



THE THEOSOPHIST

ADYAR

SEPTEMBER 1942

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

THE SHINING ONES

On the mental plane, in both its great divisions, exist numberless Intelligences, whose lowest bodies are formed of the luminous matter and elemental essence of the plane—the Shining Ones. . .

They are, as may readily be imagined, beings of vast knowledge, of great power, and most splendid in appearance, radiant, flashing creatures, myriad-hued, like rainbows of changing supernal colours, of stateliest imperial mien, calm energy incarnate, embodiments of resistless strength. The description of the great Christian Seer leaps to the mind, when he wrote of a mighty angel: "A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." "As the sound of many waters" are their voices, as echoes from the music of the spheres.

They guide natural order, and rule the vast companies of the elementals of the astral world, so that their cohorts carry on ceaselessly the processes of Nature with undeviating regularity and accuracy.

ANNIE BESANT

the anniversary of whose passing is the 20th of September



ON THE WATCH-TOWER

BY THE EDITOR

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

THE SONG OF LIFE

IN these times of war when on the physical plane there seems to be naught but disharmony and destruction, and a slowing down of the progress of civilization, if not an actual retrogression, it is most heartening to be able to hear from time to time the mighty Song of the Lord as the whole of nature sings it in every kingdom and ceaselessly. It is heartening because it bears certain witness to the fact that nothing can stop the destined flow of evolution, not even the wildest and most awful machinations of man, nor even the terrible onslaughts of those Dark Forces

which are concerned with the impossible task of trying to cause the evolutionary process to retrace its steps upon the road it has so far travelled.

Angel Music or White Music

To hear this Song as the Gandharvas or Angels sing it as in an echo of the Song of Life is to know that the Gods are in Their Heavens and that all is therefore well with all the worlds. Darkness may come and may for a moment dim the Light. But the Light ever shines more and more unto the Day of Deliverance from Darkness beyond its power to return. And though there be terrible wars and

apparently disastrous defeats for the Brethren of the Light, and though the world may seem to be going down into hell for an interminable night-time of ages, there remains the Truth that the Light must prevail in the short run no less than in the long run. The world is never left without the Light, be the penetrating Darkness what it may in intensity, and the ceaseless Song of Life rejoicing in its unfoldment and growth, swelling into mighty cadences of music-triumph, softening into murmured notes of peace and rest, and now and again clashing as it seems into discords but ever heralding the harmonies within and sounding them forth out of the very discords themselves as a St. George of Music might arise triumphantly from his slaying of the Dragon of Discord.

The Gandharva Angels are the great chorus who cause the eternal Song of Life to take form as it were, for the ears of man to hear, either for his heartening or for some occult splendour which can only be expressed in all its perfection in terms of sound.

Of course, in every grain of sand, in every fragment of stone, in every rock, in every flower and leaf and tree and shrub, in every insect that crawls, in every blade of grass, and in all other living creatures of higher or lower degree, and everywhere where there is life, there is a singing indescribable in

any sounds perceptible to the ear as it is for the most part constructed.

This singing never ceases, be conditions what they may, though it may become almost inaudible under the brutalities inflicted upon it by those who have no sense of Music and give themselves over to its unbelievable distortion in varying degrees from unalloyed vulgarity and crudity to an apotheosis in evil itself, when it ranges itself on the side of all that is Black in all fields of Life—in Music, in the Arts, in Culture and Refinement, wherever there is White.

Black Music

For, just as the music of the Gandharvas may be called White Music, so is there another kind of music, if it may be called music at all, which we cannot but call Black Music. It is the music, the cacophany in reality—I feel I am blaspheming every time I use the word “music”—of which I am afraid I have no alternative but to say that the United States is the original home. Its widespread appreciation makes it a most dangerous ingredient of the national life, and may, if not dealt with in time, become a very serious menace to the wellbeing of the community as a whole. It is this sort of cacophany, so insidious in its penetrating power, which eats like a canker, like a cancer indeed, at the roots of the national vitality, and begins

the terrible process of decay and disintegration.

I am very sure that there must be a large section of public opinion which abhors this Black Music, and it is to be hoped that it will be able little by little to avert the threatening danger. But this Black Music has an evil hold over the young generally and over a very large number of people who ought to know better and be more patriotic towards a Motherland so greatly conceived and dedicated.

Swing music, Jazz, and many other forms of sound which have the direct effect of stirring into activity those lower forms of emotional consciousness which should be under the most careful control, slowly but surely deaden the ear to all that is beautiful in Real Music, and cause the individual to descend to a lower level of living than that which he should by this time have reached. And the next step, which in fact has already been taken, is to desecrate the great music of all time by reducing it to the tempo of the unreal music into which the forces for evil have been able to plunge large numbers of people throughout the world as a preliminary to the awful assault upon the Good which they have for some time been so successfully waging in the present world war. Thus have they weakened the resistance of nation after nation so that each might become less reso-

lute, less keen of perception so as at once to hasten to the side of the Good. Some countries have waited far longer than they should have waited. Some countries are still waiting. Some countries may wait too long, and so entirely miss the wonderful opportunity of making a great and instant decision to help to protect the Good the very moment it is seen to be assailed.

In many cases the prevalence of evil music has been one of the causes contributory to the delay, for it tends to weaken the national conscience and dull it to right judgment at a time when right judgment should be instantaneously available on critical occasions.

I confess to being very seriously afraid of the effect of the importation of this evil into India and generally into eastern lands. So far through the centuries the music of the East has remained pure and indeed holy, and its influence upon the people has been profound. But with the advent of western influences and of a cacophany which may be all very well for African savages, but is poison to all who have, or should have, passed beyond that evolutionary stage, the music of the East is in danger of being poisoned, and the people's taste and power to recognize the beautiful in music vitiated, it begins to seem, almost beyond redemption. There are, of course, those who see

no harm at all in Jazz, or in Swing music, or in those syncopations which invade even classical music. Through a faulty system of education their senses have become dulled, and thus they represent the degenerate element in the national life. Intent upon self-satisfaction they will inveigh against any whom they regard as kill-joys, though in fact it is these degenerates themselves who are not only kill-joys but what is worse are life-killers of the most subtle kind. And there are always those who have no other objective in life than to make money, and therefore to cater for and pander to the crude and vulgar tastes of the backward-moving elements of the population.

A Powerful Enemy

But there must be, I hope, a majority of the people who have a sufficiency of patriotism in them to see in all clearness that this Black Music is one of the most powerful enemies of the nation and must be destroyed if the nation itself is not to be destroyed.

Wherever this "music" has any hold upon the people there must be a movement to set them free, for it is only a step from such atrocity to parallel evils such as doping and drug-taking and drunkenness, and to those many forms of sexuality which render an individual a helpless slave to the retrogressive in his nature.

This world-wide war must be fought as much against the evils which are generally tolerated as against those which are obvious to all. We are continually saying that this war is a war for freedom. It certainly is, but within that freedom is freedom from crudity, freedom from vulgarity, freedom from coarseness—in a word, freedom from ugliness. And there is no greater ugliness than what I have been calling Black Music. Perhaps I ought to say that the ugliness of cruelty is even greater. But next to this assuredly come those uglinesses which warp the soul of man, and among such uglinesses debased music takes, I think, first place.

If people think that the war will be won when the conventional freedoms are achieved, they are, to my mind, vastly mistaken. Do we even know with any clarity what these conventional freedoms are? Do we know even at this stage of the war what we are fighting for, save in the narrowest and vaguest terms? I am quite certain that we do not, and I am sure that even about the conventional freedoms there is no agreement whatever. The British Government is most careful to avoid any commitment in this respect, which is a little unworthy of it, since we ought to be able to expect from this Government above all other Governments, at least above all Governments other than the United States Government, a

fearless frankness about its war aims.

But my point is that there are other freedoms than those which naturally come to the average individual's mind which must also be won if sooner or later another war is not to succeed the present conflict initiated by the forces of evil. And one of these other freedoms is freedom from all degradations, the degradation of music among them, which poison the whole world and make it susceptible to a general infection of evil such as is now manifest in the present war.

Perhaps the degradation of cruelty is worse even than this other degradation. I think it is. I am sure that it has been unmitigated and widespread cruelty that has brought about this war, and like all other degradations the degradation of cruelty is all the worse because the perpetrators of cruelty are unconscious of their cruelty—being ignorant and self-centred. The ghastly cruelty of vivisection is in itself enough to perpetuate wars, for if we war against our fellow-creatures in a brother kingdom we are sowing the seeds of war among ourselves. We are feeding the lust of cruelty throughout the world. There is a boomerang effect in war which we wage against the helpless and innocent. And those who use the weapon of cruelty against others will find it turn against themselves and subject them to the heartless-

ness which they have inflicted upon others.

We inveigh against the cruelty the Germans inflict upon their helpless victims in Poland, in Czechoslovakia, and elsewhere. But what about our own cruelty against the creatures we vivisect, we hunt, we kill for the sake of our personal adornment, we pursue to death just for so-called sport? The Germans are cruel people indeed, at any rate for the most part. But most of us are cruel too. Are we to be preserved from cruelty when we ourselves have no hesitation in being cruel?

The pitiful cry of an animal reaches the ear of God no less vibrantly than that of a human being, for both are His children. And those who are the cause of the cry must reap as they have sown.

Is war to end—war the offspring of cruelty—simply because we abolish certain cruelties, as for example the cruelty of the enslavement of a people? Is war to end among humanity while it is being carried on by humanity against humanity's brethren in the universal family of God, and while it is also being carried on against all that is good and beautiful and true in life? Are we to be held scatheless while we massacre that music which is in its reality the very Song of God? Black Music is massacred music. It is music bereft of its life. It is the corpse of music, dead and

putrefying. And it has the terrible power to send down into death and moral putrefaction those who touch it. It is no less ruinous than the Black Mass of which it is in truth a variant.

The Nature of White Music

White music is a Eucharist and has its own magic power of bringing its devotees, its real hearers, face to face with the soul of things for reverence and ecstasy. Naturally, there are many shades of "music" between the Great White Music of the Gandharvas or Angels and the Black "Music" of the Dark Forces. But the White Music may always be known for the thread of dedication that runs through it—be its dedication to the loftiest themes of Life or to lesser themes, to the music of the mind, to light themes of grace and sweetness, and to themes of pure feeling and emotion. White Music can never be vulgar. It can never be crude. It can never appeal to the passions or to the lower forms of desire. It must ever be a music that at the very least is as rippling water, or as the richer cascade of the waterfall, or even as the conflict between storm and peace—the thunder and lightning of the storm in its fury giving way at last to a glorious and cloudless sky.

At its highest, the supremely White Music of the Gandharvas or Angel Choirs is the Song of

the Creative God in every one of His creatures. It is the Song of Life in each one of us which on rare occasions we hear sung by a choir of Gandharvas or Angels in the course of some great ceremony which has as its motif the summing up of the individual life of one of us from the beginning of its awakening until a particular moment, to be followed by a splendid theme forthshadowing in sound the future which lies before it.

At such a time there is, for the individual, an audible record of his unfolding life from its inception, and a prophecy as to the unfolding which lies before him—a prophecy which is the vocalization of the Will of the Lords of Karma, and which therefore must be fulfilled.

But not only is Life thus expressed in terms of sound on these occasions of expansions of consciousness and the conquering by the individual of yet another height as he ascends stage by stage to his final Everest, if there be a final Everest. There is an eternal singing which is the background or essence of evolution. Just as we can hear from some distance, from, say, the top of a small hill, the constant hum of the city beneath, so can those who have the ears to hear listen to the Song of Life as it depicts in unceasing sound and harmony the growth of the world, and in its higher expressions the growth of

all Life. An American philosopher—was it Professor William James—once said that the nightingale of Life's eternal meaning is forever sounding in the hearts of men. Literally is this true, for without this singing Life could not go on. It is this singing which constitutes the pathway of ascending Life, and no Black "Music," however potent, can delay its irresistibility. At the most there can be a slight slowing down to be offset in due course by an acceleration of the movement upwards, for the schedule of ceaseless growth is fixed unalterably.

Tuning-in to Divine Music

From time to time our individual rhythms may by happy circumstances synchronize with this Gandharva or Angel singing, and then we hear a Glory indescribable in our poor words. I am sure that many of those who are reading this WATCH-TOWER have from time to time found themselves listening to music which they can only describe as Divine. It may be pure melody. It may be rich harmony. The nature of the hearing will depend upon the ear-training of the listener. And more often than not it is impossible for the listener to avoid interpreting the music in terms of his own musical understanding and ego-ic note, and he will in part hear what is his own commentary on the original theme. The Hindu is likely to hear melody only unless harmony

is actually part of his individual musical composition. And he will hear the music which appertains to Hinduism, or at least he will tend to hear such music, for every Faith has its own music. The Muslim will hear a music which, perhaps, the ignorant might not call music at all, for it will seem to have a sombreness which gives it the effect of chanting rather than that of melody. But the power to hear will always depend upon the spiritual unfoldment of the individual. The more he is evolved the more will he draw near to this Music of the Spheres. And when he is beginning to turn homewards, treading the Pathway of Return and not that of Forthgoing, he will begin not only to hear the Song of the Lord, but he will be able to see the Dance of the Lord in its gorgeous colours and forms. As there are the Gandharvas, so are there the Apsaras and Sri Nataraja who embody the White Dance in all its perfection, as there are those who embody what may truly be called the Black Dance, to be found in much of the dancing which finds favour among the degenerates of the Dance as there are degenerates of Music, of Colour and of Form.

I think I ought to add that there are melodies and melodies. There are the deeper and more subtle melodies of Hindu music, and of eastern music generally, and there

are the simpler and far less scientific melodies of western music. The melodies of Hindu music are a science in themselves, and many of their notes are inaudible to the untrained western ear. These melodies seem to come more directly from the eternal music which the Gandharvas (Angels) interpret or reflect from that essential music which is God at work fashioning and evolving the universe of His Voice, as it may indeed be called since it was awakened by Him from out the Sea of the Unmanifest.

But each ear privileged to hear the Divine Music of God's Musicians will hear that which his ears are open to hear, and the hearing will seem perfection in its Divinity. The westerner must needs miss many of the glorious notes which the easterner may be able to register. The easterner will miss the mighty harmonies which are never absent from the music of the Gandharva Angels. But every listener, be his ear—inner or outer—what it may, will hear Divinity, and the whole of his being will be aroused into a rhythm in rich synchronization with what may be called the Divine Music of Movement, for there are so many names which may be given to a Music which *is* the universe and all that is of it.

Some day, in the fullness of time, every one of us will be free in all music. Then will there be

no distinction of race or nationality or colour, nor even of sex (for the differentiation of sex involves a differentiation of music) in the power to understand MUSIC. Each one of us will *be* music, not in part, not in a veiling, but in a fullness of participation and perfect blending in God's own music, which is all music and all the music there is.

Heavens of Music

It is interesting to note that there are many what I may call Heaven worlds of Music, of Colour, of Form, and, I think, even of Fragrance. I do not at all know how these various Heaven worlds differ one from another. But I do know that the greatest musicians of all countries have their own access to such Heaven worlds, for I have seen more than one great musician imbedded like a jewel in the glorious setting of a particular Heaven and drinking in its Divinities—be they Divinities of Sound or of Colour or of Form or of Fragrance. Such a fortunate individual becomes charged as it were with some special aspect of the Heaven world with which he happens to be in tune by reason of his musical nature or of some special theme he is developing in the outer world. Descending into the earth world he strives to retain all he can of that which he has heard, even though he knows that

most of it must needs elude him. And he reproduces the Heaven theme as best he can. He may be walking in the fields as he thus contacts the Heaven appropriate to his needs. He may be sitting in his room, perchance at a musical instrument, trying to hear with his inner ears the sounds in the Heaven world around him. He may be in a crowded street, to all intents and purposes, oblivious of what is going on around him. He may be in an omnibus or railway train. He may be aimlessly dreaming, with his physical waking consciousness more or less alert. He may be actually asleep and thus specially in touch with a Heaven from which, however, he will have to descend with such of the musical or colour or form or fragrance theme as he may be able to retain as he descends into denser and denser consciousness. Perhaps I should not use the word "descend." Should I rather use the phrase "a Heaven from which he will have to move outwards to the final circumference of his being"? It does not much matter, for the principle is the same.

There are so many Heavens which constitute a vast Heaven of Music that I am quite unable to understand their various functions. One might imagine that there are a number of music departments within one all-embracing Music Department, for it must not be

supposed that one Heaven is here and another there. Heaven is a state of consciousness and is everywhere accessible if only we had reached the stage of evolution enabling us to have a universality of consciousness, at least to some degree. Unfortunately, we live in compartments which, for our good no doubt, are so far on the whole mutually exclusive, so that when we are in one we are shut off from most of the rest if not from all.

The Universality of Music

It is particularly interesting to note that just as when some Elder Brother speaks it is possible, given the necessary conditions, to hear Him in one's own language in whatever tongue He may actually be speaking, if He is using words at all, so is it possible for those who have the ears to hear to hear Gandharva music in terms of the music to which they are normally accustomed. For example, an individual who is mainly restricted to melody will hear even the most magnificent harmonies in terms of melody exclusively. Not ordinarily attuned to harmony he will not "hear" it. On the other hand, he will be attuned to delicacies of melody which will entirely escape the individual to whom melody is subordinate to harmony. This individual will largely miss the marvels of the melody with its tones absolutely outside his reach, but

he may be able to sense the delicacies of harmony out of reach so far as regards the individual whose music is, perhaps, entirely melody.

Lovers of eastern and of western music will alike be enthralled by the Gandharva music, for each type will receive that to which he can most beautifully respond. There is no essential difference between one music and another, provided it is music, White Music. We make the differences out here on the physical plane. But the real lover of music is at home in all musics, at least in these Heavens of Unity.

PROF. AND MRS. COUSINS

My very affectionate good wishes go to Professor James Cousins on the occasion of a seventieth birthday which will mark the beginning of yet another period of service to the Indias of the world—I am thinking of Mother India and of a daughter India in the west, Ireland. And as I offer these greetings to the Professor I offer them no less to Mrs. Cousins whose understanding, together with a service of the Indias no less remarkable than his, has meant so much to him and will continue to mean so much to him. I am sure he cannot do without her, and that she cannot do without him. They are complementary, and must needs be together and work together—differently.

I much regret that a late intimation of the festivities at Madana-

palle, and a somewhat tiresome bout of fever, prevent me from being present to join in wishing them both Godspeed on what will be a new adventure—new from one point of view, though imbued with that spirit which has won them the affectionate reverence of innumerable friends and admirers.

