say, hydrogen. The creator here is the Third Logos, or perhaps what Mr. Jinarājadāsa calls *Cosmic Elemental Essence*, (making a sort of mould for hydrogen). The form is the shape, structure, character of the atom. The *ensouling life* is the Fourth Elemental Essence, or life manifesting at the mineral level (a manifestation of the Second Logos). This it is that holds the thing together and gives it permanence and vitality.

What do we really mean by *Matter* or *Form* in this connection? Is it not simply organization, arrangement, of lesser (living) units? Usually these are cells, molecules, atoms, but in the case of the chemical atoms, arrangements of anu, and in the case of the anu themselves—what? In the language of *Occult Chemistry*, arrangements of bubbles; in the language of *The Web of the Universe*, arrangements of kinks in the web.

When the form of an atom or molecule is disrupted—*e.g.*, by heat, “activation” by radiation (see later), or by C.W.L.’s “will-power” (see *Occult Chemistry*)—it breaks up against the cohesive *preserving activity* (Second Logos) of the ensouling life (see *The Field of Occult Chemistry*, page 28).

But, having broken up into the component units, what then? What to science would seem a miracle—*they slip into another mould* (a permanent creation of the Third Logos) and are ensouled by another pulse of the mineral life. According to the starting material and the nature of the disrupting force, we may get a change of sub-plane or a *transmutation*. These latter do *not happen* by simply chipping bits off an atom to leave behind the ready-made new atom. The old atom has a bit burst away, but the rest falls to pieces *and is totally re-built*. Nothing less can explain the transmutations claimed by physicists, on the basis of the *Occult Chemistry* revelations, but the idea does not seem extravagant in the light of the suggestion above of “moulds” for the elements. If it can be accepted, however, a great deal of the ground for the orthodox atomic structure is cut away.

#### STUDY OF MINERAL LIFE

We must meditate on the nature and conditions of life at the mineral level. The position of this kingdom



is peculiar in that it represents the nadir of the descent of life into matter. It combines within itself features of both descending and ascending paths. It should, therefore, be possible to draw useful analogies from both the elemental kingdoms and the vegetable kingdom. A further analogy is to the position of mankind at present. In this Fourth Round we, too, are at the nadir of our descent.

Would it be possible with practice to descend in consciousness through the kingdoms right to the mineral—that is to say, to try to see it from its own point of view? It would be extraordinarily valuable if one could achieve this fellow-feeling for atoms and crystals, for it would certainly be a real help towards understanding in this field. Can one attain a sympathetic understanding for anything so cold and hard as a stone? Some people claim to for jewels. Mr. G. Hodson seemed able to do so, when he collaborated with us once. Ruskin, too, managed it, and so does Mr. Jinarājādāsa. Let us try also, and so go one better than our President, and extend our brotherhood to the lowest kingdom of all.

#### THE ETHERIC SUB-PLANES AND CHANGE OF STATE

As suggested earlier, it is necessary to hold theories lightly—including occult ones. One of these that is probably wrong is that ether-

ic matter does not affect physical instruments. Another, not actually stated perhaps, but taken for granted by myself at any rate, is that only sub-atomic particles can exist at etheric levels.

In *The Field of Occult Chemistry* we suggested that etheric particles when charged or moving fast might affect instruments. I would now remove this restriction, for I think it likely that a number of familiar chemical phenomena are capable of interpretation as being concerned with these etheric levels. I refer not merely to atomic dis-integrations, but also to ordinary chemical reactions, with molecules as well as atoms.

It is true that there is a sharp division in the physical plane between gas and ether 4, but I now feel that it is not so sharp that it is not permissible to extend certain known phenomena of the lower levels to the higher. The conception that I have in mind, particularly, is that of change of state.

At first one thinks of temperature as the sole factor causing change of state from solid through liquid to gas. Then one supposes that perhaps extreme temperature might cause further change to the ethers. That is too crude an idea, however. Pressure is another factor able to effect change of sub-plane; orientation is another. Thus at inter-faces, between solid and liquid or gas, and between liquid and gas, a



molecule may be in a different state to that of the bulk of the material. Another point to remember is that a sub-plane may sometimes be jumped in a change of state. Thus solid may pass direct to gas, always, with some solids like iodine that do not melt, and also slowly at ordinary temperatures with many volatile solids like camphor, by evaporation. Why then should not a species of "evaporation" of liquids to ether 4 take place, missing in some instances the gaseous stage?

I suggest that temperature, pressure and orientation are still influential in causing passage to etheric levels, but that the most usual and potent factor is *radiation*.

A phenomenon always accompanying change of state is absorption of thermal energy (latent heat). It has already been postulated in orthodox science that molecules can absorb quanta of radiant energy, passing thereby into an "activated" or "excited" state, in which they are liable to undergo chemical reactions. I suggest in all seriousness that this activation is synonymous with transfer to the etheric 4 level, or maybe sometimes to higher etheric levels.

I believe that with study this idea could be developed into a theory at least as workable as the accepted one, and it would have the advantage of pushing the explanation one stage further back towards reality. If it is "true," it

means of course that chemists know a lot about the etheric planes already, but under other names. It seems to me that a good deal of evidence could be brought forward in support of this view, even without prolonged study.

The three lower sub-planes are primarily concerned with physical matter *in bulk*. Changes affect degree of orientation in crystal or liquid, cohesion and like physical forces; in short, inter-molecular effects.

The etheric sub-planes would be expected to exhibit a fundamental difference, corresponding to the passage of matter across the "bridge" at the mid-point of the plane, and this is shown in that they are concerned primarily with *individual* atoms and molecules; in short, intra-molecular effects. Inter-molecular chemical reactions which may follow are secondary effects.

On this basis it need not surprise us if a molecule seems to jump one or two sub-planes. Perhaps it does not do this, in reality, for in what state can an *individual* molecule be other than in the gaseous state? Surely only groups of molecules can constitute a denser state.

In conformity with this, *dissolved* solids (molecular aggregation being broken in solution) are known to obey the "gas laws," and it is recognized that in solids, molecules at surfaces have special properties, akin to those of the gas state.



The idea of a molecule surviving more or less intact at etheric levels may seem strange at first. I believe none were recorded in *Occult Chemistry*, but, on the other hand, nor were they sought for. Not merely molecules but large aggregations of etheric matter must be capable of existence to account for the "etheric counterparts" of physical objects described by C.W.L. and others.

Again, the broken-up condition of atoms at the etheric levels, as described in *Occult Chemistry* may appear a fatal objection to this

hypothesis. In orthodox chemistry, atoms are not supposed to break up in chemical reactions, except as regards the outermost electron ring. But why not? For one thing, chemists have, so far, seen no necessity for any such postulate; for another, they would be deterred by an inability to see why or how a disrupted atom should resume its former condition on release from activation or chemical combination. This mechanism is provided in the idea of the elemental essence and the "mould" for each atom established by the Third Logos.

Many are persuaded by despair that against the violence of the modern world there is no remedy but to escape or to destroy; but there is another within the reach of all—of the woman at her cradle, of a man of science at his instruments, of a seaman at his wheel or a ploughman at his furrow, of young and old when they love and when they worship—the remedy of a single mind, active, passionate and steadfast, which has upheld the spirit of man through many tyrannies and shall uphold it still. This singleness of mind, called by Jesus purity of heart, the genius of love, of science and of faith, resembles, in the confused landscape of experience, a flashing stream, "fierce and unswerving as the zeal of saints," to which the few who see it commit themselves absolutely. They are called "fanatics," and indeed they are not easily patient of those who would turn them aside; but, amid the confusions of policy, the adventure of being man and woman is continued in them.

CHARLES MORGAN in *The Flashing Stream*



# WHAT IS KARMA ?<sup>1</sup>

BY ARTHUR ROBSON

READER, you have possibly at some time or other asked yourself the question, "Why am I myself?" From where in this mighty complexity of things in which you find yourself comes that bundle of peculiarities, mannerisms, characteristic modes of thought, of feeling, of action, that you know as "I," and how have you come to be identified with that particular bundle and no other? The way one walks, the way one talks, the peculiar inflection of voice, the characteristic laugh or smile, the tendency to do everything neatly and well that one puts one's hand to (a tendency that, one finds, is not shared by *all* those that one knows), the disposition (again, somewhat peculiar to oneself), to be a dreamer, to ponder over the things that one sees around one in life—where does all this come from?

There is not a single trait of character, not a mannerism, but has its history, often a history full of event and absorbing interest, the beginnings of which lie so far back in time that one staggers at the thought of trying to discover them.

<sup>1</sup> This article is a chapter in my forthcoming book entitled *Human Nature*, being published by the Theosophical Publishing House, Adyar, and expected to be ready in July. The price will be not more than Rs. 4/- or 6 shillings.

It is this mass of habits, mannerisms and peculiarities of nature, that which we know as our "character," that constitutes our KARMA, the record of our entire past, the fount and origin of all the pleasure and pain that we experience. It is this that we take with us from one life to another. Each trait of character is but a little eddy that goes down the years with us, circling in our life long after the original circumstances that called it into being have been left behind and been altogether forgotten. Every life adds its little quota of eddies or vortices, or modifies those already in existence, but, in general, they remain at the end of a life very slightly changed from what they were in the preceding life.

Karma means all those things that we do by nature, whether our own individual, personal nature, or the nature that we share with the other members of our social class, or of our race, or the nature that is common to humanity in general, or to all mammals, or all vertebrates, or even that which is common to the whole of animate creation. *The Bhagavad Gita* tells us :

All Karma is wrought by the energies of nature only. The self, deluded



by egoism, thinketh, "I am the doer" (III, 27).

