



THE THEOSOPHIST

ADYAR

JUNE 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 NIGHT

" There is an hour in the Indian night, a little before the first glimmer of dawn, when the stars are unbelievably clear and close above, shining with a radiance beyond . . . belief. . . . The trees stand silent around one with a friendly presence. As yet there is no sound from awakening birds ; but the whole world seems to be intent, alive, listening, eager. At such a moment the veil between things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the Eternal Beauty and Truth and the soul which would comprehend them."

The world stands today in such a night, and men and women half asleep in ignorance, yet troubled with storm and stress about them, are once again stirring into wakefulness, seeking Truth, eager for Light, panting after Wisdom, yearning for Understanding, demanding a Happiness more lasting than the fleeting satisfactions offered by religion, science and civilization.

G. S. A.



ON THE WATCH-TOWER

BY J. E. VAN DISSEL

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.

FROM the moment hostilities cease most countries in the world, and specially those which have been in the war or have suffered from it, will be confronted with a great many problems of different kinds all demanding a quick and satisfactory solution. There is the care of the victims and prisoners of war, the social care of the population as well as the rebuilding of the destroyed towns, the replacing of lost shipping tonnage, the return from forced war production to normal peace production, and the dealing with those employed in war work, to mention only a few.

For the occupied countries there are even more problems. First

of all, the meeting of the most essential needs of the populations, their industries and agriculture, the care of all who suffered in concentration camps, or in other ways, because of their patriotism, the dealing with the fifth column and traitors, and so forth.

In addition to the above, questions also arise of a more international character, in which direct co-operation between the different nations is required. To this category belongs, for example, the collaboration between all the countries in military and naval matters as regards political security, international connections including air-traffic, the problem of economic

planning and distribution of raw materials, and the prevention and tackling of unemployment.

Careful study and necessary preparation of post-war problems must be carried out today, so as to be ready the moment fire ceases, to change over to normal life again without those great shocks and chaotic conditions which we remember only too well from 1918 to 1921 and onwards.

LONDON AS WORLD CENTRE

About the same time as the coming to the United Kingdom of nearly all the Allied Royalties and Heads of States from the occupied countries with their respective governments, we see statesmen and scholars, men and women distinguished in every branch of science, medicine and the arts, dignitaries of every church, leaders of trade unions, members of every industry and trade, also made their way to London, and still continue to come to struggle side by side with the people of Britain; this is certainly not by mere chance, and is quite unique in history.

London today is not only the heart of the British Commonwealth, to which has been delegated, as we are told, the task of becoming the model for the future World Federation of Nations, it has also become a world-centre of the Allied Powers, the importance of which greatly increased ever since Russia

and the United States of America entered the war with China already in it.

INTERDEPENDENCE OF NATIONS

Today no nation in the world can any more stand alone or follow entirely its own policy, independently of others. The realization of this interdependence may be the reason for a growing tendency to form groups of federations between countries which have more or less the same standards of living or other points in common.

According to many, there could be, for example, a group of nations consisting of the British Commonwealth; the Netherlands including their overseas territories, the East and West Dutch Indies and other Oslo States; probably also the United States of America, without giving up the integrity and individuality of each of its participants.

There could be also a future group or federation of the Balkan countries, of Central European countries, and so on. A practical outcome of these thoughts is the Polish-Czechoslovakian agreement signed in London this year.

This agreement provides for the confederation of the two Governments who agree to co-ordinate foreign, military, economic, financial, social and cultural policies. The agreement, which will be open to all other countries of Central Europe to sign, is the first to

incorporate the Atlantic Charter into a document laying the foundations for future relations between two European States. A collaboration practically in all matters.¹

It is interesting to note that the two Governments also adopted a resolution expressing the conviction that the security and prosperity between the Baltic and Aegean Seas would depend primarily on their confederation collaborating with that founded by Greece and Yugoslavia.

All this requires of course a willingness on the part of all the constituting countries to sacrifice, if necessary, part of their own interests for the well-being of the whole group. Many of today's problems may be solved by close mutual collaboration between the countries belonging to the same group or federation.

A WORLD FEDERATION

Most likely, the present ideas regarding the grouping of nations may change according to the changing conditions, and become more universal especially as the conception grows of the importance of the East and the Dominion Status of India. Anyway, they are bound to lead to far-reaching results, when properly carried out.

In *War—and After*, Mr. C. Jinarājādāsa mentions as his main thesis, that

¹ London Times.

all events, ghastly and incomprehensible as they appear, like the war of 1914-1918 and the present war, are being shaped towards the goal of ushering in an era in civilization with a World Peace and World Order.

There must this time not only be "Victorious Allies but also a defeated enemy."

After their defeat the enemy people, freed from the evil spell cast upon them by their present system of government, must however be offered the opportunity to retake slowly and gradually their places amongst the other nations. Without them no World Federation is possible.

A right solution of the "enemy problem" after the war is therefore part of the coming Reconstruction.

It is most regrettable in this respect that the difficulty to solve it has been so largely increased because of all the horrible atrocities committed everywhere by the Axis Powers. One may well ask oneself how, after what has happened to all the people in occupied countries and elsewhere, things can ever be right again, to say nothing of a future co-operation.

One can easily understand the feeling of hatred and revenge towards the oppressor, but this will not bring the world any further to the solution of its problems, nor would too great a sentimentality, which would only be considered by the enemy as weakness. There

must be a stern though of course just judgment, and also a well-organized relief for those who suffered. May the ears of the world not be entirely deaf to the call of the Lord—"Vengeance is Mine. . . . I will repay."

THE BRITISH MODEL

It is also impossible to think of a World Federation of Nations without all the peoples meeting on a basis of equality, disregarding all differences in religion, race and colour. To quote Mr. C. Jinarāja-dāsa again :

The World Reconstruction needs that, before its day arrives, the world should have proof that it is practicable for a federation composed of peoples who are white and brown, black and yellow, and of all the conflicting faiths of the world, to work together as a unity, and to hold together for a common purpose, in spite of their divergent characteristics. That is the British Empire at the actual moment. That Empire is a model of what sort of a World Federation it is possible to create by all the nations. . . . Hence, then, the need that India's political tutelage should cease, and that she should be raised to the position of a free nation, within the Empire, with the status of the Dominion. It is essential to the plan of World Reconstruction that Britain and India should stand side by side as equals in responsibility, though Britain by her experience, and by the possession of a powerful navy and trained army,

would naturally direct the foreign policies of the British Commonwealth of Free Peoples under the Crown of England.

THE CRITICAL PERIOD

From the moment hostilities cease till the return to more normal conditions the world enters what the physicists call a "critical period." It is then that for all countries the greatest changes will take place, and all the preparations, which have been carefully planned and mutually discussed during the war, will be proclaimed, and come into force.

For the occupied countries, this period will see the return of the different Royalties and Heads of States at present in London to their respective countries, freed from their invaders, together with their Governments.

Each of these countries will take measures of course in the first place to bring its own house into order ; to secure the economic recovery of its agriculture and industry, and the return of their commerce to the world market. To these may be added : the supply of food, fodder and raw material, and other first essential needs for the starved populations, and further, undoing the effects of the attack on cultural and national life by the invader.

All these arrangements, of course, will have to be different for the different countries concerned, but they must be co-ordinated, based on a

co-operative spirit and a world-prosperity policy. For any clash of interests of the different countries would cause again undesirable friction and spoil further fruitful collaboration.

The more thoughtful the preparations made everywhere in the world today, the better the conditions will be in the immediate future. Hence the importance and responsibility at the present time for all concerned in Reconstruction work.

The deadly pre-war competition between the nations—often increased by artificial means as high tariffs, quota or other restrictions—the cause of so much friction, should be replaced by an international planning, especially in regard to the problems of production and distribution.

Here I should like to mention also the creation of World Directorates to which Mr. Jinarājādāsa referred during the last Convention at Adyar when he said :

All the nations of the world need now to get together to create World Directorates. We shall need to create World Directorates in Banking and Exchange, in Industry, in Production and Distribution, in Raw Materials, in Labour, in Sanitation and Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as one unit. All this of course means sacrifice of some part of our nationalism, our commercial expansion, our religious rigidity, and our superiority complex in race, caste, class and sex.

EMPLOYMENT AND LEISURE

A sound wages and working-hours policy on intra-federal basis, if it could not solve entirely the problem of unemployment, would undoubtedly help it a step forward on its way to solution.

The progress of technical science, especially all mechanization in industry, leading to simplification of human labour, should be taken full advantage of and used for the benefit of mankind as a whole ; it should result in decreasing the number of working hours per employee instead of decreasing the number of workers. Another step forward would be if boys and girls were to enter at a later age into factory life than at present, first having been given a good education ; and adult workers to be relieved from the production process at a less advanced age than is the case today. In many countries, there is already a tendency towards the above-mentioned changes.

All this is necessary for the spiritual, moral and physical development of the population in general, and of the working class in particular, and needs to be taken strongly in hand, so that every one is enabled to use his leisure time in a dignified way.

SOCIAL FUNCTIONS OF SCIENCE AND INDUSTRY

Greater social care, preventive medicine and hygiene, welfare work

in factories, individual security guaranteed by the State—so that there cannot be any more poverty or starvation or dependence on charity organizations—are also items on the programme of the New World Order. Undoubtedly the world is becoming more social-minded ; e.g., the evacuation of the children from the poorest districts in England has helped to open the eyes of the British people. The need for a growing number of social workers is felt everywhere.

Science and industry both need a growing understanding of their social functions, while a greater interchange between the two will open up possibilities at present yet unknown. Prof. de Boer, speaking at a meeting of Diplomats and Scientists held in London in September last, put this idea in the following words :

If industry realizes that her first task is to serve the community, science will minister to industry unreservedly.

Systematical scientific research, with the ultimate purpose of offering her services to the community as a whole, will lead to far-reaching improvement of product and technical processes, and will create better labour conditions and promote hygiene.

STUDY GROUPS

It is interesting to see how study groups have simultaneously been formed by leading men of the dif-

ferent Allied Nations in London today, and most likely also in the U.S.A. and other countries, in which problems are studied from national and international angles and in association with our Allies, thereby moving more and more toward the ideal pointed out by Mr. Jinarājādāsa :

The first glimmering of truth as to the right method to adopt in Reconstruction will come when all the problems are envisaged together as *one whole*, in the light of a faculty different from that of mind, which is Intuition.

There is little doubt that slowly the best of our reformers and leaders will develop this Intuition, and so will cease to live and act in their separate departments, but will join hands with others to find the common solution. By a slow and laborious process of trial and error mankind will discover finally the true basis of Reconstruction. But this is a very slow process.

A NEW CIVILIZATION

I have tried in the above to give a bird's-eye view of some of the problems with which we are confronted today, and which are in the hearts and minds of many nowadays engaged in the work of Reconstruction. Of course, they must be incomplete, being only a few facets of a most complicated subject and having a western outlook.

Whatever we see happening around us, it is clear that the present and the immediate future are but preliminary stages of far greater

changes to come, finally resulting in the coming into being of a new civilization based on Brotherhood and Co-operation, in which the faculty of intuition will fully develop. Towards this new civilization humanity seems to be slowly but definitely guided by the Divine Will at work.

What at the moment the world needs is a supreme Personality who is the very incarnation of Intuition himself. When such a dominant being gives his message to the world, the effect will be as when the sun rises and darkness disappears, and we see objects in their true place and relation. It is this Super-Person who will hold in his hand the Reconstruction of which we dream. When all is said and done the problem is: "Who is he and when will he appear"? (C. Jinarājadāsa, "The Problem of Reconstruction" in *The Theosophical Worker*, July 1941.)

THEOSOPHY AND THEOSOPHISTS IN THE FRONT LINE

Today Theosophy can bring light on these and many other problems and can give guidance everywhere in the world. In fact Theosophists have an unique contribution to make in connection with the Reconstruction process along with all the great leaders of humanity in the outer world. The principles for which the Wisdom stands, her basic teachings which are so fundamental for the coming New World Order, the universal character of our So-

ciety, all these give Theosophy and Theosophists a prominent place among men.

"We must give to the world," says our President, Dr. G. S. Arundale, "the Theosophical plan of peace established in The Plan as revealed to us through Theosophy."

Could there not also be a Theosophical Charter, a Masters' Charter?

In order to make the Theosophical contribution worthy, it seems to me, it is necessary for individual Theosophists to analyse the different world-problems we see around us today from the point of view of the different countries individually and in the light of Theosophy, thereby following the lead given by Adyar. After that, we must define clearly the different subjects where Theosophy has a contribution to make and what that special contribution is.

As every one else who wants to be enlisted in the Reconstruction work, we must come fully prepared to adapt ourselves to the new conditions in the world; otherwise we may be just a little too late to be of full use, or even be of little or any use at all. Now is the time to take our places in the front line where The Society really belongs.

RESTARTING AND OVERHAULING

As soon as the present occupied countries are freed again, Theosophical work will have to be started

anew and without the least possible delay in these countries.

For the remaining Sections of Europe, an "overhauling" will be required, to enable them to meet the new demands of the present time, and so to give Theosophy that leading position at once, amongst all other Reconstruction workers. In all this, the European Federation of The Theosophical Society will have to play a most important part.

Since, however, the war has also entered the Pacific Zone, Theosophical work in other parts of the world has also temporarily ceased; Hongkong, the Philippines, Singapore, China, and lately also Java, and who knows how many more countries will follow before the war comes to an end. The whole Theosophical Society, it seems to me, is concerned today in the restarting and overhauling.

OUR MARCHING ORDERS

In regard to the future work of our Theosophical Society, may I draw attention to a little booklet recently written by Dr. Arundale, *Conversations with Dr. Besant*? In it, as it were, our marching orders

are given, business-like and First Ray, by our President-Mother:

The Society needs a thorough overhauling if it is to be once more the instrument the Masters need. . . We cannot act directly on individual members. We have to take them as they come. But Lodges and their meetings must become much more business-like and efficient. With Lodges of the right kind and meetings wisely conducted, there will be no difficulty in making The Society a movement which the world neither can ignore nor will want to. . .

Now plan to revitalize our Society especially through the Lodges. Make each Lodge a very real nucleus of Universal Brotherhood, and a receptacle for and channel of *Theosophy*. All other work must be circumference. This must be the heart and centre.

This kind of overhauling of our Society should synchronize with, and even go ahead of, the Reconstruction which has already begun in the outer world. Since there is a correlation between the two, it seems full of meaning.

As an instrument in the Master's hand, The Society would, of course, become that Society which the world *neither can, nor will want to ignore*.

J. E. VAN DISSEL

THE WISDOM OF CHINA¹

BY GEORGE S. ARUNDALE

THE GREATER WISDOM

THERE are two countries in the world which have from time immemorial rejoiced in what may be called the Greater Wisdom. All other wisdom—the lesser wisdom—is derived from this Greater Wisdom. These two countries are of course India and China. Just as the wise men came from the East to recognize and adore the Christ, so did the Greater Wisdom come from the East to illumine the West. Direct inheritor of this Greater Wisdom was the ancient land of Egypt, indirect inheritors were Greece and Rome and the great Islamic civilization to which the West owes so much.

Each of the two Greater Wisdoms of China and of India sounds its own note of Truth, and mighty have been the Teachers who have spoken it. On the whole, however, the memory of the West has not been able to go farther back than Rome and Greece, with an occasional incursion into the wisdom of Islam. Today, the glory of the West, such as it is, is largely in what is called Science, a type of practical wisdom—shall we call it

experimental wisdom—which is sometimes thought to be an exclusively western product, though in fact the Greater Wisdom of both China and India had this practical wisdom at a very high level of scientific expression.

In talking of "The Wisdom of China" I am in fact talking of part of the essential background of western civilization, far away though the latter may seem to have strayed from the Chinese spirit of right living. This background is, I need hardly say, as much Indian as it is Chinese, but I am to concern myself in this talk exclusively with China.

As in the case of the Wisdom of India, the family life is the foundation-stone, both of individual and of collective living. Also, as in the case of the Wisdom of India, the duty of a son is not merely towards the living members of his family but equally to his ancestors. But the family life is not to be lived alone without reference to the surroundings. On the contrary, it is declared that man attains his full being only by subordinating himself to harmonious social relationships. The whole philosophy of the Chinese is directed towards the

¹ All-India Radio Talk, Madras Station, April 1942.

building of character, both through individual living within the family and through individual living in connection with the larger life to which the individual belongs.

A FUNDAMENTAL SIMPLICITY

The key-note of character is declared to be simplicity. The natural and intimate joys of life are regarded to be the most potent builders of character. And true simplicity is said to be found in the home, in friendships, in intercourse with the outer world, and with Nature. The appreciation of Nature in all its beauties and simplicities is held to be an essential ingredient in the development of character. So is it that simple industry, frugality and simple living are considered to be the basic principles of character.

To be wise in the Chinese way is to seek for and reverence the life within all forms. It is interesting to note that even in the case of buildings their outer forms matter little. Their purposes and even inner meaning matter very much more. In music, in painting, in poetry, and in all other arts, the Wisdom of China sets forth a great fundamental simplicity, and each art has its own dedication to the truth and beauty of life. Thousands of years ago this beautiful Wisdom reigned supreme in the heart of every Chinese, from the humblest to the greatest. The result has been a civil-

ization rather than a nation, as in the case of the Wisdom of India no less.

It is said that there was a time in China when the greater number of the people were simple-minded artists. All the objects surrounding them were beautiful, the small as well as the great, from temples and gardens to tables, censers and exquisitely delicate tea-cups. The Chinese artisan was always an artist because he could give only that which was his best and entirely independent of all commercial considerations. But here again simplicity ruled and a great idea, or ideal, was portrayed by the simplest of forms—a line, a curve; a colour, and, in the case of sound, a simple note.

TAOISM

As regards religion, the Wisdom of China is again less concerned with forms and more with the realities. We are told that even in the far-off days there was no priesthood, but there was recognition of a First Cause, called Heaven or Almighty Ruler, without any of the personalization so often attached to the idea of God. States of consciousness concern the Wisdom of China more than persons, however great. There would seem to be a ladder of these states of consciousness extending from the lowest form of life right up to those states of consciousness exemplified in the Buddhas and Bodhisattvas.

Before Confucius came to standardize the Chinese understanding of the evolutionary process, there always existed the Chinese pathway for the treading of humanity which is known as Taoism, having the very meaning of a way, a road, a path. Nowhere more than in Taoism is set forth the Greater Wisdom of China—a Wisdom which is indeed eternal. Of course, as seems to be inevitable when man contacts the great teachings of the Gods, there has come about a degradation of Taoism, so that its simple splendours have largely become obscured by man-made, superstitious ignorance. But the cardinal doctrines of Taoism, namely, (1) the recognition of the One Life in the Universe, and (2) respect for all its manifestations, are on the same height as the loftiest principles of the Wisdom of India.

Taoism seeks to lead man to union with the universal cosmic energy behind the visible orders of Nature, so that while man must live in the lower worlds a happy and a simple life, he must never forget that there is an inner life which he must seek to reflect in his outer being. Therefore, says Taoism, must he cast out selfishness and self-seeking. He must observe frugality, simplicity, and the joys of peasant life in contact with the soil, so that he may achieve true innocence which is the antithesis

of ignorance. Such living will cause contentment even in situations offering a minimum of comfort, and culture will be prized above possessions, with the result that the individual will gradually achieve that power which will enable him eventually to function in active consciousness as an integral part of the very cosmos itself.

It is very interesting to note that the Wisdom of China became crystallized about 600 years before the advent of the Christ, and amidst a world-galaxy of greatness which included Confucius himself, the great sage Pythagoras, and the Flower of Earth's Humanity—Gautama the Buddha. Lao-tze was one of the first of this galaxy to give expression to the Wisdom of China. He set forth the existence of what he called a First Cause, and proceeded to examine the relation of man to that First Cause. In his *Tao-Teh-King* he declares the existence of this Everlasting, Infinite First Cause which can neither be defined nor named, but is the Creator and the Great Mother of all things. Some of his aphorisms show how simple and direct is the Wisdom of China :

GREAT APHORISMS

He who would gain a knowledge of the nature of the nameless and undefinable God, must first set himself free from all earthly desires.

Return good for evil.

He who would reach the goal of perfect peace must be devoid of self and carnal thoughts. . .

He who sees nothing outside himself is incapable of becoming intelligent—he who thinks he is always right will never emerge from obscurity.

But he who has become like unto God will be a servant of God.

He who would know his fellow-men must learn to know himself.

He who is contented will always have enough.

. . . . to honour the needy and to exalt the lowly is the very root and foundation of all power.