There will be many to recount the varied services both Professor and Mrs. Cousins have given to great causes. It is my privilege especially to think of them as very valued members of The Theosophical Society in close friendship with our late revered President, Dr. Besant. They have adorned The Theosophical Society, as Theosophy and The Society I know have inspired them to their many achievements. But my own deep appreciation of their work lies mainly in their extraordinary disregard of all comforts, conveniences and strain of all kinds as they have given themselves day and night to a service which has not merely been rich in devotion, but also full of outstanding ability. They hold back nothing from their wholeheartedness, and are an example of faithful patriotism which I am sure we all fervently admire but which there are few of us to emulate.

India needs this son and daughter of hers, and I pray they may be spared for many years to give her a service which is as unique as it is precious.

A NOTE ON RECONSTRUCTION

BY BHAGAVAN DAS

MAY I place the following lines before the members of The Theosophical Society, in every country which THE THEOSOPHIST is still able to reach ?

I have been a member of the T. S. since 1884, am now in the seventy-fourth year of life, and have endeavoured to serve the T. S. according to my dim lights. This may, I hope, be deemed sufficient to justify the granting of a hearing to me. After that, each hearer must, of course, decide whether what I say is reasonable and worth acting on, or is senile drivel.

There is talk, all around, of a New World Order, a Better World, a New Social Structure, Co-Prosperity of all Peoples, Freedom for every one, Fourfold Freedom (of Speech, of Worship, from Want, from Fear), and so on. But I have not yet come across any definite concrete scheme of such a New Order, which outlines at least the main details, and states the ways in which the fourfold or mainfold Freedom will be secured for every one ; states those ways with such specification as may make the scheme look feasible, *prima facie*, and induce discussion. There are a few schemes available, no doubt. Some are professedly Utopias, though more or less serious. Of such as I have seen, Mr. Wells's *The Shape of Things to Come* seems the most realistic, most based on present conditions. But, like all the others, it endeavours to solve all

human problems by means of machinery in the broad as well as the narrow sense, *i.e.*, administrative organizational machinery as well as metallic. Also, all of them address themselves principally to the solution of the economic difficulty. They do not base themselves on a clearly and specifically stated conception of the fundamental constituents of Human Nature ; of its essential ineradicable and inseparable egoistic as well as altruistic instincts and urges ; out of which, all individual and social requirements, arrangements, actions, relationships and institutions arise. In short, they neglect the Psychology of " the human being " ; hence their unreality and infructuousness.

There are two exceptions to the above remarks. There is the Nazi scheme of *Mein Kampf*, which, quite expressly, is a scheme, not for a New World Order in the sense understood by the common man, but a scheme for the *German race*, as such, (whatever it may be), to order about, imperially, all the other races. For the German race or nation itself, it prescribes what has many points in common with socialism, as ordinarily understood.

There is also the Russian Soviet scheme. It is no longer a scheme on paper, to be discussed, but a fact, in actual working. With all its imperfections, errors, cruelties, it seems, by all available accounts, to have achieved, in a quarter of a century, such results,

in respect of many-sided general welfare of the people as a whole, *i.e.*, educational, protectional, economic, and recreational wellbeing of the masses, as have not been achieved by the most highly advanced other countries in a century and a half. It has achieved such success because its workers started with a fairly definite programme, worked it, quickly and frankly recognized errors, and tried to correct them.

The serious defect, source of grievous errings, in both the Nazi and the Bolshevik schemes, is the lack of a firm foundation of psycho-physical *i.e.*, psychological and physiological principles.

Most of these persons, who talk thus of a Better World, a New Order, Freedom for all, Co-prosperity, instead of putting forward any concrete scheme at once, postpone its formulation till "after the war," "when hostilities cease." A growing number of persons, not in power, is urging that the formulation and world-wide discussion of such a scheme should be done *now*, without any delay.

Delay is doubly disastrous. *It directly prolongs the war.* Mere promises, diplomatically worded, have been broken and evaded too often by States and statesmen to be believed now. Each belligerent harbours deep-rooted suspicion that the other will crush him out of existence if that other gains victory. Hence, each goes on redoubling his war-effort and striving frantically for "victory first." Also human psychology and human history show that when pressure of motive relaxes or ceases, resultant action relaxes or ceases

also. It is the horrors of the war; the complete breaking up by it of all normal life in all countries; the awful waste of human life and human labour, on land, sea, air; the universal strain and stress and crushing privation; and the pervasion of the whole atmosphere by the moral-poison-gas of fear, hate, greed, insecurity, helplessness—it is these which are causing the craving, in the masses, as well as in the best, most thoughtful, most disinterested and far-sighted minds, of all countries, for a New and more Equitable Social Order which will minimize the internal as well as external conflicts of the nations. There is very great danger that *when the war ceases, the craving for a better social order may cease also*; war-weariness may bring back the old inertia with redoubled heaviness; things may slide back into worse than *status quo*, as after the previous World War; whichever nation emerges victorious out of the horrible welter, will, very probably, endeavour to dominate the whole world with an unprecedented acme of imperialist and capitalist militarism, and to recompense itself, in the spirit of blind greed and revenge, for its terrible sufferings, its losses of life and labour and comfort; and will do this by allowing the concentration of all power in the hands of a super-dictator, an "emperor of the whole earth," helped and supported by a ruthless clique.

Yet more; whichever side wins in the end, after further prolonged agonies of all mankind, the ambition for sole super-dictatorship can never be realized. Manifold new rivalries are sure to start at once, as after the previous World

War ; between ruler and ruled, dictator and dictated-to, on the one hand ; and among the "victorious" erstwhile co-belligerents or Allies on the other.

Thus, to put it concretely, if Britain, U.S.A., Russia and China achieve victory, as they are likely to, because of their far greater aggregate resources in men and material, then the new rivalry will probably be between Britain and U.S.A., on the one side, and Russia and China, on the other, because of their different ideologies ; Germany will probably go communist, together with all the rest of Europe, (except Britain of course), and will follow Russia ; as also will China. There will also, very likely, be serious dissensions between U.S.A. and Britain, over war-loans and war-booties, as after the last World War.

If, which is unlikely, Germany, Italy and Japan gain victory, then intense jealousies will probably spring up between all three, immediately ; and after they have exhausted or destroyed each other, in internecine conflict, Russia will rise above the surface again.

If, after winning the war, Britain and U.S.A. wish to keep up friendly relations with Russia and China, and also to keep their own peoples contented, then, it seems, they too will have to introduce *some* sort of socialism or communism or however else it may be called. It will, very likely, be an improved form of the Soviet scheme, perfected as much as possible, in the light of the chain of consequences and up-to-date results of the Russian experiment and of the terrific "emergency" State-socialism which Britain and U.S.A. have been compelled to

impose upon their peoples, by war-legislation which has surpassed "martial law" in expeditiousness.

If the above argument is not altogether senseless, then the upshot of it is that the Human Race *has* to pass, before many decades have elapsed, into a New Social Order ; which Order has to be an improved and perfected form of the Soviet Order.

Why not then do *now*, today, voluntarily, and thereby avoid prolongation of the agony of mankind, what will have to be done, in any case, compulsorily, after more years and decades of vast horror and torments for the whole of Humanity ? If it be conceded that it is desirable to start the work now, without delay, (it is already very late), then the next question is : What is to be done, to bring this about ; and who is to do it ?

It is obvious that the present rulers of the nations which have been dragged by them into this horrible war, will not listen. They are all being driven by some awful Doom. They are all dead-set for victory, with a capital V, whatever happens. And the masses are, at the moment, hypnotized and helpless in their hands, and being compelled to expiate the sinful national Karma of each and all by vast sufferings.

The only thing that can be done, and should be done, is that bodies like The Theosophical Society, the World Fellowship of Faiths, the Bahais, and any others which have more or less similar objects, and have centres or branches in many countries, should agree upon a few, simple, readily intelligible, definite, specific, basic principles and ideas of the desired New

Social Order; which ideas should obviously be such as are most likely to secure general acceptance, and not arouse serious objections, (though some objections there will always be); and then they should spread knowledge of these principles far and wide, invite discussion, answer questions, solve difficulties, and, in short, educate the Public Mind in those ideas, intensively and extensively. If the Public Mind catches up the principles and ideas sympathetically, and absorbs them, and voices them sufficiently numerous, then it is possible that, even during the raging of the war, the rulers of mankind may be affected and influenced by the views of that Public Mind, may cast off their world-grasping greeds and world-ruining hatreds, may recover sanity with a sudden shock, may stop the war, and turn actively to the helping of the beneficent work.

My respectful suggestion, therefore, is that The Theosophical Society and its President should make a beginning. The well-known Objects of the T.S. will amply cover such work; nay, they call for it, urgently; for latterly, if my impression is at all right, the T.S. has tended to become rather a chain of, no doubt very good, social and study clubs, and has rather neglected the urgent work of carrying Theosophy to the masses, in a practical form, by making it actively subserve and improve the daily life of the people in all its departments. If there has been a good deal of moral and emotional exhortation, in Theosophical journals and speeches, that is much less than half the work wanted; specific ways of improving the life should be pointed out and preach-

ed diligently; and each way should be suggested in such manner as will make it consistent with the other ways. But this will not be possible without a comprehensive scheme covering all departments of life. (The highly Advanced Souls, whom most members of the T. S. believe to be the real founders of it, have repeatedly enjoined that the wish for "occult" knowledge and powers should not be the predominant motive of any member, but the wish to serve Humanity and help it to a better and happier condition; and that only those who do their best to thus serve Humanity will be worthy of further knowledge and powers. See pp. 212, 252, 381-385, 387-392, of *The Mahatma Letters*, re "the Indo-British nation," "the idea of a regenerating practical Brotherhood," and the relations between India and Britain generally.)

A comprehensive New Social Order, calculated to minimize conflict and maximize general welfare, is only the working out in active form, in daily life, of the sentiment of Universal Brotherhood, inculcated by the First Object of the T.S. This Object remains dead, this sentiment remains mere feeble and futile sentimentality, without such active working of it in life. And it cannot be so worked in life, except in the setting of a comprehensively Order-ed Social Organization. Patchwork, temporizing, haphazard reform, tinkering here and there, such as is usually taken up by social and political reformers, has been proved by experience to be futile; indeed, it often creates more mischief than it cures; reform of one kind often conflicts with

reforms of other kinds. Hence the need for a Comprehensive Scheme of Social Reconstruction, consistent in all its parts.

The basic principles and ideas of such a New Order, which could be utilized by all peoples and nations, (with needed modifications in detailed application, according to local conditions and requirements), should be supplied by the fulfilling of the Second Object of the T.S., *viz.*, study of Comparative Religion, Philosophy and Science.

To go on simply tasting the feeling of Human Brotherhood and simply making Comparative Study, for an indefinite length of time, decade after decade, generation after generation, without actively striving to promote the general welfare of that Universal Brotherhood in all departments of life—to go on thus, indefinitely, is to stultify and sterilize the Objects. Of course, every member is free to have his own views, and to change and improve them from time to time; but if a fair number can arrive at and hold some views in common, on this all-important matter, then surely it is permissible and desirable for them to endeavour to actively spread those views; provided they do not positively offend and antagonize any other considerable group of members. Endless study without arriving at helpful conclusions and convictions, endless enjoyment of the mere feel of Universal Brotherhood, without corresponding practice, and without endeavour to provide a Social Framework which would make such practice possible—this is surely very profitless.

I therefore invite the President and the members of the T.S. generally to initiate education of Public Opinion in this direction. And I suggest that we may begin work with the following Questionnaire. All national T.S.'s should publish, with such improvements as they think fit, this Questionnaire, in their journalistic organs, and should invite replies. When the reader agrees, he need reply only very briefly, mentioning the numbers, and saying he agrees; when he does not agree, his reply might be longer, giving reasons and suggesting alternatives. Members of the T.S., everywhere, particularly the office-bearers of the National T.S.'s and their Branches, should persuade the dailies and periodicals within their reach to reproduce the Questionnaire and the invitation.

The replies received should be recorded by the Secretaries of the Branches, and a précis forwarded by them to the General Secretary of the National T.S. The latter should send a précis, monthly, to the Headquarters at Adyar; and an abstract should be published every month in *THE THEOSOPHIST*. When the Consensus has gained sufficient ground, further steps would be thought out for approaching yet closer to, and then attaining, the desired goal; the further steps would of course be wholly pacific; perhaps somewhat on the lines of the Salvation Army.

QUESTIONNAIRE

Do you agree or not, that,

1. Every human being needs (a) Material Nourishment, and also (b) Spiritual Nourishment; *i.e.* (a) reasonable satisfaction of bodily wants, and

also (b) that which will give him peace of mind, consolation in misfortune, inner strength against difficulties and perils, fortitude in suffering.

2. The adequate and equitable satisfaction of both these needs is possible only by means of rational organization of society.

3. Every human being is born and lives amongst other human beings, *i.e.*, in society of some sort, generally speaking; and is, therefore, an Individual as well as a Social.

4. Individual and Society are interdependent; the Individual is for Society, and Society is for the Individual, equally; in other words, as Man is for the State, so the State is for Man; or, Each is for All, and All are for Each, in equal degree.

5. Organization of society will be rational only when it is based, consciously and deliberately, on the facts and laws of Human Nature, *i.e.*, Psychology and Physiology.

6. Every human being is a compound of Egoistic as well as Altruistic, *i.e.*, Individualistic as well as Socialistic, appetites, cravings, urges, ambitions, needs. Every human being needs to take as well as to give. Taking is necessary for individual existence; giving is necessary for social existence. It is the duty, identical with the interest, of the wise person, (who has "wakened" to Wisdom, to the conscious knowledge of both terms of these "pairs of opposites"), to endeavour his best to promote Altruism and enable it to prevail over and regulate and guide Egoism, within that person's own self, within each Individual whom that person can reach, and within Society generally.

[Note: The whole of Nature, (some persons like to think of it as the Nature of the Universal Spirit, the Universal Self, the Subject, the Knower, the Thinker, the Principle of all Life and Consciousness, the Ideator of Matter; while others like to think of it as the Nature of Matter, the Object, the Known, the Thought-of; "the Nature of the Ultimate Mystery" will probably be acceptable to both)—the whole of this Nature, this Universe, this World-Process, (this Ebb-and-Flow, this In-breathing and Out-breathing, this Cycling-and-Circling, Repetition-amidst-Variation, Unity-in-Multiplicity, Similarity-in-Diversity), is, everywhere, in all its aspects and departments, made up of Opposites; and works by the Law of Duality, Polarity, Opposition-and-re-Composition, Action-and Re-action. Pleasure-and-Pain, Joy-and-Sorrow, Good-and-Evil, Right-and-Wrong, Altruism-and-Egoism; each term of each of these is equally unabolishable. In the Slumber-periods, of individuals and of cosmic systems, both terms are equally abolished, simultaneously. In the Waking-states, in any given place-and-time, one of the two terms prevails, more or less, over the other].

7. The main physical (physiological) egoistic appetites and urges are those of (a) Hunger and Thirst, (b) Acquisitiveness and Exclusive Possession, (c) Sex and Espousal or Mating, (d) Health and Rest.

8. The main psychical (psychological) egoistic cravings and ambitions are for (a) Honour, (b) Wealth, (c) Power, (d) Recreation.

9. The main physical altruistic (a, b, c, d) desires and urges are to

satisfy the egoistic (a, b, c, d) needs of others.

10. The main psychical altruistic (a, b, c, d) impulses and instincts are to give their egoistic (a, b, c, d) requirements to others; i.e., the impulses of (a) Appreciation and Admiration, (b) Generosity and Benefaction, ("Charity" has now acquired bad associations), (c) Willing Obedience and Sub-ordinate Collaboration, (d) Festivity and Companionate Enjoyment.

[Note: Why the human being is constituted as above described—this question, I have endeavoured to explain in various books, based on the ancient Indian writings. If the reader cares to pursue the quest, he may look into *The Science of the Self*, ch. vi, particularly, for a brief account.]

11. The two sets of opposite instincts are inseparable and always in interplay; though one instinct is predominant, above the surface, at any one time; and the others are sub-dominant, sub-dominated, under the surface. Also, all other aspects, features, facts, of human nature, as indeed of all Nature, are similarly ever intermingled; and distinction, differentiation, designation, for practical purposes, is only by the main or predominant feature.

12. The altruistic instincts of most human beings, so far in human history, have been exercised, primarily and principally within the limits of each family. But they have, secondarily, found play in larger circles also; and in the case of many persons of fine temperament, advanced intelligence, noble character, have been exercised in such larger circles, primarily, too, generation after generation; otherwise, larger

and larger integrations up to huge State-Societies, and all sorts of great far-reaching public institutions, such as we see, could not have been.

13. The time has come for a systematic cultivation, exercise and social direction of the altruistic impulses; and for a yet larger Integration of Humanity; because, while Science and Commerce have never recognized boundaries, today, the aeroplane and the radio have abolished political frontiers also; and the only barriers that remain are those that have been created by lack of the needed wide-ranging sufficient historical knowledge, by inadequate and wrong education, and blinded minds, and hardened hearts.

14. Such systematic Altruism and larger Integration, (World-Federation, World-Commonwealth), of mankind are possible only if *each* nation or people is *organized for peace*; by a rational organization, which will *balance* and *regulate* all the two opposite sets of instincts; and will not endeavour, or permit anyone to endeavour, futilely and harmfully, (a) to abolish, on the one hand, or on the other, (b) to exaggerate and develop beyond bounds, any of them.

15. All nations or peoples that have been thus organized for peace internally, can easily become federated, in an International Organization for Peace, by co-ordination of the corresponding factors in their several organizations, (to be mentioned presently).

[Note: The spirit of nationalism, racialism, religionism, "my race, my religion, my nation, my country, right or wrong," is disastrous. But races, nations, religions are a fact. To abolish that fact is not only not possible, but is also not

desirable; any more than it is possible or desirable to abolish separate individuals; and for similar reasons. But just as individualism ought to be curbed, regulated, guided, balanced, by socialism; egoism by altruism; so ought nationalism to be regulated and guided by internationalism, *i.e.*, Humanism. At the present time, a common language and a common habitat ordinarily mark off a people or nation; but, in many cases, a common government has come to do so, covering many languages, though not many Nature-separated countries].