*The Niralamba Upaniṣad* is perfectly explicit as to the meaning of Karma, where it is given in answer to a direct question :

What is Karma? Karma is that action alone which is performed by the organs and ascribed to the Ātma as "I do."

In other words, those actions that are initiated by "the flesh," but which we regard as proceeding from the true "Ego."

In the *Jain Sutras* we are told :

All this some have learnt and it has been well demonstrated in the Striveda. Though people know it, they do wrong *impelled by Karma*.

It is the purpose of this book to examine some of the ingredients of our nature and attempt to discover what the compelling force was that set each karmic eddy spinning, to scan the features of the potter who set the wheel revolving on which we now find ourselves bound.

There appears to be good ground for believing that in course of time it will be proved of all our natural habits and instincts that each of them has come into being in circumstances in which one has been compelled repeatedly to do a certain thing as an act of self-preservation ; that this act has gone on being repeated so often that it has become a habit ; and that this habit has been retained although the cir-

cumstances in which it came into being have long since disappeared.

I have spoken here of a series of deliberate acts becoming a habit. It is most essential that we should understand precisely how this comes about.

#### FORMATION OF A KARMIC EDDY

Let us say that a creature—anywhere you like in the evolutionary scale—has had recurring to it an experience commencing with a certain set of conditions and leading up to consequences which it has found painful. On the next occasion when it meets that set of conditions it will naturally experience some apprehension of those consequences and will desire to prevent them. And so we get the beginnings of Emotion, straining away from something. On succeeding occasions the apprehension will grow and, with it, this emotion, this straining away from the dreaded consequences. This results in the creature casting about for a means of preventing them and, seeing one, of directing its will or throwing its being that way—Volition. But it does not yet translate volition into Action. It is only after it has had some further experiences of the same kind that it definitely acts. But it does not achieve its purpose. Next time it tries harder ; again without success. And so it goes on, Emotion, Volition and Activity becoming stronger until, throwing all its powers into



its endeavours, it finally succeeds in its efforts. Having done so, it never hesitates in future to seek that as its avenue of escape from the consequences it dreads, whenever it seems to recognize them as imminent. A habit has been developed. The train is laid of Cognition, Emotion, Volition, Activity—Cognition, the perception of a certain set of conditions (the “stimulus”) as being present, which it recognizes as likely to lead up to consequences which it remembers as having been painful; Emotion, dread of those consequences, straining away from them; Volition, the throwing of its being towards a condition in which it sees escape from them; Activity, doing whatever is necessary to attain that condition.

Once the train is laid, the same stimulus tends to initiate the same train or cycle of thought, feeling, willing and doing, there being a tendency for the preliminary stages to become shorter and shorter and for thought to result in action with increasing quickness. Habit is turning into “second nature.”

Ultimately, the prevailing stages are so fleeting as to leave no impression on the consciousness. The reaction follows, or seems to follow, directly on the stimulus. “Second nature” has become nature itself, KARMA.

The difference between consciousness and subconsciousness is

just one of duration of attention. The less the time that the attention is focussed on anything, the more indistinct is the impression on the memory. In the case of actions done from habit and second nature, consciousness gives but the merest glance at the conditions present, which it has recognized as familiar, and desire, will and activity follow in quick succession. In the case of actions which are done by karma the time is so infinitesimal during which attention is given to each of them that the impression left on the memory is ordinarily quite imperceptible. But, by scrutinizing one’s nature long and intently, pondering often and earnestly over a habit that one has found in one’s nature, one may be quick enough to arrest the consciousness at the moment when it glances at a set of conditions that it sees as present, and so determine what it is that the mind envisages that causes one to act in that particular way, and follow each step of the karmic cycle from the stimulus to the reaction.

#### THE ROOT OF KARMA IS DELUSION

As a result one discovers a truth of the very greatest importance: that all Karma commences in a mistake; the root of Karma is Delusion. This is due to the fact that it is merely a cursory glance at the conditions present that initiates the action. Anything that in any way resembles the conditions with



respect to which the habit was developed is easily mistaken for them and starts one acting in the accustomed way.

They say that Karma has its origin in Delusion (*Jain Sutras*).

The root of Karma is Agñana (*Vedanta Sutras*).

People often realize in a way that their actions are not governed by the conditions actually present, but they do not admit that the thing that does largely rule them is Delusion. They act "on principle." X denies a beggar alms "on principle"; Y severely punishes a child for a trivial offence "on principle"; Z—"on principle" again—exact his miserable shekels from a debtor for whom the amount constitutes practically his entire worldly wealth. What is this precious "principle" that people hold in such religious awe?

It appears that the beggar is denied relief because X has visions of hordes of beggars swarming around, encouraged by this one's success; consequently, of his being divested of all his substance in furnishing needy people. Read what has been said about Niggardliness<sup>1</sup> and you will see that this is nothing other than what the subconscious mind envisages, thinly disguised. The conscious mind cannot accept it in its original crudity, but fashions and camouflages it into something present-

able, the "principle" to which he finds himself so bound.

In the other cases too the "principle," if examined closely, will be found to be just the karmic illusion tricked out so as to be made presentable and acceptable.

#### FEAR STRENGTHENS KARMA

Besides Illusion there is another factor that is always present in Karma—FEAR, a straining away from something that one regards as imminent. Every breath that we take, every heart-beat, is actuated by fear—yes, *mortal* fear. The original action was actuated by the fear of death itself, and that fear is still deep in the subconscious mind.

We may put Illusion and Fear together and say that *at the root of all Karma is a mistaken or groundless fear*. And it is this fear that gives Karma its strength.

#### THE POPULAR CONCEPTION OF KARMA

All this will no doubt be found to be at variance with the popular doctrine of Karma. Let us have a look at that doctrine. I believe I am right in saying that, as generally understood, it may be stated as follows: Whatever misfortunes overtake us in this life are the results of our misdeeds in past lives and of our past in this life; likewise for present *good* fortune and past *good* deeds.

<sup>1</sup> In the book *Human Nature*.



As a corollary to this there is the idea of a sort of pleasure fund to one's credit, and an accumulated debt of "bad karma" written up against one; that is, a certain amount of good fortune, no more, no less, which is in store for one; also a similar store of bad fortune. It is believed that nothing can happen to you which is not "the result by the operation of natural laws" of what you have done in the past. If someone swindles you of a considerable sum of money, you are asked to believe that that is the effect by the operation of natural laws of your having done something of the same kind to someone in one of your past lives. So, when one has "worked out" all one's "bad karma," one may walk the earth secure in the faith that no further misfortune of any kind can befall one.

Now that is a very garbled rendering of the teachings of the sages of old, a poor travesty of Truth. As long as you live among the world's millions, you may rest assured that you will get your share of the knocks of fortune. Even a Lord of Karma would not be immune from them. Where the difference would lie between the latter and an ordinary mortal is in the effect these things would have on each of them respectively. What would cause an ordinary man intense pain would leave a Lord of Karma serene and unruffled.

Also, no matter how perfect you may be, how great your heart, how tender your sympathy, you cannot, *do what you will*, for ever avoid giving pain. Does one "make bad karma" every time one gives pain to another? How is the karmic liability of an action to be assessed?—according to the amount of pain *intended* by the doer? or the amount of pain occasioned within his *cognizance*? or just the amount of pain inflicted, regardless of whether the doer intended it or was even cognizant of it?

There is one element in the present popular doctrine of Karma which militates against its being accepted as a natural law. We are told that certain "Lords of Karma" control our karma and ration it, as it were, so that we might not be overwhelmed by the incidence of too much "bad karma" coming all together, or, on the other hand use up our "good karma" all at once.

Now it is not usual for natural laws to be such that anyone, however highly placed, can keep the effects of them in his pocket and hand them out at a time that he deems suitable. The idea has probably arisen from meeting the expression, "Lord of Karma," in the ancient Scriptures. There are certainly Lords of Karma, but they are lords of their own karma, not of your karma and mine. They have made themselves masters of their



karma and brought it under their control.

A very obvious flaw in the popular conception of the Law of Karma is its utter purposelessness, a flaw that is so conspicuous that it makes nine people out of every ten reject the theory at once. They object quite rightly: "If the misfortunes that befall me today are the results of my misdoings of the past, of what use are they to me as a corrective if I have no inkling what misdoings they are the effects of?"

Nor has it been shown on what ground it can be claimed to be a "law." Not a single concrete instance has yet been pointed out showing how such a happening as, say, one's house catching fire and being burnt to the ground is the effect by the operation of natural laws of something that one did in a previous life. Scientific laws are built up on observed facts. But here you have what claims to be a "law" which is altogether up in the air. Not only has it not been built up on observed facts, but there are no facts, observed or observable, to give it support of any kind.

We were warned more than half a century ago that we had got the doctrine of Karma all wrong. The Master K.H., in a letter to Colonel Olcott, tells him :

You have talked a great deal about Karma but have hardly realized the true significance of that doctrine.

The time is come when you must lay the foundation of that strict conduct—in the individual, as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.<sup>1</sup>

Take careful note of those last two words, "unconscious deception." It is this unconscious deception—the subconscious delusion that I have referred to as being at the root of Karma—that we must be ever on our guard against if we are to obtain release from the bonds of Karma.

#### "KARMA" MEANS "DOING"

The word *karma* means "doing." And your karma is *your* doing, what *you* do, not what others do *to* you. But the word is often used to mean, not what one does oneself, but what others do *to* one. If Jones has his house burgled, that is said to be his "karma," poor Jones! who did not "do" so much during the burglary as even be aware of it.