In the management of men and in the service of Heaven there is no greater quality than moderation.

Justice is the function of a King, and Royalty an attribute of Heaven.

He who respects the State as his own person is fit to govern it. He who loves the State as his own body is fit to be entrusted with it.

To the not-good I would be good in order to make them good.

Be sparing of speech and things will come right of themselves.

Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others, and you can become a leader among men.

Temper your sharpness, disentangle your ideas, moderate your brilliancy, live in harmony with your age.

Remember . . . that a journey of a thousand *li* commences with a single step.

A GREAT TEACHER

Then, in the midst of the same galaxy, came the world-revered Con-

fucius, a mighty philosopher and sage, a lofty moralist, a statesman with keen and penetrating intellect, a teacher who put into practice the great principles which he taught. He laid stress on the Doctrine of the Golden Mean, the ideal of moderation, ever attaching more importance on motives than on outward acts. He held that man's nature is from God, and therefore believed in the preponderant goodness of human nature and the force and power of example. Of supreme importance in his estimation was the feeling in the heart, for he regarded that as the source of right conduct. He endeavoured to rekindle in his countrymen the sense of duty to man, and of reverence for the higher powers that control man's life, to forge the true culture which ever finds its expression in art, music and poetry. Through the centuries he has gained an increasing hold on his countrymen by reason of his noble aspirations and commonsense and humanistic ethics, and his maxims are cherished in the minds of the Chinese people and quoted in every household.

THE MOTHER SPIRIT

Perhaps the supreme pinnacle of the Wisdom of China is the conception of Kwan Yin, called the Goddess of Mercy or "one who looks towards a supplicatory sound of the world." She is the supreme

channel of Mercy and Compassion, and corresponds in the Wisdom of India to the Great Being Pārvatī. In Christianity we have Mary, the Mother not only of the Christ but of all living creatures. In Kwan Yin is embodied the Mother Spirit of life, and it is said that She will not attain ultimate perfection, or should we rather say ultimate self-realization, until all beings have attained the evolutionary goal. It is held that Kwan Yin is a Person and not merely an abstract conception. She is the Mother of all, Mother of the world, and can be reached by all in their distress or need.

CHINA'S MIGHTY CONTRIBUTION

The Wisdom of China is indeed a mighty contribution to the wisdom of the world, and its power is perceived in the way in which the Chinese people of today have been able to hold and repel the lower

material wisdom which the Japanese have launched against them. The Greater Wisdom is prevailing against the lesser, as it must always. Naught can destroy it, for it is of the very essence of man's pathway to God, and it is upon this Greater Wisdom of China, as no less upon the Greater Wisdom of India, that the world must learn to rely for salvation from the foes of Wisdom, from those who prostitute its glory to imprisonment within a wisdom which from some points of view has no right to be so called, though it remains an aspect of Truth enslaved to evil. As has India, so has China still to permeate the world with her Wisdom, and the more the world realizes the Wisdom of India and the Wisdom of China, the more will come into existence a Great Brotherhood of Truth in which every wisdom—religion, philosophy or science—will live in splendour and in equality.

Draw as closely as you can to the Plan and outlook of the Hierarchy.

Co-operate with Their Plan in every possible detail, destroying yourself in the process, contradicting yourself, beginning yourself afresh if need be.

Be sure you steer the course revealed by the Master Mariners.

So do They come to need you.

If you feel you are growing too slowly for your liking, it may well be because your steering is erratic and off course.

G. S. A.

THE INNER SIGNIFICANCE OF CO-FREEMASONRY¹

BY SIDNEY A. COOK

General Secretary, The Theosophical Society in the U.S.A.

BRETHREN and Friends: Our Right Worshipful Master has already indicated to you something of the history of the Co-Freemasonic movement, something of its historical significance, especially of the innovation, or what seems to be an innovation, in its admission of women into Masonry. Yet while that is an innovation in these modern times, it is in truth not an innovation at all, for in very ancient days the evidence shows that in the higher Masonry, where its deeper mysteries were unfolded, women participated equally with men.

MASONS IN WORLD AFFAIRS

I think it is generally known that Masons and Masonry have played an important part in history. A single example will serve the purpose of demonstration, the founding of the United States. Masonry contributed in a very large way to the beginning of our own country, of our own nation. The following appeared in a recent magazine:

"... When the scattered evidence is collected, we find that influences were working, not only to free

America from British domination, but to plant in the free American soil the seeds of a new race, a race founded on the equal rights of man. As a preparation for this movement, Thomas Paine had published a remarkable republican pamphlet, *Common Sense*, which made a profound impression in America, and caused considerable apprehension in England. This pamphlet was the torch which started the blaze that burned away the bonds between England and America.

"It is significant that Thomas Paine was prompted to write *Common Sense* by an intimate group comprising General Washington, Dr. Benjamin Franklin, Thomas Jefferson 'and other Freemasons whose minds, through the teachings of the symbolic degrees of Masonry, were fitted to reason correctly.' At a time when the Puritan element in America was very tenacious of its religious beliefs, and might be expected to inscribe its dogmas on the corner-stone of the new Constitution, Paine was publishing books and pamphlets free of dogmatism and bigotry, and these undoubtedly paved the way for the

¹ A talk to the public.

Declaration of the Constitution. Washington admitted later, in appealing for help for Paine, that 'his writings certainly have had a powerful effect on the public mind. . . .'" (THE THEOSOPHIST, May 1938.)

So we have this historical evidence of the effect of Masons and of Masonic truth and understanding on the beginnings of our American nation.

I think it is equally well known that the signers of the Declaration of Independence were in very great proportion Masons of high degree. There is reason to believe that the influence of Masonry has been felt in all the very great forward movements of civilization. So clear is this in many instances that we are faced with the choice of two considerations: Either Masons are especially enterprising and courageous men of far-seeing vision and altruism, or great events just naturally occur in connection with Masons and Masonry. In other words, through Masons and Masonry great forces play upon world-affairs. These two possibilities are not unrelated. It is clear that if Masonry is a channel for forces so potent as to influence nations, it will also affect the lives of men connected with it, and vice versa, and some Masons know that both these are essentially true. The evidence proves that Masons connected with such world-changes are

men of very high Masonic rank, suggesting that where men of great Masonic knowledge come together, very great things may happen and have happened. It is apparent to some that Masonry provides a link between the source of such influence and its effect upon human affairs.

A HIERARCHICAL SYSTEM

Now a word as to Co-Freemasonry as Masonry. You have heard of the founding of the Co-Freemasonic movement, but you should know that Masonry is a hierarchical system. The power to confer degrees is handed down. Only those genuinely possessed of certain degrees and the powers they convey can confer the Masonic degrees upon others. Only such can create genuine Masons. This line of succession has been most carefully guarded throughout the ages.

WOMEN IN MASONRY

Now there is nothing inherent in Masonry, as I have indicated, to exclude women, because in very ancient times women participated with men in Masonic ceremonial. In its very highest forms Masonry has never made the distinction which has been made in more modern times. Now the age of the suppression of women is past. However, Co-Freemasonry was directly founded from masculine Masonry, and Co-Freemasonry, as

is not always understood, is genuine Masonry, despite the fact that women participate. Co-Freemasonry far from being something less because women participate, is in fact something more; it is more complete, nearer to the Masonic ideal. If proof were needed that Co-Freemasonry is Masonry, we have but to remember that the Co-Freemasonic Order the world over, operating in all the continents of the globe, is recognized by some of the greatest masculine Masonic bodies, for example by the Grand Orient of France, the Grand Lodge of Spain, and many others who are themselves recognized by those Masonic obediences that have so far failed to extend recognition to Co-Freemasonry. Co-Freemasonry is a unique form of Masonry only in that it admits women equally with men. Otherwise it is simply Masonry. Therefore when I speak of Masonry, I am speaking of Co-Freemasonry also.

WHAT IS MASONRY?

In its modern form Masonry is but a few centuries old. Perhaps the earliest time at which definite recognition of Masonry can be found is that of Egypt, but the study of Egyptian Masonry shows that it was itself a channel by which truth from still earlier times was brought to Egypt, and through changed Masonic form that truth comes to us in modern times.

Masonry is not alone the indulgence of a body of persons in peculiar signs and peculiar dress. It is not alone the practice of co-ordination of mind and body, of mental and emotional control, of decorum in debate by persons working together for these purposes. These things Masons do and these things Masons learn, but Masonry is life, not form alone. It is this life that Masonry has carried from form to form and from age to age. It would sometimes appear that this truth of the life of Masonry has been lost. It seems to be lost in the ineffective social clubs to which Masonry has in too many instances been reduced. Co-Freemasonry avoids this degradation, and aids in the restoration of true knowledge of Masonic power. Its purpose is to keep alive a realization of spiritual values, and to emphasize these, rather than the material aspects.

Now what is Masonry? There are many approaches to such a deep study. One catechism defines Masonry as "a peculiar system of morality veiled in allegory and illustrated by symbols." This would seem to limit Masonry to a system of moral instruction. It is that, but it is very much more. This definition is not full and adequate, but is merely an explanation given one who has but just entered the very earliest stages of Masonry, and to whom moral instruction is

emphasized because without a moral and spiritual foundation his Masonic progress is limited. Only when his superiors in Masonry are given evidence of his knowledge of moral truth is he permitted to extend further his acquaintance with the mysteries of Masonry.

It is true that there are many Masons to whom Masonry is nothing more than a system of instruction in the moral code, not in great degree different from the code of ethics and morals of Christianity, or of any other great religious system. Yet there are many men without interest or belief in religion or in any church who are better men through Masonry, finding in it all the religion they need for upright living among their fellow-men. In fact Masonry in many of its branches makes no reference to God. Masons and Masonry, viewing the order and perfection of the universe, see behind it a plan, and a planner, and hence refer to its Creator, without attempt at further definition, simply as the Great Architect of the Universe.

MASONIC SYMBOLS

From this concept of a great creative intelligence as the Great Architect many Masonic symbols are derived. Perhaps within the limits of Masonic propriety I may touch on some of these.

I call to your attention the form of the lodge, especially the three

lights that are on the pedestals of the principal officers. These lights symbolize the Wisdom, Strength and Beauty that all Masons see throughout the universe created by the Great Architect. Wisdom, the ordered creation and continued guidance of His plan; Strength, the eternal nature of His plan and His continued being through changing form; Beauty, an attribute of all work that is the work of the Great Architect, providing a means by which to distinguish the true from the untrue. Masons know that that which is not beautiful is not of the Great Architectural plan and possesses only qualities of untruth. Wisdom, the ever-present guardianship of the plan, His Omniscience; Strength, its eternal and indestructible quality, His Omnipotence; Beauty shining through His whole universe, His Omnipresence.

On the altar you see a book. The altar in some Masonic Obediences is referred to as the working table. The book upon the working table indicates that man must have constantly before him in its work the eternal inspiration of Truth and seek to be guided by the wisdom of the ages. Usually this book, the Volume of Sacred Truth and Knowledge, is open, indicative of the fact that truth is ever open to those who seek.

In intimate association with the book there are the square and compass, the Masonic symbols with

which we are most familiar, symbols of man in his seven-fold nature, in the four points of the square and the three of the compass. This association of the two symbols, that of man with that of Divine Wisdom, symbolizes man's most intimate oneness with the Creator, the Great Architect of the Universe. When the square and compass are placed within the open book they show that if man will open his mind and heart he will find himself not only associated with, but one with the plan and indeed with the Great Architect Himself. The square and compass indicate further that as the Great Architect has planned the universe so must man plan his life and govern his actions, feelings and thoughts. A Mason demands of his brethren conduct that is square, and declares himself ready to be judged by the rectitude of his own actions. In the aspect of Beauty with which he seeks to associate himself, and which he sees reflected throughout the great plan of the Great Architect, he recognizes not only physical beauty but Beauty of being, of emotions, reverence, compassion, courage, self-control and orderliness of mind, qualities which make beauty and loveliness of character and of life.

I would now turn your attention for a moment to another emblem, the Masonic apron. What is its significance? When the new can-

didate is admitted to Masonry he is invested with an apron of spotless white, symbolic of the purity with which his life must be conducted if he would make Masonic advancement. The apron itself is square, symbol of the four elements of man's lower nature, his analytical mind, his emotions, and his two-fold physical body. It has upon it a triangle, significant of man's higher nature, his will, his intuition and his abstract mind. We see in some instances the triangle above, in others the triangle turned down within the square, symbolic if you will that through Masonry man has an opportunity, by studying its principles, to bring down the influences of his higher nature to control and motivate his life of thought, feeling and action.

There is a deep symbology in the tying on of the apron. Each time a Mason performs the act of adorning himself with his apron, he renews his remembrance that there are both these higher and lower aspects of his nature, and resolves once more that the higher shall govern his life. Such is the true Mason's resolve in mystic, thoughtful dedication. In dividing his body into two parts, in the act of tying the apron around him, the Mason reminds himself that his life is but half lived in this objective world, that but part of his being is above the horizon of his consciousness; that out of his present

sight there exists a more glorious part of himself, no less related to him than the two parts of his body are related: as superior to his mind as the subtlety of his mind in the world of thought is superior to the functioning of his limbs by which he moves in the physical world alone.

THE HIGH PURPOSE OF MASONRY

Why all this symbology? Why is the truth hidden in Masonry and not plainly written out for all to study? I suggest that God desired that man, even in his lesser consciousness, should know something of His mysteries. Mankind is not yet prepared to know all the plan of the Great Architect, and yet man desires even dimly in his lower nature and consciousness to know something of its mysteries. God cannot unfold to him His whole plan at once. But He does it piece by piece, and as each portion of truth is studied more is opened to him. He provides that through contact with the symbols truth might be revealed. Through study of these symbols, and through the influence of the power that even symbols may convey, man may discover his own true being. Secrets are but a test of man's self-control, and symbols are a test of his intuition. The higher reaches of Masonry reveal ever deeper mysteries, until at last deeply mystic observances replace

the symbolism and aid the Mason in his approach to Godhood.

Masonic initiations bring an influence to bear through the symbolism employed, through the power with which Masonry has endowed the Master of the Lodge. Masonic ceremonial is a channel of life, a means of bringing into closer relationship in the life of the neophyte his potential being and his present being, his higher and lower selfhood. He learns that not only his Masonic brethren, but all men are his brothers, through their inclusion with himself in the plan of the Great Architect of the Universe.

Masonry is universal, in that its symbols and its rituals in all ages have interpreted the enduring and the true that has belonged to all lands and to all times. It draws together within a common ideal men of all faiths and of none. It teaches through dramatization that these things are true, but it dramatizes not a faith nor a belief. The Temple it builds is not an institution, nor a church, but the whole of humanity.

There is but one Master of a Craft Lodge, yet many sitting in his lodge, and aiding in his work. So does the Great Architect of the Universe employ many agencies to make known His way and His truth. As the lodge, with its Master, represents man himself, so may the diligent Mason discover the Master within his own being.

Of that Master an ancient Scripture
says :

There lives a Master in the hearts
of men,
Who makes their deeds, by subtle
pulling strings,
Dance to what tune he will.
With all thy soul, trust him,
And take him for thy succour.

So shalt thou gain
By grace of Him, the uttermost
repose,
The eternal peace.

It is to such high purpose, to
man's discovery of himself, that
Co-Freemasonry is devoted and is
dedicated.

THE MESSAGE OF PLATO

BY CLARA M. CODD

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I HAVE recently been reading a most illuminating book, *The Message of Plato*, by Professor Edward Urwick, recently Head of the Ratan Tata Department of Social Science and Administration of the University of London, and now, I believe, of Toronto University, who was once a pupil of Madame Blavatsky. The book is now out of print, having been published in 1920. I wish it could be reprinted, for nowhere have I come across the essence of the Platonic teachings so beautifully and so penetratingly put. If this essay of mine should catch the author's eye, I beg him to forgive me for here presenting what seems to me the digest of his lovely book.

Perhaps the first point the writer makes is that the attitude of Plato

to his great master Socrates was entirely eastern in attitude and conception. The Guru to the eastern "chela" is not merely the teacher, but, as the word implies, the "dispeller of darkness," the giver of a spiritual life which forms a for-ever unpayable debt. This was the attitude of Plato to his master. In everything he accorded Socrates the full measure of honour and responsibility.

And in his teaching too, as Professor Urwick so amply proves, his principles were fully in line with the ancient eastern philosophy, even to the use of certain conceptions and similes, so that one is forced to the conclusion that Plato derived his knowledge from the East. We know he journeyed in eastern lands, and H. P. B. tells us that he was

an "Initiate" of the Ancient Wisdom, although his master Socrates never attained such a degree. Socrates used to say of himself that he was but a "mid-wife" to those fit for the Wisdom. He had never himself fully realized the goal, but he knew instinctively where it truly lay. Another proof that Plato was an Initiate lies in the fact that although he ridiculed and criticized practically every known philosopher and sophist of Greece, ancient and modern, he never criticized Pythagoras, but spoke of him with the greatest reverence and respect.

Professor Urwick outlines the eastern ancestry of Plato's faith in a masterly manner. Plato's account of the two Paths or arcs of life, the lower path of noble achievement in this world, a necessary preparation for the other, and the higher path of Religion, pure and undefiled. These are clearly the well-known Pravritti and Nivritti Mārgas. And the tremendous discussion in *The Republic* of the question of "Righteousness," often with narrower connotations translated "Justice," he shows to be exactly parallel to the Sanskrit "Dharma." For the Greek word *Dikaiousune* means just that, the "rightness" of the paths he is discussing for each stage of life.

Again, in Mr. Urwick's understanding, the whole story of the Ideal State in *The Republic* is not a rather dreary-sounding and impossible Utopia, meant to be re-

alized on earth, if that might be, but a more mystical field of the evolution of qualities in the soul, just as the Field of Kurukshetra in the *Gītā* is really the battle-ground of the soul. And he here relates the three qualities of Plato, who, with true insight, knows that they are the same in the macrocosm, society, as in the microcosm, man, to the three gunas of Sanskrit literature. *Epithumia*, Desire, belonging to the sense-perceptions only, and never getting anywhere, since the satisfaction of desire means but its continual rebirth, is clearly *Tamas*. *Thumos*, Passion, the active *Rajas*, is on a higher scale, for it creates ambition, the desire to excel. And just as *Epithumia* is capable of submission to wise control, so *Thumos* has the virtues of loyalty and fortitude. *Logistikon*, Reason, intelligence, is *Sattva*, and should rule the other two in the good man, equally as in the Good State. In this latter, the three qualities are typified by the three chief classes, the Producers, the Auxiliaries or Fighters, and the small number of Guardians or philosophic Rulers. Here, again, we have the eastern parallel in the three castes of Hinduism, the Vaishyas, Kshatriyas and Brahmins.

On the lower path, the Path of Pursuits of Ends, these qualities play their part, and rightly so. But once the Higher Path is reached they are transcended. The soul

passes "beyond the qualities," and a new and different faculty is now born and comes into play. This is the divine *Nous* of Plato, by which alone, he says, can a man really know the Eternal Good. His Ideal State, like Socrates himself, is always looking for those "rare natures" who are capable from childhood of being trained to discover that Higher Path and to tread it. One day all men must grow to find it and tread it. Upon that Path the soul is free. No compulsion binds it but the law of its own intense purpose and insight. When *Nous* awakens the soul will see its way, and no man can tread it except that soul itself. Therefore all education in Plato's eyes consists in so framing life that the awakening of *Nous* will become possible. Life for Plato has an eternally *spiritual* foundation, and all his education is directed towards spiritual ends. The soul must be free from selfishness, particularity, separateness, the Sannyasi of the East. To take a parallel from Christianity, the Sermon on the Mount has now become his law, the law of Love, of Christ-consciousness. "The law of the spirit of Christ hath made me free from the law of sin and death" (*i.e.*, Karma), wrote S. Paul.

Plato illustrates this by his famous allegory of the Cave. There all are held prisoners, viewing only the shadows of things. Plato wanted to get men to leave the cave, to "turn

round" and to see the sun itself, although such a conversion could not fail to be at first blinding to the unaccustomed eyes of the soul. For this Upper Path led to the true Goal of Life, the supreme Good, the *summum bonum* of all philosophy and thought. The Power which enabled a man to tread it lay asleep within all of us. None of the powers of ordinary life, however good or perfect, could bring a man into relationship with God. Beyond the qualities, beyond even the reason, the intelligence, lay the divine *Nous*, a word hard to define. Perhaps we would call it today the divine Intuition. And Plato's method of arousing it was by a strenuous process of dialectics. Fundamentally, Plato's road was the Path of Wisdom. To him the Way of Devotion or Service, necessary as these were, were inferior paths, merging at last into the *Gñāna* Path which was so essentially his.