16. To promote the spirit of Humanism and Internationalism, every person should constantly bear in mind the plain fact that the name of any race, or nation, or religion, is not stamped by Nature on any human face, but the fact of "human" is; and that anyone can change religion at will, and also nationality by legal processes of naturalization; while the most eminent scientists are agreed that there is no unmixed race today.

From which it follows that the human being, as such, is superior to all particular religions, nations and races; because the human being, as such, (a) is judge between and over all religions, can decide which to take up and which to put aside; (b) can change from one nation into another; (c) can marry into any race.

17. Organization of a people for peace is possible only if every right is tied inseparably to a corresponding duty; and if such pairs of rights-and-duties are equitably and suitably partitioned between different types of human beings; so that each worker finds suit-

able work, and each work finds suitable worker.

18. There are four main human types, psycho-physically; men and women (a) of knowledge, fit for (a) the learned professions; (b) of action, for (b) the executive professions; (c) of acquisitive desire, for (c) the commercial professions; (d) of undifferentiated, little developed, capacity, for (d) the industrial or workmen's professions, requiring unskilled or little-skilled labour. All possible types, professions, occupations are broadly classifiable under these four main ones, by prominent characteristics.

19. The main functions of the Individual are, to (a) learn, (b) protect oneself, (c) feed, earn, marry, enjoy oneself, (d) help oneself in other ways. (a, b, d) subserve (c). All functions are broadly classifiable under these.

20. The main functions and duties of Society (State, Government) are the same as those of every older generation towards its younger generation, *viz.*, to (a) Educate, (b) Protect, (c) Nourish, engage in bread-winning occupation, help to marry, gladden, (d) Help in every other way needed. All other functions are subsidiary to these main ones.

21. Rational, psycho-physically scientific Organization of Society, therefore, consists of four interdependent organizations, (a) Educational, (b) Protectional (Administrative, Executive, Political, Defensive-Military, Judicial-Arbitrational, Medical, etc.), (c) Economical, (d) Industrial.

22. By means of these co-ordinate, interdependent, mutually-helping Organizations, (a) every person's vocational aptitude, temperament, character,

chief ambition and appetite, and general capacity, should be ascertained; and each person should be trained and disciplined accordingly, (b) made capable of self-defence and community-defence, (c) provided with suitable employment, etc., and (d) supplied with such other help as necessary.

23. (a) A sufficient minimum of the Necessaries of life (food, clothes, housing, utensils, tools and means of work, etc.) should be assured to every one who is not a deliberate and wilful shirker or malingerer, (b) additional Comforts should be provided for every one who attains a given average in the performance of his functional or vocational duties; (c) special Luxuries (Honour, Power, Wealth, Recreation) should be earnable by special excellence in work of more than average usefulness and value to society. Suitable Rest and Recreation should be made available to all. (a) Special Honour should be given to the meritorious Educationist, Person of Learning, Scientist, Poet, Artist; (b) special Power of Authority to the meritorious Administrator, Officer, Soldier, Protector; (c) special Wealth (principally artistic possessions) should be permitted to the meritorious Merchant, Trader, Person of Business, if the person uses his gains largely in the spirit of public trustee and wins merit by public benefactions; (d) special Holidays, and Amusements and means thereof, and badges of distinction, should be provided for the meritorious Workman.

24. Money should be principally kept to its original purpose, of facilitating exchange of goods; and if al-

lowed to be used as "capital," *i.e.*, as itself a commodity saleable for profit in the shape of interest, then the interest should be strictly limited and regulated.

25. A specific and distinct means of livelihood, or remuneration, should be assigned to each type of person and the corresponding functional work or employment. No one should be allowed to earn livelihood or money by more than one kind of employment, *i.e.*, by any other than his or her functional work. The pursuit of other kinds of work as hobbies only, not for gain, may be allowed. A person may change from one kind of earning work to another, *i.e.*, from functional work of one type to that of another type, if the person is found, after experience, to be better fitted for the latter.

26. Means of production, land, mines, forests and other natural sources of raw materials and wealth should be owned by the State-Societies. In the proper exploitation of them, however, scope should be given to private enterprise and individual initiative, as far as possible; but with due restriction and regulation, in order to prevent wasteful competition and excessive profit; so that the Egoistic as well as Altruistic Incentives may have reasonable play; and the evils of super-bureaucracy may be avoided also. In other words, "that government is best which governs least," but guides, educates, encourages, enables the people most to do all things for themselves, and be self-dependent, as much as possible.

27. For the effective working of the organization for peace, of each people inhabiting a definite territory, it is necessary that a twofold balance should

be maintained; (a) balance between the population on the one hand, and on the other, the total of all sorts of industries and employments, having their base in the country inhabited, which have to support that population; and (b) balance between the industries which produce Necessaries, (principally food, and in the next degree, clothes, etc.), as far as possible, on the one hand, and on the other, all other industries and occupations. In other words, each nation or country should be, as far as possible, (there may have to be exceptions), self-dependent, self-sufficient, in respect of the most indispensable Necessaries, and should freely exchange its superfluities, *i.e.*, Comforts and exchangeable Luxuries, with others.

28. There should be an elected Central Legislature, for each nation or people, which would enact only a minimum of absolutely indispensable laws, and would co-ordinate the work of the four interlinked organizations, and act as chief arbitrator in all cases of dispute which cannot be settled otherwise. Persons elected to it should be of mature experience, wide knowledge, disinterested philanthropy, widely honoured and trusted by the people because of their lives of proven worth. Arithmetical devices, like those of proportional representation, single transferable vote, reserved seats for minorities, special seats for special interests, and votes secured by or for candidates of unknown ethical quality, by means of whirlwind campaigns of electioneering tricks, cannot and do not cure ethico-psychical diseases, of egoistic selfishnesses and defective character;

and the presence of serious ethical defects, in legislators, is fatal to the wisdom and beneficence of the laws enacted. The legislator must be above all prejudices of race, creed, caste, colour or sex.

In other words, only good and wise laws can promote the general welfare; only good and wise legislators can make good and wise laws; therefore only such persons as have been proven good and wise by their lives should be elected to the legislature.

29. The working of the best system will be ruined if it is carried on in the wrong spirit. For the effective working of the whole Organization and of the Legislature, it is necessary that a sufficient number of persons of the right quality, the right spirit, should be always available in a nation. For this purpose, it is desirable that each individual life should be divided, in all cases in which it may be possible, into four stages, of (a) the Student, (b) the bread-winning Householder, (c) the honorary Public Worker, who has retired from bread-winning, with assurance of a competence, (d) the Repose-needing Renunciant Well-Wisher of all and Contemplator of Mysteries.

30. Spiritual Nourishment is at least as indispensable for the human being as Material Nourishment; sometimes more so. The former sustains the mind, the heart, the soul (as some persons like to call it), when the latter fails, as in mortal illness, and in the presence of death.

Essential Religion, the common core of all the current great religions, must be distinguished from the non-essentials, which vary more or less with every

particular religion; and it must also be contra-distinguished strongly from priestcraft.

Belief (a) that there is a Supreme Power which is the very Principle of all Life and Consciousness, which is all-pervading, all-causing, all-knowing; (b) that there is a life beyond this life; (c) that that Supreme Power is the guarantee of the law of action and reaction and in the ethical aspect, *viz.*, the law that good and evil actions shall meet with their just deserts, somewhen, somewhere, somehow; (d) that the mind or soul can draw strength from It by prayer, as the lungs draw air from the atmosphere; (e) that all human beings are the children of that Power, are somehow in touch with each other, that the joys and sorrows of each somehow affect all, and that every one should therefore do unto others as he or she would be done by; (f) that mutual harming, untruthfulness, dishonesty in mutual dealings and in acquiring of possessions, and all physical and mental uncleanness, should be avoided; (g) that parents and elders should be honoured, spouse and friends and equals loved and treated with affection, children and youngers cherished tenderly; and (h) that it is good for the mind or soul to bathe itself in the reverential thought of that Supreme Power, once or twice at least every day, specially, even as it is good for the body to bathe in clean and cleansing water daily;—such belief and corresponding practice constitute what may be regarded as staple Spiritual Food.

Such Spiritual Nourishment or Religion, acting on the egoistic and altru-

istic instincts, has given rise to the social institutions of (a) Law, (b) Separate Possession (or Private Property), and (c) the Family; and has invested them with the hue of Sacredness; and continues, amidst the greatest desolations, such as those of the present war, to bring consolation and hope for the future.

As tastes vary in respect of Material Nourishment, so do they in respect of Spiritual Nourishment. Yet there are certain staples. Whatever form of staple is the favourite of, and gives strength and health to, anyone, in (a) body and (b) mind, that is that person's best (a) physical and (b) spiritual food. If a person finds it necessary to believe in and dwell upon a particular name or form of God, and cannot find peace of mind otherwise, he or she should by all means dwell on it; that is that person's best spiritual food. If another has "no use for God" but finds strength in "one's own self, one's own will-power," that is that person's best spiritual food; indeed, to rely upon "self" is much the same as to rely upon "the God within." If a third person does not care for personal immortality, feels that the person-ality is varying continually, that his person-ality includes all sorts of person-alities so that he does not know which, if any, he would like to be fixed and immortalized, and is content with the immortality of the race, that is the best form of spiritual nourishment for that person; indeed, it comes very close to the Buddhistic, Vedantic, Sufic, Gnostic-Mystic identification of the individual self with the Universal Self.

Religions are for the human being ; the human being is not for any particular religion. The human being can decide what to believe, what not to believe ; what is true, what is not true ; which particular religion is best, and which is not good, for him or her. That which enables him or her to decide thus, to accept or reject any or all, is the Ultimate Mystery, within and without, which is the very quintessence of Essential Religion.

* * *

[*Note* : A well-balanced account of the parts that have been played by (a) Essential Religion in the uniting and the uplifting of mankind, and by (b) priestcraft, in the disuniting and the degradation of it, is to be found in H. G. Wells's *Outline of History*, (ed. of 1937). Detailed considerations, as to why the New World Order must be inspired by World Religion, in order to hold together and work at all, have been set forth in the book, *World War and Its Only Cure—World Order and World Religion* ; further explication of the 30 sections of the Questionnaire above, will be found in chs. xiii and xiv particularly ; and the nature and constituents of World Religion have been expounded in the book, *The Essential Unity of All Religions*, in the shape of 1,150 extracts of parallel passages, (original texts with English translations), from all the Scriptures of all the current great religions. No copyright has been reserved by me in these two books.]

Such is the outline of the basic psycho-physical principles and ideas, which, it seems to me, the members of the T.S., and of other bodies with more

or less similar objects, should endeavour to spread broadcast, and to evoke general consensus on, in order to make a beginning, in the right direction, now, of vitally urgent work, which, to the torture of mankind, is being postponed by those in power endlessly.

It also seems to me that these principles and ideas do not go directly and wholly against any of the three powerful idealogies which are at war with one another today ; that, rather, they have several points in common with each and all of those ; but they seek to tone down the sharp extremisms of each and supply the lack of psycho-physical principles in all ; which principles only can make them scientific and rational, and thereby reconcile them all, to the lasting good of all Humanity.

If members of the T.S. take up these few, simple, easily grasped ideas, and concentrate on them ; put them before audiences in the form of questions, "Do you, or do you not, agree that . . . ?" ; preach them and teach them, might and main, in all possible ways now available, of press and platform and radio ; and do this with a sense of mission, in the missionary spirit, they will bring back the apostolic fire to the T.S., will do substantial good, will positively help forward the reconciliation of all creeds, all idealogies, all governments, all peoples.

WANTED—A BRITISH INDIAN COMMONWEALTH

There is another matter, closely connected with the above, which also I wish to place before the members of the T.S. They are all aware how hard

Dr. Annie Besant pleaded for the establishment of an Indo-British or British-Indian Commonwealth, during the last twenty years of her life. Peace and sincere friendship between Britain and India will be the beginning of World Peace, which is the very first Object of the T.S. The present President of the T.S. has also been stressing the need for justice to India; but I do not know if he has specifically urged the establishment of a "British-Indian Commonwealth." In December 1940, I put forward, in the Indian daily press, a plea for such a Commonwealth, with arguments based on current events. I did the same again in the book, *World War and Its Only Cure—World Order and World Religion*, (pub. Dec. 1941), with arguments brought up to date.

Recently, Mahatma Gandhi has been appealing to the British to withdraw altogether from India, and leave India to her fate, whatever it might be, civil war, anarchy, invasion by another aggressive foreign Power, or anything else.

I have placed before him, freshly, as a far better alternative, the same suggestion, *viz.*, that he should press for a British-Indian Commonwealth, subject to certain conditions. The "appeal to withdraw" sounds negative, separatist, hostile, destructive, against Universal Brotherhood. The suggestion for a British-Indian Commonwealth is positive, constructive, unitive, obviously friendly and brotherly.

I would respectfully pray all members of the T.S. everywhere to consider the same, and, if they approve, then to do all in their power to advance its acceptance by World Opinion, and, as

a result, by British Public Opinion and the British Government. There is absolutely nothing in the suggestion which conflicts in the least with any Object of the T.S.; on the contrary, it is only a very legitimate corollary of the First Object.

The Suggestion

There should be a Proclamation by the British Government (a) that the name "The British Empire" is henceforth replaced by the name "The British-Indian Commonwealth"; and (b) that India is given now, at once, Self-government or Swaraj, such as that of the Dominions under the Statute of Westminster, with right to secede; subject to the following conditions, *viz.*, that the Indian People should call together their Constituent Assembly and draw up their Constitution; that the Executive Administration of India will be carried on as at present, (*i.e.*, under the existing Government of India Act, but with the most liberal possible interpretation of it, in the direction of Indianizing the Central Government and making it genuinely national and responsible), until the new Constitution is formulated and agreed upon by that Constituent Assembly; and that as soon as this is done, the Executive Administration will be changed to one in accordance with that new Constitution.

* * *

The suggested proclamation would satisfy all the requirements of all concerned, humanly speaking. (a) It would satisfy Public Opinion in Britain and U.S.A., important sections of which are distinctly and strongly adverse to the

British imperialist holding down of India ; (b) it would allay the universal criticism, in all countries, that the British Government talks of fighting for the freedom of the world, while it is itself depriving of freedom a whole fifth of the world's population ; (c) it would morally disarm Germany, Italy, Japan ; cut away the ground from under their jealousy of, and indignation against, Britain, bring about a change in their spirit ; and sterilize and stop their daily radio-propaganda—"India for the Indians" ; (in a speech, at Munich, on 9-11-1939, Hitler said : "If Britain started granting her own empire full liberty, by restoring the freedom of India, we should have bowed before her" ; (d) it would meet the demands of all political and communal parties of India, and also the requirements of the British Government, as thus (e) it would replace unreliable and distrusted "promises," by definite active proof of good and sincere intention on the part of the British Government, and, indeed, would, in the eyes of the whole world, amount to an actual giving of the substance of Independence as well as the form of it, viz., Self-government or Swa-raj, to India ; (f) it would ensure previous agreement between Hindus and Muslims and the safeguarding of each against the other ; which previous agreement has been demanded, as a pre-requisite for a new Constitution, by the Hindu Maha Sabha and the Muslim League, as well as by the British Government ; (g) it would give to the Indian People a real and just opportunity of rationally settling all their internal differences amongst themselves, of helping themselves to Peace and Prosperity,

and also of promoting the cause of Peace and Prosperity among all the other peoples of the earth ; (h) it follows the line of least resistance and makes easy what should amount, for Mahatma Gandhi, to the "withdrawal" of the British Government—not of all non-official British persons—from India, while completely safeguarding the self-respect of the British Government and the British People, by making the Proclamation their own voluntary act ; (i) it gives to the British the opportunity to acquire great fame for a just, generous and self-denying action though belated, even as they acquired high moral status by freeing the Negro slaves in their colonies in 1833, and compensating the planters with cash ; (j) it avoids the risk of anarchy and civil war and irresistible aggression by another foreign power, (which risk Gandhi-ji is willing to undergo, if only his wish that "the British should withdraw from India," is carried out—a wish which is impossible to carry out, as thus baldly put) ; it also obviates all sudden disturbance and upsettal of the current executive administration ; but prepares for and works towards a great change, gradually and peacefully ; (k) while giving them the fullest opportunity of performing it, the British Government would, by such Proclamation, implicitly lay upon the leaders of all parties, communal and non-communal, Hindus, Muslims, Christians, etc., Congress, Liberals, etc., the duty of ceasing to fight over catchwords, of putting their heads together sympathetically and rationally, of devising a Constitution embodying a Social Structure which would promote the just rights

and interests of every one, irrespective of creed, caste, colour, race or sex ; (as it would promote, if it is at all in conformity with the principles of the desired New World Order) ; on pain of themselves keeping their country and people in perpetual serfdom, and earning the scorn of all other peoples ; while the British Government would stand free from blame ; (2) it would make secession impossible ; by conceding the right to secede, would make permanent the strong bonds of friendliness and co-operation between Britain and India, and would induce other countries, by force of good example, to join in the Commonwealth, and expand it into a World Commonwealth before very long.

This is the only way, reasonable, righteous, moral, just and generous, and at the same time eminently practical and practicable, to prevent serious trouble in India, to pacify the Indian people, and to pacify all the other peoples of the world.

* * *

If the members of the T.S. feel that what I have said above is reasonable, and promotive of the cause of Universal Brotherhood and World Peace, then they should help in the work all they can. I have already said that the establishment of a British-Indian Commonwealth was Dr. Annie Besant's dearest wish and hope of the last twenty years of her life ; she repeatedly said that only if India was free and happy, the whole world would be free and

happy ; and she said this on the basis of what has been written in *The Mahatma Letters*, regarding "the Indo-British nation," (which I have quoted in the book *World War and Its Only Cure*).

To the mystically-minded among our members, I would suggest that the extraordinary coming together and collaboration of the Russian H. P. B. and the American H.S.O., and their coming over to India, establishing the Headquarters of the T.S. here, and influencing the British A.B. to carry on their work—I would suggest that all this is not without special significance. In the current horrible war, there has come about a very un-hoped for colligation of Russia with America and Britain. If Britain genuinely conciliates India, even at this late hour, the scales will turn in favour of herself and her Allies. But, as H.P.B. is said to have prophesied, (quoted in the book, *World War and Its Only Cure*), if Britain fails to do so (though she has it in her power, pre-eminently, to do so, without any difficulty, by establishing a British-Indian Commonwealth at once, and thereby laying the best foundation for a World Federation of East and West), then the leadership of the world will pass away from her, and, after terrible sufferings for Humanity, will be given to Russia, which will, by that time, have approximated very close to the Principles laid down by Manu for the Organization of the Human Race.