In Theosophical parlance the word has come to be synonymous with "fate" or "destiny." The so-called Law of Karma is a sort of amalgam of the doctrine of Heaven-Hell and that of Predestination or "kismet." It is intended as an answer to two questions at once: "How is one punished for one's evil deeds and rewarded for the good?" and "What law governs our destiny

<sup>1</sup> *Letters from the Masters of the Wisdom, Second Series, page 7.*



and determines what good and what evil fortune shall befall us in life?"

In actual truth the teaching of the sages of old on the subject of Karma was intended as an answer to neither one question nor the other. It was the solution that the philosophical East had discovered to the problem attaching to human nature in general and one's individual nature in particular. Karma accounts for all one's natural and characteristic reactions to different stimuli.

In so doing it accounted for Pain and Pleasure. Karma is the cause of all the pleasure and pain that we experience. It is probably a misinterpretation of this law that is responsible for the popular Theosophical doctrine. Two very different things have been confused: Pain, and the occasion of Pain. A valuable piece of property belonging to one is destroyed—during an earthquake, let us say—and the loss grieves one intensely. Now there are two distinct things: the loss, and the pain it has occasioned. And, although it has not yet been shown how the loss itself can be the effect by the operation of natural laws of one's actions of the past, either in this life or in earlier lives, the pain that one suffers is entirely dependent on one's past.

If, as is maintained by some Theosophists, the "accidents of life"

are not accidents but the direct results of past actions, it is not likely that the Mahachohan would use the expression "*blind* fortune."<sup>1</sup>

#### THE WHEEL OF KARMA

A common—and fairly obvious—simile likens Karma to a rolling wheel or a running car which, carried along by its own momentum, goes on running after the motive force which set it going has been removed. In Chapter X we shall deal at greater length with the subject of the Wheel of Karma.

#### COMPENSATION

But there is a pleasanter side to the story, as we shall see in the next chapter. The impetus, the almost ungovernable impetus, of Karma, from being a merciless tyrant, as we are disposed to regard it—in actual truth, as we shall see, a perfectly just judge that measures out Pain to us in absolutely equal measure with the Pleasure we have taken and makes us undo every iota of the evil we have ever done—becomes a power for our uplift. The Mahachohan tells us:

It is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives."<sup>2</sup>

Let us see how Karma becomes our saviour.

<sup>1</sup> See *Letters from the Masters of the Wisdom*, First Series, page 9.

<sup>2</sup> *Ibid.*, page 8.



## THEOSOPHY AND THE ARTS

THE development of interest in arts and crafts among Fellows of The Theosophical Society since the Diamond Jubilee, when S'rīmati Rukmini Devi emerged as a great artist in the classical Indian dance, and the place that art should have in the Theosophical life was given full and authoritative expression, has reached a point when it appears desirable to make a Society-wide survey of what has been accomplished, with a view to the wise directing of further effort in the double service of bringing Theosophy to Art and Art to Theosophy.

Such a survey has two aspects, Genius and General. The Theosophical vision of the unity of life and the community of its expressions in humanity and nature, has inspired a number of great artists, such as Æ, Yeats, Scriabine, Holst, Roerich, Delville, Foulds, Scott, and others. Of these a good deal has been made known regarding their ideas and achievements. But much remains unknown; and there are artists still to be recognized as sharers of the Theosophical ideal who have contributed eminently to art-creation within recent years. A fellow of the Theosophical Society attended a performance of an opera in Venice a dozen years ago, and was uplifted at the spectacle of a large theatre full of intent listeners to a musical rendering of Biblical events leading up to the birth of the Christ-child, composed with great beauty, rendered with deep reverence, and acclaimed with high enthusiasm. The exigen-

cies of a quick tour did not permit his meeting the composer, *who was a member of The Theosophical Society*. We need, for our encouragement, knowledge of such geniuses. We have Oscar Merikanto in *The International Theosophical Year Book*, but we want to know more about a genius who plays, composes, and writes Theosophically inspired dramas.

The other aspect of such a survey, the General aspect, is concerned with the realization that the impulse to expression in the arts is one of the fundamentals of human nature, arising in the Ātman and defined and intensified in the Buddhi. It has two sides, creation and appreciation. It claims that all should have a chance of expressing themselves to some extent: not that all may become artists, but all may become to their utmost possibility artistic in all expressions of their lives. Such a view of art goes beyond the occasional decoration of a Lodge-room with flowers or photographs. It carries the essentials of art (creative and beautiful action) into the entire life-circle of the Theosophist.

These ideals have been fully expressed in many articles and lectures by the leaders and eminent members of The Theosophical Society, and efforts to carry them out have been made. The intention of the proposed survey is to obtain as complete an account as possible of such efforts inside the Theosophical movement, and of related activities outside the Theosophical



movement. Details will be sifted, systematized and summarized, and, it is anticipated, presented to the Theosophical world in book-form.

Will you, who are interested, therefore, kindly take all necessary steps (such as the formation of an Art-survey Committee, securing the services of specially equipped individuals, and/or doing what you can yourself) to compile a comprehensive report on

(a) The development of art-creation and appreciation within your Theosophical area ;

(b) The indications of the spreading of Theosophical ideas and influences among artists and art-groups within your area or elsewhere ;

(c) Sketches of the lives and achievements of eminent artists within your area or elsewhere who, intuitively

or consciously, have been influenced by Theosophical ideals?

With (a) and (b) give any indication you can of historical backgrounds and racial, national and traditional characteristics throwing light on present-day activities in the arts.

Kindly send your report to Mr. M. Subramaniam, M.A., Manager, Kalākṣetra, Adyar, Madras, India, who will collect and co-ordinate all information received. I have the privilege of being invited to edit the material, which I shall do in consultation with S'rīmati Rukmini Devi, the President of Kalākṣetra. The results of the survey will be published as soon as circumstances permit, and it is hoped, in book-form.

J. H. COUSINS,  
Vice-President,  
Kalākṣetra

---

## A SONG OF JOY

I spread the joy of spirit. I rejoice  
In earth's divinity. O let me praise  
All Nature's works with an exultant voice!  
This be the God I take to bless my days.

Now peace awakes at last, my airy soul  
Breaks through the network of its shameful fears,  
And ever drawing nearer to its goal  
Fills with triumphant calm the growing years.

And all around, the kindred spirits rise  
Trampling with mighty strength on earth's desires ;  
Within each heart divine endurance lies,  
And each is wrapped in love's eternal fires.

I spread the joy of spirit. I rejoice  
In man's long evolution. O let praise  
Fly through the world on each exultant voice!  
This be the truth to make us Godlike days.

PEGGY STREET



# THE 17<sup>TH</sup> CONGRESS OF THE THEOSOPHICAL SOCIETY IN EUROPE

It will have been generally known by the time this issue reaches our readers that the 17th Congress of the European Federation and the Annual Convention of the English Section took place conjointly in London at Whitsun, May 10—13, 1940, the Programme being as follows.

## Wednesday, May 8

*White Lotus Day.* Meetings in connection with the Congress arranged all over Europe.

## Thursday, May 9

Excursion to St. Albans.

7.30 p.m. Students' Talk on *The Secret Doctrine*, Mrs. Ransom.  
50 Gloucester Place.

## Friday, May 10

Sight-seeing in London.

10 a.m. Meeting of the European to Federation Executive Committee.  
12.30 p.m. General Secretary's Office,  
50 Gloucester Place.

2.30 to Meeting of the European  
4.30 p.m. Federation Council.  
General Secretary's Office,  
50 Gloucester Place.

3 to Meeting of the Theosophical  
4.30 p.m. Order of Service.<sup>1</sup>

<sup>1</sup> Except when otherwise indicated all meetings were arranged to take place in Besant Hall.

Speakers: Mr. C. Jinarājādāsa, M.A., *Education and the Future*; Mr. H. S. L. Polak, *Britain's New Colonial Policy: An Appreciation*.

Chairman: Mr. D. J. Williams.

4.30 to The English Section At  
5.30 p.m. Home, to meet Mr. Jinarājādāsa and Mr. van Dissel.

Evening. Particulars of other meetings and of places of amusement may be obtained from the Information Bureau.

## Saturday, May 11

### ANNUAL CONVENTION OF THE ENGLISH SECTION

11 a.m. Discussion: *England and to 1 p.m. the World Situation*.

Speakers: Mr. van Dissel, Mlle. Brisy, a Young Theosophist.

Chairman: Mrs. Adelaide Gardner, General Secretary, the English Section.



OPENING OF EUROPEAN  
FEDERATION CONGRESS

- 2.30 p.m. Welcome from the General Secretaries of the British Isles.  
Greetings from Mr. J. E. van Dissel, General Secretary, the European Federation.  
Greetings from Delegates.  
Opening Address, Mr. C. Jinarājadāsa.
- 4 to 5 p.m. Tea : 50 Gloucester Place.  
Tour of Offices in English Headquarters.
- 5 to 6 p.m. The Ritual of the Mystic Star (open to the public).  
The Portman Rooms (entrance in Dorset Street).
- 8 p.m. Concert : Music of the British Isles, arranged by Miss Freda Swain.
- Sunday, May 12**
- 11 a.m. Holy Eucharist, St. Mary's Liberal Catholic Church. (For other Church Services, see the Sunday papers.)
- 11 a.m. Lecture : *The Kingdom of the Intuition*, Mlle. Franzen (alternative speaker, probably Mrs. Ransom).  
Chairman : Mr. Peter Freeman, General Secretary, the Welsh Section.  
50 Gloucester Place.
- 2.45 p.m. Devotional Meeting : Bhiku Thittila.  
50 Gloucester Place.
- 4 p.m. Tea : 50 Gloucester Place.
- 5 p.m. Questions and Answers.  
Chairman : Mr. J. E. van Dissel.
- 7 p.m. Public Lecture : *Plato and the Problem of Immortality*, Mr. C. Jinarājadāsa, M.A.  
Chairman : Mrs. Adelaide Gardner.
- Monday, May 13**
- 10.30 a.m. to 12 Discussion : *Emergent Values*.  
Speakers : Mrs. J. Allan, Mr. Jackman, a Young Theosophist.  
Chairman : Mr. Jinarājadāsa or Mr. van Dissel.
- 2 to 3.30 p.m. Blavatsky Lecture : *The Nature of the Will*, Mr. Kruisheer (or Mr. E. L. Gardner).  
Chairman : Mrs. Adelaide Gardner.
- As this lecture is delivered in connection with the Annual Convention of the English Section of the F.T.S., whether registered as delegates of the European Federation Congress or not, are welcome.
- 3.45 to 4.30 p.m. Tea : 50 Gloucester Place.
- 4.30 to 5.30 p.m. Lecture : *Europe, 1940*, Prof. van der Stok or Mlle. Brisly.  
Chairman : Mrs. J. Allan, General Secretary, the Scottish Section.