Many things in his writings remind one of the saying of Mr. Krishnamurti: His insistence that the Upper Path is a "Pathless Land," fit only for strong souls, because to tread it one must renounce all personal ties, interests and aims. The Path of Pursuit of Ends is the path of self-development. Here, on this Upper Path, there is no longer any self to develop. With this thought in mind one can understand the extraordinary

regulations in Plato's Ideal State with regard to the community of wives and children. This was not a State. It was a symbol of the selfless state of the perfecting man.

His fierce and subtle process of dialectics also remind one strikingly of Mr. Krishnamurti's system of argument and discussion. The rungs of the ladder which leads to the "pathless land" were forged by the intense exercise of the intelligence. Again, here we are reminded of H.P.B.'s description of the way Adepts are made, that they "become, they are not made," and they become so by virtue of "self-devised and self-initiated" methods, "thus ascending through every degree of intelligence."

But the most interesting part to me is Plato's description of the divine Nous, the power by which alone a man may "see God," and become eternally happy and at rest. He does not minimize the difficulties of the way, nor the dangers to be encountered. Until a man has reached the Upper Road, he is always liable to fall, to degenerate, however noble in life. The qualities will drag him down unless he never fails in vigilance and will. All things must pass. God alone is eternal, and the knowledge of God alone sure and everlasting. When the philosopher has found this supreme goal, he must come back to the dark world of the Cave from which

he has escaped, to pay back the debt to Nature and to others who helped him, by teaching, ruling, serving. But the science of this world, the philosophy, the politics, were not real to Plato until they were lit by the truth of a diviner world. To him philosophy was the pursuit of the Eternal Good, not an arrangement of pleasing conception, and so he brought to that quest an ardour, a vision, a consecration, which can only be called religious. He cannot describe that upper air. When his young interlocutors ask he can but reply that no one would be able to follow him did he essay such an impossible description. Like all knowers of Truth, he could never explain intellectually what he had found, for there are no parallels in words, or even in mental conceptions, which can rightly tell us. Can a rose-bud know what is the sunshine to which its heart will open? Can a child know what is that world into which it will presently be born? But we can know that there is a road, and tread it with loyalty and faith. When the awakening comes the Light will be then our sole guide, our only path through the Trackless Land.

In Plato's Ideal State, which really means the training of the soul for the Upper Path, poetry and the arts take a very secondary place, are indeed described by him as hindrances upon the Path. For

to him these are not reality but semblances, beautiful indeed, but not real. This seems strange in Plato the poet, the lover of the beautiful. That has its place on the lower reaches, but the white austere peak of the Ultimate Knowledge asks us to put aside even that, for all things, all phenomena, must perish save His Face, the Great Noumena behind the universe. He whose soul is called by the Supreme Good must perforce essay that austere and terrible—in seeming—path, for he cannot do otherwise. Here I am reminded of Krishnaji's prose-poem, *The Path*. In glowing, often terrible words, Krishnaji describes that austere impersonal Lover who held his soul, in spite of misery and terror, and his sole allegiance, until the Day came in which his soul was born to bliss for evermore. A Resurrection is always preceded by a Crucifixion, a dayspring by a dark night of the soul. To such an austere, awesome, lonely path does Plato point us. But we know that the final path, the snowy peak, is always lonely. No one, not even the dearest of brothers, can tread it with us or for us, however many and various are the preliminary

paths that arise from the mountain sides. When the time comes for the final flight of the alone to the Alone, there is nothing in the universe but God and the soul. Naked stands the soul before the naked Christ. But when once again the soul turns from the Eternal Noumena to the never-ending phenomena of lower worlds, it finds that in all it loved and had ever loved there was the Eternal Lover, God.

Thus Plato's *Republic* is the Kingdom of the Soul. Did he hope that it would ever exist on earth? He does not tell us truly, though he does tell us that it could only be possible when men are willingly ruled by God-illuminated men. But I think he meant it chiefly as a rule and as an ideal for the aspiring soul in man. His own words seem to bear this out:

In heaven there is laid up a pattern of it, methinks, (the Platonic world of Divine Ideation or Archetypes), which he who desires may behold, and beholding may set his own house in order. But whether such an one exists, or ever will in fact exist, is no matter; for he will live after the manner of that city, having nothing to do with any other.

For men's wisdom increases with reference to what lies before them.

EMPEDOKLES

THE STORY OF THE SOUL

II. IN FOLKLORE AND FAIRY TALE

BY JEAN DELAIRE

WITH the advent of Christianity, Paganism slowly evolved into folklore: exiled from the Olympic heights, the ancient Gods descended into the Kingdom of Faery and merged with the nature-spirits of earth and air, fire and water. None can say when or where Polytheism gave place to Mythology and became the folklore of the nations, for the change must have been almost imperceptible. When the cult of great Zeus, "President of the Immortals," ceased to be the state religion, it must have been easy to invest with his attributes, and the attributes of his brother-Gods, all the minor deities who, from time immemorial, were believed to have dwelt on earth, side by side with man and influencing his destiny for good or ill.

The field of folklore is an immense one, and until last century the field was mostly untilled. Mothers told fairy tales to their children; some were set to music and became folk songs; and the songs were sung, and the tales were told, with never a thought of their underlying significance.

Then one day some unknown student must have asked the question: Why does the same story

appear and reappear in so many countries, so many widely separated races and nations? Why is the story of man's exile from Eden, Eve's flight from Paradise, told, with other names, by the most ancient inscriptions of Babylon and Assyria, by the Hindu Puranas, by the Egyptian Books of Thoth? Why did it form the main theme in the Mysteries of Eleusis, as in those of Samothrace?

Why do traces of it appear in almost every archaic cult, almost every myth and legend of our race? Why, both in East and in West, do we find the story of the king's daughter who is lost in a wood, or imprisoned in a tower, or chained to a rock, until the knight in shining armour appears to deliver her? Or the story of the lovely maiden cast, by some evil magic, into a deep sleep or death-like trance, until awakened by the kiss of the fairy prince? Or that of Cinderella who sits in the ashes of the hearth until visited by her fairy god-mother, when, her lowly garb changed into golden robes, she is carried to the palace of the king?

The Cinderella story, itself a romantic version of the story of Eve, or of the parable of the Prodigal Son, is found in every

part of the world, and none knows when or where it originated. When the Folklore Society of England collected over 300 variants of the story and published them in book-form, the editor stated that their number might have been increased indefinitely; yet every one of these variants has its significance for the student of symbolism.

The usual frame-work is that Cinderella is a king's daughter who flees from home to escape a distasteful marriage. She takes some lowly form of service in a distant country, but from time to time appears suddenly in the dazzling robes of her former estate. These robes are variously described, but always give a hint of the deeply esoteric character of the story: for one of them, we are told, was woven of the stars of heaven, another was made of sunbeams, and another of moonbeams; one was adorned with all the flowers that grow upon the earth, and another was made of "a single pearl, without slit or seam"; in some versions the symbolism of the inner bodies is still more clearly imaged, for it is said that these radiant robes were worn beneath the cloak of ass skin, or cat skin, or mouse skin, which Cinderella habitually wore.

In the Scandinavian version of the story, Cinderella is known as the Princess in the cave. On the outbreak of a great war, the King

of the country hid his daughter in a cave with seven of her maidens, and she was immured there for seven years, working the while at a golden embroidery. . . . At the end of the seven years the Princess bored a hole in the roof of the cavern, and after three days' work succeeded in escaping therefrom with her hand-maids. . . .

In other Scandinavian legends Cinderella has become the Princess in the island, where she lived for seven years. She is a maid with hair of gold, and dwells in a palace of crystal in the midst of the island; but one day her necklace of many pearls is broken, and her magic ring is lost in the sea. The hero then appears, recovers every scattered pearl from the Princess's necklace, and brings back her ring from the depths of the sea.

In other versions of the age-old story, it is Cinderella herself who, like Psyche in the lovely myth of Eros and Psyche, is made to perform many seemingly impossible tasks, such as to sift the seeds from huge heaps of wheat, barley, millet and other grain all mixed up together; only, unlike beautiful Psyche, or the heroine of other fairy tales—unlike Eve herself—Cinderella does not suffer through her own disobedience: for not yet has the mystery of the soul's exile been fully revealed to man.

There is one little known and very ancient fairy tale which includes

within itself all the most characteristic features of the myths, legends and folklore both of East and of West. It is one of a short collection of fairy stories entitled *Nouveaux Contes de Fées*, written about a hundred years ago by the Russian-born wife of a French nobleman, Comtesse de Ségur, and is as lovely as it is significant.

Princess Blondine—another king's daughter—had been warned never to enter a certain forest known as *la forêt enchantée des lilas*; for it was said that whoso penetrated within its magic depths never found the path of return. Blondine of the golden hair promised obedience, and for a time she kept her promise. But one day, on a lovely spring morning, as she passed close to the boundaries of the forbidden forest a light breeze wafted towards her the fragrance of a thousand lilacs . . . Scarcely aware of what she was doing she took a step forward into the wood to gather at least one of the white-and-purple blossoms that hung so temptingly near . . . only one—and then another—and still another—for were they not the most beautiful lilacs she had ever seen? And just a little way ahead of her was a tree so laden with bloom that it seemed to spread all around it an aura of softly coloured light . . .

Blondine walked towards it in wonderment, half-intoxicated by the ever-deepening fragrance, en-

tranced by the purple-and-mauve twilight that had descended over the wood: so she walked further and further, penetrating deeper and deeper into its hidden depth . . . Then suddenly, amid a great silence—for not a bird sang, not a leaf stirred in the magic forest—she remembered her broken promise. For one moment she stood still, with beating heart; then she sought to retrace her footsteps, walking fast and ever faster in the direction whence she had come, on and on until her strength was well nigh spent and twilight deepened into a starless night. Still she stumbled on, though her feet ached, though her feet bled: for now she found herself walking among thorns, and it seemed as if every moment the thorn-bushes were growing higher and ever higher until they tore at her hands, tore at her breast, became entangled in her long golden tresses. . . . Still she struggled on, repeating aloud: "I must find the way out! I must find the way out!"

Black night was now upon her, but still she strove, with outflung hands, to beat back the thorn-bushes and find the path that led out of the enchanted forest. She lost all sense of time, as one does in a dream: was it an hour, was it the whole night long, that she fought her way out of the wilderness?

Suddenly, like a fallen star in the distance, a pin-point of light

glimmered ahead of her ; with renewed strength she walked, she ran, towards the beckoning gleam until she found herself in a clearing of the forest, and there loomed before her, faintly white, a palace of many windows. Under a stately porch wide doors stood invitingly open.

Blondine needed rest and shelter as a drowning man needs the life-giving air ; yet within the magic wood she had, for the first time in her life, known the meaning of fear, and from fear had arisen caution ; so she hesitated, looked to right and to left, even looked back into the darkness behind her before she ventured to step inside the house. . . . There she found herself in a lofty pillared entrance-hall, with doors opening on either side ; and every door stood open, and there was silence everywhere . . . She passed from room to room, wondering and still somewhat afraid . . . Then a glow of warmer light, a light that seemed filtered through softly coloured glass, led her to a room at the end of a long passage : its door also stood open, and Blondine was about to enter when the sight that met her eyes stopped her, breathless, on the threshold. In a room of rare beauty, reclining upon silken cushions, were a doe and a fawn whose soft brown eyes were fixed full upon her as if they had been awaiting her coming.

Tongue-tied at first, Blondine at last stammered : " I crave your

pardon for coming thus unbidden, but I lost my way in the forest, and night fell, and I am very tired . . . If you could show me the way out, the way back to my father's palace ? I am Blondine, daughter of the King."

In a strange whispering voice the doe made answer : " You are welcome, Princess, to stay here, with me and with my son, as long as you please ; but to show you the way out of this forest is not in my power. Many have I known to come into it, but I have known none to find the way out." Then, perceiving the look of utter consternation on Blondine's face, the doe added kindly : " You will lack nothing while you remain with us, Princess, and at least you will be sheltered from the perils of the wilderness."

Almost Blondine repeated aloud : " Lack nothing ! Lack nothing—except freedom—and my home !" But she was well nigh worn out with fatigue and with hunger, and so followed meekly when the doe, rising from her couch, led the way to an adjoining room where a dainty meal was spread. And when Blondine had eaten and felt refreshed, the doe once more beckoned her to follow, and they went up a wide staircase and into a suite of rooms lovelier than any the little Princess had ever seen, even in her father's palace.

" These rooms are yours, Princess," said the doe courteously,

"for just as long as you choose to make use of them," and bidding her guest "Good night," she left the room.

Then there began a strange new life for Blondine of the golden locks, a life curiously hushed, unreal, yet not unhappy. Invisible attendants flitted in the shadows and supplied their every want; and after a time she was allowed to wander around the palace accompanied, sometimes, by the doe, and always by the fawn whose eyes followed her with mute devotion; for unlike the doe, he had not the gift of human speech. She never went far, never beyond the clearing in front of the palace, and from there watched the enchanted forest, no longer beautiful now, but always dark and brooding and sinister.

For a time she thought there was no communication whatever between the dwellers in the forest and the outer world; then she saw birds which she knew came from far away, flitting in and out the ever-open doors of the palace. And she noted that on the days they came there was a happier light in the beautiful haunted eyes of the doe; and sometimes Blondine thought that the birds were expected, waited for, as she apparently had been expected, and that their coming and going held a secret significance: but the doe would not—perhaps could not—answer any of Blondine's questions.

Then one morning, very early, Blondine was awake and looked out of her bedroom window. She had lost all count of time and seasons, for the surrounding forest looked ever the same in its stark green stillness: yet there was a feeling of springtime in the air, and Blondine gratefully breathed in a fragrance that seemed wafted from a far-off world. Then she saw something moving on the edge of the clearing, something that moved close to the earth, moved very slowly and clumsily in the direction of the palace. And as she watched the thing with growing wonder, there was a gentle knock at her door. . . The doe stood before her, and this time there was no mistaking the glad light in her eyes.

"Princess," she said in that curious, not unpleasing whisper of hers, "Golden Eagle visited us last night, late, when you were already asleep, and he brought news, wonderful news! He said that the great Tortoise is on her way here and . . ." the doe hesitated for a moment, "it may be—it is possible—that she will be able to take you back with her to your father's palace."

Blondine gasped for joy. "Oh, is it possible? Now? At once? I may go back, return to my father, to my home? Leave this forest for ever?" Then, as her quick glance noted the look on the face of the doe, and her whole bearing, which

held a strange sad humility, Blondine added hastily: "But you, you and your son, cannot you come with me? You have been so kind to me, my father would welcome you with joy! You would be honoured guests in my father's palace!"

The doe shook her head. "Princess," she replied, "your journey back will be a long one, and perilous, and unless you fulfil all the conditions laid before you, and obey implicitly, you will never return to your father's house."

"Long? Perilous?" Blondine repeated in a hushed voice; then, all the pent-up longing of her exile throbbing in her voice, she cried: "Whatever the conditions, I will fulfil them! Test me, try me, I will shrink from no ordeal!"

"It is well," answered the doe in a tone of finality. "Come with me, and we will meet your messenger, for already the great Tortoise stands at the gate."

Blondine shrank instinctively at the sight of the big lumbering creature that looked up at her out of small shrewd eyes set in a parchment face.

"This," said the doe, "is Princess Blondine, the King's daughter, and she hopes that out of your great kindness you will take her out of this enchanted wood and back to her father's palace."

The Tortoise seemed as slow of speech as of movement, and a long silence fell over the little group,

while Blondine waited in anguished suspense. At last the Tortoise said, in staccato tones, as of one repeating a lesson: "Four seasons must pass, twelve moons must wax and wane, before I can reach the palace of the King: and if during that time the Princess utters one word, one single word, she will never reach it alive!"

"So be it," said Blondine bravely. "I am ready," and with a hasty farewell to the doe and the fawn, she sprang lightly on the back of the huge creature, not daring to look back at her friends of the forest.

And so her journey began, incredibly long, incredibly tedious, but Blondine set her teeth and clenched her hands, and persevered in her ordeal, only repeating to herself, when her courage seemed at an end: "I am going home! I am going home!"

Once more time seemed to have come to a standstill: there was night and there was day, spells of blessed forgetfulness and moments of acute uncertainty and despair; there was heat and cold also, a sun that scorched her, winds that tore at her garments; sometimes, but not often, a cool breeze that refreshed her; and through it all the Tortoise lumbered on and on, in the vacuity of a silence that seemed everlasting.

Then, one day, as a mirage of beauty in a burnt-up desert, there rose before her the sun-tinted towers

and turrets of her father's palace. At first it seemed a dream within a dream, a dream of perfect bliss after the long confusion and bewilderment of a nightmare; and then she felt her father's arms around her, she heard his well-remembered voice, and was led by him to the palace where she had been born and had lived all her happy childhood. And within the palace, awaiting her with tender eyes—as once the doe and her fawn had awaited her in the palace of the enchanted forest—there stood a lady of regal mien, and by her side a tall young man whose face seemed at the same time strange yet sweetly familiar.

The King spoke. "Do you know this lady, Blondine?" And as Blondine gazed at their visitors in silence, the King added: "It is the Lady Miramar, Queen of Beltaine, and Prince Roland, her son. They also had wandered into the enchanted forest, and fallen under the power of a cruel magician who turned them into the shape of creatures of the woods. But," he added with a smile, "do you not remember your friends?"

Then Blondine understood, and with tears of joy she flung herself into the arms of the Queen; and afterwards she blushed vividly as the young Prince came forward and gallantly kissed her hand.

"Sweet Princess," he murmured as he bent over her, "to you we owe our return to human shape, our restored gift of human speech. My life is henceforth at your service to do with as you will!"

"To me?" queried Blondine in wonderment, "but—but—I have done nothing!"

"You have done everything, dear Blondine," interposed the Queen. "Did you think you could open a way through the enchanted forest for yourself alone, and not also for all who loved you and sought to serve you?"

Need it be added—since this is a fairy tale—that the Prince married the Princess, and that they lived happily for ever after?

And need it be stressed that in the heart of this age-old story is enshrined not only the eternal theme of the journey of the soul, but the mystery known to all Initiates, the fact that the soul that has won its way to the Place of Peace, recovered the consciousness of her divine nature and immortal destiny, never returns alone, but herself becomes a light upon the path for those that follow after? Of such are those we call the Masters of the Divine Wisdom, the Lords of Divine Compassion, those who, having themselves attained to the full stature of their divine humanity, ever blaze a trail in the wilderness for all the children of men.

GREAT THEOSOPHISTS

I. SCIENTISTS

BY J. L. DAVIDGE

THERE is nothing surprising in the inevitable fact that many of the world's great people have belonged or belong to The Theosophical Society. What is surprising is that so few members of this world-wide organization—organized before the war in more than fifty countries—are aware that so many distinguished people have been joined with them in the pursuit of Brotherhood, Understanding and Truth, which are the essence of The Society's three declared Objects. One obvious reason for this is that from the foundation of The Society in 1875 two eminent people in the outer world were commissioned to lead it, commissioned by still more Eminent Occultists, and that in the spirit by which The Society is directed greatness is paramount in ever-ascending degree. Greatness is an objective which every member is deliberately unfolding. So that greatness must abound among all ranks of those within The Society who have seen a vision of the relatively Perfect and within a reasonable time expect to attain it. Even if many who joined The Society have "dropped out" because of disinterest or pressing preoccupation, what a

magnificent vista of evolutionary development for the whole race of men and brotherhood of life has been opened up to them by contact with the Ancient Wisdom or by devotion to a great Theosophical leader. Think what such knowledge of the Divine Plan has meant in vision and inspiration and organizing power to the brilliant pageant of men and women of undoubted genius who have passed through the portals of The Theosophical Society: statesmen, army and navy men, businessmen, inventors, social workers, animal defenders, educationists, doctors, scientists, painters, sculptors, poets, writers, pandits, spiritualists, psychic researchers, explorers, nobilities in all lands East and West.

Theosophists are mostly too busy applying Theosophy to the world's problems to think much of relationships among members in terms of social or academic distinctions. All are brothers in the deep sense of the word, and all are engaged in a Great Work. But the researcher delving into The Society's historical background discovers great luminaries shining on its pathway; whether for a longer or a shorter period is of no consequence so be it

that they have made the contact. And what a romance such a search provides—a thrill at every bend in the road! In addition to the prominent members given in the 1937 and 1938 International Theosophical Year Books, and yearly supplements to date, we are still finding great names to swell the list: a Nehru, a Gandhi, a Montessori, a Younghusband, a Despard, besides lesser celebrities who have won a place in the Who's Who section of the Year Book.