DR. MONTESSORI AND HER WORK IN INDIA AND ELSEWHERE DURING THE WAR

DR. MONTESSORI has always preached a truth: that all childhood is the same irrespective of country or of race; also that there are hidden in the child spiritual forces which have immense potentialities but which need to be made clear in their importance, and cultivated. This has brought upon her the displeasure of many powerful personalities who even nowadays believe in the superiority of one race over another.

I came here with the faith that such superiority did not exist, a faith which had been instilled into me by her preaching. I was, however, very happy to be able to prove this to myself by personal experience. I shall never forget the months that I spent supervising the experiment in the Besant Theosophical School, when the authorities there decided to extend the application of the Montessori Method up to the Third Form. I had seen previously the miracle happen in Italy, Spain and England. Children who, under the ordinary conditions of school, seemed to be unintelligent, hard of understanding,

who hated their work, suddenly became alive when suitable conditions were given them. Those lifeless souls of slaves came to light with the impetus of a devouring flame. Nothing was too hard for them. Their interest was such that the teachers were put in difficulties in order to feed the intellectual hunger that was so enkindled. The children became self-reliant and able to work by themselves, eager to face and solve problems, not only of school but of life.

I saw the miracle happen again here in India. Work and interest spurted from those young souls like a fire and warmed the hearts of adults who had despaired, as the sunshine that has been hidden by the long arctic night restores life and hope to explorers imprisoned by insurmountable barriers of ice.

Destiny brought Dr. Montessori to India: God has kept her here. In spite of war, hundreds of souls flocked around her from all over the country; as pilgrims of old did, who went to listen to the voice of the prophet who preached a new hope, who revealed a new source of Godly goodness—potentially

in the soul of man, but hidden from all except him who could see and who laid uncovered the secret. They came, those students; and all who drank from the fountain of her wisdom grew stronger, armed with a new faith, certain of a life which they had only dreamed of but deemed impossible. Strong they were and sure when they departed from her, but who can be strong who is alone, abandoned in the midst of a stormy sea without communication or hope of relief? Only the rocks are sure not to perish and even they do but little besides resist the onslaught of doubt, criticism, of deep-rooted pride and despotism of ignorant bureaucracy and created interests. Each alone is but a slender rod, easily broken and disregarded, but what powerful construction of faith would they not make if they were tied together by the voice of her who created their faith.

Destiny brought Dr. Montessori here to fulfil a mission, of that I feel sure! God guided her steps to this country: but now, as in the past, in India as well as in other nations where her voice was destined to forge a new status for childhood, adverse forces have gathered to stem the flow of her generous flood. Again it is war: but this time she is considered as an enemy. Her movements are therefore restricted and the possibility of earning which would enable her to sup-

port a publication is reduced to a minimum. So her voice is impotent as the sun when hidden by the thick clouds of a raging storm.

We wish to pierce this darkness and to give her the possibility of revealing the truths that she has discovered, truths that, especially at the time we pass through, are to be a guiding beacon of hope to shelter from a raging sea.

Her struggle is not the struggle of war, not the struggle of political ideas against other political ideas, not the struggle of a faith against another faith, of a nation against another nation: hers is the truth of a scientist who has penetrated into the secrets of the human soul; who has brought to light the treasures hidden behind the impotent exterior of the babe, the forger of future generations. For great is the power of the Child, and great the hope that can be envisaged from the exposing of the hidden forces.

The child, no matter where he is born, has no politics, no struggle for human possessions, his struggle is to arrive at the possession of the human faculties which he must acquire, or perish in the attempt. It is in the acquisition of these qualities that he becomes battered and that the seeds of Godliness which are in each child that is born, become thwarted or destroyed. Yet see the eminence at which he arrives in spite of the obstacles:

the acquisition of language without a teacher, the forging of the national sentiments, the incarnating of the religion of the country!

If its forces, instead of being combated by ignorance, were aided; if people perceived not only the reactions of the child, and its defences in what is commonly termed as naughtiness; if those potentialities were carefully sought out and developed with the avidity that gold is searched for by human society—what a different world ours would be!

Dr. Montessori has found the secret for cultivating them. She has found the secret for destroying those bad effects created by erroneous treatment and for giving the real qualities a chance to develop. The result appears miraculous because to the uninitiated it must indeed seem a miracle to see human nature, which is everywhere considered bad, suddenly transform itself into the shining example of that goodness which is preached as an ideal, but which is very seldom attained.

And it is here, with the vision of this fact often witnessed, that we wish to start once again our effort to popularize Dr. Montessori's ideas among parents and all those who deal with childhood.

We are endeavouring to start a publication: both in order to keep in touch with the students who have followed Dr. Montessori's Courses and to spread her ideas among the people. The difficulty is to collect the necessary funds which will in the beginning, until the publication becomes known, permit us to bear the necessary expenses. Some people have already offered their voluntary help and part of the finances, and we hope to raise the rest from among the admirers of Dr. Montessori.

Will you who read this, who have in your lives the ideal of religion, will you help to give the possibility to this practical form of religion; to the cultivation of the human soul to reach realization, by helping to create and sustain this publication? In so doing I am certain you will help not only India but the whole of the world that for centuries has been waiting for the solution to our social problems, without bloodshed and oppression. Ours is certainly not the only factor to reduce social misery, but I feel certain that the scientific cultivation of the human powers and the human soul will be among the greatest contributions to the solving of the problem which, now, more difficult than ever, faces human society.

MARIO M. MONTESSORI

WILL THE WAR CHANGE THE WORLD?

BY GEOFFREY HODSON

I SPEAK to you as an individual whose lot in life it has been for some fifteen years to wander about and around the world. I am still wandering, and as I go I study, observe, discuss.

In my travels I have met men with strange ideas, with strange thoughts, and, in the East, men with strange powers, and I have examined these three kinds of strangeness.

If you ask these men why we are here, they will say, to evolve into perfect wisdom. If you ask them why man suffers, they will say, because he violates natural laws. If you ask them why man violates natural laws, they will say because of certain undesirable attributes of human nature. If you ask how suffering may cease, they will say, by changing human nature for the better so that man does not violate natural laws.

If you then ask how human nature may be changed, they answer with one voice, these wise men, "by thought," adding that "what a man thinks upon he becomes."

If you ask how to help other people to change themselves, they say, by teaching them the truth about themselves and their place

in Nature and amongst their fellow-men.

With these ideas in my mind, I have been contemplating the pronouncement that up to the present thirteen million human beings have been killed in this war. I have been facing the fact that the war is not yet over. It may not even be half over. Though one does not wish to be pessimistic, before it finishes another thirteen million may have perished, ourselves amongst them. For there is no absolute assurance that the three Axis powers and the four pro-Axis powers will be defeated before they have carried the war over most of the earth.

Therefore I find it difficult wholly to keep my mind from either the present unparalleled world-situation, or from the two colossal problems of post-war reconstruction and the prevention of a third world war.

Of course one can take the historical view and from it realize that the present war will cease, life go on, and new civilizations and cultures arise. One can also know that civilizations may be destroyed, but Civilization cannot. One can further say to oneself that the Soul of man is immortal and that only bodies die. All these statements

are true. But one must also face physical facts, and, if one really cares at all about human happiness, one must seek for the solutions of the problems they present.

What organized agencies and forces exist in the world which are truly constructive and could be made truly remedial?

The answer is: Religion, Statecraft and Education. Of these three which offers the greatest hope? The clergyman will answer Religion, the politician, Statecraft, but I think Education.

Has presentday education any direct relation to these problems? If not, can it be brought into relationship with them? Can education be used to solve world-problems?

Let us take the present war as an example of a world-problem. At the present stage of human evolution, war is a symptom of a grave defect in human character. The naked aggression, the cynical and frank barbarism, the avowal that might is right, and the complete indifference to human rights and to human suffering displayed by the Axis powers are a dreadful indictment of the character of modern man.

If it be affirmed that these characteristics are limited to the group of peoples comprising the Axis forces, I fear that such a contention cannot be supported. Granted Hitlerism is a disease existing in

an extreme form in Germany, but the qualities so blatantly displayed by the Germans, Italians and Japanese exist and are displayed, if less blatantly, throughout the whole world. Cruel, ruthless, cunning and unscrupulous men exist everywhere, and everywhere they seek and grasp power. Possessing it, they unhesitatingly use it for their own selfish and individualistic ends. Cruelty, ruthlessness, cunning and unscrupulousness are attributes of mankind at the present stage of human evolution.

How then may these characteristics of human nature be eradicated quickly, rather than by the slow processes of evolution? How may these defects be cured?

I know of but one answer. It is: by education. Of course, I do not mean by education as it is now. I mean by an educational system specially designed to cure them.

The opportunity of education is unique. The whole human family in its formative years passes through the hands of the teacher. I cannot escape the conviction, first that, given the direction and the time or periods, the teacher holds the solution in his or her hands and, second, that the time is at hand when we shall be forced by circumstances to extend our whole view of the scope and field of education.

Under present conditions the teacher cannot specialize in character-building. He may say first that

he is not responsible for human nature, and second that he is not a physician of souls. Both of these contentions are admitted. The teacher did not create man, and by the present methods of education he cannot turn every scholar into a saint, even if that were advisable. But the teacher and the educational system can and do mould character, and, to some extent, decide in which direction human energies shall be turned.

Could not these results be greatly increased? I hope so, for the only solution of the present problem of the capacity and tendency for man to injure and ruin himself that I can see is for the teacher definitely to become responsible for human nature and to become a maker of men and, where necessary, a physician of souls.

I am aware that it may here be objected that such is not the teacher's task, but that of the Minister of Religion. The Minister of Religion has had the opportunity for centuries, and if it really is his responsibility, most lamentably has he failed.

During the historical period there have been eight thousand wars, and in the last three hundred years two hundred and ninety wars in Europe. Twenty years ago a World War ended. A second World War is now being waged. The problem of how to prevent a third war from following it is of supreme urgency.

I am forced to the conclusion that to solve it the aspect of education which directly affects human character and which inculcates civic-mindedness and a recognition of national responsibility must be developed and greatly extended. This may be a dream hopeless of fulfillment, but it is a dream which in these days is constantly with me.

I am aware of the difficulties. I am aware that most radical and disturbing changes would be needed, for at present education is not primarily concerned with character, psychology and world-planning and building. I am aware that capacity to earn a living is the prime necessity for almost every boy and girl, and that parents practically demand it as a result of school life. I am aware that the majority of children leave school at the end of primary education and so are too young for the development of civic-mindedness and the development of the higher qualities of character. I know this, but I cannot escape from two convictions. The first is that a way out of, over or around these obstacles must be found. The second is that, if it is not found, Europe will again be in danger of collapse. For the causes of the present collapse will still be present and active.

Sometimes it is pleasant and indeed useful to permit oneself to be Utopian. Besides, creative imagination is a positive use of the

mind and such thinking is powerfully formative, not only upon one's own mind, but upon the world-mind. Let me then state a hypothesis.

Supposing the teacher *were* able to include character-building as an essential and primary objective of education.

Supposing that in addition to imparting knowledge, to training in efficiency and to preparing for life, the teacher deliberately sought to awaken youth to a vision of excellence, to make men, great men, noble men, civic-minded men, honest men, chivalrous men, men of goodwill, of sterling character, men who loved and served their fellow-men.

Supposing the development of corresponding ideal types of women were made an educational objective.

Supposing that education turned out statesmen who cared nought for office and power, but cared supremely for the State, and lawyers who were tried and trusted friends of the family, men who put helping people along first, and acquiring a big bank balance second. (Some lawyers already do this.)

Supposing the majority of business men had been trained at school really to care for the health and happiness and progress of their employees and felt responsible for them. (Some business men do care.) Supposing also that—especially inculcated at school—

honesty actuated the majority of business men and they couldn't sleep at nights if a crooked deal or dishonest practice were either contemplated or completed.

Supposing the majority of employees were brought up from childhood always to give a square deal to their employers, whether private or Governmental. (Some employees do this already.)

Supposing the majority of doctors were trained in medical schools to think first and foremost of prevention of disease, so that the need for their profession would be greatly reduced, second of really curing, and only third of fees. (Some doctors do.)

Supposing brewers and saloon-keepers couldn't sleep nights because of the havoc wrought upon the public health and happiness by liquor, and simply couldn't continue in their trade.

Supposing the owners of slum property really cared for the happiness, comfort and welfare of their fellow-men.

Supposing ministers of religion said that within man is all he needs of power, peace and happiness, that each man is a God created in the image of his Creator, that blind faith and abject fear as attributes of worship are an insult to the Creator, that the threat of punishment and disintegration in the hereafter unless certain dogmas were accepted constituted spiritual

blackmail, that a lost soul is an impossibility in Nature, that all men of all races and all creeds are one and equal in the sight of God, share in a common Life, and that the Brotherhood of Man is a fact in Nature.

Supposing the officials in all denominations were trained in their seminaries frankly to admit that division is both a denial of Christ's teaching and a source of great weakness in spreading that teaching, and so joined together in one great service to humanity irrespective of creed and class.

Supposing the objective of religion were to ennoble human character and to lead each man to his own direct, vital experience of the Divine Presence without and within him.

Supposing Christianity became a living faith, were presented in a manner and form intellectually unassailable, were a faith practised as well as professed.

Supposing that from the first day at school to the last, all these ideals and truths together with eagerness to co-operate, self-responsibility, honesty, decency, clean-mindedness, friendliness and courtesy were inculcated both by example and as an insistent influence throughout the whole establishment.

Supposing that, in planning educational systems and reforms, it were recognized that book knowledge alone is not a guide to living,

and that the evolution of human consciousness, the unfoldment of man's inner life, the development of the finest qualities of human character, and the establishment on earth of peace, justice and humaneness were considered.

Supposing that there could be unification, not a regimentation of the educational systems of the Democracies.

Supposing that such mobilized education would accept responsibility for the task generally allotted to religion alone—that of becoming the source of new power, lofty vision, noble ambition, love for all men, of educating the human race on this earth for a lofty standard of living, a high ethical code, of educating for world-peace, for reconstruction, for world-planning, for world-service, for a world-vision and the recognition of the Brotherhood of Man.

A Utopian dream? Maybe, but I believe that its realization would be the best insurance against another war. Can it be realized? Will it be realized? That depends upon how deeply the sufferings of the present war have affected human mentality. Have we suffered enough? Would it be a pity from an evolutionary point of view if the war were to end this year? A young airman said to me the other day in effect: "I hope the war does not end too soon. If it does, we shall sink back into the darkness of

pre-war injustices, oppressions and exploitations, and all the hate and vindictiveness which arise from them."

Will the war have to go on or be repeated, the sufferings of mankind be deepened and extended, and the casualties be doubled and trebled before man ceases to be the source of his own age-long and continuing tribulations? Will mankind have to be driven by a succession of wars into planning a reasonable, a just, an equitable political, social and economic order,

for its own safeguarding from itself? Or will mankind not wait for that? Will humanity proceed voluntarily now, and on the signing of peace, to make plans and to execute them for a world order really based on humane principles?

That for me is the great question of the hour. An affirmative answer depends, I am forced to conclude, upon whether we can harness the potential forces of education for immediate world-reconstruction and for long-term world-building.

NOBEL PRIZE FOR H. P. B.?

At a recent lecture of mine in New Zealand the following note was sent to me. When it was read out the audience applauded warmly. I forward the suggestion to the Editor of THE THEOSOPHIST:

"Has it ever been suggested that the Noble Prize be given posthumously to Helena Petrovna Blavatsky for her occult, scientific and brotherhood teachings?

"It would help to carry on her ideals of World Peace in the various Lodges with their libraries.

"None of the women portrayed on Turkey's philatelic tribute to women equal her works, much less surpass them.

"(Her findings on the atom—not split but elastic, fluidic.)"

G. H.

BROTHERHOOD SHOULD BE THE TEST

BY L. ARATHOON

IN his broadcast on United Nations' Day President Roosevelt read a very remarkable prayer which, he said, had been specially written for that day. This prayer contains two beautiful paragraphs which will appeal particularly to members of The Theosophical Society in every part of the world as they set forth steps towards the realization of Universal Brotherhood as the fundamental post-war objectives.

UNITED NATIONS' PRAYER

God of the free, we pledge our hearts and lives today to the cause of all free mankind. Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union not only for the space of this bitter war but for the days to come which shall and must unite all children of the earth. Our earth is but a small star in the great universe, yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinctions of race, colour or theory. Grant us that courage and foreseeing to begin

this task today that our children and children's children may be proud that the soul of man has gone forth. Grant us wisdom and vision to comprehend the greatness of man's spirit that suffers and endures so hugely for the goal for his own brief span.

Grant us honour for our dead, who have died in the faith. Grant us honour for our living, who work and strive for faith, redemption and security for all captive lands and peoples. Grant us patience with the secluded and pity for the betrayed. And grant us skill and valour that shall cleanse this world of aggression and the old base doctrine that the strong must eat the weak because they are strong. Yet, most of all, grant us brotherhood not only for this day but for all our years—brotherhood not of words but of acts and deeds. We are all of us children of the earth—grant us that simple knowledge. If our brothers are oppressed then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure. Grant us the common faith that man shall know bread and peace—that he shall know justice, righteousness, freedom and security, equal opportunity and equal chance to do his best not only in our own lands but throughout the world. And in that faith let us march toward a clean world that our hands can make. Amen.

Big things come from the U.S.A., and if Brotherhood is to be the basic idea underlying America's contributions to the solutions of post-war problems, it must be hoped that she will act in a great way and will take a leading part in the work of reconstruction after the war. For unless Brotherhood is to be the foundation of all efforts towards the kind of reconstruction which we all hope for nothing lasting can be accomplished.

Economic problems seem to be occupying most people's minds, but are they who are studying those particular problems taking Brotherhood as the basic principle on which their solutions should be founded? Is there any ideal or underlying principle which they who are studying these post-war problems have before them to guide them? Or, are they being considered in the usual loose way tinged with selfish motives as such matters are considered generally? It seems that all National and International Committees formed for the purpose of solving post-war problems should have this ideal of Brotherhood before them to guide them in their debates, and if any solutions put forward cannot be said to contain this ideal they should be dropped at once. That should be the test of every solution proposed. It seems absolutely necessary that if any National and International Committees are formed to consider the

problems of post-war reconstruction it should be first of all clearly laid down that all solutions should be based upon Brotherhood according to the wording of this wonderful prayer.

But apart from the problems of economics, which without doubt can be considered rightly only in a spirit of Brotherhood, there are other important problems which must be solved, and it seems that the most important of these concern Education.

Of late much has been written about what is to be done to improve education in England after the war, but so far there has not been any real effort to reach down to any fundamental law on which the new education should be based; and, surely, in education Brotherhood should be the underlying principle on which a new system of education must be built, not only in England but in all education in Europe, nay, throughout the world.

In order to train the youth of Germany to become fiendish tyrants Hitler made hate and selfishness the ideals of their education, and recent history has shown how well he succeeded. If Hitler has been able to develop deliberately within Germany, through his evil system of education in so short a time, such powerful bands of youths and young men as he can now employ in his aggressive and savage actions,

whose chief characteristics are hatred, cruelty, selfishness, and Godlessness, young people who are ever ready to obey the commands of their leader, that barbaric monster Hitler whose aim is to enslave the world; if Hitler through his evil system of education has been able to influence the youth of Germany in such a terrible manner, surely it would be possible with a carefully planned type of education based on Brotherhood to bring about an opposite result. With a right system of education deliberately aiming at the ideal of Brotherhood and all that Brotherhood implies, what a magnificent change for good could be brought about in the German nation.

Through Brotherhood, a true realization of Brotherhood, most of the problems of reconstruction could be solved. When the peoples of the world recognize each other as brothers and treat each other as brothers there will be an end of wars, but it must be understood what Brotherhood means. There would have to be much give and little take, much self-sacrifice and much willingness to help others, but in such a world all would benefit and there would be freedom of speech, freedom of religion, freedom from want and freedom from fear—the four freedoms of President Roosevelt. What a beautiful world this is and how happily all could live in it if only human beings

could give up their selfishness and live together as brothers should live. Utopia cannot be accomplished all at once, but the ideal of Brotherhood would help us to march forward together a long way towards that wonderful state.

This remarkable prayer, this clarion call for Brotherhood, has been voiced by President Roosevelt, the President of the great United States of America, a President of a powerful country who occupies an enormously influential position in the world. He has made a great call to the world. Does he really mean it? It seems too good to be true! Has anyone in such a unique position ever before had so great an opportunity of bringing into the world such a powerful reform? Will he insist that, in all post-war deliberations in which he or any of the peoples of the U.S.A. have any part to play, Brotherhood must be the basis of all solutions of problems that have to be solved? A strong lead from him in this direction would be taken up by others, and if all the nations concerned would meet together with this ideal of Brotherhood before them there could be found solutions of the world's problems which would be lasting.

Brotherhood is the chief aim of The Theosophical Society and it seems that this Society should take some leading part in this.

GOOD AND EVIL: LOVE AND HATE: PEACE AND WAR

BY A. RANGASWAMI AIYAR

“**A**RCHAIC philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute All (Universal Perfection eternally), traces both through the course of natural evolution to pure Light condensing gradually into form, and hence becoming Matter or Evil.”—*The Secret Doctrine*, by H. P. Blavatsky, I, 140 (Adyar ed.).

“I am the gambling of the cheat”—(Shri Krishna in *The Bhagavad Gita*, X, 36.)

In *THE THEOSOPHIST* for March 1942 Bhikkhu Arya Asanga in an article entitled “Peace or War?” has invited an open free discussion on the subject whether we as Theosophists should oppose war, uncompromisingly taking our stand on what the Great Leaders of humanity have taught, not as authorities to be blindly followed, but considering them on their own merits as instructions of Those who know. Lord Buddha has said:

Never by hate is hate appeased,
Nay, but by love, that's the old law.

As the Christ has said: “Love your enemies, bless them that curse

you. Do good to them that hate you, and pray for them which despitefully use you and persecute you.” It is worthwhile making an enquiry into the subject in question from the standpoint of Theosophy, the Divine Wisdom, Guptavidya or Occultism, as far as we can probe the mysteries underlying the subject.

IN THE LIGHT OF THEOSOPHY

There are three standpoints from which we can approach the subject—(1) From the standpoint of the ordinary human individual pursuing his normal path of evolution. (2) From the standpoint of prominent leaders or men of extraordinary power amongst humanity making their appearances now and then during the course of human history as if they were mighty agents of evil spreading suffering, desolation and destruction widely amongst men through their power, leadership and influence. We can cite as examples of them, the Lords of the Dark Face in ancient Atlantis reputed to have lived in the days before that continent was submerged under the waters of the Atlantic

Ocean as occult tradition informs us. In modern historical times we have such examples in Attila, Zenghis Khan, Timurlane, Hitler and others. (3) From the standpoint of certain mysterious and recondite agents in the subtler worlds called Brothers of the Shadow and Asuras in Theosophical writings, with their corresponding names in ancient mythological traditions.

POINT ONE

Taking the first point, *i.e.*, the evolution of the ordinary man or woman, the subject of "Good" and "Evil" does not present much difficulty. There can be only one quality which may be "greater good" or "lesser good" or "good" of various degrees. They can also be translated into their equivalents "greater evil" or "lesser evil." Whatever offers resistance to the progress of the individual, such resistance to his progress will be lesser good as compared with the greater good which helps him on his progress along the path of evolution. When a person is on the lower separative tendencies, or in Hindu phraseology when he is on the Pravritti Mārga or the forth-going path, selfishness is not an evil quality for him. He takes care of himself, his family and his possessions even against the interests of others. But when he outgrows this stage on the forth-going, what was before legitimate

and good for him becomes now unsuitable and evil for him. Thus "Good" and "Evil" are the obverse and reverse of the same coin and are not independent of one another as people use the terms conventionally in ordinary language. Looking at the question objectively from another viewpoint it may be said that the Self, which is clothed in several bodies of gross and subtle matter, wages an unceasing warfare with the elemental essences of the several vehicles composed of these gross and subtle matters. In Theosophical parlance his causal body is made up of matter of the first elemental kingdom; his mental body of that of the second elemental kingdom; and his astral body of the third elemental kingdom. The evolution of these three kingdoms is from lesser differentiation to greater differentiation, from lesser diversity to greater diversity. Their goal is towards descent downwards to reach the mineral kingdom. Therefore, if a person is worried or narrow or prejudiced in his mental outlook, or swept away by outbursts of anger or jealousy or passion, or is actuated by hatred, the elemental essences of these elemental kingdoms whose destiny is to go deeper into matter, delight in the storms of his vehicles, and their evolution is quickened by these disturbances. Therefore these vortices of excitement or disturbance are good for them while

they are evil for the person using these vehicles. Here also we find that "good" and "evil" are not independent entities or qualities. It is only that what is good for the members of the elemental kingdoms is evil for the members of the human kingdom.

When Supreme Teachers like Lord Gautama Buddha, the Teacher of Gods and men, or Lord Maitreya, the Lord of love and compassion, give Their advice to men and women that "hatred ceaseth not by hatred but ceaseth only by love," They address men and women as individuals and do not address corporate bodies, *i.e.*, men and women constituting nations, states or governments. Their supreme concern as teachers is the perfection of the character of individual men and women. If the character of individual men and women is perfected by Their supreme example and inspiration, They know perfectly well that as the character of individual men and women grows more and more perfect, they cannot but react and purify the activities of such men in their corporate capacities as communities, nations, states and governments. Therefore we find that these Supreme Teachers severely leave alone rulers, states and governments. They leave men and women to do their duties by their Cæsars or Rulers, even if it be that their duties may lie in

opposing such Cæsars or Rulers, while They lay emphasis upon the performance of duties of these individuals to God or their Self within. So the great Chinese teacher Lao-tze says: "Return good for evil." But when we come to Confucius, who was not only a mighty philosopher and sage and a lofty moralist but also a statesman with keen and penetrating intellect, we find him laying stress upon man's duties to family, to society and to government. He said: "Return justice for evil," and not good for evil, as other Great Teachers have said. Yet these latter are said to be pupils or messengers of Lord Buddha or Lord Maitreya. Prophet Muhammad was not only a founder of religion but also a general in the field, and a ruler and a law-giver who engaged himself in defensive wars. *The Manu Smriti* or the Code of Manu, if it genuinely reflects the rules framed by Manu, the great Lawgiver of the Fifth Root Race, recognizes the legitimacy of kings waging wars. It is significant that, though the Code is at least about two thousand years old, it prohibits fighting with barbed or poisoned weapons, or weapons whose points are blazing with fire, and condemns striking one who is disarmed or has surrendered, (*Manu*, VII, 90, 91), showing quite an improvement upon the present war methods. It appears to me that when Lord Gautama discovered

the four noble truths—sorrow, the cause of sorrow, the cessation of sorrow, and the way to the ceasing of sorrow which lies through the treading of the noble eightfold path—He as an ideal teacher intended His discovery mainly for the benefit of individual men and women, and not for nations and governments, although the elevation or purification of individual character must sooner or later elevate or purify the character of the nations or governments of which such individuals are citizens. For, as Mr. J. Krishnamurti says, the national problem is ultimately an individual problem. So on this point what H. P. Blavatsky, the great occultist, says is quite true:

There is no Devil, no Evil outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of the Manifested Universe . . . as night is necessary for the production of Day and death for that of Life—that man may live for ever. (S.D., III, 387-88)

POINT TWO

Coming to the second point, the ethical progress of communities, nations, races and governments lags behind individual progress as in the former there are individuals at different stages of evolution. So even if individuals outgrow the stage of fighting with physical violence for the maintenance of their individual rights or the safety of their goods or possessions, na-

tions or governments would engage in defensive wars using physical force or violence for the defence of their rights or the securing of their possessions or territories. Besides human governments, more than individuals who can afford to wait for the "mills of God to grind slowly and exceeding small" for working the karmic adjustments of individuals, are expected to co-operate with divine governments to *expedite* the plan of divine justice. So such *logia* like "Judge not lest you be judged," "Return good for evil," "Resist not evil" are not applicable to governments, as Confucius long ago declared when he said: "Return justice for evil," and not good. Therefore, when Mr. Gandhi preaches absolute non-violence not only as a rule for the personal conduct of individuals but for regulating the relations of states in conflict at the present stage of human evolution, he engages himself in an adventure which the Supreme Teachers of the past severely left alone. The result is seen by the method of *reductio ad absurdum* that, in spite of Mr. Gandhi preaching his message for the past three or four decades, it is doubtful whether he has more than a very few sincere political followers prepared to put into practice his method of non-violence for the avoidance of a great war like the present. I would not have referred to Mr. Gandhi or his opinions but

for Bhikkhu Arya Asanga's tacit approval of the same in his article on page 446, *THE THEOSOPHIST*, March 1942. This does not exclude the efficiency of non-violence as a political weapon when national and international morality advances to a sufficiently high stage, sometime in the future in the progress of evolution. Just as there is individual Karma there is Karma for races and nations. Just as the working of individual Karma serves as a process for the purifying of the individual and helping him on the path of evolution by making him learn lessons of his past errors through experiencing their fruits in the present or in the future, so the Karma generated between nations has to be adjusted and balanced by similar methods. Wars and national disasters illustrate some of these methods. When animal man reaches the stage of individualization and the rudiments of the causal body are formed, such individualizations, we are informed, lie normally along three modes "in each of which the downflow of the higher life is through one aspect of the triple spirit, through affection, intellect or will. These are said to be the three right ways of individualization." (*Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater; also *Talks on the Path of Occultism*, II, 370-390.) But there are wrong ways of individualization due to reflections of

these in denser matter. Such wrong individualizations may be due to pride, fear, hatred, or desire for power. (*Man*, pp. 38-40). In the adjustment or balancing of racial or national Karma or of accumulated cruelty amongst men or between human beings and members of animal or lower kingdoms leading to wars, the dark powers play their part in bringing about national difficulties and evils. That sort of activity on a large scale is continually going on, and it *works for good* and not for evil because it provides the very conditions which develop virtue by struggle and enable men to grow strong. These forces which the dark powers send as it were against the world are forces which stir up against them the evolving Divinity of men, and by the very strength of the energies against which that Divinity is called to combat, the Divinity unfolds more rapidly. These dark powers cannot be called evil. ("The Dark Powers in Nature," by Dr. Besant, *THE THEOSOPHIST*, August 1937, page 392.) On the other hand these dark forces should be regarded as friends and not as enemies. They fulfil their functions as agents of Ishvara (*ibid.*, page 393.) But the human agents who serve the plan of these dark powers or Brothers of the Shadow, whether their part is due to the wrong method of their individualization or to the working out

of their accumulated evil Karma of the past, take up the role of leaders amongst men for carrying out the plan which the Brothers of the Shadow from their impersonal standpoint have to accomplish. These great leaders, of their own choice, choose the role of becoming the "scourges" of humanity. They are the Attilas, the Zenghis Khans, the Timurlanes and the Hitlers or the like who appear now and then in the pages of human history spreading desolation, destruction and suffering all round. They have a hard path to pursue by which their Ahankara, by the insurmountable might of the Divine Plan of evolution, quickly gives place to the recognition of unity, and they learn the lesson of striving for the whole instead of striving for their separated selves. We find amongst these people that though the extent of destruction, desolation and suffering caused by their latest representatives like Hitler and Mussolini may be more extensive than what their predecessors wrought, the idealism of these latest representatives even though narrow is based on pseudo-patriotic considerations and intended not merely to serve their selfish personal aggrandizement like their predecessors. Even within the last two centuries such changes can be seen by comparing the motives of a conqueror like Napoleon with modern leaders like Hitler and Mussolini. While

the unscrupulousness of the former is utilized for personal ends, that of the latter is intended for their respective nations. As Dr. Besant says in the same lecture these people may expiate in a brief space the errors and blindness of all the lives that lie behind them (*ibid.*, page 395). Because they have developed the will and intellect necessary for learning quickly the lessons of the suffering which their Karma would generate. Some of them have prepared for the playing of these roles from Atlantian times, as Dr. Besant and Bishop Leadbeater state, "the unscrupulous among the kings of finance, statesmen like Bismarck, conquerors like Napoleon" (*Man*, page 101). So on this point, though war may be due to complicated causes, the persons who on the physical plane bring about these wars may act as unconscious instruments of the Brothers of the Shadow while acting as conscious and responsible agents on their own behalf. Therefore they are karmically responsible for such actions. The Brothers of the Shadow do their work independently of these human agencies when they cause "the tremendous catastrophes in nature which play so great a part in the building of worlds, volcanic agencies, earthquakes . . . breaking, crumbling, destroying, in order that more and more perfect worlds may be born" (Dr. Besant, *THE*

But why? Is it a bitter or unpalatable dose which has to be camouflaged and foisted by devious means upon an unsuspecting public, just for its own good? Or is it something of which we are slightly ashamed so that our connections with it must hide behind anonymity? Are these days of the Inquisition when it is as much as a life is worth to profess and be true to a faith not sanctioned by some ruling and despotic power?

Certainly not, and if Theosophy be found unpalatable or unpopular, the fault must lie not with Theosophy, but rather with our presentation of it and a thousandfold more with our living of it, for *that* is the evidence which speaks more convincingly than any number of words, however eloquently spoken.

Would we have it appear that we are not quite sure of the potency and effectiveness of Theosophy for ourselves, that we are not quite willing as yet to try to make it an integral part of our own living, moving and being, by suggesting what amounts almost to a denial of it? If members of The Society believe heart and soul in Theosophy, surely anything but "a brave declaration of principles" is unthinkable, however little those principles may at present appeal to the rank and file of the general public.

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If we members of The Society in our human limitations have helped to place on Theosophy a designation which is not particularly commanding or appealing in these days, may we not look more earnestly to ourselves, be more gallant crusaders, more ardent, more unfaltering, stand more proudly for our Theosophy as we severally perceive it? Then there need never be a question of presenting it except in the light of its own eternal Truth.

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THEOSOPHIST, August 1937, page 390). The quotations given by Bhikkhu Arya Asanga in his article "The Buddha on War," from *Dhammapada*, appear to refer to individual conduct rather than to violence and war whether offensive or defensive. But it does not follow that we should not strive even from now to eradicate war as a savage instrument for dealing out justice between nations.

POINT THREE

Coming to the third point regarding the Brothers of the Shadow and Asuras considerable mystery surrounds them. Dr. Besant's lectures on "The Dark Powers in Nature" and "The Judgment of Atlantis" in THE THEOSOPHIST August and September 1937, pp. 387 and 523, and her Convention lectures on *The Pedigree of Man*, 1903, are particularly illuminating on this obscure point. The Dark Powers or the Brothers of the Shadow appear to act impersonally doing divine work in the most effective way, says Dr. Besant (page 395). They are neither good nor evil, and their role when compared with the beneficent powers or Gods can be distinguished as negative if the latter's work be considered as positive (page 389), rather than "evil" as against "good." As regards Asuras they were the fruits of the First Planetary Chain, having developed Ahankara or the

"I" principle. In the Second Planetary Chain they played the part of the Barishad Pitris, giving out the forms which then were built up in the life of the Chain. With more clearly defined and stronger individualities they appear in the third or Lunar Chain again, as Agnishvatta Pitris of that Chain, and had to do with the helping of those who reach intelligence, forming their causal bodies and enabling them to reach definite individualization. They show the great characteristic of rebellion (page 525). In the fourth or Terrene Chain, in our Fourth Round when the command went out bidding the Sons of the Dark Wisdom, *i.e.*, these Asuras, and of the White Wisdom to create men after their own image those rebels would have none of it. As said in the Stanzas of Dzyan two-thirds obey and the one-third, these Asuras, refuse. They are compelled to be reborn on this earth in the Fourth Race to suffer and to cause suffering. Ultimately their great conflict with the Sons of Light led to the destruction of Atlantis. Yet they ultimately would learn unity with the Divine.

The path chosen by the Asuras in their incarnations on earth opposing the plan of God, *i.e.*, evolution, is well illustrated by a story in *Shrimad Bhagavata Purana*. Jaya and Vijaya were the door-keepers to the world of Vishnu. The great Kumāras went to the

world of Vishnu and demanded entrance but these two door-keepers prevented them from entering. They were cursed and asked to choose: "Will you have seven incarnations friendly to Vishnu or three in which you will be His enemy and oppose Him?" Because they were devoted to the Lord and wanted to go back sooner to him, they chose the three of enmity rather than the seven of friendliness. Nobly did they discharge their duties as enemies of Vishnu; in the first incarnation as the Asura brothers Hiranyakasippu and Hiranyaksha, who were killed by Vishnu in His incarnations as Boar and Man-lion respectively; as Ravana and Kumbhakarna, in the second, killed by Shri Rama; and as Shishupala and Dantavakra, in the third, killed by Shri Krishna. So the Asuras

also serve the Lord and advance His plan by arduous paths even as the Gods do by smoother roads.

CONCLUSION

So the problems of good and evil, love and hate, peace and war, in their wide comprehensiveness appear not to be solved by the application of the sayings or precepts or *logia* of Great Teachers of humanity addressed to Their disciples for the perfection of their character and not intended to be applied without suitable adaptations to the department of rule or cosmic order. Yet ultimately both what are called good and evil on the lower planes and what should more appropriately be called positive and negative on the higher planes of Spirit would merge in God from whom they emerged and into whom they would be absorbed.

I ASK YOU . . .

NOW and again some member of The Society comes forward to urge rather insistently that we must present Theosophy without any label if we would hope to interest the general public in its wisdom and in the age-old light it has to throw upon the solution of modern problems.

Just why should such a policy seem advisable? It is quite conceivable that a certain discretion may

be the better part of valour in those Nazi-ridden countries where even a suspicion of Theosophy is likely to subject its adherents to indignities if not to actual and inhuman persecution, but can there be any justification otherwise for a nameless or masquerading Theosophy?

There are those to answer that Theosophy has become discredited, has no standing among thinkers and leaders of today, is unpopular.

But why? Is it a bitter or unpalatable dose which has to be camouflaged and foisted by devious means upon an unsuspecting public, just for its own good? Or is it something of which we are slightly ashamed so that our connections with it must hide behind anonymity? Are these days of the Inquisition when it is as much as a life is worth to profess and be true to a faith not sanctioned by some ruling and despotic power?

Certainly not, and if Theosophy be found unpalatable or unpopular, the fault must lie not with Theosophy, but rather with our presentation of it and a thousandfold more with our living of it, for *that* is the evidence which speaks more convincingly than any number of words, however eloquently spoken.

Would we have it appear that we are not quite sure of the potency and effectiveness of Theosophy for ourselves, that we are not quite willing as yet to try to make it an integral part of our own living, moving and being, by suggesting what amounts almost to a denial of it? If members of The Society believe heart and soul in Theosophy, surely anything but "a brave declaration of principles" is unthinkable, however little those principles may at present appeal to the rank and file of the general public.

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ELITHE NISEWANGER

ASTROLOGY AND SOME PSYCHOLOGICAL PROBLEMS

BY L. FURZE-MORRISH

THE FAILURE TO RECOGNIZE ASTROLOGY

ONE of the best examples of the dangers attending premature public disclosure of "occult" truths is the treatment meted out to Astrology during the last half century, since it began to be examined scientifically. While we have to admit that progress requires the periodical "release" of certain occult information and its public broadcasting—while certain "levels" of truth have to be tapped and drawn on by succeeding generations and racial groups—and although history shows that progress has always come about in that way, yet a certain amount of misuse of new information is inevitable at the beginning of each new evolutionary period. This is so obvious in the case of astrology that it hardly needs mentioning. The universal, cosmic science of astro-correspondences has been and is being degraded by an army of charlatans and misguided enthusiasts, to a point where it becomes so repugnant to the scientific world that any possibility of its being even seriously considered has to be postponed almost indefinitely.

This is a grave pity because a proper unprejudiced investigation of astrology would provide a solution to the present frightening muddle in the world of academic psychology. The value of Pure and Applied Psychology in resolving the individual and collective difficulties of our present transitional civilization is now beyond doubt, but there are so many different schools with so many varying opinions and phraseologies that the training of a scientific psychologist is about three times as tiresome as it ought to be. The absence of any clear, co-ordinating factor is missing. Astrology gives promise of providing such co-ordination, though the fact has not yet dawned on the psychological world.

THE MAIN PSYCHOLOGICAL SCHOOLS

Psychology has been defined as the Science of Behaviour, meaning both overt and mental behaviour. There are three main divisions which contain schools with theories as to the causes of behaviour. Each possesses generally accepted proofs of the value of some of its theories, but none of them satisfies the whole nature of the problem.

Though they agree on some general principles they differ fundamentally in other respects, and have no reconciling theory to explain why some proven facts confirm one set of theories and other facts prove another set. Astrology seems to offer some means of reconciliation.

The three schools respectively interpret behaviour in terms of :

1. Reflexology and physiology. This is the Behaviourist School led by J. B. Watson. This is a "materialistic" body of thinkers, and their work is vitally important so far as the medico-physiological aspect of the nervous system is concerned. However, their attempt to explain everything in physical terms is rather fantastic and strains the credulity too far. It seems to be a typical example of the desperate attempts now going on among materialists to preserve their foundational beliefs in the face of accumulating evidence of "psychic" departments of nature.

2. Symptomatology. This is based on the idea of fundamental "urges" and "ultimate" impulses to activity, which, because they are associated with primitive times before our present standards of social morality had been acquired, are repressed and have to find substitute expression. It is claimed that in so doing they produce certain "symptoms" as evidence of their existence. This field has been well covered by Freud, Adler and Jung.

3. "Gestalt," tension-systems, as claimed by Koffka, Kohler, Wertheimer and Lewin. This school regards behaviour in terms of "wholes," "patterns" or configuration-systems which develop tendencies to stabilize themselves and find "closure," much the same as a tune runs to its legitimate end by means of a number of "notes" related to one another in a purposeful sequence. Single systems of behaviour form part of a greater system, the individual himself ; and this latter forms part of another system, the group, society, etc. ; which itself represents part of a still wider cosmic system. The latter idea is contributed by the Leipzig school. Its attempt to express something well known to Theosophists is obvious.

THE FUNCTION OF ASTRO-PSYCHOLOGY

Where does Astrology come in ? Astrology shows the relation of an individual human being with the cosmic system, or pattern, on one side and his own minor behavioural patterns on the other. On the same principle it shows the relation between one cosmic system, or pattern, with those greater and less on each side of it, so to speak. One could almost say that the individual is to the cosmic pattern as the single piece of behaviour is to the individual in whom it manifests. Astrology, being a universal factor,

expresses itself at every level and shows that (1) a behavioural system, (2) the collection of behavioural systems known as an "individual" human being, and (3) the groups of individuals which make up "humanity" are part of (4) a greater cosmic grouping, are all reproductions, at different levels, of a single systemic pattern, and that what takes place on one level is reverberated throughout the system as a whole, with appropriate effects at other levels. The greater affects the less, rather than vice versa: that is why the planetary pattern of any birth has a correspondence in the individual represented by that pattern. The relation between Mars and Saturn in the solar system is no different in principle from their relation in the human individual, or in the situations through which the individual passes. There are "Mars" individuals and "Mars" situations, as well as a "Mars" field of magnetic radiation in the solar system. It is obviously impossible to go into details here of astrological findings; we may, however, say that the scientific method has been applied to that part of astrology which is generally accepted by most astrologers, namely, observation of facts, their proper classification, and the final establishment of laws or formulas. Much that is widely accepted by astrologers remains speculation from the strictly scientific point of

view, but enough definite information has been discovered by experiment to warrant the use of astrology as a "scientific art," on the same principle as medicine.

As far as the individual is concerned, astrology depends on the birth-chart, its "progressions" and subsequent transits over certain "sensitive" points in the chart. The latter, the birth-chart, is what used to be popularly known as the "horoscope," a not altogether satisfactory term. What is this birth-chart? It is a map of the heavens at the exact moment of the infant's first cry and at the exact latitude and longitude of the birth-place, a very difficult thing to determine, and one that is probably never one hundred per cent precise, with the result that only general indications are usually obtainable, although it will be readily agreed that accuracy and precision are not necessarily identical. The birth-chart denotes the general "life-pattern" of the Ego in question. The answer to the question why the map of the heavens at birth should establish a certain pattern is that, as the universe is a "whole," a pattern more or less complete in itself through all its minor parts, every part is related to every other part—every moment in its unfoldment, measured by the revolution of its various bodies, is pregnant with specific value and typical of a certain sub-pattern in the unfolding scheme.

As Plato puts it in *The Republic*, if we cannot read some writing in small letters on a page, we can read the letters written large on a wall. A human being is simply a sentence in the universal book written in small letters. If you cannot read the individual pattern, then read the heavenly pattern in larger letters. The story is the same. Whatever the philosophy of all this may be, the tough fact cannot be denied that a characteristic life-pattern is revealed by the birth-chart, and that differences of temperament do correspond and coincide with planetary patterns at birth according to the accepted canons of astrology. This fact may be accounted for in many ways, but it cannot be avoided except by excavating a hole in the sand and inserting the head and shoulders—which, as W. J. Sprott remarks, is “neither dignified nor helpful.”

ASTRO-PSYCHOLOGICAL COINCIDENCES

The theoretically “perfect” individual would be one in whom the universal pattern is completely revealed and reproduced. We could best represent such a condition diagrammatically by a circle, all parts of whose circumference are equidistant from the central seat of consciousness—completely balanced, *i.e.*, not eccentric in any direction and with no one “ray” or radiant more emphasized than any

other. Anything less than this theoretical perfection would be represented, not by a circle, but by a polygon of some kind inscribed in a circle whose circumference touches each apex. The more sides it has, the nearer it approximates to the “perfect” circular form.

An individual birth-chart is the “polygon of forces” operating in the life in question. The angles are the points where the individual represented by the centre of the chart contacts the circumference of things. As the birth-chart is a map of the heavens with the birth-place as its centre, the planetary positions at birth are all round it in the form of a polygon drawn by joining their places on the circumference of the chart. This polygon may be regular or irregular, and the pattern denotes respective “slants” of character. Each individual is as unique as his exact birth time and place denote. Planetary forces from outside our solar system may introduce variations which affect only the individual himself, but that is a rather complicated problem, and, anyway, in practice the mundane temperament is that of the zodiacal signs in the “angles” of the chart and the planets. In each incarnation the individual contacts various points on the circumference and apparently sums them up between lives in his solar pattern, the idea being that eventually he contacts all

points on the circumference and, having learned to "rule his stars," becomes able to respond at will with any part or segment of the circle. From an original state of blank, undifferentiated space—a merely potential figure—he becomes finally established at his centre and equally conscious of the whole of his circumference, however far that may extend.

Here in the birth-map we have an indication of the temperament, the instinctual urges, the type of nervous system and nerve-currents, and the "gestalt" or pattern of the life to be, continued incarnation by incarnation. The favourite types of "escape," "compensations," abnormalities, etc., likely to be in evidence are shown in the chart. For instance, in a Saturnine chart we may expect to find the depressive, phobic, melancholic types of reaction; in a Martian chart an exhibitionist type; in a Jupiterian chart a social or religious trend, etc.

SOME AVENUES OF INVESTIGATION

The Freudian school bases all behaviour on what it calls "sex." The very unsatisfactory, ambiguous and inadequate nature of this basis forced the Freudians to explain sex in very wide terms, and it is very doubtful if the English word "sex" is really entitled to be used to denote all that the Freudians attribute

to it. If we base "libido" on the universal cosmic alternation between plus and minus, creation and dissolution, outgoing and inbreathing, of which "sex" is a minor, particular manifestation in one very limited corner of the universe, then the Freudian basis is probably substantially correct and in agreement with Theosophical facts. Libido will flow according to the astrological polygon of contact-points in any individual chart, and abnormalities *may* be due to excessive emphasis being placed on one angle more than another, or to consciousness being limited entirely to any one angle to the entire exclusion of another, as would have been "normal" to human beings millions of years ago. Abnormalities today may in individual cases be due also to force-residues left over unassimilated from a previous incarnation chart, and throwing the present chart out of balance. The time of such occurrence would presumably be measured by some progression stirring that part of the chart unduly. This is the general principle. Details cannot be given in a few words.

The Adlerian school presents a "life-plan" as the basis of behaviour. It claims that every individual has some kind of native inferiority and compensates unconsciously for this by some kind of life-plan, either a useful or a futile one. Astrology confirms this by showing that the

planetary contact-points and general pattern of a chart indicate the weaknesses and strong traits in every life.

The Jung school postulates a "self"—a channel of the "collective unconscious"—which is one-sided in its development and is evolving a stable, symmetrical condition. This in astrological parlance might be called "filling in the spaces on the circumference between the contact-points." Or, as more likely in the earlier stages of evolution, it might be that the Self had spent a number of years of any incarnation emphasizing only one or two contact-points and required to complete its polygon for that particular life. Diagrammatically we might show these few points connected with thick lines, the others being joined only by dotted lines. The "collective unconscious" in this case would be the individual "Re-incarnating Ego" (using "Ego" in its Theosophical and not the psychological sense). Dreams, according to Jung, are symbols of the way by which the "self" may best achieve that symmetry and fulfilment it needs. Theosophically they are the symbols by which the Soul in the Causal Body contacts its mundane personality, in cases where they are not actual recollections of astral travel, and even here, it is probable that the average person occupies himself on the "astral" at night in just

those ways which help him express his life-pattern. He probably does indulge at night, in his astral body, in ways that will provide the necessary compensations for inferiority and unsatisfied instincts when awake. Whether the astrological chart gives any indication of the ways that appeal to different individuals is doubtful. It is a matter which might provide a useful field for research.

The "tension-systems" of the Gestalt school may be likened to the various aspects to sensitive spots in the chart, modified by progressions. The ways by which these tension-systems will achieve "closure" will be shown by the planetary aspects in the chart, or perhaps by progressed aspects in formation.

The Reflexological schools may present more difficulty in an astrological approach. Their exponents would probably agree rather grimly, saying that it is fortunate that such a superstition as astrology cannot penetrate into their domain. But the real reason is that these schools, being frankly materialistic and almost completely imprisoned in their fixed beliefs about the finality of physical matter, find practically no channels of communication with the outside world at all, and are no doubt well occupied in the spade-work of physical investigation. However, in so far as the afferent and efferent neurons are in reality

mere names for currents in the Etheric Double, and the synoptic resistances between nerve-cells are physical obstructions designed to cause consciousness in these circuits through pressure, astrology supplies an answer to the types of resistance we might expect in individual cases, by referring to the rising sign and aspects to the ruling planet, which indicate the type of physical body and nervous system. Aspects to Mercury also point to conditions in the cerebro-spinal system.

DISSOCIATED PERSONALITIES

Practically all psychologists are agreed that the thing most to be desired is a condition of "integration"—one in which co-ordination exists—enough they disagree as to the method of attaining it, and even as to what integration really means!! Dissociation is a form of *disintegration* in which part of the personality becomes out of line with, "split" from, or out of control by the central organism. Dissociation ranges from mere absent-mindedness, through amnesia, to insanity. Insanity is now agreed to be only an exaggeration of "normal" imperfections in the human character, except where there is complete physical lack of some vital element. This implies that the "normal" incompleteness of the ordinary birth-chart with its polygon of forces is only different from

that of insanity in degree, and that insanity is an exaggerated condition of emphasis on one single point of contact, to the exclusion of all the others. Dissociation means that the central consciousness, which Theosophy calls the Reincarnating Ego, has lost touch with part of its astro-mental instrument in the obessional types of dissociation; or that the physiological mechanism has broken down as in cases of mental deficiency and dementia. This may be due to a revival of some aspect of a past incarnation, indicated possibly by the rising sign or ruler of some previous chart obtruding in the present chart, and synchronized perhaps with some progressed aspect from the fifth house. When the aspect comes into operation, it may set up a tension-system of the nature of the point aspected, and if the Self is not strong enough to integrate the new system within its own pattern, *i.e.*, if the ruler is badly aspected by a planet or stellium of planets, then some kind of dissociation may occur. Mars aspects would indicate manias, Saturn aspects depressions. The Sun in Leo in square with Mars and with Saturn in the tenth house in bad aspect to Mercury and the Moon, or with these last two planets badly aspecting one another, *might* suggest grandiose delusions. For example, Adolf Hitler has Saturn in his tenth house square Mars, and

he not only manifests temporary dissociations with periodic maniac excitement, but openly claims to have a mission to conquer and enslave the world for the world's own good!

The claims of some astrologers as to the forecasting of events are often fantastic, and represent not scientific hypotheses built up by experiment and evidence, but forms of loyalty and attachments to beloved beliefs. The warmth with which these beliefs are defended is often greater than that with which a certain class of materialist attacks astrology, which, it must be confessed, he has usually never

studied. The way of astrological development must necessarily be slow and laborious for a long time to come. The fact that already so much evidence is available as to its validity in determining psychological temperaments, in meteorology and in certain branches of diagnosis encourages one to persevere with its investigation. Perhaps in the near future sufficient qualified scientists may be encouraged to brave the tribal taboos with which the nineteenth century materialists surrounded it, and make use of its already valuable information for the helping of humanity.

THE PASSING OF MISS CHAMBRES

Miss Josephine B. Chambres passed over on the 18th July after a somewhat lengthy illness, and after many years of service to The Theosophical Society. From 1919 to 1930 she was in charge of publicity for the English Section, and innumerable valuable suggestions were circulated through her articles in the Section journal. It was Miss Chambres who prepared Dr. Besant's touring programmes in England and on the Continent, and she gave her whole time to the

President while she was travelling. During Miss Chambres' last visit to Adyar she built (to Mrs. Sellon's design) the fine two-storey bungalow, St. Michael's, the first on the left on entering the compound, on the site of the old Arundale House. As a war measure St. Michael's is being used as a dispensary; it gives a most picturesque view across the Adyar river through two overarching rain trees planted by Colonel Olcott.

J. L. D.

RACE PREJUDICE

[SHORT CONTRIBUTIONS ON THIS SUBJECT ARE INVITED.]

ONE of my dreams is to see a great movement within or outside The Theosophical Society to abolish Race Prejudice.

Only those should belong who are most tactful and sincere. No fanatics are wanted, however well-meaning, nor people who deliberately antagonize other people with less liberal ideas, nor people who would make their brothers of a different race feel that they are their benefactors, liberators or whatever you may call it. All this would do more harm than good.

People who really *feel* the unity of life do not have to emphasize it, they act in the most natural way and do not feel themselves heroes or martyrs. There are of course already a great many such people in the world today, but how many will take a positive attitude and raise their voices against the common, everyday cruelty inflicted by Race Prejudice?

Day by day the hearts and souls of our brothers the Negroes, Indians, Jews and others are being continually hurt and embittered by those who *at the moment* enjoy more power and therefore *think* themselves superior.

If we believe that Justice rules the world, how can we expect freedom for ourselves if we do not give the same freedom to others?

I was told by a Jewish-American girl that when she was at College in America she could only join a Sorority (this is a girl's club) for Jewish girls. . . .

Maybe, when American youths have fought side by side with their Negro compatriots against the evils of oppression and shared with them the hardships of Army life, maybe that they will afterwards feel ashamed at the thought that they ever compelled them to have separate street-cars, separate clubs, separate swimming-pools . . . as is also the case in South Africa.

To establish such a great Movement to Abolish Race Prejudice, some of its aims should be :

1. Never to laugh at jokes made at the expense of people of another race, of their language or customs.
2. Never to join clubs or attend meetings where people of another race are not admitted.
3. To speak bravely on every occasion where such barriers are proposed or discussed.
4. To try to change public opinion by individual example of behaviour, and by constant advice wherever needed.

It is *now* that we must start to build our new world in which there will be no room for old superstitions and selfish pride, which are the cause of Race Prejudice.

RIE VREESWIJK

A POET AT SEVENTY

BY J. L. DAVIDGE

ON 22 July 1942 Professor James H. Cousins reached his seventieth birthday, which was celebrated on the 21st and 22nd with great enthusiasm among his old friends and students of the Theosophical College, Madanapalle, of which for many years he was Principal, and Mrs. Cousins the "Mother." Since Professor Cousins is Vice-President of Kalākshetra, it was a happy event that Adyar and its cultural institutions were represented by Dr. G. Srinivasa Murthi, who presided over the public meeting on the actual birthday and ceremoniously unveiled the Professor's portrait.

Professor Cousins' name, like that of his wife, is known throughout India for his outstanding leadership in matters cultural. For fifty years he has been writing poetry, and for varying periods spreading Theosophy and encouraging pure Indian art and literature. Many a struggling young Indian genius has to thank him for encouragement to enter the Indian and the international field of art. As a poet and dramatist of the Irish renaissance of the eighteen-nineties, his works are regarded as ranking close to those of the great leaders of the movement, W. B. Yeats, and W. G. Russell (A.E.). All Professor Cousins'

work is tinged with a spiritual idealism, and it is this quality which gives it permanent and positive value.

Professor Cousins was born at Belfast, Ireland, 22 July 1873. He began early to write poetry and his first book of poems was published when he was twenty. Some of his earliest dramas were presented in the Abbey Theatre, Dublin, in the height of the literary revival, but fortunately or unfortunately the manuscripts have been lost.

Through association with A.E. both Mr. and Mrs. Cousins became interested in Theosophy and they were co-founders of the first Irish Lodge in Dublin. Around 1904 he was appointed Presidential Agent in Ireland, and after a visit by Dr. Besant, who stayed in their house, they formed another Lodge more in sympathy with Dr. Besant's ideals; other Lodges followed, and eventually an Irish Section. Later Mr. and Mrs. Cousins removed to England, and from 1913 to 1915 they helped in the restoration and expansion of the Liverpool Lodge and lectured through Britain on Theosophical topics.

In 1915 began their venture in India. By invitation of Dr. Besant they came to Madras and Mr. Cousins joined the staff of *New India*, and with a flair for indigenous

art began to advocate it. This has placed him in the forefront of India's culture, and he has lectured in most parts of the country and made two world-tours with slides and original examples of Indian painting. As Art Adviser to the Government of Travancore he has organized the State Gallery of Asian paintings in Trivandrum, and is at present engaged in the proper classification and display of the State's art and archæological treasures.

In 1916 Dr. Besant appointed Mr. Cousins lecturer in English in the Theosophical College, Madanapalle, one hundred miles west of Madras, and he was its principal while it was a constituent of the National University, Madras. Not only did he give the College a high reputation for scholarship, but he raised a great amount of money in its support. In 1919-20 he was lent for a year as Professor of English Poetry to the Keiogijuku University, Tokio. His work attracted attention not only in the University but in China and the U.S.A. also, and the University rewarded him with the degree of Doctor of Literature. It is this degree which he publicly renounced for patriotic motives when Japan declared war on Great Britain.

Those who feel that he must have a handle to his name may call him Professor, a designation which he earned not only in Tokio,

but also as Professor of Poetry in New York. Many Indians affectionately call him Kulapati (teacher of multitudes), an honorific title bestowed on him some years ago by the South Indian Teachers' Association.

During his stay in Japan Professor Cousins founded the first Theosophical Lodge in Tokio.

Returning to Adyar in 1921 Professor Cousins was transferred to the National University, and then for six years from 1922 was Principal of the Brahmavidyāshrama and under Dr. Besant's inspiration planned its synthetical studies. In 1928 he was given leave to accept invitations to lecture abroad on education, philosophy, poetry and Indian culture, and after five years of successful work in Europe, U.S.A. and Japan he returned to Madanapalle as Principal of the College once more.

Professor Cousins has put out a continuous stream of literary work, amounting to twenty volumes of poetry and twenty volumes of prose. The prose is summarized in *A Study in Synthesis*, and the poetry in his *Collected Poems, 1894-1940*; the latter was published by Kalākshetra at a special gathering of Kalākshetra's friends under the Banyan Tree, Adyar. The Poet has a great partiality for Kalākshetra, because it gives living expression to some of his cherished ideals in art. His first representative

collection of poems was *A Wandering Harp* published in 1932, and *A Bardic Pilgrimage* (1934) completed the presentation designed to meet a popular demand created by his visit to America.

The *Collected Poems* (1940) by no means exhaust the Poet's product; he has now in the press a drama founded on the Celtic Mythos and entitled *The Hound of Uladh* (Ulster), and in the same book an Indian drama centred on Queen Mirabai and called *The King's Wife*. Professor and Mrs. Cousins have prepared also the biographical story of highlights in their double career to be published under the delightful title *We Two Together*, a phrase from Walt Whitman. There seems to be no end to Professor Cousins' productivity. Happily his home in the Nilgiris is ideally placed; it commands a magnificent vista with purple peaks serrating the horizon for a hundred miles, while the house has a clifly wooded background and a glorious garden (Mrs. Cousins' hobby) in the foreground. Here in the uplifting and ever-changing beauty of the mountains is his workshop, though not necessarily here in time and place, for some of his best Irish work has been done at Travancore, or in the Mediterranean. His workshop is where he happens to be, given a writing pad, a fountain pen, and the fire of illumination burning in

the subtler apparatus of heart and mind.

Professor Cousins has a high regard for the poet's dharma; he believes that while only a few are endowed with the faculty for making good poetry, "the study of it is one of the most important necessities of education and cultural life because of its influence in stimulating high thought and fine feeling through which a better spirit and organization in human life can be achieved." Which reminds us of Shelley's line that "poets are the unacknowledged legislators of the world."

Nobody can read Cousins or hear him lecture without realizing that he "moves among immortal themes," and that his emphasis is on the spiritual side of life. He touches the commonplace with a divine light. Master of technique he is of course, but he is a spiritual philosopher of a rare order. It seems as if an ancient Druid bard has reappeared in J. H. Cousins—as happened also with Yeats and Russell presumably (read *Song and Its Fountains*), bringing down a splendid heritage of Celtic esoteric lore which has found expression in this incarnation—in all three—through the medium of Theosophy. It is this deeper knowledge which gives clarity and philosophic depth and pattern to his verse, causing it to shine even through the dark miasmas of wartime with sweetness and sanity.

THE BESANT SCHOOL AT ADYAR

(Annual Report of the Besant Theosophical School, Adyar, 1941-42)

A PREVIEW

I HAVE been given the privilege of a preview of this most excellent and true report of our Besant Theosophical School at Adyar as it has lived and worked and grown during the past year.

I most heartily endorse the Headmaster's observations. But I must add that the success the School has achieved is very largely due to the vision, efficiency and devotion bestowed upon it by the Director, Shrimati Rukmini Devi, and by the Headmaster himself, who has paid a very deserved tribute to Rukmini Devi but could not very well express his appreciation of himself, the more so as he is a retiring person, prone to give others credit when it is so often his.

Indeed, I have no hesitation in saying that the School owes to its Headmaster the reputation it has gained for all-round excellence among the general public and the educational authorities. His spiritual influence, his efficiency and his happy comradeship with his pupils have combined to make our School as ideal as it is possible for any School to be under existing conditions. And while no one is absolutely indispensable, our Headmaster is certainly almost indispensable, as we realize on the rare occasions he has to be away.

I should like to add also that the School's unblemished success as a co-

educational institution is very largely due to his own example of reverence and chivalry.

The most ardent care has been bestowed upon the School by its two Heads. They are the heart of the School, and the Executive Committee of the controlling Trust is thankful that it had the good sense to place the School in the hands of Rukmini Devi a couple of years ago, trusting to her driving power and educational insight to give life to the School at a time when the outlook for the future was indeed dark.

She insists that her work has been successful very largely because of the co-operation and devotion of the Headmaster. Together they are making the School a very significant memorial to Dr. Besant—the memorial our great leader desired above all else, and one which, I am sure, she is able to bless without reserve.

I ask from all friends and admirers of Dr. Besant the utmost possible support of her School, as I know I may call it. We are working under very great difficulties, and our financial position is not a little precarious despite the utmost economy and the fact that most of our staff accept but the barest subsistence allowances. The School urgently needs more financial help, and I do hope that all who agree that Dr. Besant deserves the highest tribute

India can pay to her, and that any memorial which she has indicated as most acceptable to her must receive the most substantial gratitude, will remember that only a year or two before she passed away, and when she was on the very threshold of passing, she emphatically expressed her desire to see a School flourishing at Adyar in the spirit of her educational teachings—for the service of India and for the happy growth of the Motherland's young citizens, girls and boys.

—G. S. A.

THE REPORT

The school was opened for the year on 23 June 1941 and on the 27th of the same month we celebrated the 7th Anniversary of our foundation. These seven years have indeed been very eventful, and we can look back upon this period as one of steady endeavour to make ourselves worthy of the illustrious name of Dr. Annie Besant with which we are associated. It is impossible to overestimate the splendid work she did for the cause of Indian education. If in this country today there is a desire for an educational system that will keep Indians Indian while giving them every opportunity to acquire knowledge, it is due to Dr. Besant who, in establishing the Central Hindu College and, later, several other institutions all over the country, fanned the sparks of national education into a flame that spread all over the country. At her feet we lay all our hopes and aspirations, being certain that with her benediction on our endeavours we shall be able to make this school a house of training for good citizenship where

young boys and girls will grow up imbued with a deep and wise love for our Motherland.

During this period we have had safe and sure anchorage in the bosom of The Theosophical Society, and have enjoyed all the privileges of that great body's international and cultural associations. Those who have visited us well know that we have all the advantages that environment can give. Beautiful surroundings, peace, freedom from noise, a wonderful spiritual atmosphere—for all these we have to thank The Theosophical Society. We have had the inspiration and the leadership of Dr. G. S. Arundale to whom the school owes its existence, for he established it in 1934 in memory of his great leader and guru. His vast educational experience has always been at our disposal, and his advice and help, both material and spiritual, have been of immense value and benefit to us.

During the year Rukmini Devi has continued as Director. There is no department of work in the school the work of which has not been directed by her. The insistence she lays upon attention to detail, her enthusiasm, her wonderful creative spirit—all these have been an education to the teacher no less than to the student. Through her, art and culture have become real and live influences in the school. It has been our great good fortune to be so intimately associated with her. Through her we come into touch with the real spirit of India—a spirit which inspires us with its beauty and its message.

In curricular study we have made great advances. Dr. Montessori and

Signor Montessori have taken the utmost interest in our work and have actively directed work in all classes up to Form IV. Day after day and every day Signor Montessori has come to the school, taken classes himself, trained the teachers, supervised the making of materials, and has in every way directed the introduction of the Montessori system into the Middle School. There is no teacher in the school who does not feel personally grateful to Dr. Montessori and to Signor Montessori for the very vital training given to them, for a new vision of teaching, and a new presentation of the world of the child in which he creates himself into a man and creates a world for himself. Under the direction of the Montessoris much new material has been prepared. This preparation has been a revelation to the teacher because it has meant acquiring a knowledge of things that previously had been no concern of his. Thus, those who have never had to wield a brush in their lives have had to become painters, those who had specialized in teaching history have had to acquire a knowledge of mathematics, and scientists have had to learn to appreciate the beauties and subtleties of language and the intricacies of grammar. All this has indeed been a new experience, and under the wise guidance and enthusiasm of Dr. Montessori our teachers have laboured with a will and done much original work. For the student also the introduction of the Montessori system has done wonders. The acquiring of knowledge has become a thing of intense interest and a creative activity. Many things that would ordinarily be learnt in the High School

classes have been brought down to the Middle School, and the students have tackled them with great ease and interest. We feel that the introduction of this system into the Middle School is something that is of great importance to the educational future of this country, and deserves to be watched with sympathetic interest by every one whether directly connected with the school or not.

The average physical health of the students has been excellent. Except for a stray case or two of influenza immediately after the arrival of the young people at school from the long vacation, there have been no other cases of illness and there has not been even one case of any serious illness. This has been mainly due to the healthy and regular life, the cleanliness, and the simple and tasty but nourishing food of the hostel combined with the physical exercises and games that form a compulsory part of the daily programme of work in the school. In this connection I cannot express my gratitude sufficiently to Shrimati Seshammal, the Lady Superintendent of the Hostel. In everything that has had to do with the welfare of the young people entrusted to our care her magic touch has made itself felt. If our hostel has won golden opinions from all it is in no small measure due to her. She has been a mother to the whole school.

We have joined with Kalākshetra in celebrating the important festivals of the different religions. Religious education is one of the main objects of our programme. We feel that in order to develop a spirit of dedication, which

is primarily the religious spirit, a wise observance of religious festivals is of great help. We have made plans for this year, in conjunction with Kalākshetra, to make religious education a still more vital factor. We have devised ways and means of correlating the study of religion with the study of various different subjects of the curriculum. The teachers of Kalākshetra and the School have carefully compiled a comprehensive list of the great people of the world so that days dedicated to them may be observed in our institutions, thus bringing the young people into contact with that greatness which is humanity reaching to the Divine. By such contact and through the appreciation of greatness there will be a stimulation of the same principle in each individual.

In the S.S.L.C. Public Examination of the year 1941 our students came off creditably, the percentage of passes being 50. This year the percentage is higher, being 60. The five batches of students belonging to this school that have appeared for the S.S.L.C. Examination from the year 1937 on, have acquitted themselves very well in the colleges that they have joined both from the academical point of view and also from the point of view of steadiness and self-reliance of character. Some of them have done brilliantly well at their University examinations. A professor in one of the city colleges told the Headmaster how much students coming from the Besant Theosophical School were appreciated in his college. In other walks of life also our students have made good. Some are in the skilled professions and have

responsible posts. One or two have been given emergency commissions in the army for the duration of this war.

There has been much extra-curricular activity. The scouts have had a good year of work. The girl scouts especially have been very keen about their tests and have done very well as far as they are concerned. Their captain, Miss Lillias Gale, has been enthusiastic in the cause of Scouting and as scribe of the scouter's council has spurred every one to activity. Our Scouts have participated in many functions in the city of Madras and have ranked high in inter-troop and inter-group competitions. During the Provincial Physical Education Conference our school was asked to give some items of demonstration which were much appreciated. We have also broadcast several programmes of music over the Radio. During this coming year we shall be participating in Radio programmes under the direction of Shrimati Rukmini Devi and Kalākshetra.

The International Theosophical Convention of December 1941 was an important occasion for us. In view of the presence of a large number of delegates from all parts of India visiting Adyar for the Convention, we arranged an exhibition of arts and crafts as well as of educational material. The exhibition remained open for the term of the Convention, and was visited by many distinguished persons. Among those who came were Mr. Svetoslav Roerich, the distinguished painter, and Mr. J. H. Cousins, both of whom were struck by the talent displayed by some of the

young exhibitors. Shri Madhava Warrier, our teacher of painting, who is a student of Shri Nandalal Bose, joined us only at the beginning of the academic year 1941-42 and during his short stay of one year has succeeded in rousing the enthusiasm of students and instilling into them a love of and interest in painting and allied arts. The same must be said of Shri K. S. Parameswaran, our teacher of handwork. He has been with us now for two years and has done fine work in his section. The success of the Convention exhibition is mainly due to them. During the Convention our students also took part in a variety entertainment arranged by Shrimati Rukmini Devi. Our students have frequent opportunities of taking part in such activities organized by Shrimati Rukmini Devi, which form an integral part of the artistic and cultural education that our school affords.

Our school magazine has had another successful year. This paper is conducted exclusively by the students, and members of the staff have only a general supervisory control. Three numbers are issued every year. During the year under review a special number was brought out on the birthday of Dr. Montessori. Articles are written in Tamil, Telugu and English; occasionally in Sanskrit and Hindi also. The contributions reveal a high standard of literary proficiency and much originality and imagination.

During the summer vacation of 1940 a party of students and teachers of Kalākshetra and the School made a tour of the Tamil Districts for propaganda

and publicity purposes. They visited Kodaikanal, Periyakulam, Karaikudi, Sivaganga and Ootacamund. Dance recitals were given by Shrimati Radha, senior pupil of Kalākshetra, and variety entertainments in which other pupils and teachers took part were also arranged in these places. Members of the party gave lectures on Theosophy and Education. One of the things that interested the public most in all the places visited by us was the exhibition of educational material, students' handwork and art, saris and other products of the Kalākshetra weaving establishment that we took with us. We were received with much sympathy and generosity in all the places visited by us. It was our aim, in undertaking this tour, to acquaint the public in these places with our aims and ideals also and to demonstrate to some extent our method of work. We also succeeded in collecting some financial contributions to the school. These did not amount to very much but we are very grateful to the generous friends who helped us.

We were sorry to lose two members of our staff, Shrimati D. M. Kuchalambal and Shri M. C. Wankhade, who left us to take up work elsewhere, towards the end of the year. They were popular and valuable members of the staff and we said farewell to them with regret. We wish them both a very successful future. On 7 February 1942 Shri M. Subramania Iyer resigned his post of Treasurer of the school owing to pressure of other work. Shri Subramania Iyer has been an enthusiastic guardian of the finances of the school and a great friend of us all.

Though he has, at present, no official connection with the school he continues to take deep interest in everything that pertains to us. Shri N. Jagannadha Rao, a member of the staff, was appointed Bursar and he has taken charge of the school office the running of which he has made very efficient. I am deeply grateful to him for taking a big load of worry off my shoulders by looking after the tiresome job of maintaining accounts and other records, and in helping to run the organization of the school smoothly.

During the year death took away two of the best friends of the School, Pandit Subrahmanya Shastri and Conrad Woldringh. Conrad as he was affectionately called by every one in the School passed away on 25 September 1941, and his death by electrocution was a terrible shock to all of us. I do not know of anyone who had succeeded in establishing such a degree of intimacy with the students as he had. His influence over them was a very fine one and he always enthused his friends with his own love of the beautiful. His genius, which was profuse along many directions, was always at our disposal. We all miss our friend Conrad and shall always remember him with love and gratitude.

Pandit Subrahmanya Shastri passed away on 25 October 1941. He was and is a wonderful example to us of a fine Indian gentleman and scholar. It was our good fortune that a scholar of such great repute had come to live at Adyar and that circumstances should have associated him with us. With his learning, his refinement of speech and manner and his beautiful character he

was an object of affectionate admiration to all the students and teachers. He helped us with our religious education, our pujas, our teaching of Sanskrit and Tamil, and we are very grateful to him for what he did and was to us.

We are not alone in the depletion we suffered with the entry of Japan into the war and the increase of the threat to the coastal towns of India. All the schools in the city of Madras have had the same experience of rapidly diminishing strength. More than a hundred students were withdrawn from this institution and the hostel was left with a negligible strength. But this gave us an opportunity of extending the scope of educational activity. Under the direction of Shrimati Rukmini Devi we have organized a system of A.R.P. for eight villages round the school. In order to help the poor people who were without employment a small paper-making department was established in which many job-less villagers work. We hope to keep all this alive during this year, for education has to be realized as service if it is to be real. An animal First Aid Post and dispensary was also organized under the control of The Theosophical Society with an enthusiastic member of our staff, Shri M. Subramaniam, in charge. We hope that conditions will show substantial improvement during this present year. Madras cannot be said to be in greater danger than other towns. Adyar lies a considerable distance away from any objective of military importance. If an air raid does occur, the majority of our teachers are trained Air Raid Wardens and the school is equipped with a sufficient

number of shelters to protect all our students.

The war is teaching us all a terrible lesson. It is unbelievable that in a world of sensible, friendly men and women such a fierce expression of savage inhumanity could be tolerated. This shows how much the world stands in need of right education. It is not enough for people to be instinctively good natured. Their minds and hearts should be consciously regimented towards peace and goodwill so that men will not follow wrong leaders. Education for right citizenship is the only thing that will save the world, and India needs the salvation that right

education will bring almost more than any other country. It is education for right citizenship that Dr. Besant strove so hard to establish for India. She worked with passionate devotion for a great and free future for this country. Shall we not, then, do our best to establish soundly this memorial to the greatest figure of modern times and by perpetuating the work that was so dear to her heart give our Motherland the service she needs most, the service of providing her with sons and daughters who will be deeply patriotic and wise in their devotion?

K. SANKARA MENON,
Headmaster

THE PASSING OF SIR FRANCIS YOUNGHUSBAND

Sir Francis Younghusband, a distinguished scholar and explorer, who passed over on the 1st of August in his 80th year, suffused all his writings with the deep sense of unity which is basic to Theosophy. He was 60 years of age when he joined The Theosophical Society in December 1923. His exploration work was over, and he had more or less settled down to the publication of books expressing the manifold phases of a highly cultivated mind.

Such of his recent books as *The Living Universe*, *Everest: The Challenge*, and *Modern Mystics* thrill one with their deep understanding of the

one pervading Life. It was this realization obviously which induced him to promote or support one Congress after another of the World Fellowship of Faiths, in which he was head of the British Section, his ideal being, as given in his own words in an article which he wrote for *THE THEOSOPHIST* at the end of 1935, that "as a result of the meeting together of men of the different faiths and religions all intent upon deepening the sense of fellowship, there might come about a very real sense of unity not only with their fellows but with the whole universe."

J. L. D.

SECCIÓN ESPAÑOLA

LA INVOLUCION O CAIDA DEL HOMBRE

LO que la Iglesia Cristiana llama 'LA Caida del Hombre', debería enseñarse en la escuela bajo el nombre de INVOLUCION, indicando su procedencia, desde Átma hasta el cuerpo físico, más o menos como lo explican estos extractos de la obra "Theosophical Terms" de Wilkinson y Osborn.

La Mónada tiene su origen en la 'Vida Una' como resultado de la Voluntad del Primer Logos y hay un número incontable de Mónadas, las cuales son como Chispas de la Gran Llama. Estas Semillas Divinas, viven en un mundo muy sutil, el cual se llama, Segundo Plano Divino, contando naturalmente desde arriba, también se le llama El Mundo Monádico.

Solamente una capa muy delicada de materia envuelve a cada una de estas chispas, separandolas unas de otras, es decir lo suficiente para hacer de cada una de ellas una Individualidad.

Su Evolución consiste o está en el conocimiento que estas Mónadas adquieren en los Planos Densos del Universo. Como partes que son de la Gran Vida, participan de la Voluntad de manifestarse; para hacer esta manifestación posible en los Planos mas densos, proyectan un pequeñísimo rayo de su vida, a cada una de los tres planos que le sigue en densidad al Monádico y este rayo de vida toma un átomo de cada uno de estos planos. (Átomos permanentes) que son el ATMICO,

BÚDICO y MANÁSICO; En el plano Atmico o Espiritual, se manifiesta como Voluntad de existir, (Mónada del Espíritu-Materia); en el plano Búdico o Intuicional, se manifiesta en su aspecto de Sabiduría, (Mónada de Forma Atma-Budi); en el plano Mental o Intelectual, se manifiesta en su aspecto de Actividad. La manifestación de la Mónada mediante este rayo, en los tres planos suele llamarse, La Triada-ÁTMA, BUDI, MANAS: el Espíritu humano o Mónada humana, la Individualidad.

Continuando el impulso o deseo de manifestarse, la Triada repite el mismo proceso de la Mónada y proyecta otro Hilo, de materia Búdica, y se apropia a su vez de una partícula (Unidad Mental) del Mental Inferior, y Átomos de los planos, Astral y Físico; estas vibran en contestación a la vida infundida por la Mónada, formando Centros alrededor de los cuales se agrupa la materia de su respectivo plano. Es por medio de este proceso que se forman los cuerpos.

La Mónada en su propio plano es pura, es un Espíritu libre, conciente de su unidad con la Vida Una, pero sus poderes están sin expresión y solamente con su contacto con los planos densos, es que esos poderes latentes son desarrollados. Tengase en cuenta que la Mónada misma, nunca deja su propio plano; todo el conocimiento de los Mundos inferiores se efectúa por medio de sus representantes, la Individualidad

y la Presonalidad. Así pues, el hombre en su parte constitutiva es en realidad de Naturaleza Divina.

La sustancia Divina del hombre es una luz interna, que brilla al través de sus varias envolturas o cuerpos temporales, que son los vehículos de su expresión verdadera. Este envolvimiento del Espíritu en la materia cuntinua en los planos; Mental Inferior, Astral y Físico siendo llamado INVOLUCIÓN. Pero el cuerpo compuesto de Materia Mental del Plano Superior, sigue existiendo durante todas las reencarnaciones, y es llamado Cuerpo Causal, y quien habita este cuerpo, es el Ego. (Los animales no tienen Cuerpo Causal, y por consiguiente no tienen Individualidad.) El Cuerpo Causal es el receptáculo permanente de la vida y sus experiencias. Cuando acurre la muerte se desintegran los cuerpos inferiores, físico, astral y mental, unicamente.

El Ego o Individualidad es independiente de la Personalidad, ésta última es el reflejo del Ego en los planos, inferiores, mental, astral y físico. Así como la Personalidad es tan sólo una expresión parcial del Ego, así también el Ego, no es sino una expresión parcial de la Mónada.

El Espíritu es cunfundido frecuentemente con el Alma, auncuando San Pablo los dió a conocer separadamente siempre que los nombró. La Teosofía los distingue también con claridad y explica, que el Alma no es sino la conciencia humana operando al través de los cuerpos Mental y Astral.

El Espíritu tiene dos significados: El Espíritu Divino Eterna sin limitación, inmanifestado, y el Espíritu Humano-Divino, limitado por los cuerpos

con que se ha cubierto, que lo ponen en capacidad de ponerse en contacto y eventualmente, gobernar los planos inferiores del Ser.

El Espíritu Divino es Trino en su naturaleza, y nos muestra sus tres aspectos de Voluntad, Sabiduría y Actividad creativa. Es Paramâtma, el Espíritu Universal, el que vivifica o anima todo lo que existe. El Espíritu humano puede describirse como un átomo o chispa del Espíritu Universal, que descendiendo a la materia, adquiere experiencias en los planos inferiores, para luego ascender de nuevo llevando consigo este conocimiento.

El Espíritu Divino es conciente de todo lo que El ha creado, pero el Espíritu Humano antes de su manifestación o descendimiento, sólo se dá cuenta de aquello con lo que está en contacto en su propio Plano de existencia. Los cambios de conciencia producen vibraciones en la materia que los rodea, y es por estas vibraciones que la conciencia se viene a dar cuenta de su existencia en esos planos.

La EVOLUCION es el Ascenso del Espíritu desde la Materia, y cuando este proceso se completa, ya no habrá más ceguera del Espíritu por la Materia, ya no habrá posibilidad de que el hombre se confunda con sus cuerpos. El Espíritu Humano, habrá conquistado los mundos inferiores de la materia y se reconocerá como Divino, uno con el Omnisapiente e ilimitada Fuente del Ser.

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Con gusto publicamos algunos apartes del artículo "ALGO SOBRE EL DESEO" del querido hermano y colaborador de la 'REVISTA TEOSOFICA CUBANA' Juan Cruz Bustillo.

ALGO SOBRE EL DESEO

Siguiendo el curso de la involución de la vida en la materia, o sea, el descenso de la vida a los planos inferiores de manifestación, vemos a la esencia elemental, como tercer reino de la naturaleza, actuar en el plano astral o emocional. Esta esencia elemental dotada de gran plasticidad y movilidad, constituye legiones innumerables de seres de distintos grados de densidad, de sensación y de variada afinidad, cuyos instintos los guían a ponerse en contacto con las delicadas o groseras vibraciones del plano astral, y gustan de acercarse al plano físico porque su próximo paso consistirá en convertirse en mónada mineral, o cuarto reino de la Naturaleza. Esta esencia elemental, en su descenso por los planos superiores, se ha venido velando con la materia de los planos por los cuales ha pasado, hasta llegar al plano astral y velarse o revestirse de materia astral. Ella está infundida en todos los cuerpos o formas de dicho plano, animándolos y transformándolos continuamente. En ella está el deseo de vivir y experimentar, como toda vida manifestada, de acuerdo con el desarrollo de su conciencia y en su medio apropiado.

Nuestros cuerpos astrales o emocionales, en donde se asientan nuestras sensaciones, deseos, emociones y pasiones, están constituídos por dichos elementos kármicos. *Kama* es el cuarto principio de que está compuesto el hombre.

La esencia elemental, en su involución hacia el plano físico, se irá revistiendo de materia física, en sus distintos grados de densidad, hasta

caer en el reino mineral, donde dormitará aprisionada por el vehículo más denso del Planeta. Del mineral pasará la vida al reino vegetal, y allí comenzará a despertar la rudimentaria sensación de placer y dolor. Luego seguirá en ascenso esa vida hacia el reino animal, el cual tiene como característica la sensación, porque los animales tienen organizados su cuerpo astral, lo que no pasa con las plantas, y empieza en ellos a despertar el deseo.

Cuando viene la individualización, en que los animales superiores pasan al reino humano, llevan los animales consigo su vehículo astral y los gérmenes mentales, y es entonces cuando el reflejo monádico, como *Atma-Budhi-Manas*, se refleja a su vez en la nueva forma convirtiéndola en hombre. Pero es el caso, que este reflejo de *Atma*, como voluntad, al infundirse en el nuevo cuerpo astral se convierte en deseo, robusteciendo más la naturaleza pasional del recién llegado; de aquí que el salvaje u hombre primitivo, sea más pasional y lleno de deseos que los animales domésticos y no domésticos. Este proceso marca la diferencia entre voluntad y deseo. La voluntad se manifestará activa cuando no esté influenciada por las atracciones y repulsiones de los objetos externos, sino determinada por sí misma; mientras que el deseo sólo actuará impulsado por las atracciones o repulsiones dentro del limitado campo de la personalidad.

Como se ve, el deseo no es más que el reflejo de *Atma* como voluntad, revestido de materia astral en combinación con la tercera esencia elemental, y cuyas vibraciones llegan a la conciencia acompañadas de sensación.

El deseo en el hombre es la primera etapa que resulta del contacto entre el Yo y el No-Yo, correspondiendo la segunda y la tercera etapas al pensamiento y a la acción. Por ese orden se suceden en la conciencia. La Dra. Besant dice: "El propulsor del deseo engendra el pensamiento, y el poder director del pensamiento guía la acción". Ella dice también que la atracción y repulsión son las dos modalidades del deseo que dominan al yo.

El deseo tiene como vehículo al cuerpo astral, el cual contagia a la mente inferior o intelecto, y este último estimula el deseo. Este estímulo mental es el que hace verdaderamente peligroso al deseo, y forma al *kama-manas*. Sin este entrelace las pasiones serían de corta duración; pero la acción mental las hace intensas y duraderas, elaborándolas previamente, combinándolas, ampliándolas, y aún después recordándolas. Y esto da lugar a la construcción de poderosos elementales artificiales e imágenes astro-mentales que constantemente están desviando al hombre de sus verdaderas posibilidades que habrán de guiarlo hacia su glorioso destino.

Estamos en este mundo por la voluntad de la mónada, que ha querido conocer la existencia de los mundos inferiores, y enriquecer su conciencia con todas las experiencias; porque quiere ser un Logos en el futuro, y no podríamos serlo si no conociéramos todo el desarrollo de un Sistema, desde su involución hasta su final evolución. Estamos aquí por el innato deseo de vivir, y en las etapas inferiores de la evolución humana es el deseo el que nos impele a existir, a luchar; el que nos

da las enseñanzas preliminares. Si no fuera por ese deseo del apego a la vida, los que sufren horriblemente en este valle de lágrimas tratarían casi todos de escapar de la vida física por medio del suicidio, creyendo que de ese modo se libraban del sufrimiento. Pero ellos, la humanidad corriente, está siempre dispuesta a no querer morirse, aunque el cuerpo físico esté del todo deteriorado, y la misma lucha subsiste con el cuerpo astral cuando empieza a desintegrarse, pues el elemental que lo rige trata de resistir hasta el final. Además, todo lo que tiene de placentera la vida, no ya en los groseros deseos, sino en las más gratas emociones, forma lazos poderosos que atan el Alma a los mundos inferiores y la obligan a reencarnar, y cuesta mucho trabajo romper o transmutar estos lazos cuando queremos desligarnos de ellos al decidarnos a marchar hacia la vida espiritual.

En las primeras etapas de la evolución, es el deseo el que gobierna nuestra personalidad, subyugando la voluntad y todos los otros aspectos del Yo. El intelecto, en la mejor armonía con la naturaleza del deseo, labora incesantemente, y por el proceso de las comparaciones, diferenciaciones, análisis, crítica, placer, dolor, atracción y repulsión, va de errores en errores, de sufrimientos en sufrimientos, aprendiendo la dura lección que lo hará comprender y refrenarse, conocerse y corregirse, y darse cuenta que el Yo es el Señor de sus vehículos y no los elementales que los rigen.

El deseo crea *karma*, y ata al hombre a la rueda de renacimientos o muertes; pero según va el Yo adueñándose del gobierno de sus vehículos, así irá

amenguando el deseo ; pues lo que fué necesario al comienzo es luego perjudicial e innecesario en las etapas avanzadas de la evolución del hombre.

Nuestro estado actual de evolución no es para que permitamos seguir en nosotros el dominio del deseo ; por largas edades ha venido gobernándonos, y ya es tiempo que seamos nosotros, el Yo espiritual e inmortal, el verdadero Señor, y no la personalidad transitoria y mortal. Tenemos que despertar los poderes superiores y hacernos intuitivos, en vez de actuar movidos por los impulsos del deseo o de la agresiva mente inferior.

Como el deseo y la emoción tienen una identidad fundamental ; porque la emoción es engendrada por la acción del intelecto sobre el deseo, debemos estimular en nosotros todas las nobles emociones que dan origen a los afectos puros y al nacimiento y desarrollo de las virtudes, hijas de la recta disposición amorosa, que benéficas, nos conducen hacia la felicidad.

El hombre virtuoso, corriente, tiene deseos, pero sin extralimitaciones ; no va más allá de lo justo ni de lo honesto. Así es la gente buena de la humanidad.

Ahora bien, el hombre espiritual, una vez controlado sus vehículos, aparecerá sereno y tranquilo, proque las borrascas del medio ambiente no serán lo suficientemente fuertes para perturbar su inquebrantable voluntad. Aparentemente, para los que no saben, dan la misma impresión el hombre *tamásico* o inerte que el hombre *sátvico* o equilibrado ; pero el hombre *sátvico* es aquel que trascendió la naturaleza *rajásica* o desequilibrada, activa pero sin control, y

que él por el dominio de su voluntad la encauzó per sendas de serenidad y poder.

Los sentidos físicos son las puertas por donde entran todas las vibraciones que llegan a la conciencia en una forma u otra. Si no olvidamos esto, y estemos siempre dispuestos a gobernar y encauzar dichos sentidos, no dejándonos arrastrar por ellos, tendremos la mitad de la pelea ganada.

El terreno donde tenemos que combatir está en nuestra mente inferior o intelecto. El es otra gran puerta con goznes muy flexibles, que lo mismo se abren hacia el infierno como hacia el cielo. *Kama-manas* actúa en el plano psíquico, y las imágenes astromentales y los elementales artificiales, creados por nuestras pasiones, estimulan el recuerdo y piden más alimento para sostenerse y no desintegrarse. Hay que dejarlos morir de hambre por la indiferencia, por la atención puesta en otros asuntos de índole distinta, por la devoción a nuestros ideales y por la voluntad heroica de no reincidir ni de caer en nuevas tentaciones. Todo esto podría constituir la otra mitad de la ganancia que nos daría el triunfo.

Pero aún así, hay que vivir en perpetuo alerta, porque a cada paso de avance que demos hacia el Sendero, nuevos enemigos, salidos del *karma* acumulado y del medio ambiente, se levantarán contra nosotros en formas más sutiles y poderosas para impedirnos la marcha hacia adelante. Pero saldrá triunfante la activa y poderosa voluntad unida al amor y a la sabiduría.

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