6. p.m. Closing Meeting.

Closing Remarks: Mr. J. E. van Dissel, General Secretary, the European Federation.

Closing Address: Mr. C. Jinarājadāsa, President of the Congress.

**Sunday, May 12**

9 a.m. Meeting of the English Theosophical Trust and of the Executive Committee of the English Section.

General Secretary's Office,  
50 Gloucester Place.

**Tuesday, May 14**

Excursion to Tekels Park, Camberley.

Meeting of the European Federation Council.

General Secretary's Office,  
50 Gloucester Place.

Meeting of the European Federation Executive Committee.

General Secretary's Office,  
50 Gloucester Place.

**Monday, May 13**

By kind invitation of Mr. and Mrs. Coats, Young Theosophists will meet informally at 24 Lowndes Street, London, S.W.1.

For full information please apply to Mr. or Mrs. Coats at the above address.

#### ADDITIONAL MEETINGS

**Saturday, May 11**

11 a.m. Meeting of the National Council of the Welsh Section.

General Secretary's Office,  
50 Gloucester Place.

#### EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

If a sufficient number of delegates are able to attend, a meeting of the Council will be held, time and place to be announced.

---

There is a time to mount ; to humble thee  
A time ; a time to talk, and hold thy peace ;  
A time to labour, and a time to cease ;  
A time to take thy measures patiently ;  
A time to watch what Time's next step may be ;  
A time to make light count of menaces,  
And to think over them a time there is.

D. G. ROSSETTI



# WORLD CONGRESS OF FAITHS<sup>1</sup>

BY SIR FRANCIS YOUNGHUSBAND

The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, University of London, from July 5th to 10th, 1940. Following its meeting at the Sorbonne, Paris, last July, it had been intended to hold the Congress this year at the Hague, but in present circumstances it has been thought advisable to hold it again in London. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting at 5 p.m. on July 5th. The main theme for deliberation will be THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER.

“AS long as the spirit of enmity is abroad there can be no remedy. Mutual assistance must take the place of mutual enmity. There must be no living in separate compartments. If all work together there is plenty for all. God made this amazingly beautiful world that men might enjoy it. We must learn to do His will.”

At the commencement of a New Year we of the World Congress of Faiths may well take stock of our position and look into the future. We stand for fellowship, unity, solidarity, fraternity. But our fellowship is essentially a religious fellowship—not a political or a social grouping, but a deep-reaching fellowship based on that Divine which is to be found lying latent in every man and which we would translate from the potential into the actual. And it is through religion that we would promote this sense of fellowship, for without religion there can be no deep enduring fellowship, either of individuals or of

nations. The calamity is that religion itself is at stake. Just recently the secretary of the Anti-God Movement in Russia announced that “the Russo-German Pact would facilitate the atheistic propaganda, since Hitler and his Government are enemies of Christianity just as much as the Soviet Government.” And not in Russia and Germany only but in every country there is disparagement of religion, if not positive hostility to it.

To resist this attack on religion in general and Christianity in particular the Heads of the Christian Churches naturally exhort their followers. But what interests us of the Congress is that Muslims and Hindus are likewise deeply concerned and would join with Christians in averting the danger. For example, an Egyptian newspaper says: “It would indeed be a great thing in our history if leaders of all the religions of our country could agree on the wording of a prayer for wartime which could be said in Mosques, Churches and Synagogues, in the faith that God

<sup>1</sup> Excerpts from Chairman's Circular Letter No. 4, January 1940.



answers prayer." And the Tunisian Muslim historian who delivered an address to us in the Sorbonne last July particularly assured us that "Islam, both in its dogma and in its principles, considers respect for individual liberty the highest of its ideals," adding that in the history of Islam there had arisen "men of God—mystics with the mark of divine grace upon them—who had powerfully affected the souls of men and through the Dark Ages had kept in check those who denied the dignity of man." "Among members of diverse faiths, humanity will again discover like men of God who will once more preach the old doctrine of universal brotherhood and restore trust in the community. 'Help ye one another to attain righteousness,' says the Koran."

The Hindus are equally offended. For their philosophy teaches that behind the unity of all phenomena, which science declares, there is One Soul permeating the whole Universe and that this infinite oneness of the soul is the eternal sanction of all morality. Thus a Hindu writer, recently in *Prabuddha Bharata*, in emphasizing the need of religion for modern man urged that it must be true religion—not merely ritual and ceremony but the realization of the spiritual unity of all, which, if truly followed, would bring peace, harmony and enlightenment. He finds that true Christians, Hindus, Muslims, Jews and Buddhists really think alike. Exclusive claims to sanctity cannot be admitted. He emphasizes the divinity of men. Behind all their apparent differences there is only One Existence. Realization of the oneness of all life, and the spirit of service to which that

realization gives rise, alone can vitalize and inspire life and bring peace. It alone can bring courage and joy. Oneness, he reiterates, is the basis of all life, irrespective of racial or geographical differences. And he would stress the divinity of man because of its invigorating effect on every sphere of activity throughout the world when applied either to social contacts, religious associations, or international affairs.

Thus everywhere Religion stands for World Unity. That is the ideal which the leaders of every religion hold before their followers. All recognize the essential unity of the human race and its common origin in "one God and Father of all, who is above all, and through all, and in us all." All therefore would join with the Pope in holding that this sense of kinship needs "to be refined and sharpened" so that "a charity to one and all which would quench animosities, narrow the area of disagreements, and cement the bonds which bind men together as naught else can" might be engendered. . .

Now for us as an avowedly Inter-religious Movement there is a grand opportunity to come forward. Here we are ready to hand and anxious to remedy such defects and deficiencies. This indeed is our special task, for we include laymen as well as clergy, women as well as men, and Hindus, Jews, Buddhists, Confucians and Muslims, as well as Christians. And we have not to await the tardy erection of some gigantic world organization. We can act at once. We can act through individuals and small groups. Here and now each one of us can get to work. . .



"If you do not feel at home in the older Churches you may like to join such religious bodies of recent origin as the Theosophical Society, the Anthroposophical Society, Christian Science Church, the Salvation Army, Oxford Group, the Adult School Union, the World Service Group. Or you may have a natural compunction to joining any definite group and may prefer to pursue your own way unfettered. Possibly this may be well in your own particular case, but only as long as you pursue it persistently right through to the utmost limit; and then you will find yourself not alone but with the whole company of heaven around you. In religion you cannot really be solitary.

"Above all, pray. Collect together every tiniest atom of yourself and then throw your whole complete soul out in one tremendous and sustained effort after the highest you know. And meditate—as you are on your way to commence your day's work or when you find a chance of getting away to some quiet spot in Nature, just slowly ponder in your mind what really is most worth striving after. Let your mind be still, till all that is trivial, insignificant, unimportant quietly sinks to the bottom, and what your best self, your real self, tells you is of most worth rises to the top. Then besides prayer and meditation, deliberately and actively search out what great men are saying just now about the things most worth striving after. We are living in stupendous times. Deep searchings of heart are being made. Men worth hearing are

speaking out in a way they would not dream of employing in ordinary times. Listen to what they say. Compare them with one another. Make up your own mind. Do not lightly reject what great leaders through the centuries have said; their representatives today speak with great weight of authority. But if what they say does not appeal to you do not just run away from all religion. Make one supreme effort to find out for yourself precisely what conception of our common world and of your relation to it really does appeal to you."

That is the advice I would give to those of independent spirit. . .

Especially must Youth everywhere be influenced. Hitler has set himself to build up, in his own words, "a violently active, intrepid, brutal youth." But that ideal does not appeal to us. We have quite another vision for the youth of the world—something just as manly, just as daring and courageous, but of an altogether finer fibre, cleaner, wholesomer, and of that tenderness and chivalry which comes of strength, despises bluster, and loathes brutality. To help bring about our own ideal, individual members of our movement might well get in touch with Youth organizations, such as Boy Scouts and Girl Guides, and possibly also with organizations for the entertainment of the troops, and tell them of the importance we attach to religion as a means for arousing that spirit of fellowship, good comradeship and high patriotism which is our aim. . .



# THEOSOPHY IS THE NEXT STEP . . .

BY I. M. PAGAN

## A BROTHERHOOD OF FAITHS

AT a conference held in Calais shortly after the end of the War of 1914-18, a discussion took place as to whether it was desirable—or even possible—to teach Comparative Religion in schools. It was started by Theosophists; the non-Theosophists present, especially those inclined to scientific materialism, appeared to be too much astonished to take serious part in it, but they listened. The first speaker considered the innovation desirable, but admitted it might be difficult to arrange. The second pointed out that much material was already to hand for teachers, of classical tongues and of poetic literature. Instruction about the Greek and Latin Gods is in the School curriculum all over Europe, and in recent years books like *The Heroes of Asgard* had familiarized junior pupils with myths of the Gods of Valhalla. The first speaker said that he was not thinking of bygone teachings so much as of facts about the living faiths of our own day; and a young Englishwoman beside me murmured: "I've taught that for years—but it is called Geography!" And truly the "Geography" of modern times is an all-embracing branch of study. As it includes the activities of the inhabitants of the regions studied, relating them to racial heredity and climatic conditions, it is absurd to give children no hint of what they feel and think in

connection with their religion, which is usually the mainspring and guiding principle of their lives, and bound to show in their actions.