There is no incentive to exploit the membership of these eminent people for the sake of advertising The Theosophical Society. It needs no such advertisement. But when this terrible war is over, and the principles of regeneration which Theosophy inspires are informing the affairs of the new era, it will be stimulating to look back and see what types of men and women affected Theosophy and built up The Society in this present era—in the last sixty to seventy years: such people as refreshed not only their own lives in the ever-flowing waters of the Wisdom, but the lives of innumerable others also, Royalties included, helping thus to shape our present civilization to the pattern of the Great Revealers.

Prometheans in the outer world are the subject of this present narrative, men who have shone as fire-pillars along their way of life, and shone the brighter for having been

touched with the fire of Theosophy. In a later series we must consider a different galaxy of talented Theosophists, those who have been great within The Society, though perhaps not recognized as great by the outer world. Their recognition is in the inner world, "in the arena where," as a Master says, "greatness is measured by the standard of spiritual development."

First, then, the great scientists who came into The Society in its early days: Edison, Wallace, Crookes, Flammarion—"there were giants in those days" also. This narrative is concerned exclusively with their Theosophical relationships and not with such general detail as may be read in biographies and encyclopædias. These invariably have missed the vital Theosophical contact.

THOMAS ALVA EDISON

Edison first appears in Theosophical literature in the first volume of *Isis Unveiled*,¹ which H. P. Blavatsky began in 1875, wherein she quotes from the newspapers the "supposed discovery of a new force by Mr. Edison, the electrician, of Newark, New Jersey, which force seems to have little in common with electricity, or galvanism, except the principle of conductivity." She quotes the

¹ The references are at the end of the Thomas Alva Edison section.

journal which contained the first account of the discovery as saying: "Mr. Edison thinks that it exists in connection with heat, and that it can also be generated by independent and *as yet undiscovered means*." "Edison's Force" H.P.B. calls it, and groups it with the Bell telephone, just then invented, as among the "most startling of recent discoveries." The subject is further developed by Colonel Olcott, who made personal contact with Edison in 1878, the Founders' last year in New York before they moved across to India.

Colonel Olcott, being Honorary Secretary to a Citizens' National Committee, formed at the request of the French Government to promote the Paris Exposition of that year, had gone to invite Edison to exhibit his electrical inventions, and they "got talking about occult forces." Edison was studying etheric force as the foundation of wireless telegraphy. The Colonel writes:

His aim was to try whether a pendulum, suspended on the wall of his private laboratory, could be made to move by will-force. To test this he had used as conductors wire of various metals, simple and compound, and tubes containing different fluids, one end of the conductor being applied to his forehead, the other connected with the pendulum.

The Colonel notes:

As no results have since been published, I presume that the experiments did not succeed.

Colonel Olcott goes on to say:

Having been acquainted with several noted American inventors, and learnt from them the psychological processes by which they severally got the first ideas of their inventions, I described these to Edison and asked him how his discoveries came to him. He said that often, perhaps while walking on Broadway with an acquaintance, and talking about quite other matters, amid the din and roar of the street, the thought would suddenly flash into his mind that such a desired thing might be accomplished in a certain way. He would hasten home, set to work on the idea, and not give it up until he had either succeeded or found the thing impracticable.²

Edison joined The Theosophical Society the same year. "On the 5th of April, T. A. Edison sent me his signed application for membership," the Colonel writes in *Old Diary Leaves*.³ The application was dated the 4th and signed at Menlo Park, New Jersey. It is still in the Adyar archives and is reproduced in *The Golden Book of The Theosophical Society*.

Edison's most brilliant achievements began about 1874, when he was 27, and in less than sixty years he made thousands of inventions and received patents for 1,500. In the same year (1878) as he enrolled as a Theosophist he invented the phonograph. Colonel Olcott narrates that he "bought an Edison phonograph of the original pattern," and on the evening

of December 15, two days before the Founders were commissioned to leave New York for Bombay, "quite a number of our members and friends talked into the voice-receiver messages to our then known and unknown brothers in India." Edison himself, being unavoidably absent, sent a personal representative. Among the voices recorded were those of H.P.B.—"a very sharp and clear record"—the Colonel himself, Mr. Judge, Prof. Alexander Wilder, Mr. O'Donovan (who cast the H.P.B. medallion presumably) and others, "of whom all were clever, and some very well known as authors, journalists, painters, sculptors, musicians, and in other ways."

But disaster befell these records. The several tinfoil sheets, properly marked for identification, were carefully removed from the cylinder, packed up, and kept in the Adyar Library, "for the edification of future times." In 1895 the Colonel sent them to Edison's London office to have them transferred to a modern wax cylinder. But nothing could be done with them, the indentations made by the voices having become flattened out. Imagine his disappointment! "It is a great pity," he observes, "otherwise we might have had duplicates taken off the original, and thus have had H.P.B.'s strong voice speaking audibly at our local meetings all over the world on

'White Lotus Day,' the anniversary of her death."⁴

Like his great contemporaries, Edison was all this time being watched by the Masters who had set The Theosophical Society on its career. The Master K. H. discusses him in a letter to Mr. Sinnett received at Simla in 1882. Replying to a question as to the discovery of planets other than those known to physical instruments, the Master says: "Edison's *tasimeter* adjusted to its utmost degree of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the *tasimeter* will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise detectable, hence planets also. . . ."

"Science will *hear* sounds from certain planets before she *sees* them. This is a Prophecy." So the Master comments, adding with a fine touch of humour: "Unfortunately I am not a Planet—not even a 'planetary.' Otherwise I would advise you to get a *tasimeter* from him and thus avoid me the trouble of writing to you."⁵

The Master K. H. speaks of Edison as "an F.T.S. a good deal protected by M."

Edison's views on the unity and survival of life were always advanced, and the Theosophist can readily

trace their origin. At one period he was seeking to render with electrical apparatus discarnate spirits visible. His religious beliefs he discussed with Luther Burbank, his peer in botany, and with Henry Ford, his peer in industry and his most intimate friend for forty years, and he gave Henry Ford the teaching of reincarnation, on which Ford has frequently and freely expressed himself in public interviews. When Edison died in 1931 Ford said he believed Edison had "just gone to get new faculties to continue his work."

REFERENCES

- ¹ *Isis Unveiled*, 126-27.
- ² *Old Diary Leaves*, I, 467-68.
- ³ *Old Diary Leaves*, I, 466.
- ⁴ *Old Diary Leaves*, I, 480-81.
- ⁵ *The Mahatma Letters*, 169-70.

EDISON'S QUEER POWER

(From *The Theosophist*, October 1889)

Mr. Edison, the great inventor, was interviewed lately in Paris. He is reported to have said that he is possessed of a faculty which is a close approach to a "psychic power." Listen:

"You know," said he, "I have a big bump of locality. Yesterday evening, soon after my arrival, a friend took me out for a drive, and offered to bet that he would get me all turned around before we got home. He said Paris was worse than Boston. I told him to go ahead. After riding for an hour he told me to guess what part of the city we were in. I shut my eyes a minute to look at the map, and then said we must be within a hundred yards of the Place

Vendome. I was right. Then I took a sheet of paper and drew a plan of our drive, which my friend admitted to be exact. It was easy enough to do, for I had the whole thing here," and he tapped his white forehead, with its overhanging masses of grey hair.

"You spoke of shutting your eyes and looking at the map; what map do you mean?"

"Why, the map of Paris. I can carry the plan of any city in my head by taking a good look at it. It is the same way with machinery. If I have seen some new machine and want to remember it, I have only to shut my eyes, and there the whole thing is working away as large as life. Great scheme, isn't it? I don't remember faces, though, as easily, or perhaps I don't take as much pains with them."

SIR ALFRED RUSSEL WALLACE

Many men and women of note gathered round H. P. Blavatsky in the first adventurous decade of The Theosophical Society, attracted by her truly herculean work for the purifying of Spiritualism, which had fallen under the evil influences of "necromancers and unconscious black magicians." The scientific world of the sixties and seventies was rapidly drifting into materialism, and knowledge was progressing much faster than the social conscience and moral evolution. To arrest this destructive trend, H. P. Blavatsky was commissioned by her Gurus to give to the materialistically-minded tangible proof on the physical plane of the reality of the

super-physical through Spiritualism. Through the degrading practices of unscrupulous mediums the movement had become diseased with psychic filth, especially in America, and it was her duty to cleanse it and guard it against such dangers. No one can realize the gigantic task which H. P. Blavatsky set herself, without reading the mass of press-cuttings preserved in her "Scrapbooks" from contemporary journals. So valiantly did she cleanse and guard the movement that educated and cultured people scattered throughout the world were attracted to it, and many of these were brought over into The Theosophical Society.

Among these were Alfred Russel Wallace, F.R.S., the great naturalist, William Crookes, F.R.S., the great chemist, and Nicolas Camille Flammarion, the great astronomer. All these had been researching in Spiritualism independently, stimulated no doubt by the Yucatan Brotherhood, who were behind the movement. Wallace and Crookes had each published an important work on Spiritualistic phenomena in 1874, the same year in which Colonel Olcott was investigating the manifestations on the Eddy Farm, Chittenden. When in 1875 Colonel Olcott published his reports in book-form, *People from the Other World*, he dedicated the book to Wallace and Crookes. Both highly praised it, Wallace intimat-

ing to Olcott, in a letter dated 2 May 1875, that he considered the author was underestimating its value :

I have to thank you for the honour you have done me in dedicating to me, jointly with my friend Mr. Crookes, the interesting record of your investigations. I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism which is becoming every day more evident. I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you under-rate the value of your investigations at the Eddys' when you infer almost to the last that they *might* be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever *was* wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case supports the other. . .¹

When the Founders arrived in London at the beginning of 1879, and became the centre of their many friends and correspondents in the home of Dr. and Mrs. Billing at Norwood Park, Wallace was among the first to meet them.

Note also Wallace's comment on *Isis Unveiled*, H.P.B.'s first great book published in New York in 1877 :

I return you many thanks for the handsome present of your two very

¹ The references are at the end of the Russel Wallace section.

handsome volumes. I have as yet only had time to read a chapter here and there. I am amazed at the vast amount of erudition displayed in them and the great interest of the topics on which they treat. Moreover, your command of all the refinements of our language is such that you need not fear criticism on that score. Your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the enquiry which is now being so earnestly carried on.

Reproducing the letter in *THE THEOSOPHIST* of April 1906, the President-Founder observed that Mr. Wallace doubtless would not wish to change it "to any serious extent" after the lapse of the intervening thirty years!

Several times Prof. Wallace is mentioned in *The Mahatma Letters*, and H. P. Blavatsky quotes him in *The Secret Doctrine* for his deductions as to Lemuria, the anthropoids, etc., speaking of him as "one of the luminaries of the modern Evolutionist School," who, "when discussing the inadequacy of 'natural selection' as the sole factor in the development of physical man . . . holds that the evolution of man was furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature." To which she adds the comment: "But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still

further. No hard and fast line can be drawn."²

In the same book she calls Wallace "co-'discoverer' with Darwin,"³ quoting "discoverer" as though he were only so-called, and that, by implication the real disseminators of the truth of evolution were the Adepts who were then flooding the mental world with the great idea of the century.

REFERENCES

¹ *The Theosophist*, August 1932, p. 494.

² *The Secret Doctrine*, I, 132-33.

³ I, 362.

SIR WILLIAM CROOKES

Sir William Crookes, "that steadfast upholder of the spiritual view of the universe," using the language of Dr. Besant, joined the London Lodge of The Theosophical Society on 24 February 1883. He was just over 50 years of age and was already recognized as a most original scientific investigator; he had published his researches into the recondite mysteries of Spiritualism¹—including the Katie King experiments—had discovered the new element thallium, invented the radiometer, and developed the theory of radiant matter, the ultra-gaseous or fourth state of matter. In the same year, 1883, he began his inquiry into the nature and constitution of rare earths, his

¹ The references are at the end of the Sir William Crookes section.

observations on yttrium leading him to the theory that all the elements have been evolved from one primordial stuff.

"I had the honour of being admitted into The Theosophical Society along with Professor Crookes (as he was then) and his wife one evening in 1883, in the drawing-room of Mr. A. P. Sinnett's house in Ladbroke Gardens," Bishop Leadbeater wrote in 1919.² "To join The Society was a much more formal and formidable affair then than it is now in western lands, for we had to receive and to learn a number of signs and passwords which are now rarely demanded, and indeed are hardly known to the later generation of members. But we three sat together on a sofa in the midst of an uncomfortably crowded room, and Mr. Sinnett painstakingly explained to us the shibboleths of the period.

"I had after that many opportunities of conversation with Professor Crookes, both at Mr. Sinnett's house and his own, and always found him encyclopædic in knowledge, and most courteous and lucid in his explanations."

Bishop Leadbeater informs us that he himself had looked through the spectroscope with which Crookes discovered thallium, "for he afterwards gave it to our veteran Vice-President, Mr. Sinnett, who was for many years his intimate friend. . . . To determine the atomic

weight of thallium he had to manipulate a balance in a high vacuum, and pursuing this set of experiments he made two discoveries—the apparently mechanical effect of light, resulting in the invention of the radiometer, and the unexpected behaviour of attenuated gases when an electric spark was passed through them, which led him to make the famous Crookes tubes. To account for this latter phenomenon he advanced the theory of a fourth state of matter as much higher than the gaseous as that is in turn than the liquid. In this way his scientific researches brought him into close touch with the results of occult investigation, and he was brought to a recognition of the great fact that behind all the seventy or more chemical elements there is one original substance or basis of which all alike are made. To this substance—hypothetical to the scientist, but clearly visible to the clairvoyant who possesses the necessary powers of magnification—he gave the name of protyle. To explain its various aggregations he constructed a lemniscate which we have reproduced in *Occult Chemistry*—a kind of extension and rearrangement of Mendeleev's table, but a vast improvement on it."

It was Professor Crookes' researches that "led the more advanced chemists to regard the atoms as compound, as a more or less complex aggregation of protyle,"

Mr. Sinnett writes in his editorial introduction to *Occult Chemistry*.

The full significance of Crookes' discovery is given by H. P. Blavatsky in *The Secret Doctrine*.³ Commenting on the discovery of "what he has named protyle," and his lecture on "The Genesis of the Elements," she remarks: "Here we have almost a corroboration of the teachings of the Esoteric Philosophy concerning the mode of primeval evolution. It is as near an approach, made by a great scholar and specialist in Chemistry, to the Secret Doctrine, as could be made. . . . But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. . . . For protyle once accepted and recognized. . . . Chemistry will have virtually ceased to live: it will reappear in its reincarnation as 'New Alchemy' or 'Meta-chemistry.' The discoverer of radiant matter will have vindicated the archaic Aryan works on Occultism, and even the *Vedas* and *Puranas*."

THE WATCHFUL ADEPTS

The Masters who were expounding the Esoteric Wisdom in Their letters to Mr. Sinnett were no less observant of Professor Crookes' discoveries. Master M., speaking of the emergence of occult philosophy in Europe (in a letter Mr. Sinnett received at Allahabad, 3-3-1882) says of Crookes, before he

joined The Theosophical Society: "Has he not brought Science within our hail in his 'radiant matter' discovery? What but occult research was it that *led* him first to that." ⁴

In this last phrase of the Master there is a hint, I think, of the inspired direction under which Crookes was working. It is more obvious in a letter from Master K. H. which Mr. Sinnett received in London four months later (after he had entered The Theosophical Society). "Well and wisely done, and really brave of him," the Master writes of "the great Mr. Crookes" for having read his papers before the Royal Society. "When he was reading his invaluable paper smothered in the 'Sections' and the whole Royal Society trying to cough him down, metaphorically if not actually . . . he little thought how perfect a revenge Karma had in store for him. Let him know" (the Master instructs Mr. Sinnett) "that its cornucopia is not yet emptied *and that Western Science has still three additional states of matter to discover*. But he should not wait for us to condense ourselves to the stethoscopic standard as his Katy did; for we men are subject to laws of molecular affinity and polaric attraction which that sweet simulacrum was not hampered with. We have no favourites, break no rules. If Mr. Crookes would penetrate Arcana beyond the corridors,

[which] the tools of modern science have already excavated, let him—*Try*. He tried and found the Radiometer; tried again and found Radiant matter; may try again and find the 'Kama-rupa' of matter—its fifth state." ⁵

With what interest Mr. Crookes' experiments were being watched from the inner side may be judged also from another passage in *Five Years of Theosophy*: it is in the Rishi Agastya's famous article on cosmic structure in which He says: "It is to be feared that before the real nature of the elder progeny of Mulaprakriti is detected, Mr. Crookes will have to discover matter of the *fifth* or extra-radiant state, *et seq.*" ⁶

WORK IN THE LONDON LODGE

Professor Crookes took an active interest in the London Lodge, and at the election of officers held 7 April 1884, at G. B. Finch's chambers, Lincoln's Inn, he was elected one of the five councillors, Mr. Finch being President, Mr. Sinnett Vice-President and Secretary, and Miss Francesca Arundale Treasurer. This meeting has become historic for the sudden and dramatic entrance which Madame Blavatsky made while Mr. Sinnett was speaking. Everybody thought she was in Paris. She stayed a week with the Sinnetts, and one day visited Crookes' laboratory to see his experiments. ⁷

A week later (April 16) Professor Crookes attended a dinner party given in honour of Colonel Olcott by an American member of the Society for Psychical Research, of which Crookes was one of the most active members. Among those present were Professor W. F. Barrett, President of the S.P.R., A. P. Sinnett, Frank Podmore, F. W. H. Myers and Edmund Gurney. Next day the Colonel visited Crookes' laboratory, and Professor Crookes showed him his radiant matter experiments. Accompanying the President-Founder was Mr. Mohini M. Chatterji, a brilliant young man of 26 years who had recently joined The Society and accompanied the Founders to Europe. ⁸

In the early pages of *Isis Unveiled* H. P. Blavatsky speaks of the contemptuous treatment which Mr. Crookes received from his brother-scientists, and the scorn and bitter feeling which many of them in both hemispheres showed towards him after he began his investigations into spiritualistic phenomena in London. Several other investigators of rare integrity faced the opposition with a degree of courage amounting almost to heroism, but ridicule was more than the majority of them could bear; "and so the heaviest burden was thrown upon the shoulders of Mr. Crookes." ⁹

What Professor Crookes gained from his disinterested investigations, and the thanks he received

from his fellow-scientists may be read in his *Researches into the Phenomena of Spiritualism* (1874). Though acute criticism always followed him, he was never disturbed by it. He lived out his motto: "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism is to bring reproach on Science." When in 1910 King George V presented him with the Order of Merit—an honour bestowed only on a small number of distinguished men in the Empire—the *Calcutta Statesman* remarked that His Majesty's action showed "some boldness," because "Sir William Crookes is not altogether a *persona grata* with his great contemporaries in the field of Science."

"That is true," Dr. Besant commented, "for a scientist who dared to investigate spiritualistic phenomena and to join The Theosophical Society was looked on askance by the priesthood of orthodox science. But," she added, "H. M. King George has never been accused of timidity, and it is well known that, in religion, his face is turned to the future more than to the past. As Head of the Church in England, while he reverently guards the ancient, he will ever keep her windows open to the Light."¹⁰

When Crookes died in 1919 Bishop Leadbeater, recalling his vast achievements, remarked:

"How often have I thought: 'If I, being clairvoyant, had only that man's intimate, detailed, comprehensive knowledge of science, or if I could communicate to him the power of sight which I have developed, what marvellous result might be attained!' But each one of us had spent the best years of his life along his own line, and I suppose that it is scarcely possible to attain proficiency in both lines in one incarnation. Our best hope is that it may prove possible to carry over into the next such aptitude to enable each to revive his knowledge quickly, and so have time to acquire facility along the other line as well."

"A noble and most useful life; may he soon return to give us the benefit of his wonderful acumen and all but inexhaustible knowledge, in dealing with the many problems and necessities for readjustment which will arise in connection with the new sub-race."¹¹

NOTES

¹ *Researches into the Phenomena of Spiritualism*, 1874.

² *Theosophy in Australasia*, July 1919, p. 124.

³ *The Secret Doctrine*, I, 681.

⁴ *The Mahatma Letters*, p. 272.

⁵ *The Mahatma Letters*, p. 341. In this same letter, and immediately following the above, occurs the famous passage in which the Master K. H. directs a "bit of advice" not only to Professor Crookes but to several other British Theosophists intimating that "nothing draws us to any outsider save his evolving spirituality. He may be a Bacon

or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of 'Manas' and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, of the earth earthly: and so your greatest men count as nonentities in the arena where greatness is measured by the standard of spiritual development."

⁶ *Five Years of Theosophy*, p. 155; ch. "Some Enquiries suggested by 'Esoteric Buddhism'."

⁷ *Short History of The Theosophical Society*, pp. 197-198.

⁸ *Short History*, p. 199.

⁹ *Isis Unveiled*, p. 44.

¹⁰ *The Theosophist*, September 1910, p. 1505.

¹¹ *Theosophy in Australasia*, July 1919.

CAMILLE FLAMMARION

Camille Flammarion is frequently quoted in *The Secret Doctrine*, particularly on the habitable conditions of the Solar System. Read his *Popular Astronomy*, and you will find that his astronomy is not a cold science of ciphers and points of light, but a warm philosophy of a living universe, showing the human soul the fertile perspectives of infinity and universal life. At the age of 22 Flammarion wrote, in his admirable *Discourses on the Destiny of Astronomy*, that "its first object should be the instruction of mankind in the knowledge of Nature. Secondly, it should be exercised for the benefit of philosophy,

to show man's real grandeur and tell him what rank he occupies in the amphitheatre of living Creation, giving in that way a firm base to psychology." Suffused through all this is a strong tincture of Theosophy.

Flammarion foresaw many scientific realities long before their experimental demonstration: life on Mars, the real constitution of matter, the greatness and the dynamic unity of the universe. The Master K. H. said of him in 1882:

"You have among the learned members of your Society one Theosophist who without familiarity with our occult doctrine has yet intuitively grasped from scientific data the idea of a solar pralaya and its manwantara in their beginnings. I mean the celebrated astronomer Flammarion—'Le Resurrection et le Fin des Mondes,' (chapter 4 res.) He speaks like a true seer. The facts are as he surmises with slight modifications."¹

Flammarion joined The Theosophical Society in 1880, many years before the French Section was formed, his name being sent with others to Adyar by M. Leymarie. Another of this group was Baron Spedalieri, a cultured Kabbalist of Marseilles and close friend of Colonel Olcott. For many years before this Flammarion had been studying Spiritualism, and in 1869

¹ The references are at the end of the Camille Flammarion section.

was corresponding with the Dialectical Society, a body of distinguished literary people in London, who witnessed sufficient evidence to establish the fact of communication with "an unknown and supersensuous and intelligent power." One of these was the Countess of Caithness, who became a member of The Theosophical Society, and in 1884 as the Duchesse de Pomar entertained the Founders in the artistic apartments of the Palace Tirani, Nice, where, the President-Founder records, their hostess drew around H.P.B. "the cream of the nobility that flock to the Riviera in the colder months"; there was an evening with the astronomer Flammarion of the Paris Observatory, "at that time a member of our Society."

Flammarion also investigated the hidden forces of Nature, es-

pecially as shown through sporadic appearances of people far from their bodies and the impress of one mind upon another when the owners are apart. His collection in three volumes, *Death and Its Mystery*, 1920-1922, shows the frequency of such abnormal happenings.

Flammarion remained in The Society for some time. When he died, 4 June 1925, a Theosophist wrote: "He evidently did not deeply study the teachings of its older students, and so missed the key to the unseen which his scientific mind would have delighted in knowing, had he realized its use."²

NOTES

¹ *The Mahatma Letters*, p. 98. Letter to A. O. Hume, received 10th July 1882.

² THE THEOSOPHIST, August 1925, p. 534.

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business; for the experience of age in things that fall within the compass of it, directeth them; but in new things abuseth them. . . . Young men, in the conduct and management of actions, embrace more than they can hold, stir more than they can quiet; fly to the end without consideration of the means and degrees; pursue absurdly some few principles which they have chanced upon; care not to innovate, which draws unknown inconveniences. . . .

Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success.

Certainly it is good to compel employments of both . . . because the virtues of either may correct the defects of both.

BACON

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER V¹

OCCULT BIOLOGICAL PRINCIPLES, PROCESSES AND POWERS—PART I

Fohat is that occult, electric, vital power which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which in time becomes Law.

Fohat is called the PERVADER and the MANUFACTURER, because He shapes the atoms from crude material.

Fohat unites and binds together those of unlike nature, and separates those of similar temperaments.

In the plant, it is that vital and intelligent force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the Upādhi (vehicle through which Life-consciousness manifests) of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.

—*The Secret Doctrine*

Why should this plant in your garden, to the right, have been produced with such a shape and the other one, to the left, with one totally dissimilar? Are these not the results of varying action of Forces—unlike correlations? Given a perfect monotony of activities throughout the world, we should have a complete identity of forms, colours, shapes and properties throughout all the Kingdoms of Nature.

—*Early Teachings of the Masters*

UNTIL modern science recognizes the One Universal Life Principle as the foundation-stone and causation of all manifestation, it will be very difficult to build a bridge across to the occult way of approach. The suggestions now made are the outcome of much experi-

mental work and reflection. They are not put forward for acceptance but for consideration. At best one can only hope that a few students will get together and carry the work to something more than the tentative pointers herein made. The working triad has been Observation, Experimentation and Reflective Judgment. To the extent that bias,

¹ Previous chapters in our October, November, December 1941 and April 1942 issues.

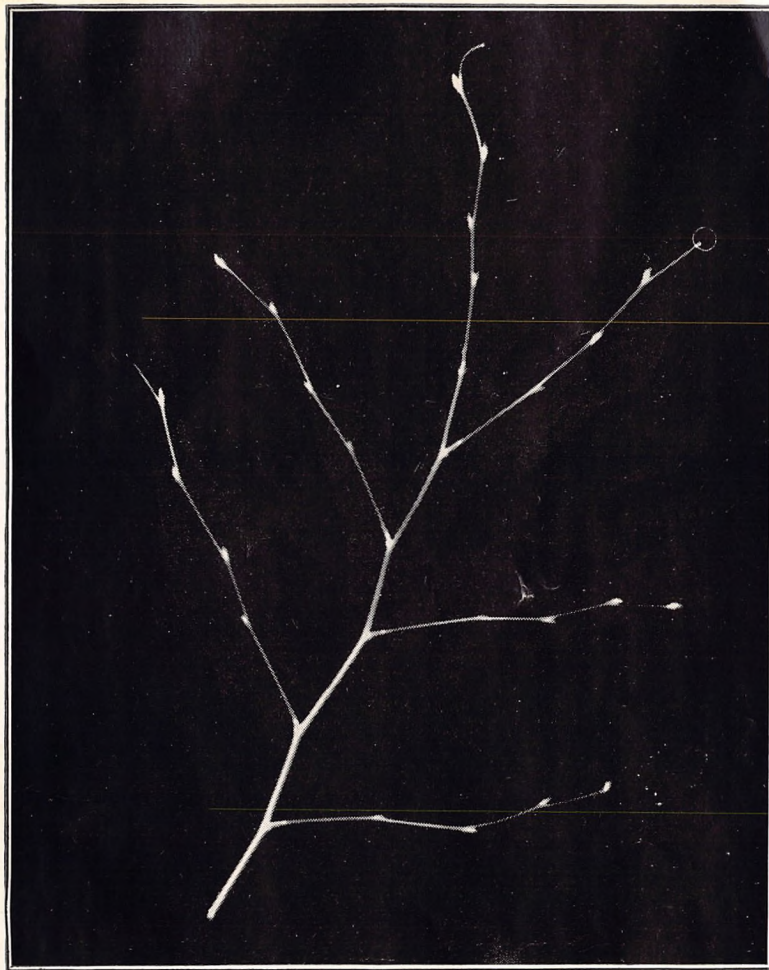
prejudice or deprivation of wisdom has entered into the work, it is not entitled to succeed.

FOHAT is that Universal Life Principle requiring recognition. Until fundamental basic Causation of Life and Consciousness is established, biological speculations regarding the Evolutionary Processes, Organs, Functions, Powers and Variations lack cohesion. FOHAT is that all-embracing principle shared by every living thing, by whatever name called or recognized by different schools of philosophy. Yes, the day has arrived when Science and Philosophy cannot remain apart, for they are the positive and negative poles of all biological research. Neither is complete without the other. When my son was a little boy one of his questions aroused much enthusiasm in me. Said he: "Dad, when one fish dies where does its life go?" For the moment I was nonplussed how to reply, but I had no need to worry, for without further hesitation he said: "Dad, I know where the life goes: it goes into other little tiny fishes." That reply was not only soul-satisfying to the boy but to me as well, and after some thirty years I do not know of a better or truer statement of fact, either scientifically or philosophically considered. It embraces conservation, continuity, evolution, ebb-and-flow, and so on.

This recognition of the Life Universal brings us to the second triad

which pairs with the first given above, *viz.*, Unity of Life; Diversity of Forms; Law of Variation. By what principle are the multitudinous variations of these elements to be resolved except by the threads of Fohat? The whole of the structures of vegetative consciousness take the forms of the modes of Fohat—spirals, curves, lines and zig-zags. Some mutant beans before me exhibit on their seed-coats all of these Fohatic expressions, especially the latter, which are like the old-fashioned drawings of lightning flashes, and, so far as I can trace by reference to expert seedsmen, are unique. These mutants are the outcome of the experiments previously mentioned and apparently are affected by the terrene magnetisms presently named as Kundalinī. (A photograph has been sent to the Editor at Adyar showing a few of these varying seed-coats for reference purposes, as the uncertainty of continued experimentation, owing to war bombing, is a serious factor menacing further work.)

An occult student would reflect that if there be a decided variation in form-character, it is the result of an inner life-impulse. We are not now considering monstrosities or malformations brought about by severe environmental changes, or the misdeeds of research workers through such action as drugging, or the arresting of function by paralyzing cell-action with, say,



"Life's Rhythm": Twig of birch, showing Kundalini nodes, and the change-over, with tattvic ebb and flow.



An old warrior: showing "stress and strain": near Epping Forest.

colchicine. There are other methods of causing violent change in forms, such as the old Atlantean practice of "mixing magnetisms." Several experiments were carried out by me some years ago but soon dropped. The only tangible result was a cross between a marrow and a bean which produced one "fruit," laughed and scoffed at by all who saw it. Fortunately, when the "fruit" was cut open we saw the whole of the ovules had failed to develop; Nature had refused to recognize the "ugly duckling," and I refused to carry the work further. Again, Kundalini appears to be the principle to be reckoned with.

To frustrate life-consciousness means a variation of form. And the opposite action, of opening out the capacity of function through "more-ness" of Life by a step forward in Dharma, must produce a progressed variation in form. There is a Law of Retardation as well as Acceleration. For the most part, in the West, we are inclined to over-accentuate Retardation, because it suits producers' pockets and their clients' whims. Little heed seems to be taken over another law—that if one member suffers, all suffer. We are learning that law now, the experience of war. And war has been, and is still, going on between Man, Plant and Animal as well as between man and man. Even the Mineral Kingdom is embraced; howbeit, its

evolution is being greatly accelerated by every burst of shrapnel and high-explosive bomb. Each and every burst intones AUM at a definite pitch of vibration. Had my readers heard as many of these "voices" as we have, in London, there could be no longer any doubt that war to the Mineral Kingdom is an immense release of Life. What are likely to be the world reactions? Frustration or Release? Probably both are necessary elements to the unfoldment of life-consciousness, but methinks the time has come for much *release* in the Plant Kingdom. War to the forest trees means slaughter of the innocents. And we are invited to *cherish* the trees. Which shall we choose? It has been established by a great deal of experimentation that even the amputation of a certain tendril from a monœcious vine frustrates fertility. But I am not going to say more now on that theme. It is too long a story. Again, the spiral of Kundalini and the spiral of tendril appear to be in some way interblended. With some assurance one is entitled to add that these tendrils are not merely the mechanistic organs some botanists would have us think. Nor is every "torsion" brought about according to textbook teaching. Possibly we shall have to look to the Tattvas and their correlations for Causation. A skiagraph of a free growing female tendril

from a trailing marrow shows the synchronization of "torsions" on each of the branching tendrils. Other strange phenomena must be omitted for the present. (But see illustration no. 8.)

Foliaceous tendrils are not included in the above remarks. As a passing note there are Male, Female and Neutral tendrils on monœcious vines, and these might have a correspondence to the three gunas. It is strange that monœcious vines give more fruits when raised from old seeds. New seeds generally furnish too many male flowers at the beginning of the growing season. Marrows are less fruitful when fertilized at the dead moon, or the fruits are out of condition and malformed. This is the opinion formed after visiting wholesale markets in London over a term of years and allowing for the average growing period from fertilization to market maturity, as well as from home experiments.

With the above observations, we make a step by drawing a further set of Interlaced Triangles and naming them :

1. Radicle.
2. Plumule.
3. Cotyledons+&—.
4. Bija (seed) ; or after germination, Jiva (separated life).
5. Kundalinī (triple-moded).
6. Etheric life-web.
7. Prāna.

The first four aspects are visible but the inner three are invisible. However, the etheric double can often be seen in the spring-time around the growing shoots of saplings by normal sight. It has a bluish-grey misty appearance.

It has already been emphasized that conjugation cannot be of a fertile character unless blessed by the spark of Shekinah. The spark appears to be of Fohatic origin, possibly via Permanent Atoms connected with the group-soul. This is not stated on any authority but as a suggestion for research. Birthing could not succeed minus Prāna, or vital Breath. Kundalinī could not function without Prāna and neither could interweave their "threads" without the assistance of the Deva link through the life-matrix-web. Cut off from either principle, the organism succumbs by disintegration of the triple-weaving of life-threads.

Although there are said to be Seven Ray Groups, probably they now function through a hierarchy of descent too numerous to discover. As a suggestion for thought, may not such majestic trees as the Banyan (*Ficus*), Cedar (*Conifer*) and Palm (*Phoenix*) be representatives of three of those Seven Rays? They are also used as symbols in sacred teachings, *e.g.*, "The righteous shall flourish like the palm tree ; he shall grow like a cedar in Lebanon" (Psalm

92). There are probably several students in the East who are in a position to give valuable information regarding the level of consciousness of these and other evolved subjects. The water-loving lotus might also be studied in its native habitat. It is by world-wide interest, direct contact and sympathetic observation that data will become available. A suitable framework could then be outlined within which the evidence could be fitted as a biological pattern. Not until then will the Brotherhood of Roots be firmly established alongside the brotherhoods of other kingdoms, including that of Man. There is a Yoga for Plants, Herbs and Trees as well as for Men. It may seem strange to include the Mineral Kingdom, but is there not at the present time a terrific surging of release from Mineral Monads? This release is definitely making itself felt on those associated with the "Front Line" of the war. As a side thought, is not this war one of Elemental struggle? Has not man too closely identified himself with elemental forces without having first obtained control over them in his own body? Be that as it may, there is no advance for Man in Yoga without his being able to pay all necessary tributes to the kingdoms through which he has passed and is still journeying on his Path of Ascent.

The fundamental occult principles of Evolution are the same for

all, but those principles must be viewed from the individual's own Dharma. Not all men, animals, plants or minerals stand at the same level in their own respective kingdoms. In fact, there appears to be considerable overlapping of the kingdoms themselves. The whole Garment of God has many designs, threads and colours. Difference and variation and impermanence of manifested forms only serve to prove the fundamental Eternal Permanence of the Spirit that giveth life.

Brooding over these concepts of Nature has given birth to the symbol which follows¹. When making an approach to the profound truth underlying the symbol, care must be taken not to be prejudiced by the tenets of any particular school of thought. It must be with honest and unprejudiced resolve to build a bridge on which all sympathetic thinkers can stand. Differences of nomenclature and unessential classifications must give way to synthetic wholeness. Obviously, from the aspect of manifestation, there exists great disparity between a banyan and a cabbage. Yet, when an enquirer entered the London Bureau of The Theosophical Society many years ago to ask what Theosophy really was, the wise officer in charge replied to the effect that if one is a market gardener, then to that one

¹ In Chapter VI.

Theosophy is the Wisdom-Knowledge that will teach him how to grow his cabbages *properly*. Many have been the occasions when I have thought of that reply, and am still wondering if any of us really have that knowledge? It is not the slightest use attempting to grow anything "properly" without having some understanding of the principles which underlie all structures and the laws which govern evolutionary processes. Let us therefore seek to understand these principles, and never confuse them with relativities of a botanical scheme of classification.

For the purpose of the study, FOHAT has been chosen to name the One Universal Life Principle. This has many aspects, but we are not dealing with philosophical hair-splittings. We shall notice that Fohat has His threads everywhere, and one runs, like the threads of a silken cocoon, to each group-soul. Silken threads of subtle "electricity" also connect each separated "life" or "unit" with the group-soul. As each Jīva escapes on its pilgrimage, it breathes Prāna. The generative Life Principle, ascending from the earth, is a "son" of Fohat named Kundalinī. Let there be no mistake here, Kundalinī is active in every living thing and not merely in enlightened man. Kundalinī is a triple "magnetic" force and works in close association with Prāna and the Etheric Matrix.

No vegetative processes would be possible, either by seed or cutting, without Kundalinī being present to give the "kiss" between heaven and earth. In one of its forms it is the Shekinah Light. Thus, in the pollination process, we have seen that ovule and pollen require a nexus of flux before there can be a potent life-germ. They appear to correspond to the three aspects of Kundalinī—Earth, Moon and the Sushumna of Sun. Triads are everywhere. Duality cannot exist in any biological theory. With regard to the Sushumna ray, *The Secret Doctrine* states that the primordial essence of Life "descends in a larger supply to vegetation in the Sushumna Sun-ray, which lights and feeds the moon and it is through her beams that it pours its light upon and penetrates man and animal..." and is one of the creative energies of Nature. This is very interesting when taken in conjunction with results of pollination and germination, already given.

H.P. Blavatsky states that Fohat "unites and binds together those of *unlike nature* and separates those of *similar temperaments*. This, as anyone can see, relates of course, to electricity generated by friction and to the law of attraction between two objects of unlike, and repulsion between those of like polarity." This Law of Attraction and Repulsion would account for the Natural Selection which takes place in the

generative process of highly cultured strains under scientific observation. Burbank describes the results of some of his cross-pollinations as a devastating break-up of old habits and tendencies, like an explosion. Burbank does not say, however, that his best results occurred from such drastic crossings. Nature does not take many giant-strides and when she does, the patterns are seldom permanent or desirable forms to perpetuate. Prizes are found in patient crossing and re-crossing of selected parents. The blending process becomes more permanent with repeated effort and choice. There is no mathematical law yet observed, Mendelian or otherwise, regarding the transmission of parental characteristics in definite ratios. Rather does it seem to be a scheme of triads in more or less equal proportions of positive, negative and neutral characteristics. Fohat cannot be measured by our system of mathematics nor by voltameter. Giordano Bruno pointed out that Nature has no difference of number as we have of odd and even, tens and hundreds, and that which fits in with the number of Nature will never fit in with our numbers. That is not to suggest that there is no Law. Rather does it point to the probability that our yard-stick and signifiers on the physical plane of objectivity are no longer units of measurement and calculation available on an-

other plane of consciousness. Forms have their numbers, angles and differences, and we compare these one with another. Not one crystal is perfect on the plane of manifestation. Not one flower exists without a flaw. The ideal form exists only in the imagination and has yet to be brought down into manifestation. And the ideal form in one's mind may not necessarily fit in with the Plan, but it will not be wholly set aside; every usable part will be built into the whole. Nothing is entirely lost. Hence none need think the effort as Love's labour's lost.

Fohatic threads run everywhere. When a boy, I often used to say that I saw threads of light following the flight of every bird in the air. That may have been pure childish imagination; but was it? Fohat pervades the universe. He is the causative principle of all of those so-called modes of motion, *e.g.*, Electricity, Magnetism, Cohesion, etc. He is the cause of attraction and repulsion, for He is both and hence must also be neutral. He is the Creative Fire and Fires. In Him we live, move and have our being. Nothing lives apart from Him. Hence the foundation of Brotherhood not only of humanity, but of all that breathes. That must be the starting-point for all biological enquiry into differences, classifications and powers.

It has been said that Kundalini, the ascending triple force, has a

great deal to do with generative processes. I am aware that some philosophically minded people like to think that it only runs up and down the human spine. It is true that the human axis is much more complex than that of animal or plant, and that the human spine is inverted if compared with the major axis of a tree, while that of the animal runs across both. The "Serpent Fire" however runs through each one in its spiral pathway, howbeit, corresponding with the stage of evolution. In some mysterious way Kundalinī, ascending from the earth, is concerned with Tattvic Correlations, or the "Measures of Thatness" and the ebb-and-flow of magnetic currents. In the human male it is said that Ida and Pingala operating in the left and right channels are respectively negative and positive. Seeing that in the Plant Kingdom the axis is reversed, it is logical to assume that Ida and Pingala may be reversed also or in some way differently organized. It is suggested that one aspect corresponds to the Root; the other aspect to the whole of the growth above the collar. The central channel is probably reserved for maturity. In the cases of some trees, the triple-aspected Kundalinī would not be in full operation until they were mature enough to bear fruit, even if that process took a century. That may account for the highly

organized consciousness which has been noticed to function in some of the forest giants with centuries of experience to their credit. The central or main channel of Kundalinī is the trunk in a tree and the whole arrangement of noded spirals traceable in vegetative forms. Wherever there is a node, whether in stem or leaf, it is possible with proper care to obtain a callose which will allow roots first and then new growth to appear. It is not merely a question of nourishment but of Kundalinī, Prāna and the etheric sheath. Dr. Besant pointed out many years ago that in ancient times men of science studied Life; today they are content with studying leaves.

Neither Prāna nor Kundalinī can function without a common field of action. This is furnished by the etheric web. These three form a playground for Pan. Prāna enters Jīva at the moment of breathing and leaves it at the time of death. The aura of health can be felt and sometimes seen in growing trees. Heat is radiated, especially by red flowers, such as the common nasturtium. The following interesting account of an etheric building operation is taken, I think, from an old *Lotus Journal*. It reads:

I watched the little nature-spirits building a rose. One little grey creature with a yellow dot for a head, prepared the materials which he was able to draw together from the elemental

substance. Two little grey spirits spun a thread from the material prepared by the one, and another of greyish white hue prepared, or cut, the pattern for the rose. Then there came along a little muffled creature all in pink, with a brush for a bill. It painted the thread. The pattern with the thread was then attached to a dark grey bobbin-like creature, who began to wind himself up in them very tightly. Inmeshed in the thread he soon wove a bud and as he plied his loom, the bud increased in size until his pattern was filled. The bobbin-like spirit finally puffed up and burst open, leaving a perfect full-blown pink rose.

Another seer describes a very common form of nature-spirit as very much like a tiny humming-bird, which buzzes around like a bee at play. The playfulness, however, has its usefulness in the forwarding of growth. (Readers are invited to follow up this side of the study by reading the works of Geoffrey Hodson such as *Fairies at Work and at Play* and *The Kingdom of Fairie*.

If the etheric matrix of a flower is damaged, obviously the flower will to that extent be imperfect. If there is a lack of necessary material it will show a depleted

form-structure. Hence the need for good nurture and plenty of sunlight. If in the process of human gestation nervous shock or tension can inhibit embryonic life, why is it impossible to concede that the law also applies, *pari passu*, to highly organized plant life? H. P. Blavatsky has pointed out in *Isis Unveiled*:

Happy is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun. Future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation.

And she might have added also, the emanations of humans can have both good and bad effect according to their nature. Devas will not work with impure vibrations, especially if associated with highly developed plant-breeding. We are often too careless in things that really matter. At the back of every process and power there is Intelligence; let us use what we possess to the best advantage.

Speaking of Intelligence, one is immediately reminded of what H. P. Blavatsky wrote in *The Secret Doctrine*, IV, 307 under the heading:

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE

Basic Astral Prototypes pass into the Physical

The Dhyān-Chohan impulse	1. Variation transmitted by Heredity.
. . . lies behind all minor	2. Natural Selection.
agencies.	3. Sexual Selection.

- | | | |
|--|---|--|
| The Dhyān-Chohanīc impulse
. . . lies behind all minor
agencies. | } | 4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment. (Intel-
ligent as opposed to Mechanical
Causation.) |
|--|---|--|

Dr. Besant is continually pointing out in her books that "Consciousness first, then the form." In this teaching Burbank agrees with occultism. Firstly arises Desire; secondly is the building of Organ for function; lastly, is the Power to function. When one reads in textbooks of botany that a plant has the power to function in a certain way, *e.g.*, winding, whatever may be the mechanistic phenomena, it is Life and Consciousness that lie at the back. At the source of all mechanistic action one must observe Kāma-Manas, or Desire-Mind, however incipient may be the principle. Kundalinī manifests again as left-hand or right-hand spirals, and no device yet employed will completely frustrate either of those windings. So ingrained is the habit, or so insistent is the direction of the force, that during close observation for twenty-five years, not one runner bean vine has been seen to reverse that characteristic. Electrical insulation does to a slight extent dwarf growth but not otherwise affect a vine. Some bean plants have attraction for each other, while others have a dislike for company. Causation here is not known. If several bean seeds are planted in

a pot without support, one will grow straight up while the rest spiral around it. Why? What is the selective mind? At the collar of a tree Kundalinī appears to have a major change-over. It would appear to be the same law as known in optics. All objects, according to focal adjustment, are to be seen reversed. It is a suggestion that each seed in a pod is subject to this reversal process. The Life Forces are continually crossing and recrossing, and therein lies the seat of biological patterns and sequences. It is a deep subject and I am afraid that until we are able to know ourselves much better, it will be almost impossible to know very much about plant causation. It is, in one sense, like a boy asking his teddy bear why he can't speak. Just recently, a little boy went down on his knees during an air raid and prayed: "Please, God, make my teddy bear so that he can talk to me." That's true of the child when he begins to reach out to self-realization.

In over-production by recourse to vegetative propagation, disease is attracted. There is too great a strain put upon Jivas to support such division and increase with so much of vicissitude. An expert

told me recently that Para Plantations have to be very closely watched since the vegetative processes came into extensive practice, and that the latex has nothing like its old resiliency. That statement may be true or prejudiced. Perhaps those engaged in this industry can help with observed facts. If that observation be confirmed, it would strengthen the case against

continued frustration in the genetic cycle.

With the above remarks we are able to introduce for consideration a plan, or symbol, showing Fohatic threads and life-weavings at the plant level of Evolution. [See Chapter VI.] That is a tentative arrangement and is subject to revision when more time is available for wider and deeper reflection.

THEOSOPHICAL TEACHINGS AND THE DARWINIAN THEORY

[An Attempt at "Chapter and Verse"]

WHILE I have been interested in the correspondence in THE THEOSOPHIST during recent month, I have no wish to intervene in the discussion between Mr. Arthur Robson and Mr. W. E. Marsh. May I be allowed, however, to quote actual statements from *The Secret Doctrine*, *The Inner Life*, and *The Pedigree of Man*? My own comments in trying to link these extracts together will be very brief. The quotations from *The Secret Doctrine* are from Vol. II, 3rd edition, and are as follow:

"It is not denied that in the preceding Round man *was* a gigantic ape-like creature" (p. 273).

"Believing as we do that man has, during the preceding Rounds, evolved from, and passed through, the lowest forms of every life, vegetable and animal,

on Earth, there is nothing very degrading in the idea of having the Orang Outang as an ancestor of our physical form" (p. 272).

"It is correct to say that the man of this Manvantara, *i.e.*, of the three preceding Rounds, has passed through all the Kingdoms of Nature. That he was 'a stone, a plant, an animal'" (p. 196).

"Having passed through all the Kingdoms of Nature in the previous *three* Rounds, his [man's] *physical* frame . . . was ready to receive the Divine Pilgrim at the first dawn of human life, *i.e.*, 18,000,000 years ago" (pp. 265-66).

"We are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, molluscs, etc., as offshoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the

amphibia—which they certainly are. For the Monads have passed through all these forms of being up to Man, on every Globe, in the *three preceding Rounds*" (pp. 267-68).

"On strict analogy, the cycle of seven Rounds in their work of the gradual formation of man through every Kingdom of Nature, is repeated on a microscopical scale in the first seven months of gestation of a future human being" (p. 268).

There are other similar references in the same volume of *The Secret Doctrine*, but those given above are sufficiently explicit. Italics in the quotations given are by H. P. Blavatsky.

May I now quote two paragraphs from *The Inner Life* by C. W. Leadbeater, Vol. II, p. 234 (American edition):

"In connection with this First Round (of the Earth-Chain) it may be well to explain the apparent differences which exist between the Theosophical teaching and the theories of Darwin. In this First Round, when form appeared for the first time so far as our planetary Chain is concerned, the human shape was evolved from the animal, just as the Darwinian theory suggests, though it is also true that in our present Fourth Round the process was reversed, and the human form existed on this globe before those of any of the mammals which we now know."

"For the inconceivably slow process of natural selection from accidental variation we substitute an intelligent direction both of the selection and of the variations; for we hold that the forms evolve only in order that they may be a fitter expression for the evolu-

ing life within. Our attitude towards Darwinism is that we agree in broad outline with its discoveries, but carry them much further, since we propound a spiritual as well as a material evolution."

There are two comments that I would like to make on these two extracts from *The Inner Life*. One is that the importance of the former (as well as of those quoted above from the S.D.) has been very generally overlooked by students of Theosophical writings. I think that one reason for that is the apparent difficulty of thinking of our physical evolution in terms of Rounds, and explaining human physical evolution as something that moved from stage to stage and kingdom to kingdom in three preceding Rounds. I would suggest that we would be inclined to be much fairer to the Darwinian theory if the above extracts were kept in mind when discussing this problem.

The other comment is that the view given in the above extracts are apparently at variance with that which assumes that the "human archetypal form" is the source "whence all other forms" in the lower kingdoms derive. It does not seem to me, in the light of these quotations, that man can be said to represent "the archetype whence all Nature's forms derive," as Mr. E. L. Gardner appears to claim in his book *The Web of the Universe*, in the chapter on "Man's Origins."

The subject is an interesting, yet rather difficult one, and further light is thrown upon it in the following excerpts from *The Inner Life*, (II, 226-27):

"In the First Round of the Earth-Chain the Manu in charge brought down

all the archetypes for the whole of the Chain. Although many of these will not be fully perfected down here until the Seventh Round, the germs of all of them were already there in the First Round. For every Kingdom of Nature He selected a certain set of forms, which He wished to have vivified during the First Round, with the view of developing from them at later stages everything which the Logos wished the Earth-Chain to produce. The scheme of these forms, materialized down to a level where they could use them, was handed over to certain Lords of the Moon, who were entrusted with the work of setting the activities of the Earth-Chain in motion. These made these forms in each of the seven worlds of that First Round, and as they made them the animal-men from the moon entered them, solidified and used them, and from them generated others which could be inhabited by the moon-animals which occupied the stages below them.

"On each of the planets these lunar animal-men began at the lowest level, with the forms necessary for the first elemental kingdom. They then passed through in rapid succession the second and third elemental kingdoms, and then the mineral, vegetable and animal until they reached the human. Having done this on each planet they attained humanity for the last time on the Seventh Round of the Lunar Chain. Since then they have rested from that particular kind of labour, for on the Second Round and afterwards they were human from the beginning."

It should be pointed out that the term "animal-men" refers to a portion

of what is now our present humanity, and appears to be, according to C. W. Leadbeater, "what are called the working classes, who make the enormous majority of humanity in every country." These entered the forms made by the Lords of the Moon on the First Round of our Chain, and helped to solidify them, while using them, on that inconceivably high level. They did not originate or make the forms they entered. It may be a strange thing that that class of beings should now be our working classes, but truth may be stranger than fiction. The moon-animals are represented today by various backward classes of humanity, it seems.

The "Lords of the Moon" belong to the seven classes of the human inhabitants of the Moon-Chain who attained the arhat level and passed on. One class (the Lords of the Moon) "stayed to help us in our Chain."

Globe A of the First Round is called the "archetypal Globe" by Dr. Besant in *The Pedigree of Man*. "It contains in every Round the archetypes that underlie the evolution of forms in that Round." Dr. Besant adds another interesting suggestion, namely, that "such archetypal forms exist in the mind of the Logos as the ideas of every kingdom—the archetypal minerals, the archetypal vegetables, the archetypal animals, and the archetypal men." These ideas, Dr. Besant repeats, are in the mind of the Logos, and the Architects, who are the Barhishad Pitris (C.W. Leadbeater's "Lords of the Moon"), reproduce these ideas from the mind of the Logos in the highest Globe of the planetary Chain. "This is Globe A." C.W. Leadbeater also has a similar suggestion

which he describes as "the bringing down of the mind-energies flowing from the Logos—from His cosmic mental plane to that prakritic mental which is our mental plane. It is His idea of a mineral. . . ."

So far, in this letter, one has been trying to state the facts as far as one understands them. The "facts" in this case are frankly the things that are given in the way of statement in *The Secret Doctrine*, and in the writings of Dr. Besant and C.W. Leadbeater, which corroborate what is said in the S.D. Of course, we pick and choose inevitably among these and other "facts" that are presented to us; but I think we should try to see what facts are given to us in their sharpest outline and clearest significance.

It may be that those who know our Theosophical teachings thoroughly and in the greatest detail, those who have pondered long and lingered long over the whole range of facts as presented to us in our books, will be chary of facile explanations and the building up of theoretical edifices. Theosophy has not by any means lessened the mystery of the universe and of our existence and evolution. It may have, and perhaps should have, deepened the mystery. Our little answers, after all, are not the important thing. It may be that the biggest thing about Theosophy is that

it has somehow put the problems of life *greatly*, that it has made us feel the vaster mystery behind the little corner of the veil that is lifted. Some of the greatest students of the plays of Shakespeare in all their multitudinous variety of character and scene and circumstance—some who know each character in almost every word, situation and action, and even in thought and feeling, as it were—are those who most profoundly feel the mystery of the Shakespearean world. Even in his great tragedies Shakespeare baffles and leaves us to ponder his deepest mystery, as Dowden and Bradley have so eloquently and clearly pointed out in their respective works. And as Bradley maintained, tragedy in the Shakespearean sense, "would not be tragedy if it were not a painful mystery." Can we not say, in Bradley's words, of the world revealed to us in Theosophical teaching as of that in the world of Shakespearean tragedy: "We remain confronted with the inexplicable fact, or the no less inexplicable appearance, of a world travelling for perfection, but bringing to birth, together with glorious good, an evil which it is able to overcome only by self-torture and self-waste" (*Shakespearean Tragedy*, by A. C. Bradley).

D. JEFFREY WILLIAMS

The Turning-Point. Major Cazalet said in the House of Commons that "he himself believed that Greece and Crete were the turning-point of the War. It delayed the German attack on Russia by at least two months, and it proved to the Germans that invasion of England along the same lines was a practical impossibility." The defence of Greece and Crete was such an effort of self-sacrifice, unself-seeking, uncalculating, as has hardly been equalled by this Nation in this war; so it may well have been the spiritual turning-point.—KATE SMITH

THE BUDDHA ON WAR

AGAIN and again, here in India as elsewhere, endeavours have been made to prove that the Lord Buddha was in favour of at least defensive wars, or wars against aggression. These all go back to one spurious source. In the whole of genuine Buddhist literature such a thing can of course nowhere be found. The latest effort of the kind, under the above title, is found in a recent number of *The American Theosophist*.¹ In other places I have already raised my voice against this fallacy. Now it seems necessary to do so also amongst Theosophists. Harder is error to eradicate than weeds in the garden, once they have taken root. In this case the error was sown by a well-known and well-meaning scholar of Buddhism of the last century, Paul Carus, in Chapter 51 of *The Gospel of Buddha*.² The book has been strongly recommended even by orthodox Buddhist authorities, and has gone through at least fifteen reprints.³ The author's good faith is above discussion. But his western proclivities have obscured his understanding of the Lord Buddha's teachings on this special subject of war, punishment, violence and non-violence.

¹ November 1941, pp. 253-54. It is "contributed by Ralph T. Gardner."

² First edition, 1894, Chicago.

³ The last one, as far as I know, is of 1921.

The chief fault, however, lies with those who indiscriminately quote these misconceptions and personal imaginings of Paul Carus as authentic words of the Buddha. And this has also been done by the contributor to *The American Theosophist*. Yet he had no excuse for not knowing that the author was playing off his own bat, and not repeating the Buddha's words.

The facts are as follows. Chapter 51 consists of 35 numbered paragraphs, of which §§1-14 and §§31-35 are a faithful translation from the authentic Buddhist Scriptures.⁴ Now, if the reader will look up either of the books mentioned in the footnote, he will not find a word about war or punishment, violence or non-violence, in these authentic texts. They deal with the problem of action and inaction. Simha, the General-in-Chief of the Licchavis, having heard that the Buddha preached the doctrine of inaction or quietism, questions him. Summarized, the Lord's answer is :

In a certain sense, Simha, it is true that I teach the doctrine of inaction, and train my disciples in this doctrine. But it is equally true that I teach the doctrine of action, and train

⁴ Vinaya Pitaka, Mahāvagga, VI, 31. See Max Müller's translation in *The Sacred Books of the East*, vol. xvii, p. 108 ff; or Brewster's *The Life of Gotama the Buddha*, p. 136 ff.

my disciples in this doctrine. In what way, then, is it true, Simha, that I teach inaction? In so far, Simha, as I teach the not-doing of unrighteous actions by deed, word and thought, and of all things which are evil and not good. And in what way is it true, Simha, that I teach action? In so far, Simha, as I teach the doing of all righteous actions in word, deed and thought, and of all things which are good.

And that is all there is to it.

It is unfortunate for Mr. Gardner that he picked out for his contribution exactly those §§ 15-30, which are but the fruit of Paul Carus' own peculiar fancy, falsely assuming that they were "given by the Lord Buddha" himself. Nothing is less true. And the fault is not with the author. He has not concealed the fact, but expressly noted it in the "Reference Table" on p. 237 of his book, marking the identical passage as "Explanatory Additions," by himself of course.

For his remarks on punishment, Paul Carus gives a further reference to *The Questions of King Milinda*,¹ but a perusal of that book again shows his complete misunderstanding. Far from punishment being in any way regarded as recommended or approved by the Buddha, the text expressly states that the rule, "Punish him who deserves punishment," is "certainly not part of the doctrine laid down by the

Tathāgatas," and that "the thief is not put to death through the word of the Tathāgata, but only through his own act," or evil Karma. The whole passage turns upon the subtle problem of the Law of Karma working itself out by means of the good as well as the evil actions and institutions of men.

What the Buddha's teachings regarding punishment really are, we may learn from the *Dhammapāda*:

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

(vs. 129-30)

Whoso withholds the rod of painful punishment,
Who neither strikes nor makes to strike,
Whoso 'mid those who wield the rod, remains dispassionate,
Him I deem a holy man.

(vs. 405-06)

And the Lord's teachings about resistance against aggression, about violence and war, whether offensive or defensive, about conquest, victory and defeat, are not less clear in the same small booklet:

"This man abused me, he beat me
and conquered,
Conquered and plundered." Har-
bouring such thoughts,
Never appeased is the hatred of
such men.

"This man abused me, he beat me
and conquered,
Conquered and plundered." Re-
jecting such thoughts,

¹ See *The Sacred Books of the East*, vol. xxxv, pp. 254-57.

Quickly appeased is the hatred of
such men.

Never by hatred is hatred ap-
peased,

Nay! but by kindness: that's the
old-time Law.

(vs. 3-5)

He is no Aryan who creatures
harms.

By harmlessness to every living
thing,

A man is "Aryan" called.

(v. 270)

Shame on the striker, greater
shame,

To him that stricken, strikes again.

(v. 389)

Victory engenders enmity,
in sorrow live the defeated.

The peaceful live in happiness,
renouncing both victory and
defeat.

(v. 201)

There is no doubt that on these
points, the Buddha's teachings are
identical with the Christ's, or rather,
to give chronology its due, the
Christ is in perfect accord with the
Buddha.¹

¹ See *St. Mat.* 5. 39, 44; 7. 1; 10. 16; 13. 30;
etc., etc.

ARYA ASANGA

FREEDOM OF THOUGHT IN THE THEOSOPHICAL SOCIETY

IN the article on "The T.S. Platform and Orthodox Trends" in *THE THEOSOPHIST* for March 1942, Mr. Ernest Kirk thinks that there is a growing tendency in The Society for a set of beliefs and doctrines to become crystallized and recognized as signs of Theosophical orthodoxy, and those who do not conform to them "are quietly neglected, if not deliberately boycotted," being deemed by the majority of the members as "heretics." As membership in The Society depends only on the acceptance of its Three Objects and not on the belief in certain creeds and dogmas, Mr. Kirk is of opinion that the broad catholicity of The Society is endangered by this growing tendency to use the T.S. platform in practice for "the virtual propaganda of definite ideo-

logy and set of beliefs." He desires that there should be some provision in the constitution which would help to arrest this tendency by the selection of the representatives of this "unorthodox" body of members as members of the General Council of The Society, and also facilitate the inclusion in any programme of lectures, subjects and articles "of speakers and subjects regarded by the majority as unorthodox." He suggests by way of addition to Rule 48 in the rules of The Society a provision emphasizing that The Society's platform is broad and doctrineless; that no particular set of views should be a major consideration in the nomination and election of office-bearers, in the filling of any vacancy, in the nomination to seats in the General Council,

and in the conducting of the various activities of The Society, and that no member should be discriminated against or favoured in any way on account of his views.

It is well-known that no member is called upon to accept any creed or doctrine of belief beyond what is implied in the Three Objects of The Society, and no member can be disqualified from membership on account of his belief or no belief in such creed or doctrine. The platform of The Society is according to its constitution a cosmopolitan one, open to any person of any belief or no belief who accepts its Three Objects. What Mr. Kirk complains of is the dominating influence which beliefs in certain teachings like the Existence of the Masters, Reincarnation, the Law of Karma and the like give to certain members who believe in them and which they can utilize in propaganda, and the handicap which others who disavow any such beliefs suffer therefrom, by which the latter do not get the support of their fellow-members to places of influence in The Society. Is the remedy which Mr. Kirk proposes for removing this so-called handicap a suitable one which would not act prejudicially to the permanent interests of The Society as an International Body working to promote Universal Brotherhood, in which Individual Freedom of belief and action so far as these are consistent with Brotherhood should have free play? Is it not likely that in attempting to remove one set of "supposed" evils, another set of "certain" evils are introduced? Every Lodge is autonomous. No individual or organization or authority outside the Lodge can

dictate to the Lodge as to the persons whom it should elect as office-bearers or members of its managing body. So is the case with Federations or National Sections. As regards the International Society and its officers or Convention lecturers, The Society or its Executive should have unfettered discretion in electing or selecting them. Then how can the grievance, under which the class of people mentioned by Mr. Kirk feel as labouring under, be removed or lightened? It can only be by the general body of the so-called "orthodox" type treating them in a generous or brotherly spirit, and not handicapping them for their sceptical attitude towards the beliefs cherished by the other party. They should constantly bear in mind that the existence of The Theosophical Society, which was founded under the authority of Those whom many of them consider as the Real Founders of The Society, without any creed or dogma was considered more precious for the promotion of Human Brotherhood in the present stage of World Evolution, when concrete separate mind holds its aggressive sway, than even the belief in the Existence of the Masters, in Evolution, Reincarnation and Karma, and the like.

Yet one cannot lose sight of the fact that sometimes it is found that the grievance is the other way, and those who are sceptical of the above doctrines or beliefs are inclined to characterize the members who cherish those beliefs as credulous or lacking in critical judgment. Such a tendency on either side leads to the bifurcating tendencies operating in the formation of groups of "believers" and "non-believers." Apart

from the above conditions which may exist here and there in isolated places, which have given rise to the objections raised by Mr. Kirk, one can raise doubts whether The Society as a whole has lost or is in danger of losing its free platform, and whether "the normal Theosophical work of the great majority of the members of The Society, especially those in office, is increasingly motivated by a set of beliefs and doctrines, in a way which is equal to a steady propaganda of these," to use the words of Mr. Kirk. A study of the history of The Theosophical Society during these 67 years does not appear to show that there is any growing tendency to make a belief in the teachings or doctrines accepted by the leading members of The Society, or even by the majority of members, serve as a test or standard by which the sincerity or earnestness of a person's membership should be judged. The life led by a member, and the work done by him, and the example he sets to his fellows, and the love and kindness and brotherly relationship which he bears to them remain as ever the tokens by which his worth is appraised, and the place he should be called upon to fill in the Theosophical activities around him. If he fulfils these qualifications, no undue stress is laid on the creed and doctrines he happens to believe in. It is not uncommon that we find that those who happen to believe in the Existence of the Masters, or to accept the laws of Evolution, Karma and Reincarnation, and the like, are often the most active and earnest members of the Lodges and often its office-bearers, and this may easily lead to the wrong conclusion

that their leading position is due to their beliefs and not to their life, work and example, which are the causes of their appreciation.

Lastly, one may question whether after all there is a "growing tendency" amongst the members of The Society to favour a conformity amongst its members in the above beliefs and doctrines. Madame H. P. Blavatsky and Colonel H. S. Olcott, the founders of The Society, stood for such beliefs and doctrines even while proclaiming the freedom of the members to believe or not to believe in them. In the early days of The Society strange and extraordinary happenings are recorded, a sample of which can be read in Colonel Olcott's *Old Diary Leaves*, Vol. II, Chap. IV, entitled "Many Wonders" which would take the breath away of any sceptical member, who may well feel that the neutrality of The Society would be well nigh shaken by such and similar narrations by a President of The Society at the present time and his obvious belief in them. It is stated that, in the original frame-work of the division of members, the Masters were spoken of as forming the "First Section" of The Society.

By 1882 the majority of members accepted the occult philosophy given by the Masters, but refused to accept the occult guidance given by the Masters through their chelas in the outer administration of the Society. At the end of the first cycle, in 1882, the Masters, therefore, retired somewhat into the background, so far as the Society's outer affairs were concerned! (Note at the end of *Letters from the Masters of the Wisdom*, First Series, page 117; also *vide* Colonel Olcott's

Old Diary Leaves, IV, chapter on "Formation of the Esoteric Section.")

Thus it will be seen that "the danger" now perceived to be a danger by Mr. Kirk to the neutrality of The Society existed from the very beginnings of The Society in spite of which The Society has continued to flourish. It is rather too late in the day to recognize that it exists and sound a warning. Dr. Besant and C. W. Leadbeater, who represented the succeeding line of leadership in The Society, did not in any way show less ardour in the advocacy of such beliefs and doctrines, while at the same time they kept the Theosophical platform free from any binding articles of belief. Amongst their successors we do not notice any less ardour in the acceptance of those beliefs or doctrines, or any greater tendency to impose them on the members, or interfere with the individual freedom of any member to believe or not to believe. We are likely to lose a sense of perspective, if we do not take a continuous view of the history of The Society as a whole from its very beginnings, and restrict ourselves only to an isolated view of the present detached from the past, and give it a special colouring derived from our own individual experiences of apprehensions.

In this connection it will be useful to recognize a necessary fact. No Society can remain always static and

continue as a society of inquirers, much less a society like The Theosophical Society, which, as its First and Third Objects indicate, believes in certain principles which cannot be deemed purely materialistic or agnostic. In course of time we should be prepared to find that if the Masters do really exist, if the laws of Karma and Reincarnation are really operative in the universe, if the law of Evolution, from the physical to the highest spiritual, guides the course of progress in worlds gross and subtle, and of their denizens, if these are all facts we must be prepared to find that there must be an ever-increasing body of members coming to have abiding faith in them, and to guide their lives by such beliefs. Although in the present stage of the intellectual evolution of humanity it is worth while to keep the platform of The Theosophical Society free from any binding belief in these facts in order to attract earnest men and women to join it, whether they accept them or not, into the fold of a common Brotherhood, it can only be a temporary stage which will be outgrown at a future time when these facts become the common heritage of humanity, just as the well-recognized facts of modern physical sciences have come to be accepted without question.

A. RANGASWAMI AIYAR

A Correction.—Please note that it is not correct to include Ireland amongst the nations where the death penalty has been abolished, as stated by Mrs. Cousins in the article on "Theosophical Guidance for Prison Reform" in the October issue of *THE THEOSOPHIST*. We still hang those convicted of murder, usually employing the British official hangman on such occasions.

T. KENNEDY, Dublin

SECCIÓN ESPAÑOLA

Hoy reproducimos el oportuno e interesante artículo 'La Lucha de Arjuna' de la distinguida colaboradora de "COMPRENSION" Señora Adela Tormo de Casinelli.

No está por demás recomendar a nuestros lectores, el estudio de la celebre batalla del campo de *Kurukchetra*.

LA LUCHA DE ARJUNA

Así también tú, con la mirada puesta en el bienestar del mundo, cumplirás la acción.

—*Bhagavad Gitá*

MEDITANDO en las condiciones actuales del mundo, vienen al recuerdo por asociación de ideas, las primeras estancias del Bhagavad Gita o Canto del Señor. El campo de batalla, los guerreros con sus carros prestos a la lucha y, por encima de todas las fuerzas contenidas an los dos bandos en pugna, la voz de Krishna, profundamente divina, dialogando con el nobilísimo Arjuna.

Pocas veces el genio de la raza ha concebido, en forma literaria, el sentido íntimo de esta aventura del hombre sobre la corteza terrestre. De aquí surge el porqué quienes analizan este poema inmortal encuentran siempre profícuas inspiraciones.

La interpretación esotérica del campo de Kurukchetra y de los pandavas y kuravas, los dos bandos que en él se han dado cita, corrobora el sentido dramático de la evolución humana.

Los kuravas representan al yo inferior, el cual ansía perpetuar su reino; esos kuravas son los que no se avienen a una sublimación de la naturaleza sen-

soria. Por otra parte, Arjuna, perteneciente a los pandavas y respaldado por Krishna, expresa lo más excelso que mora en el ser humano.

La vida es un vasto campo de kurukchetra. En el hombre como en la sociedad que es su consecuencia se juega eternamente la gran batalla.

El conflicto del hombre y de los pueblos está en no saber valorar a los dos contendores. El dolor del mundo consiste precisamente en la falta de una conciencia más comprensiva sobre la dual polaridad de la entidad humana. Y después de este reconocimiento viene aún otro: saber que no somos meros espectadores sino actores.

Con esta simple evocación del Bhagavad Gitá quizá podamos entender mejor la lucha extendida hoy enormemente por el mundo y que es otro episodio, formidable si se quiere, de la gran contienda librada por el ser humano frente a las fuerzas tenebrosas por él mismo generadas.

Ahora bien, un examinador superficial diría sin mayor responsabilidad: aquí está la luz y aquí la tiniebla. Pero no se trata de esto sino de algo más: saber el modo de acometer y

vencer al aspecto sombrío, teniendo en cuenta que entre la luz y la sombra hay también una penumbra, el inter-regno donde pueden gestarse elementos imprecisos susceptibles de fomentar confusiones.

Estamos frente a una guerra de vastas proporciones, y nuestro deber es combatir, mas, he aquí lo importante ¿cómo nos aprestaremos a combatir? No es cuestión de cerrar los ojos y dar golpes a diestra y siniestra: esto resulta más cómodo para los ciegos a toda visión ulterior. Empero, quienes comprenden que el mal no está solamente entronizado en un pueblo o en un conjunto de pueblos,—aún cuando en un momento histórico es posible que dicho mal se polarice más en un pueblo que en otro pueblo, en un bando que en otro bando—, han de luchar con sapiencia y al modo de Arjuna, iniciando primeramente el combate contra las propias imperfecciones, porque en cada ser también está la sombra.

Es muy fácil ver al enemigo afuera, en una u otra potestad de los efímeros. Lo difícil,—de aquí el valor de la introspección y de los ideales espiritualistas que facilitan este reconocimiento—consiste pues en distinguir los elementos perturbadores dentro de cada uno y saberlos transmutar heroicamente.

Si comprendemos los conflictos establecidos en ese campo de kurukchetra individual, estaremos facultados para entender más y mejor la guerra de afuera, que no es otra cosa sino la extensión en un plano social de la intensa lid sostenida en el mismo corazón humano. La clave, pues, no está en lo externo sino en lo interno, y en la medida que Arjuna se actualice en cada

una de nuestras vidas veremos su reflejo en el mundo y visualizaremos luz de sol y verdad, allí donde antes nada veíamos.

Fortalecidos en esta firme convicción —la supremacía de los principios espirituales—debemos actuar en el mundo, y mantener con firmeza todo aquello que coadyuva en una más amplia expresión de la conciencia humana, y trabajar siempre para que el espíritu del hombre no sea encadenado ni humillado.

La violencia y el odio son las armas predilectas de los tiranos que encarnan a los poderes tenebrosos; pero quienes se sostengan en la roca inexpugnable de las verdades eternas deberán usar las armas del guerrero inferior; espíritu de sacrificio, coraje, audacia, abnegación, buena voluntad y amor hacia todos los seres.

Sepamos también que los combates más terribles no se libran meramente en los campos de batalla terrestres, sino en las regiones astrales y mentales; allí es donde están los gérmenes de todas las tropelías. ¡Cuántas veces el enemigo está detrás de la mano que ejecuta la acción! Ya lo decía elocuentemente Pablo de Tarso en una epístola a los Efesios:

“Porque no tenemos lucha contra sangre y carne; sino contra principados, contra potestades, contra señores del mundo, gobernadores de estas tinieblas, contra malicias espirituales en los aires”.

La precedente alusión es clara y terminante. La lucha, pues no debe ser contra sangre y carne sino contra lo que engendra la corruptela de la sangre y de la carne. Un pensamiento ego-céntrico, un deseo de exaltación personal, una lágrima que hemos insinuado

en ojos ajenos, he ahí elementos propicios para esas fuerzas de malicia, emparentadas con todo aquello que intercepta la libre expresión de la individualidad.

Sé que el camino señalado es difícil de ser recorrido, entraña muchos esfuerzos, perseverancia y un continuo vigilar de nuestros pensamientos y de nuestras actitudes. Pero también sé que no hay otra vía más honrosa, más genuina. Si el espíritu es nuestro norte debemos luchar con armas espirituales y preparar el guerrero interior para enfrentarlo con el más noble de los combates. Y para este guerrero no existe esa rara palabra escuchada en muchos círculos: neutralidad.

Quien comprenda la verdadera lucha de Arjuna bien sabrá a qué atenerse sobre la neutralidad; ese reino infundo de los tibios.

Cristo, Buda y tantos otros grandes nunca fueron neutrales. Si lo hubieran sido no habrían enfrentado al mundo y proclamado la grandeza de sus principios. Ellos, tomaron partido en el único bando donde pueden gravitar quienes tienen una fe absoluta en el triunfo del espíritu sobre los valores temporales.

Bajo la inspiración de este conocimiento sobre el valor eterno de Arjuna, conscientes ahora de su lucha por la superación del alma, hemos de tomar con firmeza, las armas de la luz que conducen a la victoria, Y entre ellas, hay una que jamás fué vencida: el amor. Levantemos, pues, nuestra bandera con jirones de esa luz, cuyos pliegues augurales cobijarán un día a todos los seres con la más gloriosa de las conquistas: la Fraternidad Universal.

EL PODER DEL PENSAMIENTO Y SU EMPLEO

Es muy interesante notar que la ciencia moderna unánimemente reconoce el PODER DEL PENSAMIENTO. En un reciente artículo de un Centro Científico de Estados Unidos, refiriéndose al Poder del Pensamiento, decía:

“EL NOVENTA Y NUEVE POR CIENTO de nuestros ensayos fueron satisfactorios” y agregaba: ‘Estos resultados se han podido obtener gracias al perfeccionamiento de nuestros métodos de investigación, especialmente en el sistema de control, en el cual hemos empleado también, LA CLARIVIDENCIAL!

Es decir; no sólo reconocen El Poder del Pensamiento, sino también, la efectividad del control por medio de La Clarividencia. Este anuncio tan categórico, corrobora doblemente las enseñanzas de la Teosofía. Cada día que pasa, la ciencia se pone más y más en armonía con las verdades bien conocidas desde hace miles de años por los Orientales.

El poder del pensamiento está ignorado o inconcientemente descuidado por la humanidad. Su Poder es real, y ya que la ciencia reafirma su existencia, sería de desear que fuese empleado honradamente, con el fin de hacer el bien a la humanidad en cualquiera de sus innumerables tribulaciones.

El Pensamiento es el padre de la acción y nuestra naturaleza le dá cuerpo o forma a aquello concebido por el Pensamiento. La psicología confirma la tendencia del cuerpo a seguir lo que tiene en el pensamiento.

No sólo por el poder del pensamiento, puede corregirse uno mismo de sus

defectos, sino que también puede ayudar a corregir los de sus amigos, y aliviarlos en sus dificultades, enviándoles pensamientos adecuados en cada caso.

Envíe pensamientos de pureza y de bien a cualquier agrupación, que de seguro las personas sensitivas o capaces de captarlos, recibirán un gran beneficio de ellos. Envíe pensamientos de ayuda a toda buena causa y seguramente esa causa será reforzada por sus pensamientos. Envíe pensamientos de protección a sus seres queridos y esos pensamientos actuarán como Angeles Guardianes alrededor de esas personas.

Es curioso, pero el pensamiento reforzado de continuo y mediante cierta manipulación, llega a adquirir forma consistente y hacerse visible. En el Tibet, hay Yogas Solitarios, que habitan cuevas en las montañas, allí ellos, crean formas de pensamiento de semejanza humana 'Fantasmas' y llegan hasta infundirles una gran vitalidad, que los hace actuar como a seres humanos en estado Somnábulo y esas formas los acompañan a donde quiera que ellos van, siendo visibles por cualquier persona.

Es bien sabido que los pensamientos toman forma y tienen también color. Hay varias obras muy antiguas que tratan sobre este tópico, enseñando cosas de mucho interés. Entre las obras modernas, "FORMAS DE PENSAMIENTO" por C. W. Leadbeater, con sus bellas laminas en colores, es la mejor.

Sin duda alguna, Los Pensamientos Buenos son una Gran Bendición de Dios, la facilidad para enviarlos a una gran distancia y el efecto benefico que producen es inmenso, no sólo se bene-

ficia el recipietario, sino que, el hecho de enviar pensamientos buenos, ayuda a reforzar todo lo bueno que hay en el mundo, pues son eslabones de la misma cadena . . . y quién los envía recibirá la recompensa, al ponerse en armonía con la Gran Ley, su adelanto espiritual será seguro.

Es increíble, pero es un hecho, en muchos casos se puede ayudar mejor a una persona ó a una causa, con buenos pensamientos, que enviando dinero, el que, en algunas ocasiones, no producirá sino un efecto contrario a la finalidad que se ha perseguido, lo que nunca ocurrirá con los buenos pensamientos. No hay tampoco que perder de vista, el ligero Karma que se engendrará para el futuro, si se sabe usar el poder del pensamiento.

Por el contrario, si se obra mal, enviando malos pensamientos, no sólo se refuerza la maldad en el mundo, al hacer sufrir al prójimo, sino que, el mal se reflejará en quien los envíe y todavía más, el futuro karma de esa persona, no será sino una abundante cosecha de desgracias y miserias, engendradas por el mismo y que tendrá que pagar irremediabilmente.

Harémos un gran bien a la causa de la Libertad y del Derecho, tan lastimados en el presente conflicto, si envíamos nuestra ayuda en forma de Pensamientos llenos de Coraje, Amor y Esperanza, dirigidos a las personas que en estos momentos sufren a consecuencia del levantamiento de las fuerzas del Mal.

El Ocultismo enseña que lo que es posible en pensamiento, es también posible en el hecho, y que con el conocimiento completo de sus enseñanzas, el Milagro pasa del reino de las probabilidades

especulativas, al dominio de la ciencia efectiva.

D. E.

RABINDRANATH TAGORE Y S. VIVEKANANDA HAN DICHO:

Todas las almas son Potencialmente Divinas. El fin que se persigue, es poner de manifiesto esa divinidad interna, por medio del dominio de la naturaleza externa e interna. Se alcanza este fin por medio de obras, por la devoción, por el dominio psíquico, por la filosofía

y por cualquiera de estos medios; hacerse libres, es el objeto capital de las religiones.

BOLOTINES DE LAS LOGIAS

Con gusto anunciamos el recibo de las siguientes publicaciones:

"ASPIRACION" de Avellaneda, Argentina. Junio y Octubre.

Revista Teosófica "ARGENTINA" de Buenos Aires. Noviembre-Diciembre.

"REVELACION" de Buenos Aires, Argentina. Enero.

"AQUI ESTA GRANADA" de Granada, Nicaragua. Octubre.

BOOK REVIEWS

Grey Eminence, by Aldous Huxley. Harper and Brothers, New York. Price American ed. \$3.50; English ed. 15/-

Mr. Huxley is already prominent as Novelist and Essayist; we believe this is his first Biography. Beyond its intrinsic merits, there is a reason why the book should be of particular interest to Theosophists.

François Leclerc du Tremblay, Baron de Maffliers, born in 1577 a French aristocrat, renounced the world for the contemplative life in the Capuchin Order of Franciscan Friars. After considerable success in that line, marked by his becoming an eminent teacher of the Mystic Way, and also—for those who judge it so—by his visions, ecstasies and *siddhis* generally, something spiritually tragic entered his life. He was diverted into the retrograde step of

partial renunciation of the contemplative life, for the world.

On meeting a young Bishop named Richelieu, there appears to have been quick friendship and recognition between the two. Richelieu, as every one knows, became Cardinal and a power behind the Throne of Louis XIII. But behind His Eminence the Cardinal there was the power of His *Grey Eminence*, Père Joseph as the Friar was now called. These two for many years till the Friar's death in 1638 worked in partnership, guiding the policy of France, which was then approaching the period of its height in the next reign under Louis XIV. To their debit stood the totalitarianism of that day in great measure, the horrors of the 'Thirty Years' War, and much else that is written in history and in

Mr. Huxley's book. Père Joseph's tragedy of the soul is described with insight: "In the past he had advanced at least to the outskirts of the kingdom of God, had at least a partial experience of ultimate reality. Now, the dust and smoke of the Cardinal's kingdom was obscuring his vision. Having known heaven, he now found himself excluded from the light. In affirming that such a state was 'worse than hell' he did not exaggerate."

But how does all this appeal more than ordinarily to our interest?

Dr. Besant used to tell us sometimes that a previous incarnation of our Founder—"that great soul whom you knew as H.P.B., but We, otherwise"—was as a certain "Père Joseph" in France; and, rather indefinitely, that this was at or near the time of the Revolution; also that he had worked much in the world of politics. Further—if a misquotation may be allowed—"he had seen of the travail of his soul, and was *dis-satisfied*," so that in the later incarnation he would have nothing to do with politics and had reacted strongly also from priestcraft.

The reader should take these facts and Mr. Huxley's book, and consider whether it is justifiable to presume identity, for naturally such a matter must remain outside the bounds of proof.

Père Joseph was a prolific worker, both as contemplative and as politician. Acting as Foreign Minister for France, head of a widespread Secret Service, and with other whole-time jobs, he yet found time to preach and lecture on the inner way as he understood it in those days of Catholic Mysticism; and till

his death he remained Director of an Order of Contemplative Nuns which he had been instrumental in founding. His "treatises and spiritual letters to them alone," we are told, "would fill 30 octavo volumes of 500 pages apiece," which may compare in size, though hardly in matter, with H.P.B.'s great books.

The question arises as to why he "cut himself off from the very possibility of being the apostle of mysticism." Mr. Huxley sums it up as "an eminent example of confusion of the castes." And he points out that the Friar's belief that he could neutralize actions by "annihilating them in God" is a close parallel with the teaching of *The Bhagavad Gītā* to "perform action without attachment."

Who, one wonders, was the Ego known as Richelieu? Not wholly bad, though drunk with power, for him, we are told, "the Friar was a living conduit, through which there flowed into his soul a power from somewhere beyond the world of time and contingency." "*From somewhere beyond*"? Had the Lords of Karma sent him to those surroundings on special duty? It was an important, formative period of history.

In 1595 young Du Tremblay "made the Grand Tour." Did he, one wonders, meet Giordano Bruno, who then still had five years of life before him?

In 1597 he was in England. Did he meet Francis Bacon, then aged 36? Or any other old friends from the past, and from the future?

A reproduction of an old portrait of Père Joseph is included in the book. Readers should note the "prominent

blue eyes," as they are described in the text.

Mr. Huxley has produced a most interesting book. It should be understood, of course, that no hint of these "intimations of reincarnation" occurs in it. But he has evidently made a considerable study of the literature of Mysticism, East and West, and the chapter on "The Religious Background" is particularly noteworthy.

ARNOLD S. BANKS

Man Visible and Invisible, by C. W. Leadbeater. "Adyar Edition" 1942. Price Rs. 7.

The present is an exact reprint of the two previous editions (1902 and 1920) of this most valuable and marvellous work, and we may congratulate both publishers (T.P.H., Adyar) and printers (Vasanta Press, Adyar) on the outstanding achievement of having undertaken such a difficult work notwithstanding impending war-time conditions and of having succeeded so excellently well. Not that in any way we doubt the wisdom of this undertaking, for a book like this—if out of print—may never be allowed to remain so; we simply could not do without it.

Man Visible and Invisible should be on the shelves of every student of Theosophy, ready to be consulted constantly. It gives such practical information that no study of the human principles may be considered complete unless the literature on the subject has been supplemented by a consultation of the illuminative illustrations of the bodies, here offered.

Further, we believe that these illustrations of the several vehicles of man,

wonderfully helpful as they are to comprehend the structure of man's subtle bodies, may serve a higher and more practically useful purpose. If rightly studied, we may learn from them, how human evolution is reflected in the evolution of these several principles or bodies.

It is very instructive to notice how our emotions and thoughts react on the structure of the bodies, that is, on our character; and so we better realize that the evolution of these bodies—that is, *our* evolution—depends upon the emotional and mental activity *we* allow them to have.

Furthermore, if we follow one or other of the bodies in its evolution by taking them in sequence of growth, we can see how the bodies are an exact reflection of our own standpoint in evolution. It is most instructive, for instance, to follow the development of the Causal body of a savage (illus. 5), than that of the average man (8), next that of the developed man (21), and ultimately the Causal body of an Arhat (26). I cannot imagine anything more inspiring and more encouraging than the contemplation of these examples can give us.

J. KRUISHEER

We Knew These Men, by Wilfred Brandon, transcribed by Edith Ellis. Alfred Knopf, New York. Price \$2.50.

The author of this book, Wilfred Brandon, is a deceased "spirit," and Miss Edith Ellis professes to be no more than its "transcriber." The contents of the book such as they are (and of two former ones, *Open the Door*, and *Incarnation*) came to her by means of

automatic writing. This in itself is already a very remarkable and rare feature, making these books of much interest for students of the occult. A "Preface" relates the mutual relation between the spirit-author and the transcriber, and also something of the biography of the latter.

The object of the present volume is a very lofty one, *viz.*, to instruct those who in the present clash of arms are likely to lose their bodies—and especially Americans—about what kind of conditions they may expect to find on their arrival at "the other side." Evidently the author is well informed in regard to spiritualistic and Theosophical teachings on this subject, even in some places refers to them, and as a whole succeeds quite well in giving a comprehensive and acceptable story, in which he brings a number of casualties, presumably accidents of the last war. In a vivid way he describes their experiences and their difficulties after being killed, and their various ways in meeting them. A most instructive narrative for the ignorant and a very useful one too.

The hope, however, that such a tale of life after death would be able to influence public thought and opinion, in the least degree, seems without foundation; the author himself in his last pages is strongly in doubt. Even in the face of stories like this, and more probably just because of the occult source, people will remain as sceptical as before. Instead of becoming more susceptible to the truths of the inner life, most of them are likely to remain untouched. At the very best they will read it as a good novel—which

it really is at the same time—but that is all.

For those interested in the occult or in the life after death more particularly, this book will certainly be worthwhile.

J. KRUISHEER

The Occult Significance of Races and Nations, compiled by Irene Prest, T.P.H., Adyar. Price six annas.

This is an extremely opportune and valuable little book compiled by Miss Irene Prest, who, as our President, Dr. Arundale, mentions in his very appreciative Introduction, has brought "to a focus such occult knowledge as has been released to us by Those who have in Their faultless charge the mighty task of educating the world to the destiny assigned to it." The titles of the chapters themselves are sufficient evidence of the carefully planned and extremely able welding together of the facts culled from many sources, but all of them drawing ultimately from the Great Source of Understanding. There is not a paragraph in the intensely interesting and wide views of the chapter: "Psychological Evolution through the Ages," nor in the thumb-sketches of various nations in the chapter on "An Occult View of History," which will not help all of us in the confusion of today; the tiny but suggestive last chapter on "The Inner Government of the World," with which the book closes gives in a nutshell the first (perhaps surprising) introduction to an inquirer to a new line of thought as to the guidance of our world, and this book is meant for all, those who first approach as well as the well-read student. A bibliography at the end will allow the

reader to go deeper into the sources of information if he so wishes.

In a small compass this book gives more light on the confusion of today than far more weighty tomes, and it should be bought, read, understood and *used* by all who are trying to bring light into the darkness that is at the moment surrounding us.

E. F. P.

A Study-Outline in The Secret Doctrine. For use in "Secret Doctrine Classes" under the auspices of The Theosophical Society (Adyar). Compiled by Mrs. Jessie R. McAllister, Class Leader. Issued Summer 1941. Used since April 1941 in The Secret Doctrine Class, The Theosophical Society in Miami, Fla., U.S.A. Pp. 30 (Cyclostyled Copy).

The last sentence makes it clear that by the words "The Theosophical Society (Adyar)" in the first sentence, it is not meant to indicate the Headquarters at Adyar, but the American National Society, the qualification "Adyar" being added to distinguish it from other organizations which are calling themselves in *imitation* of the "Paramount Parent Power" (Master K.H.) by the same appellation of "The Theosophical Society."

The title of the little book is perhaps somewhat misleading. The booklet is not at all an outline of the whole "Secret Doctrine," whether the Wisdom-Religion or the book so-called is meant by that name. It is a summary only of the intended but incompleated fourth volume of H.P.B.'s *Secret Doctrine*, posthumously published by Dr. Besant at the end of the third volume

of her edition of that work (the fifth volume of the new Adyar edition). These more or less "esoteric" papers, dealing with psychical matters principally, were left by H.P.B. in an unfinished and inchoate state. They are in fact the very last part of her great book upon which my choice of subect-matter for study-classes would fall. For there are hundreds of other pages morally and spiritually grander, more inspiring, more practical, more useful, more needful for our presentday world, with which to feed the minds of our members in general study-classes, than just these notes and half hints, which were better kept within select circles of *specialized* students of these subjects. And the latter will of course rather go back in their studies to the original itself than content themselves with such an outline.

A. A.

A GOOD PROPAGANDA SERIES

Olcott Manuals, 1—9, The Theosophical Society, Olcott, Wheaton, Illinois, U. S. A. Price 25 cents each.

The libraries of the National Sections should place these books on their shelves ready for reference in preparing propaganda lectures, leaflets for enquirers, when extracts should be translated into different languages. The series opens and closes with reprints from Dr. Besant's writings, on *Theosophy and Christianity*, and *True, Semi- and Pseudo-Occultism*. The remainder, written by L. W. Rogers, are fine examples of the work of this practical veteran. How well he knows his way through the minds of men! *Reincarnation* is presented in the book with that

title, and elsewhere, as in *Gods in the Making*, as both wide inspiration and a cogent and reasoned philosophy of life. The puzzles that beset the one who begins to think over ideas of the origin of the soul, and immortality, are so clearly visioned and then explored, that the swiftness with which the ground is covered may cause the inquirer to go more slowly, and read again and again, to master them as a whole. This is very good, and so attractive to the seeker.

The symbolical cover-design may prove rather "heavy" for some tastes, but the pages are clear, with good print and wide margins, and are thus very readable in the technical sense. In any future edition it would be well to consider the addition of sub-headings, which would help possible readers as indications of the material used, and the student as an index. In No. 8 of the series, *Self-Development and Power*, this purpose is served. For at the head of the pages there are good analysis-phrases giving the contents.

The series does not attempt to cover the plan of evolution in any technical Theosophical sense; yet, in giving the resolutions of man's many thought-difficulties, it follows a well-argued scheme. The strong emphasis as shown

in the manuals, *Gods in the Making*, and *Soul Powers and Possibilities*, on man's responsibilities for his own position and his ability to make his own world anew, leading to the idea of the glory of the progress from ignorance to knowledge by his own power, is a mark both thoughtful and helpful and greatly needed in world ideas at this moment. The call of Theosophy is constant, as here, to the awakening of man to the great work of his own self-government.

E. MARION LAVENDER

MAGAZINES RECEIVED

from overseas

The American Theosophist, Dec. and Jan.
Eirenicon, December-January.
The Liberal Catholic, Jan. and Feb.
Mothers' Bulletin, December.
The New Citizen, January.
New History, January.
Pretoria Lodge Newsletter, March.
Revista Teosofica Cubana, September.
The Round Table in America, Xmas.
Theosophy in Australia, Feb.-March and April-May.
Theosophy in Ireland, October-December.
Theosophy in New Zealand, Feb.-March.
Transvaal Federation Newsletter, Feb.
Ubique, January.

THE SPARK

I would not interfere
With any creed of yours,
Or want it to appear
That I have all the cures.

There is so much to know—
So many things are true—

The way my feet must go
May not be best for you.

And so I give this spark
Of what is light to me,
To guide you through the dark,
Not tell you what to see.

H. P. O.

SCIENCE AND PHILOSOPHY

THE study of science, like all other of man's activities, exists primarily to gratify certain definite human needs and desires; and the fact that it has been steadily pursued for so many centuries is evidence that it appeals to, and satisfies, a very powerful and persistent group of appetites.

Let us first of all try to understand clearly the exact nature of this study. Science is concerned mainly, of course, with the material world, setting out with the assumption that every detailed occurrence can be correlated with its antecedents in a perfectly definite manner, exemplifying general principles, and assuming also that Nature, that is to say, the material universe, can be regarded as a rational whole. We may attempt a definition and say that science is systematic and formulated knowledge; a collection of true and indisputable facts, facts admitting of quantitative treatment, and based upon direct experiment, observation and reasoning.

Science may be said to be the search for Truth, and all scientific work and research is ultimately a part of this great attempt to get to the bottom of things; we are gradually building up and presenting to ourselves a real physical picture, a true description of Nature, of the

world in which we live, and the universe around us.

This outlook came to the fore and found clear expression in the time of Copernicus, in the sixteenth century. Copernicus stated that the earth travels around the Sun, and he was led to this assertion chiefly by consideration of the mathematical harmony of the idea, the actual conception of the earth describing a circular orbit around the Sun being pleasing to him; and despite the fact that it was at that time open to certain unanswerable objections, it was sufficiently attractive to secure the enthusiastic acceptance of Galileo and Kepler.

The tendency to rest with mathematical deductions has always been typical of a certain type of scientific man. Kepler was such a one; but he was always faithful to facts. His disappointment on discovering that some wild and wonderful idea of his was not in conformity with actual observation was often considerable, but he did not then hesitate to abandon it; he was merely encouraged to search for a subtler and more recondite explanation. Kepler, more than any other man, conveys to us, through his magnificent writings, the intense excitement that must have attended the

opening up of the great scientific movement of his time.

In earliest times, man depended upon his knowledge of the seasons in order to obtain his food, and his efforts to keep track of the seasons resulted in the growth of elementary astronomy. This entailed the measurement of angles, and was co-ordinated with the art of building, which gave rise to the invention of the lever and the wheel, the first machines invented by man. From records of these early days we see that the great men of the time were engaged in a search for the answer to two questions: *How?* and *Why?* and the search for the answer to the question *How?* is called Science, whilst the search for the answer to the question *Why?* is called Philosophy. The priests of the early civilizations were both philosophers and scientists, for they postulated spirits to answer the question *Why?* whilst their temples are a tribute to their efforts to answer the question *How?*

Archimedes, who lived in the third century B. C. and was one of the first of these early scientists, produced machines of various kinds and of great ingenuity; machines of war, of agriculture, of building. In addition to this, he produced some curious ideas as to the nature of things and their ultimate purpose. In short, his search for the means of achieving results was successful, but of the actual desirabil-

ity or otherwise of those results he could not judge.

From the time of Archimedes to the present day, this process has been going on; knowledge, called science, has given men the power to *do* things, it is a means of *action*, but science does not, it cannot, by its very nature, indicate which actions are desirable or which are not. Science itself is merely theoretical knowledge; the application of this knowledge to the production of machines to do work and to generally lighten man's labour or perform any other actions he may think desirable, is invention or applied science. In addition, there has always been an ever-increasing desire amongst men to discover what actions and what results are desirable and good, and this process of knowledge is called philosophy.

Speaking in terms of men, the scientist is he who tells men what to do in order to obtain certain results. He does not tell them what results are good or bad, or what things are most desirable for a full life; that is not his realm. Thus science is, in a very real sense, subordinate to philosophy. The real situation is: "What must I do to inherit Eternal Life?" The philosopher is the man who must answer this question, and when he has answered it, the scientist will, or may be able to, discover the means of accomplishing the result.

M. E. MOWBRAY

CORRESPONDENCE

M. LE COMTE DE ST. GERMAIN'S PROPHECY

PROPHECIES of the French Revolution by M. le Comte de St. Germain have been much talked of, but there is another prophecy, indeed, two more, which have not been fulfilled completely until our own day. Mrs. Cooper-Oakley quotes from *Souvenirs de Marie Antoinette* by the Countess d'Adhémar,¹ who writes that in 1789, when she met M. le Comte again, at "the 8 o'clock Mass at the *Récollets* . . . in the second chapel on the right hand . . ." she asked him :

"In plain words, what do they [the Revolutionaries] want?"

M. le Comte replied: "The complete ruin of the Bourbons; they will expel them from all the thrones they occupy, and in less than a century they will return to the rank of simple private individuals in their different branches."

"And France?"

"Kingdom, Republic, Empire, mixed Governments, tormented, agitated, torn, from clever tyrants she will pass to others who are ambitious without merit. She will be divided, parcelled out, cut up; and these are no pleonasms that I use, the coming times will bring about the overthrow of the Empire; pride will sway or abolish distinc-

tions, not from virtue but from vanity, and it is through vanity that they will come back to them. The French, like children playing with handcuffs and slings, will play with titles, honours, ribbons; everything will be a toy to them, even to the shoulder-belt of the National Guard; the greedy will devour the finances. Some fifty millions now form a deficit, in the name of which the Revolution is made. Well! under the dictatorship of the philanthropists, the rhetoricians, the fine talkers, the State debt will exceed several thousand millions!"

"You are a terrible prophet!"

In 1942 one asks oneself where are the Bourbons—of France, of Naples and the Two Sicilies, of Spain—today? "Simple private individuals," exactly as foretold. Within the last dozen years King Alphonso XIII drove away through the night to complete the series.

Again, how little one had realized, when one stared in incredulous horror at the first newspaper map showing the line dividing "Occupied France" from "Unoccupied France" that this, too, had been foreseen! "She will be divided, parcelled out, cut up; these are no pleonasms" indeed. Pray heaven we may hope for some recovery for France, now all is fulfilled.

KATE SMITH,
England

¹ See *The Comte de St. Germain* by I. Cooper-Oakley. Quoted by kind permission of the Theosophical Publishing House, 68 Great Russell Street, London.

"MOVING OUR FENCES"

Here is a story coming out of the War :

There were three buddies, bound together by the ties of utmost love. By chance they called themselves by different names ; one Catholic, one Protestant, and one Jew. It happened that one day they were sent together upon a very dangerous mission that brought them very close to the lines of the enemy. Unafraid, they went on with their task, when, lo, a sniper's bullet rang its hissing song into their ears, and one of the three fell, dead instantly. He was the Protestant. His surviving buddies, loth to leave him unburied on the ground, lifted him on their shoulders and carried him to a little graveyard they saw not far away.

It was the churchyard of a Catholic church. They knocked on the door of the rectory and an old priest, a man of spiritual genius, came to the door. They told him their story and asked permission to bury their comrade in the churchyard. Upon learning that the dead comrade was not of the Catholic faith, the old priest told them, with tears in his eyes : "My sons, I am sorry, but you know the canons of our Church forbids the burial of one not of our faith within the churchyard. You can, if you wish, however, bury your comrade just beyond the fence which encloses the sacred soil."

And so they buried their buddy just outside the fence. The grave was quickly dug, and the Protestant lad laid to rest.

Heavy-hearted the two soldiers wandered on to complete the task assigned to them. When it was done, they turned back toward their own lines. As with one impulse they said to each other : "Let us go back a little and pay a visit to the grave of our buddy." And so they did. To their amazement, when reaching the spot where just a day or so before they had buried their companion, they found no grave beyond the fence. But just within the fence lay a new-made grave.

Wondering, they again called upon the aged priest, and said : "Father, we do not understand. But yesterday we laid our companion to rest here, and now his grave seems to have disappeared. You can explain the mystery?"

In great gentleness, the old priest answered : "I told you it is against the canons of our Church to bury one not of our religious faith within our churchyard, but there is nothing in the rules of our Church, or I trust, in the rules of any other Church, that forbids us to move our fences."

This story, my friends, illustrates what I have in mind. We have so much in common, of truth, of beauty and goodness, that if, now and then, barriers seem to loom between us, shutting off each from the other, let us pray God to give us the courage, the wisdom and the humanity to move our fences. May the coincidence of our two great festivals, Passover and Easter, impress this thought upon us, upon you, my Jewish friends, and upon you, my Christian friends.

—From a radio broadcast by
RABBI LEO M. FRANKLIN

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