Since then the question of the comparative worth of religious convictions, and the special fitness of one form of faith for particular periods of national growth, has been stressed by administrators in various ways and by dictators as well. But there has also been a continuation of the tendency to minimize the importance of the subject, and to exalt some materialistic philosophy as having more "practical" value. Recently too, we have seen a revival of devotion to the "Nordic" deities, and an attempt has been made to sweep aside the corresponding Christian lore concerning the Powers that be—the Saints, Angels and Archangels of the Christian, the Mohammedan and the Jew being replaced by the Heroes and the Asa gods of the Scandinavian and Teutonic Eddas and Sagas. The error behind the religious strife—or rather the irreligious strife—associated with such mental upheavals, is due to the delusion that religions are or ought to be competitive, and that one form alone must inevitably prevail over all the others.

Theosophy shows us that there is only one religion, and that it takes many forms, suited in every case to the race and the stage of evolution of those to whom its Prophet or Founder was sent; and our students are given a frame-work



of fundamental teachings, common to all great religions, into which they can fit the facts that they come across, either in their historical research, or in their everyday observation of the beliefs and practices of those whose teaching differs from their own. Surely, one of the first things to impress upon the minds of the young is, that where a religious belief is universally found, it ought to be considered specially important. Yet many devout Christians have been terribly shaken by learning that much of their Church teaching could be paralleled in the Scriptures or traditions of older faiths. Such discoveries confirm rather than upset religious tenets, and the statement in the New Testament is a great and inspiring truth: "God has never left Himself without a witness." Inspired Prophets and Teachers, even in the infancy of our own humanity, gave what was necessary to each race in turn; and the main outline can often be recognized still in the traditional beliefs of primitive tribes, even when degenerate.

Among the recurrent teachings of that type are statements concerning the emanation or "creation" of the world from a previous state of non-manifestation, through the action of a threefold energy—often personified as a Trinity of Divine Beings, but also stated in abstract terms. Christian hymns appeal to the Trinity of Wisdom, Love and Power. Old Scandinavian mythology speaks metaphorically of three types of force that went to the shaping of the "World"—the Fire and the Frost and the all-shaping Wisdom. Far older yet is the Hindu Scripture that tells of the three essential qualities or

*Gunas*, *Rajas*, *Tamas*, and *Sattva*—without the co-operation of which no manifestation can possibly take place. But these great qualities can also be presented on a scale simple enough for the human intellect to understand; and in all the Aryan faiths they and their various combinations are personified in myths which appeal not only to the children and to primitive people, but to the cultured scholar as well.

The various stages or steps in the process of emergence from the innermost and most spiritual realm are expressed as generations descending from the remote great-grandfather of the Gods, through the grandfather and his three sons; and these three are recognizable in faith after faith, including Christianity. There is always the All-Father or Divine Creative Mind, Ruler of the "Upper World" or mental plane; the Saviour or Preserver, associated with the World of Waters, the astral or emotional plane; and the Third, who is generally designated as the first-born, takes charge of action and its results on the physical plane. For the Christian, He is the Lord and Giver of life, and in all representations there is a sternly upright quality about Him. He is the Judge whom all have to face, the rewarder of those who do well, but also the regenerating Power that gives to the sinner exactly what he has deserved. A stern text in the New Testament has reference to His incorruptible and unerring justice, when it declares that "there is no forgiveness for sins against the Holy Ghost." The laws of the Life-Force are immutable, and cannot be lightly handled; whosoever goes against them has to take the consequences.



The city that allows slum conditions to prevail must be content to have a large C3 population; and erecting some churches will not alter that. It must abolish its slums.

The Greeks and Romans did not build temples to this Third Person of their Trinity; prayers were described as the children of the All-Father, and so appropriately addressed to Him. Christians are also told to pray to "The Father in heaven." The Nine Orders of Angelic Beings—Powers, Principalities, Archangels and Angels and so on—are paralleled by the Nine Orders of the Devas in India. Scandinavia speaks of the constructive and destructive beings as the Light and Dark Forces. The former are "the Helpers of Odin" the All-Father; and the heroes among men work on their side. In the same way Christians are taught that they ought to be "on the side of the angels," forwarding evolution on constructive lines. Of the warfare in which various divine powers are engaged, and of the different allegorical descriptions of certain of its aspects, it is impossible to treat in this limited space. But as soon as students realize that the archangels of their own faith, stately and sexless though they may be, are the Gods—the

planetary deities—of the nations with whose great literatures they are most familiar, a stumbling-block to understanding will be removed. And when we read of "war in heaven" whether in the New Testament or in the older Scriptures of the world, we shall come nearer to understanding the efforts of the inspired Teachers of all the races, to awaken mankind to some comprehension of the interaction of the various forms of divine energy necessary for shaping a Universe, and more comprehensible to us all when brought down to the happenings upon our own Mother Earth, in whose atmosphere we live and move and have our being.

That the great Founders of the faiths should have special reverence and honour from their devotees, is natural and right. That the ethical code laid down by them has special application to the period and the people to whom they came, is to be expected. But the fundamentals shine out once more when these codes are compared, and truth and justice, and upright honourable dealing, courage and kindness and loyalty and all the other virtues are put before us with added emphasis, as we learn to honour saints and sages lauded and honoured by our fellow-men the world over.

---

### A CORRECTION

In the February THEOSOPHIST ("Changing The Society Objects"), a statement on page 467 begins that the Russian "General Secretary favours amending the statement of the Objects"; Mme. A. Kamensky writes that this is not quite accurate, for she is not in favour of changing the Objects, but she would "agree to some addition—art, for instance, and social activities. And I am quite opposed to the inclusion of Politics—I have suggested the 'Science of Citizenship,' but the term *Politics* is always taken in a very concrete way, in its lower party-aspect. It is regrettable, but it is so. Therefore it must be avoided."



# POINTS OF VIEW

BY KAE KHUSHRO J. KABRAJI

(Concluded from p. 151)

EACH higher point of view is thus in no way an escape from the duties, responsibilities and share of suffering of the preceding level, but, on the contrary, entails more responsibility, calls for more effective service, and imposes much greater sacrifice and suffering. Should therefore one be found prepared to take them, a tolerant and thoughtful community would leave him free to step forward by that much in his soul's pilgrimage. For, the way each one of us must take is a question that he must himself decide, not his community for him.

Unfortunately far too much prejudice exists in the world against this principle, particularly in times of emergencies when it is believed that *all* should act together and, to do that effectively, should also think together. This prejudice is further strengthened in such times by another unfortunate notion, that deciding for oneself means thinking in isolation, not giving due weight or heed to the thoughts and pleas of others, and, therefore, thinking selfishly. And by yet another: that in wartime there is only one straight duty before all men of fighting age, and that is to fight in physical battle; and only one frame of thinking for all women, namely, that all their eligible men-folk must be sent into the fighting ranks and the older

ones and they themselves must actively help in the prosecution of the war and in defence arrangements.

But deciding for oneself really means that one adds to full and deep consideration of whatever others have to represent or plead, an equally thoughtful consideration of one's innermost promptings and urges, the voice of one's conscience or higher self. And in that state one thinks out one's own duty in the emergency, the one path of action that emerges from the background of one's convictions and principles of the moment—one's *dharma* in fact—and then makes the best decision compatible with the whole picture, a decision than which, one feels, no other could better serve the cause at heart or, in that serving, could be a fuller and better expression of oneself. And thus, unless a particular type of activity is undeniably and urgently in need of men to carry it through, almost every type of work through which the particular individual can best serve his fellows and his country should be available and permissible for him to do. For, even though it is not the actual fighters who slay, but indeed the Lord Himself who has willed the slaying, it is to be remembered that only such should go to the fight as would be able to fight well and with their whole hearts and minds,



and that the teaching of the Lord in the Gītā was given to Arjuna, a Kṣatriya, and not to one like Gautama, a searcher of the paths whereon alone true life and happiness may be brought to mankind.

For such as Gautama and those whom men have called Saints, and even such as cannot yet be known by such exalted names but are wending the way of gentleness, love and sacrifice, there is surely other work. And most of that work might well be such as one could not presume fully to understand or even fully to visualize—work undoubtedly on the inner and more potent planes of Thought and Will. . . .

In fact, even where this recognition of a higher type of national service does not exist, it must be very clear that it would amount to the putting forth of very doubtful military strength—and that at unnecessary and disproportionate cost of life, material, and time and energy spent in training—to send such men into aggressive or even defensive fighting. Nevertheless, the law being unable to discriminate adequately between man and man, and offering only imprisonment and other types of forced manual labour to non-fighters in most belligerent countries (all of which have now conscription for various age-ranges), the lot of such men—and of those of their women-folk who are of the same degree of development and line of thought—is a harsh and wasteful one. Are not these countries making a terrible mistake, with incalculable loss to themselves, in either compelling such men to fit themselves as best they can for the ruthless attack and butchery of the fighting line—for

which the natural fighters are so much more suited—or making of them disgraced and persecuted citizens still wastefully employed behind prison bars or in Government works? Who can say what wise young Jesuses and gentle St. Francis they may be so destroying?

But such souls are so very few, that, apart from criteria in the national laws for recognizing them and provisions for a free course for them, all that peoples at war need is tolerance and understanding of the different outlooks from different standpoints that must exist among them if their corporate life is a healthy and progressive one, with a recognition of the numerous types of activity that can all, best together, constitute the greatest national service in times of national emergencies. And in leaving each individual quite free to decide what he shall do, the only conditions imposed on him should be that he does not decide except after deep and sincere thought, and that if those about him feel that his decision has not been so arrived at, they have the right and duty of expostulating with him till he can show that his decision has been so made.

\* \* \* \*

In no degree, thus, is it a question of deciding whether war is the will of God or whether it can be desired by such guardians of humanity as the Masters of the Wisdom and the Manu. For, whether so or not, the certain facts are that war has existed for millennia and may continue to crop up as long as insufficiently evolved and selfish humanity continues to be born and bred on earth, and that, this being so, the



embodiments of Love and Wisdom, who are and ever have been our guardians and guides, have made and will make use of it in ways, of which some we have been able to comprehend and perhaps many others we cannot as yet. The trial or purging in numerous ways and numerous degrees that come to individuals through war (as through other events seen and described on the lower planes as calamities); the almost complete annihilation of certain peoples or civilizations—undoubtedly in the ripeness of time or for very great reasons—that have occurred through wars; the great movements of peoples over the face of the earth, taking them and their civilizations (or the germs of civilizations to be) into lands and climes where they would best thrive and thus become the needed stone in the growing edifice of man; the fusions of cultures and of blood that have followed these great migrations—rarely unaccompanied by fighting and conquest because rarely unresisted, but which have borne such splendid fruits in the centuries after—these seem undoubtedly to be some of the ways in which the highest of the Cherishers and Guides of humanity and those Lords of vigilant and unremitting Love, the great Dispensers of our karmic dues, use even such utterly hideous things as wars, as long as humanity has not freed itself from the need of their recurrences.

And the individual's right and duty of unfettered and deep thinking, and then of making his own decision as to his place and part in the war, are in no way incompatible with the fact of the Great Ones using war as one of Their agencies for man's development. For,

in the actions of the part he can best play, and even in the very wrestling with the problem and thinking out the great decision—which many of us know to be as dark and bitter a trial as the action to follow, perhaps infinitely more so—lies the greatest refinement and strengthening of that individual, that unit of mankind for whom all this tribulation exists.

\* \* \* \*

But do the wrestling and the thinking end with the decision taken, or even remain suspended while it is being put into action? Alas for the alert and conscientious and collected man, no! As suggested earlier, in such times individuals of this type grow rapidly; which means that they must change, and the viewpoints and decisions of the last year or of two months ago, arrived at through painful searching, often in terrible darkness, must, if one be still alive, be given up along with all the steps taken in association with them—and that despite the misconstruing condemnation of one's necessarily unseeing surroundings and even of one's dearest ones—and indecision and inner struggle must be entered on afresh till they are resolved once again into some greater decision on some action truer to one's grown self. Here again, we others, his countrymen, have but one duty: to see that such tempering of action to his growth is not made too difficult through any act or attitude of ours for him to carry out. We have to put away our inherent intolerance of change, of what we are in these cases more likely to call mere inconsistency.

\* \* \* \*



For the majority however, especially in a time of great stress, most of the above may sound only theoretical. And in the war that has started, countless individuals, nay, whole peoples and nations, must have found and will be finding themselves in situations in which the wrongs visited on them or on their neighbours are too terrible and call for too urgent and obvious action for any preface of deep and searching thought. If, for instance, something so diabolic is contemplated as the extermination of a whole community (as in the reported plan of concentrating nearly two hundred thousand Jews within a district in Poland of the size of Hampshire—a plan for their slow annihilation in utmost misery and helplessness in a devastated country in the grip of yet another dread power, Winter), or of a nation that happens to be in an aggressor's way or has natural resources and advantages which it has not armed itself to the teeth to defend, or of the finest of the intellectuals and youth of conquered peoples as in Poland and Czechoslovakia, then what other duty could the victims-to-be see than that of *all* fighting or otherwise resisting, and dying if need be, but bravely, with their faces to the foe?

And if, in doing so, some of the individuals so tried could go through their sufferings or to their martyrdoms without anger or bitterness in their hearts—in the spirit of Annie Besant's great prayer: *O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them*—would not that community or nation, humanity itself, have gained what could never be valued

in earthly terms—a step upwards into the humanity-to-be, into the nobility of which we have had but a few stray yet clearly cherished examples, but which must, in no far distant time, become a widespread characteristic of our race?

Even so, events and circumstances fraught with possibilities of priceless gains for those few whose attitudes to them are courageous and impersonal and unembittered, too frequently become only devastating tragedies darkening the hearts and minds of the many, many more for whom these finer attitudes are impossible without some guidance into them, because these latter have perhaps been brought up in atmospheres and nurtured on thoughts creative of the very opposites of such attitudes, and their very possibility may not therefore occur to them. It is here therefore that the Theosophist has a very grave duty and will find a very real sphere of work.

Briefly then, where war seems inevitable or catastrophe threatens, he should be doing his utmost to point out how calamities on our planes of consciousness could be turned to deep and abiding gains for the spirit, and therefore in what manner to receive them and act in them. He—as perhaps no one else—could also disseminate as a suggestion, even if he could not create general belief, how it will be the unenduring parts of the manifold, complex man that will suffer or be destroyed and the enduring parts will be refined and enriched and lifted into more glorious life, and how not even these unenduring parts will suffer one jot or tittle more than the man needs and has earned of suffering. And he could remove fear generally



and solve, or at least lessen, the perplexities and doubts of such of fighting age as do not clearly see whether they should fight or not. And he could—and perhaps should not fail to—work towards creating the atmosphere in which all could make and follow their deepest and sincerest decisions uncoerced by public passions or even by indiscriminating public opinion.

One hopes that, at least somewhere in the countries that are already suffering daily crucifixions, at least some far-seeing ones have done this work and are still doing it, and that even a few of the sufferers have been given the vision and impersonality and courage wherewith to transmute their tragedies and glean from them their gifts. . . . And that elsewhere in this world, in its many countries already being scorched by the nearness of the conflagration consuming their neighbours, those who have this vision and larger, surer hope may impart them as widely as they can.

Then, those who will end their lives in the fires or in answering the calls for martyrdom that will range their countries will do so greatly and not unhappily. And those who will be left, deeply scarred though they may be, or their lower vehicles maimed or weakened, will emerge into a new light—and a life therein, a life of purer vision and of strength gained in the ordeal, now to be used to guide those who have come through embittered or otherwise blinded and to rebuild those who have been shattered. Of course not all will be able to do this; but all will be able at least to safeguard their times from the otherwise all too sinister possibilities of a world restarted on the lines of un-

forgiveness and reapportioned out as the victors' spoils, which would inevitably bring war again into their own lives or those of their children.

\* \* \* \*

Finally, a few thoughts seem called for for those who are precluded by the declared neutrality of their Governments from actively following their true promptings and decisions, and for those others who, through having come under the iron heel of a conqueror's terrors, have no more freedom of action or are deep in tribulation.

For the first what greater duty than that, to the best of their abilities, they think, speak, write and otherwise act to awaken their countrymen and their Governments to their solemn and urgent responsibility—which, in this war, is theirs as much as of those on whom the war has been forced—of taking up the side of Right in this its life-and-death struggle against Wrong? And if the Governments do not waken and respond, then to work despite persecution, and even courting death, to overthrow those Governments and replace them with such as would think of and lead their nation as *one of a family of nations feeling for the family and dedicated to live and work for that family* the—human family—and free it from Wrong, no matter at what cost to itself.

To those infinitely more difficultly placed, whose freedom is already gone and whose lives are a daily, hourly misery even while their own hearts are flowing over with compassion for the unspeakable and widespread misery of others and with the poignant sorrow that such should be the lot of human



beings, what better could be suggested than that they also should risk greater persecutions, surer martyrdoms if necessary, to undo even if ever so little by little the evil power of their oppressors, but never suffer helplessly and never, never hopelessly, so that, one day, if not they in the bodies they now wear, then their children, their nation, they themselves perhaps in new, young, vigorous and even more determined bodies, will again stand up freer, finer, greater and more beautiful than they could ever otherwise have become? While their trial seems very bitter and suffering too deep, may they remember and reassert to themselves as often as they are lacerated and anguished, that *no one is sent more suffering than he, the real he, can safely bear*, and that indeed must they have greatly grown in inner strength that such trials as they had never imagined they could go through are now being

sent to them. And also may they ever remember never to let any amount of sorrow and pain cow them into becoming fearful of their spirit shining forth and asserting itself; may they never lower the flag of the spirit of Man and never accept any temptation to compromise with evil, even if that were to make their sufferings ever so much lighter or their lives easier; or, from seeing cruelty and animality all too widespread, may they never turn to condoning them and may they never unwarily allow them to enter and sully their own hearts; for that is one way in which evil wins—by merely its steady, insidious pressure. And, above all, if at any time it may seem that all is over with them through their bodies breaking under extreme stress, may they remember that in that moment is the supreme triumph that has been awaiting them through this earth-life and perhaps many past earth-lives of theirs.

---

## DR. ARUNDALE AND THE WAR

(Extracts from a letter from a Theosophist in a neutral country).

. . . Let us fix our mind to it that this war may soon come to an end; that the cause for righteousness is at stake, and that might is never to take the place of right.

I have read with ever so much interest all that Dr. Arundale had to say about this question in his various Theosophical magazines. I do admire his pluck, his courage and his candid outspokenness. Very little can be said against his motives. His principles are logic—indeed pure and simple. They form a basis of comprehensive truth and constitute a

foundation of such a grand magnitude that every one of us worthy of the name Theosophist, should not hesitate to commence work which would actually mean the betterment of this world at large.

If only we had our President's strength and, with it, his backbone, we would then not shirk to translate our inner convictions into action.

But, as it is, it seems almost unattainable work, because contradicting motives are rife in the world around us, and because almost every separate nationality has created a code of principles within its frontiers which constitute adverse conceptions when viewed



from the international or altruistic standpoint.

To remain within the democratic standards of our western civilization we proclaim that the "right" is on the side of these democratic countries and that the totalitarianism of a few others has forced this war on the allied countries in all its brutality.

But when we consider all these various democratic countries, we are faced with such a mountain of controversies that it seems as if the building up of an altruistic conception could only be achieved by rebuilding our construction anew from the very bottom.

I know party politics should be left severely alone in these sad times of war and wilful misunderstanding. One should take sides at once when right is overruled by might.

Yet the countries not at war, the so-called neutral countries, have problems other than the big-power-countries which from the very beginning have guaranteed the sovereignty of a few of the lesser countries in order to meet their own ends. These lesser democratic countries only wish to live their lives in conformity with their own conception of government, do not wish to interfere or to be interfered in that respect with the conception of others, and so must perforce show quite another aspect to the problem under discussion.

Moreover, several of the smaller countries have declined in solemn dignity every guarantee from third parties to secure for them a problematic integrity. Holland set the example and has done this ever since 1839, always wishing to be friends with all countries but to be dependent on none.

Where such a code of honour has been in practice for ever so long and never any sides taken whenever the big powers in Europe were in discord or in disagreement with one another, it is rather a big jump to expect that neutrality should now be dropped without any ado, because it is said that the moment has come to proclaim Righteousness as against might.

It goes without saying that humanity as a whole feels instinctively every cause for righteousness, unless one is obsessed. But in governments and nations a certain disciplinary status has gradually been created, which must be considered. What we realize as individuals, we can bring into practice without much difficulty, but for a nation or a government to act quickly under the same circumstances is quite another story.

. . . All people of goodwill (members of The Theosophical Society in the first place) should set the example. I agree. But if we do that under the present circumstances, be sure an army of odds will oppose us. . . .

Only gradually can the people be convinced. History provides us many lessons in that respect. How then can we expect people to take sides, when they have not yet taken to heart the gospel lesson of altruistic living?

. . . Moreover I spoke of a code of standards for almost every country. The leaders of most of the countries are against war. Parliaments have passed edicts of neutrality; laws are passed for its scrupulous maintenance.

It is not such an easy question that it can be answered by simply stating—whatever the consequences, you must take sides!



## BOOK REVIEWS

*The Folklore of Ancient Greece*, by Syed Mehdi Imam, M.A. (Oxon). Macmillan & Co., Ltd., Calcutta, India. Price Re. 1/8.

The title of this book is misleading for it is no ordinary school textbook but an original and outstanding work. In it the author presents something new in that he has dramatized twenty-four stories of Greek Mythology and Folklore. And he has done it exceedingly well; the atmosphere of Greece, its clarity, vitality and beauty, has been preserved throughout. The scenes are short and concise, and the language is the best and purest English, its simplicity reminding the reader of portions of the Authorized Version of the English Bible.

The book is divided into nine sections, each section containing the myths which gather round an important character, e.g., Section I consists of the myths of Aphrodite—"Pygmalion and Galatea"; "Eros and Psyche"; "Echo and Narcissus." The principle of the selection, as the author says in the Introduction, is Beauty. No myth has been chosen which does not conform to the Greek ideal of Beauty. Of this quality the myths of Echo and Narcissus and of Perseus are the purest types.

Each play is preceded by a short Argument, and there is an admirable Appendix consisting of "An Explanatory Note on Greek Mythology" which is brief but sufficient.

The interpretation of the myths is left to the reader, for the myths of

all countries have a significance wider and deeper than appears superficially, and the interpretation depends on the maturity and temperament of the reader.

The author thus describes the writing of this truly inspired book :

"The idea came to me on an evening at Puri—a sacred city of the East. There within hearing of the surf, a thought held me that the Greek fables could be unfolded again—unfolded with beauty and with poetry. . . . This book has been completed in five days in a forest in the Himālayan range. The spirit of Nature is here. The cool lake, blue and lovely, speaks it; and the fir-clad mountains confirm it. The panther, the leopard and the wild doe roam here. Here the mind is still, and in the stillness beauty comes."

In the foreword Sir Manmathanath Mukerjee, M.A., B.L., writes: "The author is the third Indian to take classical Greats, the highest Greek course in the University of Oxford. The Patna University has recognized the value of the present work by prescribing it for the I.A. Examination, Part II, for rapid reading in English. This book, so full of charm and power, will serve as an easy introduction of Greek mythology in the I.A. course of studies in Indian Universities, and ought to rank as a piece of original writing, bringing Greece close to India and India close to England." The reviewer adds that it might well be used, in English schools—in Great Britain and abroad.



Who will arise to apply this method to the presentation of Indian Mythology and Folklore ?

I.M.P.

*The Finding of Rainbow's End*, by Roland Hunt. The C. W. Daniel Company Ltd., London. Price 3s. 6d.

This is an unusual type of book of true stories of mystical experiences and of healing powers.

The four stories contained in the book vary greatly in character but are connected by their setting which is the "Mother Lode"—a strip of country rich in precious metals stretching from Oregon to Arizona, the wonderful beauty of which is graphically described by the author.

The most charming story is the first of the four, "Flight"; but the last one, "The Finding of the Rainbow's End," is perhaps the most interesting, dealing as it does with the location of radium through the patient following of information from a mystical source.

A delightful and original book.

I.M.P.

## PATANJALI

*Concordance-Dictionary to the Yoga Sūtra Bhāṣya*, by Bhagavān Dās, Kashi Vidya Pitha, Benares.

The name of Babu Bhagavān Dās is too well known to the world to need any special introduction, especially to the readers of THE THEOSOPHIST. A versatile scholar, a deep thinker, the writer of many thoughtful works of a religious and philosophical nature, his name is sure to go down in history as

one of the foremost authors of modern times.

The work under review is the result of the author's passion for accuracy and thoroughness in any study that he undertakes. When a technical work of an obscure nature is undertaken for serious study, it is necessary to understand the real import of all the words and of all the passages in the work, and such a study can be undertaken only if all the words are collected together. In this work, Babu Bhagavān Dās has made a concordance of all the words in the Yoga Sūtras of Patañjali and also in its Bhāṣya by Vyās, along with the meanings of the words. The work was undertaken in the early days of Bhagavān Dās's scholarly career, and for various reasons, it could be finished only in stages with many breaks. In this also the author has shown that accuracy and thoroughness are far more important than speed. Lack of such works as aids to the student is in many cases leading students along uncertain paths and to unproven conclusions. It is hoped that this enterprise of Babu Bhagavān Dās will be continued by other scholars, and that such concordances will be prepared for the source books in other systems of philosophy, especially for the Bhāṣya of S'ankāra and that of Sabaraswāmin in the fields of Vedānta and Mīmāṃsa. Students of Samskr̥t and of Indian philosophy owe a deep debt of gratitude to the author for this valuable aid and for this lead to younger scholars in preparing useful works.

KUNHAN RAJA



# INTERNATIONAL DIRECTORY OF THE THEOSOPHICAL SOCIETY

HEADQUARTERS: ADYAR, MADRAS, INDIA

President: George S. Arundale

Vice-President: Hirendra Nath Datta

Treasurer: Bhikkhu Arya Asanga

Recording Secretary (acting): N. Sri Ram

## NATIONAL SOCIETIES

### General Secretaries and National Journals

- Argentina:** Señor José M. Olivares—Sarmiento 2478, Buenos Aires; *Revista Teosofica Argentina*.
- Australia:** Mr. R. G. Litchfield—29 Bligh Street, Sydney, N.S.W.; *Theosophy in Australia*.
- Belgium:** Mlle. Serge Brisy—51 Rue du Commerce, Brussels; *L'Action Théosophique*.
- Brazil:** Señor Aleixo Alves de Souza—Rua do Rosario N. 149, Rio de Janeiro; *O Theosophista*.
- Bulgaria:** Monsieur Nikola Trifonov—Drin, No. 3, Sofia Cen.; *Orfei*.
- Burma:** Mr. N. A. Naganathan—102 Forty-ninth Street, East Rangoon; *The Message of Theosophy*.
- Canada:** Mr. Albert E. S. Smythe—5 Rockwood Place, Hamilton, Ontario; *The Canadian Theosophist*.
- Central America:** Señorita Lydia Fernandez Jimenez—P.O. Box 797, San José, Costa Rica.
- Ceylon:** Dr. T. Nallainathan—81 Madampitya Road, Mutwal, Colombo; *The Ceylon Theosophical News*.
- Chile:** Señor Santiago Nuñez—Casilla 548, Valparaiso.
- Colombia:** Señor Guillermo Vengoechea U.—Apartado Postal No. 539, Bogota; *Revista Teosofica Colombiana*.
- Cuba:** Señora Ester de la Peña—Apartado 365, Habana; *Revista Teosofica Cubana*.
- England:** Mrs. Adelaide Gardner—50 Gloucester Place, Portman Square, London, W.1; *Theosophical News and Notes*.
- Finland:** Herr A. Rankka—Yrjönkatu 1, C., Helsinki; *Teosofi*.
- France:** Prof. J. Emile Marcault—4 Square Rapp, Paris VII; *Bulletin Théosophique*.
- Greece:** Monsieur Cimon Prinaris—Homer Street No. 20, Athens; *Theosophikon Deltion*.
- Hungary:** Miss Flora Selevèr—Lipthayutca 9, Budapest II.
- Iceland:** Herr Gretar Fells—Ingolfsstr. 22, Reykjavik; *Gangleri*.
- India:** Mr. G. N. Gokhale—The Theosophical Society, Benares City; *The Indian Theosophist*.
- Ireland:** Mr. T. Kennedy—14 South Frederick Street, Dublin; *Theosophy in Ireland*.
- Mexico:** Dr. David R. Cervera—28 Calle Iturbide, Mexico, D.F.
- Netherlands:** Den Heer J. Kruisheer—156 Tolstraat, Amsterdam; *Theosophia*.
- Netherlands Indies:** Dr. L. Mangelaar Meertens—Djoenggo, Batoe; *Theosofie in Ned. Indië*.
- New Zealand:** Miss Emma Hunt—371 Queen Street, Auckland; *Theosophy in New Zealand*.
- Philippine Islands:** Mr. J. M. Espina—P.O. Box 323, Cebu City, P. I.; *The Lotus*.
- Portugal:** Madame J. S. Lefèvre—Rua Passos Manuel 20, Lisbon; *Osiris*.
- Puerto Rico:** Señor A. J. Plard—P.O. Box 3, San Juan.
- Rumania:** Madame Eugenia Vasilescu—Bd. Elisabeta 91 bis, Bucharest I; *Buletinul Teosofic*.



- Russia:** Dr. Anna Kamensky—2 Rue Cherbulez, Geneva, Switzerland; *Vestnik*. (The Lodges are outside Russia.)
- Scotland:** Mrs. Jean Allan—28 Great King Street, Edinburgh; *Theosophical News and Notes*.
- South Africa:** Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.
- Sweden:** Miss Eva Franzen—39 Torsgatan, Stockholm; *Teosofisk Tidskrift*.
- Switzerland:** Monsieur Georges Tripet—1 Avenue Théodore Flournoy, Eaux Vives, Geneva; *Bulletin Théosophique de Suisse*.
- United States of America:** Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.
- Uruguay:** Sra. Julia de La Gamma—Casilla Correo 595, Montevideo; *Revista de la Sociedad Teosofica Uruguaya*.
- Wales:** Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.
- Yugoslavia:** Gospojica Jelisava Vavra—Mesnicka Ulica 7/III 1, Zagreb; *Teosofija*.

#### PRESIDENTIAL AGENTS

- Latin-America (Travelling):** Mr. M. L. Coronado—6608 St. Francis Terrace, Hollywood, Calif., U.S.A.
- East Asia (China, Japan and adjacent territories):** Mr. A. F. Knudsen—c/o Mr. Y. Z. Chu, York Shipley Co., 368 Rue Ratard, Shanghai, China.
- Egypt:** Mr. J. H. Pérèz—P.O. Box 769, Cairo.
- Italy:** Sig. Dott. Giuseppe Gasco—14 Piazza Gherbiana, Mondovi Breo.
- Paraguay:** Señor William Paats—Casilla de Correo 693, Asuncion.
- Peru:** Señor Jorge Torres Ugarriza—P.O. Box 2718, Lima.
- Travelling:** Mr. C. Jinarājadāsa.

#### NON-SECTIONALIZED LODGES

- British East Africa: ZANZIBAR:** Krishna Lodge, Secretary, Mr. V. K. Baxi—P.O. Box No. 142, Zanzibar.
- TANGANYIKA TERRITORY:** Narayana Lodge, Secretary, Mr. C. D. Upadhyaya—P.O. Box 240, Dar-es-Salaam.

- KENYA COLONY:** Nairobi Lodge, Secretary-Treasurer, Mr. Chhotabhai J. Patel—Railway Accounts, P.O. Box 570, Nairobi, Kenya Colony;
- Mombasa Lodge, Secretary-Treasurer, Mr. H. S. Patel—P.O. Box 274, Mombasa.
- British West Indies:** Barbados Lodge, President, Mr. P. P. Spencer—Magazine Lane, Bridgetown, Barbados.
- Canada:** Canadian Federation, Secretary-Treasurer, Mr. H. F. Thorn—4673 Seventh Ave., Vancouver, B.C.;
- H. P. B. Lodge, Secretary, Mr. E. W. Hermon—45 St. Clair E. Ave., Toronto, Ontario.
- China:** Shanghai Lodge, Secretary, Mr. Y. Z. Chu—York Shipley Co., 368 Rue Ratard, Shanghai;
- Manuk Lodge, Hong Kong, Secretary, Mr. Y. S. Ung—P.O. Box 632, Hong Kong.
- Federated Malay States:** Selangor Lodge, Secretary, Mr. K. Kandiah—Mercantile Bank Buildings, Kuala Lumpur.
- Japan:** Miroku Lodge, Secretary, Miss E. M. Casey—(temporary address) 60 Nichome Ichibercho, Azabu-ku, Tokyo, Japan.

**Straits Settlements:** Singapore Lodge, Secretary, Mr. Lim Khay Guan—c/o Overseas Chinese Banking Corporation Ltd., Singapore; *The Malayan Theosophist*.

**United States of America:** St. Louis Lodge, President, Mr. Charles E. Luntz—5108 Waterman Avenue, St. Louis, Mo. *Note.*—This affiliation is granted as a temporary measure for a period not longer than two years from October 1st, 1939.

#### OTHER ORGANIZATIONS

- Federation of European National Societies:** General Secretary, J. E. van Dissel—Voorteweg 40, Eindhoven, Holland.
- Federation of South American National Societies:** President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.
- World Federation of Young Theosophists:** Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.



## NEW BOOKLETS

### THEOSOPHICAL EDUCATION

by George S. Arundale

Demy 16mo pp. 70. 6 annas : 7 pence

### THE POET AND GOD'S WORD

A BACONIAN STUDY

by James Arther

Demy 16mo pp. 64. 6 annas : 7 pence

### A MESSAGE

TO THE MEMBERS OF THE  
THEOSOPHICAL SOCIETY (1925)

from An Elder Brother

Size 6"×5.7" pp. 16. 2 annas : 3 pence

**T. P. H. ADYAR**  
Madras India

### Our Journals : Subscription Rates

		India	Foreign	
		Rs.	Sh.	\$
THE THEOSOPHIST	one year	9-0	18/-	4.50
THE THEOSOPHICAL WORKER	"	3-0	6/-	1.50
BOTH JOURNALS	"	11-0	21/-	5.50
THE YOUNG THEOSOPHIST	"	2-0	5/-	1.25
THE THEOSOPHIST	Single copies	1-0	2/-	0.50
THE THEOSOPHICAL WORKER	"	0-5	-/7	0.15
THE YOUNG THEOSOPHIST	"	0-4	-/6	0.10

*Note.*—Three months before the expiry of a subscription, we send a renewal card to the subscribers. Even without having received that card back in time, we continue sending the copies for one or two months after the expiry, and in the present war-time for a longer period. If still no payment reaches us, then the further sending is stopped. It should also be kept in mind that since the outbreak of the war all money orders and bookpost take much longer to reach their destination, generally about two months.

All remittances and correspondence should be addressed to The Manager, Theosophical Publishing House, Adyar, Madras, India.



## ON BUDDHISM

- THE BUDDHIST CATECHISM by H. S. Olcott, Cr. 8vo, pp. 99  
India Re. 0-4 Foreign 5 pence
- THE GOLDEN RULES OF BUDDHISM by H. S. Olcott, Envelope size,  
pp. 24  
India Re. 0-2 Foreign 3 pence
- BUDDHA AND HIS MESSAGE by C. Jinarajadasa, Cr. 8vo, pp. 30  
India Re. 0-4 Foreign 5 pence
- THE SMALLER BUDDHIST CATECHISM by C. Jinarajadasa, Cr. 8vo,  
pp. 32  
India Re. 0-2 Foreign 3 pence
- THE LIFE OF BUDDHA IN HIS OWN WORDS: translated from the  
Pali Texts by Bhikkhu Narada Thero, Demy 16mo, pp. 104  
India Re. 0-8 Foreign Sh. 1/2
- PANCHA SILA by Bhikkhu Silacara, Cr. 8vo, pp. 87  
India Re. 0-9 Foreign Sh. 1/-
- THE NOBLE EIGHTFOLD PATH by Bhikkhu Silacara, Cr. 8vo, pp. 171  
India Re. 0-12 Foreign Sh. 1/2
- THE BUDDHA'S PATH OF VIRTUE by F. L. Woodward, Royal 16mo,  
pp. 125  
India Re. 0-12 Foreign Sh. 1/6
- BUDDHIST POPULAR LECTURES by Annie Besant, Cr. 8vo, pp. 129  
India Re. 0-8 Foreign Sh. 1/-
- THE LIGHT OF ASIA by Sir Edwin Arnold, Pott. 8vo, pp. 168  
India Re. 1-8 Foreign Sh. 2/-
- BUDDHIST BIRTH STORIES by F. L. Woodward, Cr. 8vo, pp. 140  
India Re. 1-0 Foreign Sh. 2/3
- THE PATH OF THE ELDERS by E. E. Power, Cr. 8vo, pp. 253  
India Rs. 2-0 Foreign Sh. 3/9
- THE RELIGION OF BURMA AND OTHER PAPERS by Allan Bennett,  
Royal 16mo, pp. 447  
India Rs. 2-0 Foreign Sh. 3/9
- SOME SAYINGS OF THE BUDDHA translated by F. L. Woodward,  
Pott. 8vo, pp. 356  
India Re. 1-14 Foreign Sh. 2/6

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA