

Emilance Meyer

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THE THEOSOPHIST

ADYAR

DECEMBER 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.

THE THEOSOPHIST

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

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INDIA'S ROLE IN RECONSTRUCTION

The world has become one economic organization, as the result of a selfish imperialism not in the least irradiated by any ideals. This economic world unification has required as one factor that the age-long civilization of India should be modified. It was not by mere pressure of an imperialistic expansion of the Arab peoples that some of them streamed into India through Afghanistan in the eighth century, and in the course of eleven centuries they and their descendants grew in India to eighty millions of Muhammadan Indians. It was Akbar's dream to create a Hindu-Mussalman united India; and though he failed he established a system of land revenue and administration which the British took over when they arrived on the scene.

The coming of the British as merchants was also not by chance. The Plan for India and for the future World Unity required the introduction into India of forces from the West to rejuvenate and unite India. But for the English language in schools and the bureaucratic administration developed by the British, the present National Consciousness would scarcely have been born. While English arrogance of race and blunders in administration have retarded the great Plan, nevertheless that Plan requires as an essential factor that the British and Indian peoples shall work together in friendship for a common cause, both for the welfare of India and the world.

In this preparation of the ground, the treasures of the Wisdom of the East have been thrown open to the West, and the scientific knowledge of the West brought to the East. There has been an interchange of culture between the East and the West, and *vice versa*. And as a part of this scheme The Theosophical Society was launched.

C. JINARĀJADĀSA



ON THE WATCH-TOWER

BY THE EDITOR

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

FIRST RAY CENTRES

THIS month's Watch-Tower is partly written at the foot of the Palni Hills where abides one of the greatest Temples in the world, dedicated to the worship of Shri Subramaniam, the first aspect of the Deity, but still more a mighty channel for the pouring down of His influence upon the whole world. One of the special, indeed unique, features of this Temple is that Muslims as well as Hindus participate in different ways in the worship so that a great link is thus formed between the two Faiths.

It is said that the Rishi Agastya, Guardian of India, was concerned

with the foundation of this Temple some thousands of years ago, as also of many other Temples in southern India where His power is particularly marked.

The magnetism playing about this Temple and its far-reaching rays of First Ray power are indeed wonderful as no less were those associated with the Temple at Kanyā Kumāri called Comorin in the vulgar tongue (mispronounced as most Indian names are by the foreigner). At Kanyā Kumāri the influence is that of the Goddess Pārvati, and round her dwelling at this southernmost point of the Indian continent are very beautiful stories which are far more

than stories to all who are able to penetrate the outer husk of the truths within. The western world is disposed to dismiss as superstition everything it cannot understand or fit within its own scheme of so-called fact, and it is a tragedy that India's glories are so hidden from the foreigner resident in or passing through India.

Only those aspects of India have affected western civilization to which the West is able to respond. Most learned Indians are regarded as learned because they are able to interpret India to the taste of the westerner. India is unfortunately ridden by foreign standards as to purely intellectual worth, and the real India is ignored both by the western savant and by his opposite number in India.

I would make bold to say that even the acquaintance which so-called learned people in the West have with the philosophies of India is in the highest degree superficial, for who but the trained Yogi can ever know the Truths secreted within the outer forms of conventional philosophy? Today both for the East, save for the few, and for the West, the most spiritual philosophy is stepped down for imprisonment within the narrow understanding of the instructed who are by no means educated. How sad it is that India remains unknown to the world, as China remains unknown no less. To a small extent a few Theosophists

have unveiled somewhat of that Eternal Science of Life to be the channel of which India was consecrated aforetime. But ask the average European or American as to his impressions of India, and his answer, unless perhaps he is an educated Theosophist, will be both childish and absurd. After a century and a half and more of British rule in India the British official, with just a few most honourable exceptions, has to all intents and purposes no knowledge of India whatever, and still less appreciation. Hardly a British official, from the highest downwards, is at home in India, or is a brother to the splendid race over whom he has been appointed to rule. He lives in his own desert oblivious of the garden round about him, and India could never be his home, an adopted Motherland.

PILGRIMAGE

But I was not intending to write all this. I wanted to emphasize the wonder of these ancient spiritual centres and the immense privilege of pilgrimage to them. My family party has just left for the ascent of the eight hundred steps to the outskirts of the Temple, thence to enter its sacred precincts and to worship the age-old Image and to be a congregation to the officiating priests, receiving a Blessing which they will never forget so long as they live.

For a variety of reasons I have been unable to accompany them, so I have remained at the bottom of the little hill though to be with them in adoring spirit, in heartfelt worship, too, from a little distance. But I am strangely moved by the stirring round about me and within me of occult forces which bid me arise out of my ordinary self and dwell awhile in those inner regions over which Shri Subramaniam has His Royal sway.

There is no need for me to ascend the eight hundred steps. There is even no need for me to fall prostrate before the Image of Him or to receive the sacred ashes which cover Him in His Temple form. I should gain from all this without doubt. I should be twice blessed. Yet as I sit in my room in a spacious house at the foot of the hill I feel I have almost more than I can hold within myself. I surge outwards with His Blessing. I envelop great distances. And I vibrate with those powers of the First Ray whereby the Will of God nourishes His world, and many other worlds as well, countless other worlds.

THE VALUE OF CENTRES

Why do I write all this in the Watch-Tower? Is it at all intelligible? Perhaps not to those who have never had the fortune to float on those streams which flow in India alone. But there may be some who will be able to enter into the

spirit of what I write, even though they may be physically far away. They will see and know that the world is ceaselessly under the power of spiritual forces of the first magnitude. They will know that the world is utterly safe within these torrents of purifying strength. They will know that Victory must be to the Good, and they will know, too, that this war, with all its horrors, is within the Plan of the Gods of Life, and that it is being waged by Generals greater far than those who loom large in the public eye, and by Statesmen infinitely wiser than their feeble imitations on earth.

But they will also know, and this is the greater knowledge, that at their command, as they are dedicated to the service of the Good, are these tremendous streams of influence, which I have been describing in the poorest of language, with their channel-centres dotted about over India—with a few in the West.

With such centres the world is safe, however unrecognized they may be, unheeded, looked upon as relics of a bygone (?) barbarism. The Hierarchy of Adepts will not allow these centres, built up through the ages, to be blasphemously trampled under impious feet by the modern barbarians whoever these may be. They are the bulwarks of growth against the insidious infiltrations of decay and dissolution. We are sometimes asked to put our trust in God, but equally

may we put our trust in these Witnesses on earth to His Love for all His creatures.

One of their most wonderful characteristics is their pure Universality. They may have the shapes and forms of a particular Faith, but they belong to all Faiths and to all devotees in these Faiths. A Hindu may possibly feel supremely at home in centres with Hindu rhythms. But members of all other Faiths should, if they really know their Faiths and their Founders, become immensely strengthened by an accession to their spiritual strength from regions from which they are ordinarily unaccustomed to draw it. As a Christian Bishop—once a Bishop, always a Bishop—I find my Christian truths assuming new and more intense meaning as I now bathe in the aura of the Temple of Shri Subramaniam at Palni in southern India. Should not, I therefore say to myself, the Hindu or Muslim or Parsi or Jewish worshipper at the great Christian shrines in Europe, gain new meaning for his own sacrednesses? Should not, I again say, every individual in the world gain new inspiration for his living as he stands before the Lincoln or the Washington Memorial in the United States, or before any other Memorials to Greatness anywhere?

A BAPTISM

At the bottom of this sacred Palni Hill I bow before the Image

of Shri Subramaniam in the Temple above, and I am baptized in His Mightiness that I may serve Him more worthily in these critical times. I become drenched with His adjusting magnetism. I see more clearly my duty and my service to Him. What has been vital was that I should have journeyed to Him even on the physical plane—it is almost, though not quite, immaterial whether I should worship at the bottom or at the top of the sacred pile of earth and rock.

How long the ecstasy will last depends upon my power, not very great at my present stage of evolution I fear, to assimilate even the weak outpouring I am able to endure. But I am immeasurably thankful, and in my own thankfulness I would that my brethren of The Theosophical Society throughout the world also, if so minded, paid visits of homage to the spiritual centres in their respective lands. Had there been more worship at these shrines, more sincere worship, there would have been less war. But where these centres are forgotten there the forces of evil find a foothold.

But what of those who have not been able to bring over from previous incarnations the homage they certainly used to pay at the shrines in their erstwhile vicinities? Well, let them worship at shrines of their own construction, at shrines of ideals and principles. But at least

let there be worship, for without worship there can be no true living.

The Image of Shri Subramaniam is to me a formula of His variegated splendours. To gaze upon it is to cause to burst upon my consciousness a veritable rainbow of His gorgeousnesses. Because He is One, therefore am I able to discern more clearly His Many-ness. Idol-worship, I proudly confess, means much to me, whatever it may mean to others, for an Idol of whatever nature—earth or stone or flower or creature or rain or lightning or storm or sunshine—is an Image of the universal Glory of God, and in it I perceive Him as otherwise would be impossible to me.

I shall return to Adyar, itself a great centre, older I am sure than we think, fortified and full of thanksgiving.

INDIA'S WEALTH AND HER NEED

We have yet to visit Kutralam, another sacred place with a wonderful waterfall of healing streams. But I shall be able to write more usefully about this holy land when I have been able physically to contact in some measure its potencies. But what a wealth of centre-channels there is in India. No wonder she has preserved through all attacks and obstacles her function as the Well of the world's Truth. No wonder no conquests have been able to subdue her spirit. No won-

der invading hordes have come and have gone, leaving Mother India inviolate save for some impious desecrations of her physical body. No wonder she will live through the war with her great civilization intact, infected though it has been by foreign influences of doubtful value. And no wonder India has been chosen to retrieve the world when her time comes and the world's.

It is because of India's dedication to this urgent purpose that I have not hesitated at all times both to insist upon Dr. Besant's demand that India shall without delay become free and independent within a great Commonwealth of Nations, and also to insist upon her whole-hearted participation in the world war. A free India is needed to bring about a free world. And all who have to any extent whatever the inner vision of things-to-be must unite to voice this need whatever may be the opposition on the part of the blind who are all the more blind because they think they see.

A NEW BOOK

I draw attention here to a wonderful publication, to appear, I hope, on 17 November 1942, containing some of Dr. Besant's most remarkable pronouncements regarding the essential principles of statecraft especially with reference to India but also to the world in

general. The book is to be called *Annie Besant—Builder of New India*, for it deals largely with her pronouncements on the Indian situation as it was in her time, but no less applicable today. Every Theosophist should have a copy and use its contents to guide him in his service to his own Motherland and to such wider service as he may be capable of giving. When a Messenger from the Gods is born into the world to call it to a nobler way of living every word of the Call must be precious, and even if her words were easily accessible I should still have ventured to reproduce them in book form. But it so happens that practically all the contents of this new book have never been published before save in her great newspaper *New India*, and this journal is to all intents and purposes entirely inaccessible. I doubt if outside Adyar there is any file of *New India*, and I sometimes wish we could reprint all the issues as they appeared from 1914 onwards.

But we are now being faced with a serious paper shortage and the Government of India has insisted that we exercise the utmost economy in its use. I am wondering if *The Theosophical Worker* will be able to continue to appear if the seriousness of the shortage continues. But it will have to be an overwhelmingly serious shortage for THE THEOSOPHIST to suspend publication. We have taken the pre-

caution of stocking supplies of paper for the Presidential organ which should last until the war's end and the rainbow of peace once again shines upon the world. But we had to publish *Annie Besant—Builder of New India*, for no efforts must be spared to hasten India's emergence from her self-thwarting.

A DEVA CENTRE

And now we are at Kutralam, and its potencies crowd in upon me. Essentially, it is a Deva centre of what we should call the First Ray kind. It is in sharp contrast to the Palni centre from which the pure Subramaniam influence flows forth, again the First Ray, of course, but not dominated, though permeated, by the Deva influences. Both Palni and Kutralam are in a special measure healing centres—the one working at the higher spiritual levels and the other more physically with strong radiations streaming through the great waterfall there where the Deva Himself has His abode.

This waterfall, sending down a fine torrent of health-giving and highly magnetized water, comes from the higher hills and gives its healing throughout the year except, I am told, in May, when it tends to dry up. Of its healing power there is no doubt whatever, but it is a healing which does not minister to the desires of human beings but rather to the needs of those who

know how to approach it. It effects its healing through actual contact with the devotee. He bathes in it at such strength as he may be able to stand, for there are various strengths available at the bottom of its fall. But while he will be helped even if he only approaches it as the ignorant approach it—wanting some physical advantage from it—he will be really helped if he bathes in it free from desire but only with the intent of abandoning himself to the Will of God and thus to his true benefit.

The effect both of Palni and of Kutralam is to hasten the evolution of the devotee—one working at one level, the other working at another level, there being in truth no differences of level at all. The ignorant want from these centres that which in their ignorance they desire. They will want a cessation of disease, the healing of a limb, the removal of some impediment which they deem to be hindering their own happiness or the happiness of those near and dear to them; and often vows are taken that a relative will make a pilgrimage to the Temple if some boon is granted. They will want all that matters less and concern themselves not at all with that which matters more—not the easing of their way, but their strengthening to tread it more rapidly, which is the true purpose of these centres so far as this department

of their work is concerned. But the greatest work of these centres is, of course, the feeding of India with that spiritual power which has been entrusted to them. And this work they are constantly doing, against very great difficulties it hardly needs saying.

All over these hills connecting the eastern with the western mountain ranges there are centres of greater or lesser potency, though not comparable with the supreme influences of the Himalayas. But some of these centres are not able under modern conditions to function as their spiritual trustees—Devas, Devis or otherwise—would wish. The reasons are obvious to those who know somewhat of the conditions under which alone a constant stream of pure and intense radiation is possible—the absence of all antagonistic influences, the receptivity of the surroundings—people and members of other kingdoms of nature, the absence of animal sacrifice—whether in Temples or in kitchens, and all other avoidable crudities and cruelties.

In India there has been degeneration in all these respects, in no small measure because of the anti-religious forces that have sapped at her spiritual strength, and in consequence there is less holiness upon which to draw than there was a couple of centuries ago. Whether Swarāj will help or not depends upon the way in which the Indian

people and their leaders use their Swarāj.

AN AMERICAN CENTRE

I wonder how many of our American brethren realize that the Lincoln Memorial, for example, is one of America's healing centres—healing in the sense of being constantly adjusting the Motherland to her divine purposes as she departs from these under the influence of the ignorance of her people.

People visit the mighty Monument and are stirred to think how wonderful Lincoln was, and perhaps they offer him homage. But there the visit ends, and this great Messenger of the Gods is therefore able to do but little to build in them even the foundations of living in his likeness and growing in it, too. The Lincoln Memorial is a hastening centre. It hastens the growth and power of service of those who know how to approach it. But how very few there are of those who do know how. They have never been taught in their materialistic and plain matter-of-fact schools and colleges; and the Lincoln Memorial is to this extent wasted upon modern America. Education in the United States is wonderfully, even marvellously, equipped, and in its buildings great men are doing unique work, work of genius and of great service. But America's noblest heights are not, I would venture to submit, ascended—the

heights of that greatness with which she was endowed at her birth and which she has been designed and dedicated to manifest for the enlightenment of the whole world. America's Everests have only been ascended by a small handful of men and women, among whom Lincoln stands out as a Figure resplendent with a spiritual power which he knew to be his by virtue of the mission to achieve which he became President of the United States. And if there be a Memorial to him it is for the encouraging of his people of today to awaken in themselves, even if only in very small degree, the mission he fulfilled so gloriously, and which is the heritage of every American—man, woman and child. They may be well advised to admire, but they will be better advised, especially in these days when America is being weighed in the balance, as are all other countries, to carry on the blazing torch held steadfastly aloft in his noble hands.

COMPULSORY PILGRIMAGE ?

In every land there are these centres of power, working at the highest pressure and demanding the ceaseless co-operation of us all. In the devastated countries and in those which are occupied they remain at work, though under the most appalling conditions. I have seen many of them so working, and if I remember rightly I have

described in my "Night Bell" how they stand as beacon-lights to remind the stricken children of God that His Love endureth for ever.

In Britain there are very potent centres of this nature—Glastonbury, to mention but one, the Castle of Edinburgh to mention another—but they are hardly used at all, even by Theosophists. How wonderful it would be if the President of the United States were required by law and by his own inner urge to visit the George Washington and Lincoln Memorials, and others too, once every year by way of pilgrimage and re-dedication. How wonderful, too, if the Prime Minister of Britain and his colleagues in his government were similarly required to visit the great centres in Britain—England, Wales, Scotland—and Ireland. What a waste of time they would think it to be, and what a waste of time it is that they do not visit such centres!

Is there any likelihood of members of the Indian National Government—if India has the sense to form one—visiting two or three of the greatest shrines in India, dedicated to no matter what faith, but at which they could be baptized anew to India's service?

Does it not sound ridiculous to suggest all this?

Yet it is in truth the highest wisdom—so high that we are quite unable to see it.

The new world needs these realities prominently brought before it, whether it heeds or not, for the work of Theosophists is not only to display before the world truth which carries conviction, but also truth which does not yet carry conviction but which must ever be sounded forth because Truth is the salvation of the world, and by no means only that Truth which is discernible by the masses. *The Secret Doctrine* by no means carries conviction save to the few, any more than any Scripture carries conviction save to the enlightened. Yet the world would have been the poorer had not *The Secret Doctrine* been revealed in such measure as was possible.

OUR BENARES CONVENTION

By the time this Watch-Tower reaches our overseas readers the International Convention of our Society and the Convention of the Indian Section will have been suspended until 1943, though in fact they never cease to function. I am sure they will both add to the power of Theosophists throughout the world to fulfil more effectively and faithfully their arduous duties in this Day of Judgment. There will probably be only a few members present, for travelling is enormously difficult and more costly than ever. Only the stalwarts, and not even all of these, will be able to attend. But intensity of devotion will make

up for paucity of numbers, and there will be large numbers from all parts of the world present otherwise than on the physical plane.

The Society will win through these dark days. It will emerge

from them purified even though its membership may for the time being be diminished. And it will go forth into the new world more than ever a Messenger from Heaven to earth.

Georges Arundale

To fervent and persevering candidates for the science of Theosophy I have to offer but one word of advice: "Try and become!" One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years.

H. P. BLAVATSKY

THIS MONTH OF CHRISTMAS

Let my thoughts be the thoughts of the Christ, translucent, pure, reflecting the creative intelligence of Manas.

Let my emotions be the emotions of the Christ, illumined, vast, reflecting the loving wisdom of Buddhi.

Let my actions be the actions of the Christ, wrought in service and kindness, reflecting the strong purpose of Ātmā.

MARY W. BROOK

THEOSOPHY

BY ANNIE BESANT

[This summary of the subject of Theosophy first appeared in 1893. It was written by Mrs. Besant for Chambers' Encyclopædia (W. R. Chambers, Edinburgh). It is assigned to her name in the list of the "most important" articles in the volume.—M.A.A.]

THEOSOPHY, literally divine wisdom (*theos, sophia*), is a name that since the time of Ammonius Saccas, in the third century after Christ, has been used in the West to cover various schools of religious philosophy, which all unite in the fundamental conception that man, in his innermost nature, is a spiritual being, one in his essence with the Universal Spirit manifested in and through the universe. In this general sense it has been taken to include mystics differing widely from each other in details; among these are the Simonian, Ophite and Valentinian schools of so-called Gnosticism; the Neoplatonist of Ammonius Saccas, Porphyry, Plotinus, Iamblichus and Longinus; the great Hermetic and Rosicrucian orders, which kept an unbroken tradition through mediæval and modern Europe; together with the teachings of men like Jakob Boehme, Henry Vaughan and Law. These may be taken as representing the occidental stream of Theosophical thought, which has naturally acquired a Christian tone in its symbolism, whereas the oriental has utilized the symbolism

of the great eastern religions. In the East the system now called Theosophy has been known for ages under the titles of *Ātmā Vidya* ('spirit science'), *Brahma Vidya* ('science of Brahma'), *Gupta Vidya* ('secret science'), and other similar names. All alike, in East and West, draw their inspiration and their methods from the 'Wisdom Religion,' the ancient esoteric philosophy. This claims among its initiates the men who have given to the world fragments of the teaching as basis for world-religions, men like Buddha, Confucius, Zarathustra, Pythagoras, Plato, Jesus, to say nothing of yet more ancient sages, Manu, Nārada, and other great Rishis. In the sixteenth century Paracelsus and Giordano Bruno are among its grandest exponents, and in our own day its messenger was a woman of Russian birth, Helena Petrovna Blavatsky (1831-91), who was initiated in Tibet, and whose works form the most complete exposition of the esoteric philosophy.

The Esoteric Philosophy, or Wisdom Religion, is a body of teaching, philosophical, scientific and

religious, which is believed to be preserved from generation to generation by a Brotherhood of Initiates scattered over the world, but preserving close and intimate relations with each other. It is to a group of these now stationed in Tibet that the founding of The Theosophical Society in 1875 is ascribed, and it is these who are constantly referred to in Theosophical literature as Mahātmās, Arhats, Masters, Brothers or Adepts. They are living men, who have evolved the spiritual nature until the physical body and brain-consciousness have become ductile instruments for the spiritual intelligence; and who, by virtue of this evolution, are said to have gained a control over natural forces which enables them to bring about results that appear to be miraculous. The possibility of this evolution, and the nature of the powers inherent in the highly evolved man, derive inevitably from the postulates of esoteric philosophy.

This philosophy teaches as basic principles an eternal existence beyond human cognition, existence *per se*, absoluteness or 'be-ness.' A periodical aspect of this is life, consciousness, manifesting itself in and as the universe, primarily emanating as the dual root-substance, matter on its negative, and spirit, or energy, on its positive side. This duality is the note of the manifested universe, manifestation being held to be impossible without the 'pairs of opposites,'

positive-negative, active-passive, light-darkness, etc., ultimating at one part of the chain of evolution in sex-difference, male-female. Spirit and matter are therefore not separable, but are merely the opposed poles of the one root-substance, and are present in every particle, as the poles in each fragment of a broken magnet. Evolution consists in the gradual densifying of the root-substance through seven stages or planes of differentiated existence, the matter aspect becoming more and more prominent as the evolution proceeds, and the spirit aspect becoming more and more hidden; thus matter reaches its fullest differentiation, evolving the whole of its capacities as a vehicle. From this point of completest materiality begins the returning curve, during which matter becomes translucent to spirit, and spirit becomes self-conscious on all planes; having manifested itself as brain-intellect on the most material plane, it recovers all its subtler super-intellectual powers on the ascending arc, but always with the addition of self-consciousness and individuality, until, at the completion of the cycle, matter has become a perfect objective presentment of spirit, a perfect vehicle of spiritual activity.

The seven stages of cosmical evolution, aspects of the universal divine consciousness, correspond with seven stages of human

evolution, aspects of the human consciousness, (by each of which man can cognize directly the corresponding cosmic state). These in man are distinguished as (1) *Ātmā*, pure spirit, one with the universal spirit; (2) *Buddhi*, the vehicle of *Ātmā* and inseparable from it, sometimes spoken of as the spiritual soul; (3) *Manas*, the mind, the ego or individualizing principle, sometimes called the rational or human soul. These three are the immortal part of man, *Manas* striving for union with *Buddhi*, such union making the spiritual ego, the spiritual man perfected. The remaining principles form the quaternary, the perishable part of man. These are (4) *Kāma*, the emotions, passions, and appetites; (5) *Prāna*, the vitality; (6) *Linga Sharīra*, the astral double; (7) *Sthula Sharīra*, the physical body. (These principles are generally numbered in reversed order, starting from the physical, *Sthula Sharīra* being taken as 1 and *Ātmā* as 7.) At death, it is taught, the physical body and the astral disintegrate together; the vitality returns to the universal life; the passionate nature, in its own ethereal envelope, exists for a longer or shorter period, according as it dominated, or was subservient to, the higher nature, but ultimately fades away. The higher triad has, during earth-life, been joined to the lower nature by *Manas*, the mind; this *Manas* is

divided into higher and lower, the higher striving upwards, the lower entangled with *Kāma*, and held by the desire for material life which is at the root of all manifestation. At death the higher triad gradually separates itself from the lower nature, the lower mind, which is but a ray of the higher, returning to its source, carrying with it the experiences gained during incarnation; the triad, with this added experience, the harvest of life, enters on a period of repose, the state of *Devachan*. A state of consciousness apart from the physical body, in which the intelligence is free from physical limitations, is one but dimly apprehended by those who are accustomed to confine their ideas of life to the physical world, or to a spiritual world which is merely a sublimated reflection of the physical. *Devachan* is not a place; it is a state of consciousness in which the experiences of the lately concluded earth-life are assimilated, its best aspirations have their fruition, and the communion of the consciousness with other consciousnesses is freed from physical limitations, and is more complete and satisfying.

This state endures for a period proportionate to the stage of evolution reached on earth, and is concluded by the re-entry of the consciousness into the embodied condition.

For the method of evolution, according to Theosophy, is Reincarnation. The reincarnating ego, the agent in progress, is the Manas. In the far-off past, when physical evolution, guided by the indwelling spirit, had produced man's physical form, Manas first became incarnate therein, and has since reincarnated after each devachanic interlude. Throughout each incarnation it labours to evolve in the body it inhabits the capacity to respond to its impulses, but it is through the moulding of successive bodies that it accomplishes its task of human elevation. The thoughts produced by its activity are real *things* on the mental plane, made of subtle matter, 'thought-stuff,' a form of ether. The thoughts of each life ultimate in a thought-body, that expresses the result of that incarnation, and this thought-body serves as a mould into which is built the physical body which forms the next dwelling of the ego. The 'innate *character*' which the child brings into the world is the result of its own past, and is physically expressed in its brain and nervous organization. The reincarnating ego is drawn by affinity to the nation and family fitted to supply the most suitable physical material and psychical environment. The physical particles thence supplied are stamped with the racial and family characteristics, bodily and mental, but their arrangement is

dominated by the thought-body resulting as above stated. Thus mental and moral capacities gained by struggle in one or many incarnations become innate qualities, exercised 'naturally,' without effort, in a later incarnation, and thus progress is secured. This law, by which all causes work out their due effects, is called *Karma* (the Sanskrit word for *action*), and according to this all thoughts, good and bad, leave their traces on the thought-body and reappear as tendencies in future lives. No escape from this sequence of cause and effect is possible; all our past *must* work itself out, but as the same agent that made the past is making the present it sets up fresh causes in meeting the effects of the past. Thus a trouble, generated by past action, is inevitable; it is in our Karma. But we may meet it badly, and so set up fresh cause for bad Karma in the future; or we may meet it well, and so generate good Karma. We made our present destiny in our past, and we are making our future destiny in our present.

The teaching of Reincarnation as the method, and Karma as the law, of evolution leads to the doctrine of Universal Brotherhood, which it is the object of Theosophy to realize. Offspring of the universal life which is the soul of the universe, bound inextricably together by the ties of Karma, evolving to one common goal of perfect

humanity, how should men be aught but brothers? Reincarnation crushes out all differences of race, sex, class; Karma so interweaves human lives that each can only find happiness and perfection as all find it. These facts in nature yield, it is claimed by Theosophy, a scientific basis for ethics, and make the practical recognition of human brotherhood a necessary condition of accelerated evolution.

* * *

Besides the works of Paracelsus, Bruno and Boehme the student should consult H. P. Blavatsky's *Secret Doc-*

trine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence; the present writer's *Seven Principles of Man, Reincarnation*; A. P. Sinnett's *Esoteric Buddhism*; W. Q. Judge's *Echoes of the Orient*; for the Christian aspect, Dr. Anna Kingsford's *The Perfect Way, Woman Clothed with the Sun*. There is a very large pamphlet literature, and several periodicals are published. Pierre Loti's *L'Indesans les Anglais* (1903) belongs to the literature of the subject. The Theosophical Society established its headquarters at Adyar, Madras, India . . . and there are branches scattered over the world.

VALLEYS

Cycles know the age-long journey
That my stumbling feet have trod;
Through the darkness, through deep waters
On the pathway home to God.
Long and long has been the struggle;
Life has not yet reached high noon,
Yet I stretched my hands toward Heaven
From the valleys of the Moon.

Now Thou Great One, O my Master,
Touch me with Thy living fire,
Bring from out my soul the music
That with longing I desire.
Fill me with all sweet compassion
Though my weary heart may bleed;
I would serve with strength and courage,
I would help the sad world's need.

Though this day of life be bitter
In the cleansing fire and flame,
Still I know that close beside me
Thou art evermore the same.
So through darkness, so through terror,
Through an hour so stripped of mirth,
I will lift my hands toward Heaven
From the valleys of the Earth.

ANNA D. MASON

THE REINCARNATION OF H.P.B.

BY MARY K. NEFF

MAY I re-open the discussion which has frequently occupied the columns of THE THEOSOPHIST since the publication (May 1938) of Bishop Leadbeater's White Lotus Day address at Sydney in 1917? I should like to do so for two reasons :

First, so far only Bishop Leadbeater's statements on the matter have been quoted; I shall add those of Mrs. Patience Sinnett and Dr. Annie Besant. Second, there must be an explanation congruous with the fact that both our late leaders held the belief in H.P.B.'s immediate reincarnation, along with many other members of long standing in The Society.

Five days after the death of Madame Blavatsky, Mrs. Sinnett wrote the following letter from 27 Leinster Garden, Hyde Park, W., dated 13 May 1891 :

"Dear Mrs. Christie : Here is my letter to tell about Mm. B.'s death. It was quite sudden and equally unexpected, by herself as by her followers. She had had influenza, but was out of all danger. She was sitting, dressed, in her chair, talking as usual to Mr. Wright, tapping her foot on the floor—a trick of hers. The stopping of that

caused Mr. W. to look up, and he saw that her head had fallen on one side and that she was dead, without so much as a sigh or a word. Of course the general verdict is that it was stoppage of the heart. The real facts, which I think you would like to know but which I must ask you to keep quite to yourself, are these.

"A sudden opportunity arose by reason of an accident, whereby her immediate reincarnation into that body could take place. So without a moment's warning or preparation, her Master called her away and planted her true Ego into its new home. At present, I believe, she has hardly awakened from the unconsciousness caused by the accident to the body, or at all events, she had not done so when we were told about it; but by degrees and in a short time, she will be fully conscious and alive to her new surroundings, as well as with the full memory of her last body and life. In the meantime, her astral body and lower principles are still on the astral plane, but so entirely and completely separated from the true Ego that but very little consciousness and almost no intelligence remains.

“Mr. Sinnett and a great number of Theosophists went to her cremation. Her astral also was there, naturally enough. Mr. Leadbeater saw it, and she frightened one of the horses of a wagonette containing six people to such a degree that they were all overturned, though happily none were hurt.

“Of course, her old body was very nearly worn out, and could at best have lasted but a very short time longer; while the body she now occupies is that of a young man, suitable to the requirements of her further spiritual progress.

“These are the broad outlines of the cause of her apparently unnecessary and very unexpected death. You will see for yourself that they are not such as could or should be spoken of to any outside real students. . . . Ever sincerely yours, Patience Sinnett.”¹

From this letter it appears that the London Group at Avenue Road knew of H. P. B.'s reincarnation under her Master's care, immediately after the death of the H. P. Blavatsky body on 8 May 1891. Move forward twenty years, and Mrs. Annie Besant writes an article in *THE THEOSOPHIST* of January 1911, entitled “Our Founders,” to accompany two fine portraits of them which were published in that issue. I quote from the article:

“H. P. Blavatsky, the faithful and loyal servant of the Great

White Lodge, left her worn-out body on 8 May 1891, at 19 Avenue Road, London. The Brother we knew under that name passed into the body of a young Indian, selected for him by his Master, and after various characteristic ‘excursions and alarms,’ by which he bewildered his friends, who found him in different bodies, he settled down in the tenement originally selected for him, and shows no further inclination to change it. In that body we may hope to see him, when it is deemed well that he should come amongst us once again.”

I arrived for the first time at Adyar on 8 October 1911. The “Roof Meetings” were of daily occurrence then, Mrs. Besant and Mr. Leadbeater answering questions presented orally or in writing. A sort of “stock” question—because it cropped up again and again, whenever newcomers arrived—was: “Where is H. P. B. now, and when will she return to work in The Society?”

Once, I remember, in reply to the query: “Why doesn't H. P. B. come back into The Society and work for Theosophy again?” Mrs. Besant twinkled at us and said: “I'll let *him* answer that. Charles, you go on with the meeting while I ask him.” Presently she said: “I'll tell you his answer.” The gist of it was that, as The Society in its widened field and scope had difficulties even under

¹ *THE THEOSOPHIST*, May 1929.

the mild rule of Mrs. Besant, if he—H.P.B.—came back and undertook to guide it with his drastic methods, there would be a catastrophe.

Mrs. Besant laughed, and went on to tell us that he—H.P.B.—having had a succession of strenuous public lives, involving much effort, suffering, calumny, and even a violent death, wished now to live a life of quiet, "far from the madding crowd"; that, as he had not learned Sanskrit yet often needed that language in the Blavatsky life, he determined to acquire it in his present life, and was now a learned *pandit* and Sanskrit scholar in North India. She added: "He thinks he will make more rapid progress in this life of quiet; but I don't!"

Let us move forward another six years, and we hear Bishop Leadbeater addressing Blavatsky Lodge at Sydney, Australia, on White Lotus Day, and saying:

"Of course, you know that Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body, of which you have a very inadequate portrait over there, she stepped into the body of an Indian boy, then about fourteen years old. It was a misfit for Madame. Her previous one was; *all* must have been. She was not like anyone else. . . ."

"I am told that the parents of that boy were immensely surprised

at the change in him. He fell into a river and got his body drowned, and when they carried him home to burn the remains, the remains revived; but they always said they did not recognize their son in the least. He had been a good, quiet, docile boy up to that period, but after that time he was no longer at all the same gentle and meek entity. . . . Far from it. . . ."

"She has held that body ever since. She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit; but all bodies would be, more or less, I think. The Ego and its vehicle have come to some sort of an understanding, and they pull along very well, so far as I can see: "So she is now an Indian with rather an ascetic-looking face—a very strong face, of course; otherwise it would not be Madame Blavatsky; and so far in this life she has not come down among us or taken any direct share in the work of The Society, though she has often given us her advice, I am glad to say, and has also dictated to us or written for us various teachings on different points. But at the present moment this is what she has to say to you."

And he proceeded to read a message which H.P.B. had given to him, as he crossed the Harbour in a ferry *en route* from "The

Manor" to the White Lotus Day meeting.¹

It should be noted that Bishop Leadbeater speaks as of his own knowledge in the case of the new body and of the passing from the old to the new; whereas he says "I am told" only in describing the death of the Hindu boy and the subsequent change in conduct observed by his parents.

As both Dr. Besant and Bishop Leadbeater mention an attempt on the part of H.P.B. soon after her death to occupy another body or other bodies, let me relate what I know of this. Dr. Besant said: "After various 'excursions and alarms,' by which he bewildered his friends, who found him in different bodies, he settled down in the tenement originally selected for him, and shows no further inclination to change it." The Bishop said: "She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit."

Of the latter instance I can say: "Thus have I heard"; for Dr. Besant once laughingly gave us details of her encounter with the babe. She was travelling in North India, in Benares to be exact, and was to stay at the home of her friend and fellow-Theosophist, Mr. G. N. Chakravarti. He was leading her across his garden to the guest-

house, carrying his little daughter on his arm; when the child, looking over his shoulder, pointed to the big ring on Annie Besant's finger—the ring H.P.B. had left with express instructions that it be given to her—and said in perfect English (though she could speak as yet only a few words of Hindi, her mother-tongue): "That's *my* ring!"

Dr. Besant, telling us twenty-odd years afterward, said in an awed voice: "And I saw H.P.B. looking at me through the child's face!" She went on to tell how the child showed a great desire to be with her; how at parting, she insisted on going along in the carriage to the railway station, and even clung to her fingers through the window of the coach till the train moved off.

Dr. Besant said in explanation that H.P.B. found it hard to adjust herself to the fourteen-year-old body of the Indian boy—a body whose habits were already established, and which involved moreover a change of sex. She was permitted by her Master to experiment with a child's body, a girl-child's; but found that no more satisfactory. As Bishop Leadbeater said, all bodies must have seemed unsatisfactory; so H.P.B. returned to the one selected by her Master, a body now sixty-four or sixty-five years of age.

There is one more incident to be added in order to make the story

¹ THE THEOSOPHIST, May 1938.

complete, a "Reminiscence" which Bishop Leadbeater gave at Adyar on 12 August 1931, the centennial of H.P.B.'s birth in her Russian body. He says:

"Not many days ago I met her in her new manifestation, and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it; but she is just a little contemptuous about 'all this fuss,' as she calls it. 'I told you to celebrate the day I *left* the physical body,' she remarked. 'Well,' I said, 'you must let us be a little human, and celebrate also your arrival on the physical plane.' I ventured to ask him whether he would attend. 'No, not as yet.' He must go his own way in that."¹

All this testimony and much more, stretching over forty years, was attempted to be controverted at a single stroke, by Mr. A. J. Hamerster, based on the publication by Mr. Jinarājadāsa of an annotation by Master Koot Hoomi, on a letter of Mr. B. W. Mantri to Dr. Besant, posted from Bombay to London on 25 August 1900. Mr. Jinarājadāsa's article is called "Did H. P. Blavatsky Invent the Mahatmas?" and occurs in the May 1937 issue of THE THEOSOPHIST. (The point he makes in the article is that a letter from Master Koot Hoomi nine years after the death of H. P.

Blavatsky answers the question in his title decidedly in the negative.)

Mr. Hamerster, in THE THEOSOPHIST of January 1939, states: "A reader of THE THEOSOPHIST draws attention to the contradiction existing between a statement by the Master K.H. and one by Bishop Leadbeater, both regarding the reincarnation of H. P. Blavatsky, who died in 1891." Then he quotes one of Master Koot Hoomi's statements in His annotation on Mr. Mantri's letter:

"The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon."

Mr. Hamerster declares that "from this it follows that at least nine years after her death H.P.B. had not yet reincarnated."

I cannot concur in this conclusion of Mr. Hamerster. I do not think "it follows." Not at all. The Master's words: "Upasika has useful work to do on higher planes and cannot come back so soon," have reference, to my way of thinking, to her coming back into The Society, working for it, possibly taking its reins again. This is the "misleading Mayavic ideation," not her coming into reincarnation.

Why should we give it the latter meaning against the continuous testimony of Dr. Besant, Bishop Leadbeater, Mrs. Sinnett and others

¹ THE THEOSOPHIST, October 1931.

for forty years? Especially when there is the obvious other interpretation that she cannot come out again into the world, take part in The Society's activities, because she "has useful work to do on higher planes," which of course can be done far better if she lives a quiet, retired life. This is a parallel to what H.P.B. himself told Dr. Besant in the incident narrated above, in answer to the question: "Why doesn't H.P.B. come back into The Society and work for Theosophy again?" Dr. Besant said: "He thinks he will make more rapid progress in a life of quiet"; and added: "but I don't!"

Continuing His annotation on Mr. Mantri's letter of 1900, Master Koot Hoomi says:

"The T.S. must be safely ushered into the new century' . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes."

No doubt these words refer directly to H.P.B. They follow after the others; and are apropos of the *Hindu H.P.B.'s* attitude reported by Dr. Besant, the attitude of the scholar he is today, desiring solitude rather than action, Gñana Yoga rather than Karma Yoga, steadily refusing to visit The Society though invited to do so—probably in 1900, certainly in 1925 and 1931. Consider these senten-

ces together, and another which occurs a little further on:

"The intense desire of some to see Upasika reincarnate² at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T.S. must be safely ushered into the new century. . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. . . We never try to subject to ourselves the will of another."

The Master does not say that H.P.B. has or has not reincarnated. There is no pronouncement by Him on this point. His phrase is "the intense desire of some to see Upasika reincarnate at once." He says this desire to see her has caused "a misleading Mayavic ideation." Again, he does not say what the "misleading ideation" is.

Mr. Hamerster believes the "misleading ideation" was Dr. Besant's, Bishop Leadbeater's, Mrs. Sinnett's, etc.; namely, that H.P.B. had reincarnated as they declared. I believe the "misleading ideation" is the idea in the minds of many, "the intense desire" that H.P.B. should return soon, to take on again the leadership of The Theosophical Society as her life-work in her new body. Remember this was written by the Master in 1900, and in 1911

¹ And H.P.B. in his new body was then only twenty-three years old, too young for such heavy responsibility.

² "Upasika reincarnate" = the new Upasika, Upasika in her new body?

"the desire" was still intense and the question continually raised, as I have related above.

If the "misleading ideation" had been that of our late leaders, would it not have been corrected at once by their respective Masters, and they prevented from spreading this mistaken idea over the Theosophical world for forty years? Instead, they were told of the reincarnation; they said it was arranged by her Master.

Consider the setting of that letter of Master Koot Hoomi. It was addressed to Dr. Besant in 1900. At that time she had for nine years believed that H.P.B. was reincar-

nated in an Indian body. The Master knew she believed this. Had He wished to disabuse her mind of that belief, He could have done so by a more forthright phrase and He would have done it years before. No; He is speaking to her in terms of her belief—nay, knowledge; for she often spoke with H.P.B. in the new body about that reincarnation. She understood what the Master meant to convey to her—not to urge H.P.B. to return to Theosophical work against his will. And probably He was now much surprised, and perhaps a little amused, by this misapprehension of the meaning of His phrase.

"GREY EMINENCE"

In the June issue of *THE THEOSOPHIST* on page 234, in his review of Aldous Huxley's book *Grey Eminence*, Mr. Arnold S. Banks suggests that Père Joseph was an earlier incarnation of H.P.B. Against this may I place before you the following?

It is said in *The Lives of Alcyone* that Vajra (H.P.B.) appeared in India as Abul Fazl (Vol. 2, page 731). Abul Fazl died in 1602 and Père Joseph was born in 1577. Again in *The Lives of Alcyone*, page 732, we are told that Vajra was born in Austria in 1750 as Zimski, Père Joseph. Evidently there were two Père Josephs and Mr. Banks has mixed them up.

Lahore, India

1-6-1942

INDER MOHAN VERMA

THE NIGHT BELL

XX. The Mass Struggle in India

THIS was not really the result of a night-bell, but rather the call of a day-bell at a moment when a very dangerous violence happened to be prevalent, or perhaps contemplated, in a certain city in India as an element in the unholy mass struggle which became, as some of us knew it would become, a most dangerous weapon in the hands of the forces of evil and therefore of Japan and Germany and Italy.

EVIL FORCES INFLUENCE A PROCESSION

My day-bell was rung and I immediately hurried off along the line of its source to the spot in the city in which evil elements had collected their traps of magnetic miasma for the drenching of a procession which was to begin more or less harmlessly with the shouting of slogans, but which was intended by these evil elements to degenerate at a certain point into violence of all kinds. Soon the procession appeared. It was mainly composed of students and the hooligans of the city, or of some of these, and already there was rampant disorder,

BY GEORGE S. ARUNDALE

vague hatred and a seething determination to destroy and injure, even kill. With an older friend far more experienced than I in dealing with such situations I watched the emanations pouring from this horrible crowd, and I saw that it had already delivered itself over to evil and could not be prevented from coming under the influence of the evil elements which were, as I have already said, waiting to consume it with their nauseating miasma.

The procession sucked in this miasma as a drunkard adds to his drunkenness by making himself sopping wet with drink. Our instructions seemed to be to allow this to happen—we could not well prevent it under the Law—and then to do what we could to counteract it. It was a gruesome and disgusting task. The students and the hooligans became drunk with the evil they had consumed, and were only looking for an opportunity to bring their drunkenness down to the physical plane in physical hatred and physical violence. They went forward more hysterically than ever, shouting with

ever-increasing abandonment the customary slogans, and literally seeking what they might devour.

WE INFLUENCE THE POLICE

We could not dissipate this evil with such good as we had at our lawful disposal, and I thereby gained an insight into the workings of the spiritual Law whereby the utmost will of the good (goodwill) cannot by any means always prevail against the will of the evil which must have its day, its right, its run. The evil in this crowd must run its course, and it must finally be stopped by physical plane force, that is to say it must be stopped on its physical plane expression by a counter-expression, also on the physical plane.

But we could hasten this counter-expression of good as the evil elements had hastened the expression of evil on the physical plane itself. And we did.

We inspired some police officers with the duty to gather together a counteracting force on the road the procession was taking, and we did what we could to fortify both constables and officers.

THE MEETING

In due course the procession came near the place from which the police had been instructed by their superiors to direct the procession to turn back. But it moved riotously forward despite the loud-voiced warnings of the commanding

officer. With stones and bricks it began to assault law and order. Some of the police were slightly injured, and the order had to be given to make what seems to be called in the press "a mild lathi charge," which is to say a charge with long staves.

Even this did not seem to halt the procession, though it threw it into confusion. Still the mob resisted, incited thereto by the messengers of evil who hovered over it and drenched it with their odiferous emanations. The crowd was in fact possessed by evil spirits, as all crowds in India, and everywhere else, too, may for the time being be thus possessed, and force must be met by force.

Therefore the firing, which all good citizens must needs approve, however reluctantly. Perhaps tear-gas might have been better but there was not any.

Wounded police and wounded individuals from the crowd lay in the roadway. But the crowd melted away, callously leaving the injured to their fate. Fortunately there were no dead.

OVERWHELMING RESPONSIBILITY

The messengers of evil, having done their work, disappeared to carry on their ugly mission elsewhere. The members of the crowd which had melted away remained impregnated with evil and would form a nucleus for further rioting,

except perhaps for a few who were fortunate enough to be able to repent of their wrong-doing. There could be no doubt whatever that Gandhiji, by his threat of a mass struggle and by the translation of the threat into action as the direct result of his arrest, must be held responsible for the violence now being generated with the stimulation of the hordes of evil forces which see in the mass struggle a tremendous opportunity not only to disturb the growth of India into freedom, but also to strengthen the Axis forces in their bid for the domination of the world. He does not realize, of course, that he is playing with fire when he threatens a mass struggle, however much he may insist on non-violence. He has no conception of the dark forces he unleashes, nor of the dreadful harm these can do when excited ignorance is at their disposal. If only his eyes could be opened to the inner side of things he would take any other course rather

than that of advocating a mass struggle.

I could see how all the happenings of recent days have overwhelmed the greater Gandhi with horror, for he now sees, it seems to me, how the sowing of a non-violent wind has reaped a violent whirlwind.

OUR WORK IS HEAVY

How is he to retrieve this violent whirlwind? He cannot, for it has already devastated, killed, injured, ruined, thousands of individuals who have succumbed to waves of excitement from outside demagogues and from within their own uncontrolled and uncontrollable natures. Those of us who have some contact with the inner forces must do what we can to minimize the mischief throughout the country, as witness the small adventure recounted above. The work before us is heavy, for there are not many of us to shoulder its burden. But day and night we must be on the alert, or we shall be failing in our duty small though it may be.

The challenge is to India's youth, not really to the leaders. The challenge is to your hearts. The challenge is to your enthusiasm, to your fire. If you can rightly answer that challenge, then India will burst into flames, because of the individual flames you yourselves are contributing, and India will be free sooner than you may believe at the present time.

G. S. A.

THE MAGIC OF SOUND

BY J. KRUISHEER

SHIVA is said to be Destroyer and Rebuilder at the same time. Exactly the same may be said of sound. It sometimes works disintegratingly, but it can as well build, work creatively. Until recently the disintegrating activity of sounds was almost unknown, but since some years there have been made remarkable discoveries in that direction.

Long before these results were found, as here mentioned, it was C. W. Leadbeater, our great clairvoyant investigator, who after having described the disintegrating activity of sharp railway-whistles, sirens, rifles, guns, wrote :

It is abundantly clear that all loud, sharp or sudden sounds should, as far as possible, be avoided by anyone who wishes to keep his astral and mental vehicles in good order. This is one among the many reasons which make the life in busy cities one to be avoided by the occult student, for its perpetual roar means the ceaseless beating of disintegrating vibrations upon each of his vehicles.

No one who watches the effect of these repeated sound-forms upon the sensitive astral body can doubt that there must follow from them a serious permanent result which cannot fail to be to some extent communicated to

the physical nerves. So serious and so certain is this that I believe that if it were possible to obtain accurate statistics on such a point, we should find the length of life much shorter and the percentage of nervous breakdown and insanity appreciably higher among the inhabitants of a street paved with granite, than among those who have the advantage of asphalt.¹

Such statistics as desired by C. W. Leadbeater are now available from several of our big cities, and they confirm his expectation in regard to the disastrous results of our presentday city life. Moreover, not only research based on statistics as these, but also that which followed quite different lines of investigation, obtained some very remarkable discoveries.

One of them, for instance, has been the discovery that congelation of the white of an egg proved to be possible without any heating, merely by the use of certain high sounds. Knowing that the substance of our brains, mainly consists of that selfsame material, we can no longer wonder at the devastating influence of such noises on the human brains and nerves.

¹ C. W. Leadbeater, *The Hidden Side of Things*, I, 236.

Our present civilization probably is the noisiest our globe has ever yet lodged, and never were there so many nervous diseases and breakdowns. It therefore seems to be of real importance that in several places municipality engineers are taking the matter in hand.

This for the moment will suffice in regard to the influence of disintegrating sounds. Let us now turn our attention to the other side of the powers of sound, that of building. Physics knows of some examples of how sound creates forms. We know that sound gives rise to form in the physical world; by singing a certain note into a tube across the end of which is stretched a membrane upon which fine sand or lycopodium has been cast, it is proved that each sound throws the sand into a certain definite shape, and also that the same note always produces the same shape.

In the pictures of the wellknown book, *Thought-Forms*, by Annie Besant and C. W. Leadbeater, we find also a number of pictures, clairvoyantly observed, caused by music of different types. There we can see how in the higher world each kind of music creates its own special type of coloured forms.

The Secret Doctrine teaches how all the worlds, including our Macrocosm as well as our own microcosm, are made and created by sound, that is, are constantly being built by sound, creating colours

and forms—the Logos or Word, as it is called in Christian terminology.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life; and the life was the light of man.¹

According to ancient Hindu Scripture, the Word or Pranāva is one of the most powerful creative forces man has at his disposal. As a creative being, man can learn to use the Word in such a way as to accelerate creative evolution, especially now.

The fruit of penance, of continence, of silent prayer, and the like, practised in the Krita-age for ten years, in the Treta-age for one year, in the Dvapara-age for a month, is obtained in the Kali-age in a day and night; therefore I did say: Excellent, excellent is the Kali-age.

And what is the powerful means to obtain such a result, we wonder! It is by use of the Word:

The reward which a man obtains in the Krita-age by abstract meditation, in the Treta-age by sacrifice, in the Dvapara-age by adoration, he receives in the Kali-age by merely reciting the names of Keshava. O pious and great asectics, in the Kali-age by very little exertion men attain to exalted virtue.²

Sound, according to ancient occult tradition, is an immensely

¹ *Gospel according to S. John.*

² *Vishnu-puranam*, Part VI, Section 2.

influential power, if only one knows how to use it, and—as we now have experienced—how to use it rightly. It is often described as a fourfold power, a Quaternary; the Tetraktys of the Pythagoreans, the Tetragrammaton of the Hebrews. In the systems of Hinduism also the number four takes an important place where it occurs repeatedly. There are four Vedas, four Yugas, four Varnas (castes), four Kumāras, etc.; so we do not wonder when it is said that there are four kinds—or four stages—of sound, Vāch, the Voice. “Our old (Hindu-Vedic) writers said that Vāch is of four kinds.”¹

Now, in all these instances of Quaternaries mentioned, we find this number four to be composed of Three in One, and thus Subba Row indicates that these four modes of Vāch correspond to the four principles of the great Cosmos—the building of a Cosmos, again, that is, its evolutionary process as a continuum. It therefore holds good for the individual evolutionary process as well. However fascinating this subject of the deeper study of the creative influence of sound may be, for our present object it will be sufficient to have mentioned it only, so that we understand at least something of its possibilities.

According to age-old Chinese tradition the whole of the universe is formed—and sustained—by

the great “Kung,” the Great Tone, which is omnipresent. The eternal music of the spheres can be heard in the great forests as well as in the waves of the ocean.

Sound is the expression and manifestation of that which is behind it, and which is the parent of many correlations. All Nature is a sound-board; or rather Ākāsha is the sounding-board of Nature.

Many people know and see how sounds, our vowels above all, produce colours, and continually associate vowels with colours.

Sound can have no end. H.P.B. remarked with regard to a tap made by a pencil on the table: “By this time it has affected the whole universe. . . . It is eternal in the Nidānas it produces.”²

The Nidānas, in Buddhism, are the series of causes and effects belonging to every activity, they are the karmic cycle of activity, and therefore H.P.B., as quoted above, indicates the karmic influence of sound. Moreover, it gives us another indication of the Universal Influence of Sound. A most remarkable example of the wondrous activity of sound and of its influence, if duly directed by One who knows and has the Power to do so, is given by H. P. Blavatsky in *The Secret Doctrine*, I, 606:

We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of

¹ Swami T. Subba Row, *THE THEOSOPHIST*, 1887, p. 306.

² H. P. Blavatsky: *The Secret Doctrine*, III, p. 549.

which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with Occult Knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce *ozone*, the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic cord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it.

How instructive and amazingly magical all this! "Sound generates, or rather attracts together, the elements that produce *ozone*." And we have already mentioned something of the way in which this happens when dealing with the construction of forms by sound; sand or lycopodium being arranged in certain definite figures and ways, somewhat similar to those caused in the sphere of influence of a magnet on filings of iron.

Seeing the marvellous work of sound in Creation, one wonders once more what influence the noises of our present civilization, already mentioned in the beginning of this treatise, will exercise on human-

kind. It seems obvious that sound must play a highly important part in the rise and fall of civilizations, nations, races.

The first thing that strikes us in this connection is that each race has its own very special type of music; even within the same type of music of a race, we find that different nations of the same race produce a different expression of the racial type of music. The differences between types of music are so great that mutual appreciation very often proves difficult and sometimes impossible.

The typical music of a race is at once the expression of the soul of that race and also one of the powers—and an important one, as we have just now learned to see—that shape the souls of its people. A change of civilization, we therefore may expect, will always be accompanied by a change in music.

Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful.

The introduction of a new kind of music must be shunned as imperilling the whole State, since styles of music are never disturbed without affecting the most important political institutions.¹

Consequently, our modern musicians, in their ardent quest for a

¹ Platos's *Republic*.

new form of music, to an important extent at least, partake in the responsibility for our present chaotic social circumstances and political difficulties. According to Plato—and having followed the lines of thought here dealt with, we cannot doubt that he will prove to be right—a change in the style of music even affects “the most important political institutions.” This means, of course, that it influences the whole structure whereon a civilization is organized, is built.

However, we need not blame or reproach our present-day musicians and composers to be the cause of this cataclysm of now; they themselves are but instruments and tools in the hands of far greater Builders and Architects of Civilizations and of Races. The struggle of our composers to find a new kind or type of music is an inherent part of the birth of this new civilization to come. They were no longer satisfied with the old type of harmony and symphony; the impulse to do so came from within, and in their attempts to find something new were driven back towards the rhythm and cadence of former types of music. It seems possible, and perhaps probable, because we may discern already some signs in that direction, that the result will be a combination of the two, rhythm and symphony, in which perhaps the music of the time to come may find the proper means and ways

for its expression, suitable for the coming kind of civilization.

One thing seems certain, and that is that the almost exclusively intellectual attempts to compose more or less systematically built new types of music, examples of which we see in several countries of Europe in recent years, are bound to fail; the time of rigid intellectualism is past and can never create whatever kind of real art, music included. A more spiritual type of music is what is needed and what will be the outcome.

The new music has to play its part in the creation of a new type of man, and that type—as its civilization also—will be based on Brotherhood and Unification, not on intellectualism. The sense of real Religious Brotherhood must be the expression of the coming type of music, a general spiritualizing of all the arts and therefore the search for new ways in Art, perfectly legitimate and necessary as it is, should never again be divorced from Religion, as has been the case.

Thus we may well see, how sound may be used by the great Architects and Builders of Races and their civilizations, first to destroy the old and outworn forms in order to clear the way for the new to come, and next to build on the ruins of the old and partly even with the very bricks and stones of old, another type of civilization and another type of men.

A MANUAL OF MEDITATION

I. PREPARATION

BY EVELYN BENHAM BULL

[The Manual is in three parts—I. Preparation ; II. Illumination ; III. Realization. Part I with Prelude and Preface appears below. Part II and III will follow in our next issues.]

PRELUDE

I will build myself a new house of being ;
Here there will be
Fresh flowers, and sunlight
Of a never-ending day ;
Flowers to greet thee,
Wanderer returned to thine ancient habitation.

For the new house is eternal,
Only new to these earth-dimmed eyes.
They will, however, be gradually attuned to this Light,
And rejoice in it.

PREFACE

The words that I use and the thoughts that I try to express are only as bright pebbles on the road of your understanding. For yours is the road and you only know the way which you would take.

Yet your road is my road ; mine is yours. So perhaps these words will bring to you some fresh meaning for your own experience, and clarify for you your own mental enigmas. I do not try to tell you

what to do ; I only tell you what I tried to do, in the hope that the telling may make us friends and companions on the high road of Love. For Love knows no demarcation of interest, and to all who journey there can come no loneliness.

In these words you will find a passage to a destination. You must use them as a means only and not as an end, for the message as stated is incomplete, purposely so, that you may finish it yourself. Thus we both create the book. It would be a poor thing if I were to write it all, and give you no chance to seek the same beauty also.

You will find the material in each section divided into three parts. Now these parts form a continuous whole of spiritual development, designated more by the quality of the material than by any special wording. Those accustomed to mystical or occult study will find in this division the familiar triune progress stressed in those fields.

I. PREPARATION

The first section is the preparation, the second is the illumination or enlightenment, the third is the realization of the preceding two in terms of service. For achievement is service in the language of the Spirit.

It is significant that, in the pursuance of any law, the results are inexorable. The difficulty is in knowing and perceiving clearly the details of the law; otherwise the results cannot be expected. Once these details are mastered, the way is easy, and result will follow upon result, leading to the successful pursuance of other laws.

This applies to the problem of meditation, a subject which has been treated both vaguely and with great particularity. This manual presents steps which may be followed, and some material which is suitable for these steps. Thus the meditative material given should not be interposed, but used in the order given and with the idea of that section clearly in mind. This may seem curious to many, as some of the later material appears more simple on the surface. It is not the complexity of language but the power resident within it which gives it suitability for use in one way or another. The simple sentences in the latter section contain more power and more light than the ones used earlier. If the earlier meditation has been

followed, this power and this light will be readily apparent and felt; if not, they will be obscured.

The first section is called that of preparation. In the meditation upon ideas and precepts, one gradually turns from concrete to abstract thought. In the consideration of great truths such as Reincarnation, one is gradually released from customary limitations, and learns to feel the Boundless within the limitations of daily life, and to seek the infinite in the particular. Such meditation, making the mind both more flexible and more capable of concentration, gives a new reality to one's existence, and a fresh vitality to one's hours. One no longer feels that one comes to "the end of one's rope." A totally new conception of emotional and mental resources and their control dawns upon one's consciousness. At first it is like a large landscape where we only become exultingly aware of the existence of that beauty. We do not yet know the details; we have not actually explored it, but we have found it and are convinced of its reality.

In other words we have found the road to spiritual freedom and have to learn to walk upon it. It is better to walk slowly and surely, rather than quickly and stumblingly. After a while such walking will enable one to see about one, but at first the finding of the road and the learning to walk are all

that one can endure of joy and endeavour.

There are certain qualities which aid in this spiritual adventure. The meditative material of this section deals especially with these. First is love—love expressed in the finite and in the individual daily life. Later will come the more inclusive love. There is joy, for a solemn face is no encouragement to anyone, least of all to the owner. But there is more significance to joy even than that. It is a part of the life-process in spiritual growth. Joy brings spontaneous growth, a process which, being ever present, is not perceptible, and hence prevents the mind from thinking in terms of forcing and pushing. There are no truer words in regard to this joy than "as the flower grows."

Will comes foremost in the compulsive qualities, for without will there is not the dynamo of spiritual energy to give force and direction to our love and our creating. Will must flow unimpeded from the highest sources of our being, sweeping along the needed attributes into fruition. The written deed upon time is the last stage only. That is why the meditative material for this quality emphasizes rising. It is probable that few people realize the need of rising above themselves and their surroundings before they can possibly plan or progress. When too near any object, it is blurred, and this

is most true with reference to the guiding of our lower selves. No re-creating can be done without this development of perspective. Then the way is clear for willing, and through willing, for loving, beautifying, sanctifying, making whole.

The central and unifying thought for this section is: "I am the Way," etc. In it is contained the essence of all other detailed truths. Profound and continued meditation upon this thought will bring revelation of the Light within. But patience and effort without strain, faith and sustained aspiration, are necessary before the first flickering of our true life will be apparent in the darkness. With it will come a strange joy, and a new meaning and significance, literally, to all things.

MEDITATIVE MATERIAL

It is not enough that we should see the road which we would take, but that we should see the road clearly.

The Man who is; the Man who is to be. He who runs in the sunlight feels its warmth upon his happy exertions, its freedom in his movements, its joy in his heart. He who runs in dark passage-ways stumbles upon the cobble-stones of misapprehension, pushes with clumsy hands the cobwebs of apathy from his vision, falters, fatigued, at every turning. His path seems

endless and wearisome. But it is only a dream, long and tedious, while his Courier waits outside. For him who seeks the sun, the path is endless, but it is an eternity of Life and Light. In such a setting, each movement is a fulfilment, and all the days are brilliant forerunners, each of the other. On and on, round and round, that is our choice.

To each of us comes moments of true perception when we realize our situation, vividly and adequately. As an impartial observer of ourselves and the surroundings which we produce for these selves, we are aware with a suddenness of the shortcomings of both. There appears to be an integral source for these shortcomings. This source we do not feel able to label externally and maintain justice. We can only confront judgment with the fact, crystalline, that we have in some way diverted the channels of our activity so that the majority of us display inertia ordinarily, as contrasted with the activity of which we are capable. This is evident in every phase of our daily lives, but in none, perhaps, so clearly, as in the clouded and dimmed manner with which we customarily perceive spiritual ideas. That we only realize this in rare moments is all the more indicative of our shell of habit, crusted and caked over by the barnacles of long usage. *And seeing thus, he must*

learn with slow, unerring steps to walk upon it.

Actions and Interactions. In and out weaves the basket-weaver; back and forth is revealed the pattern of his days. The same curves, the same design, reiterate themselves in a pleasant monotony. The base of the basket remains fixed—solid, inert, stable. But the correlative design is that which binds together these reiterative patterns.

How clearly does the basket-maker hold this, contain this in his consciousness? Do his fingers work with the precision born of a definite purpose, or do they shift back and forth with a mechanical skill which is only an end in itself?

The day's end draws near; the shadows lengthen upon his work. The sun sets behind the hill ranges. Soon he will rest, only to resume his work on the morrow. Will he rejoice in that which his hands have made, when he returns with freshened insight and increased energy?

Create thou a pattern worthy of endurance, beautifully proportioned; clear, true, every part to every other; true to thy soul's aspiring. Deviate not from it; treasure it.

Joy in the Becoming. As the green fields grow in the sunlight, so will the young plants of the soul's nurturing come to bud and blossom under Joy which is God's sunlight. For Joy is the leavener. It causes

growth, it gives propulsion to the vital force residing, latent, in the plant. From that which is to that which is to be ; there lies the secret power of Joy, little understood, little recognized. Even as the sunlight invigorates, so does Joy, the great vivifier, strengthen and bring renewed Light to that which has its roots in darkness. Light penetrates the soil. Even so, let Joy penetrate thy being.

I see a garden, small and lovely, surrounded by an old gray wall. Part of the wall has crumbled away, and there the vines are growing towards the other side. In the garden of the soul are many flowers. Some are tall and sturdy, with plain colours, flowers that do not fade quickly, which turn readily to the sun and reach eagerly for its rays. These are the flowers of endurance, of patience, of long accustomed tranquillity, of strength tested through years of effort and endeavour. Some are tall and fragile, with white petals, flowers whose hearts are golden, but whose stems are willowy, and swayed easily by the wind. These are the flowers of aspiration, reaching delicately and with tentative and longing faith for that which will give them life ; seeking downwards for roots in the rich soil of earth, but seeking upwards for the light. Some are short and brilliant in their array, splashing their colours riotously among the green grasses

and cool gray stones. Butterflies hover near them, rivalling them in colour. These are the flowers of gladness, and the swift flowing of happy days, active and radiant ; days of love and beauty, children playing, running brooks. Their colours quiver in the sunshine. But some are short and delicate ; shy blossoms among ferns in a quiet corner by the pool. Their petals shade from white to lavender and rose, and blue, deep and stirring. They are not touched by the wind and only in certain hours by the sunlight. When these hours come, there is felt a change among the ferns. The rays of the sun whisper a secret. These are the flowers of tribulation, the flowers of suffering, the blossoms of our daily dyings. These are the promises of our souls-to-be. Earliest they come in spring, fearing not wind nor rain. No circumstance can mar them, pale and pure. These are the flowers in the soul's garden. Joy is the gardener ; joy, the life-bringer. And when he reaches the plot by the pool, he lingers with a tender smile. *He who has the mind of Pegasus is free.*

Will in the Becoming. To one accustomed to the valleys of circumstance, there is something almost frightening in the thought of rising above them to any height. Yet this is exactly what is required of us if we are to develop any poise

which is permanent, any vision which is clear, any comprehension which is lucid and logical. Here above is sunlight and the cool fresh air of the eternal morning of the spirit, unmarred by the fogs of depression, of worry, of perplexity, of drowsy inertia. There below us are the valleys, plains and low hills of our daily lives; the roads wander familiarly over those hills. The houses cluster companionably along the lanes and streets. It is all so much more intimate, so much more *us*. Here the sunlight dazzles; we almost shrink from the unaccustomed tonality of the air.

But we can only live truly as we know truly. And we can only know truly as we arise and view the circumstances and problems of our lives from a distance. Habituate yourself to this grandeur and you will welcome the sensation of floating that accompanies it. The height will no longer make you dizzy but invigorate you. The fogs of the lowlands will be dissipated before the stronger sight attainable and necessary. Such joy will be yours that absolutely nothing can persuade you to renounce what you have found.

I suggest that first you mount for a short period daily, that the eyes of the soul may be gradually attuned to these rarefied vibrations. And after a while you will be living continually *here*, while you toil and aspire *there*. Your vision will be

double—that which is, that which seems to be; that which lasts, that which is ephemeral. All that comes from the heights will be found to link the two planes of life. Love, tenderness, service—these as found on your lanes are sunshine brought to earth. And as we cultivate the capacity for mounting, we shall ultimately make a heaven of earth itself, and there will be neither high nor low, nor bright nor dim, but an unceasing peace and radiance in which we all shall live and move and have our being. Do not fear. Mount on the white horse of the Spirit, who is tireless. Trust and arise. *Go forth in power. Return in power. There is no cessation of Divine Energy.*

Light in the Becoming. The truth underlying manifestation is clear-cut and designed; it is spiritually obvious. Consequently one seeks the core of an experience or of a problem, and works from that to the outer surface which to many seems the whole. But the core is the inner light; only by seeking that can one really see at all. It is this intuitive reasoning preceding the common garden variety of mental activity, which we finally demand for ourselves as the one inevitable need for our continued progress. By cultivating that, we can then perceive circumstances by the inner light, before which the light of day is dim. And seeing

thus, we can judge, and mould, and manipulate everything—circumstances, our characters, nay more, the fundamental trend of our days now and to come. For the Light is changeless, all-abiding, complete. And being so, it can change all things that are laid trustingly and courageously within its rays. For faith is an active quality and although we feel that we rest in the Light, it is an active resting. Seeing, we can judge; hearing, we can follow; resting, we can act. We are then tireless and full of radiance, and then only. Then only can we go forth in power, return in power, for we neither go nor return. We *are*, where is everlasting rest.

We may indeed create those circumstances which are ordinarily considered as arbitrarily imposed. Only to the degree that we do create them are they equipped with any vitality and usefulness, either for ourselves or for others. These circumstances may range from dish-washing and the preparation of a meal, to art. The quality is the same; the I flowing forth, under conscious planning, and vitalizing its circumstances; the circumstances, now vitalized, returning to their creator—strength, completeness and repletion. These the I receives again, not as circumstantial details, but as essence. Absorbed as such, the individual grows daily and joyously. The growth is inevit-

ably microscopic in its appearance, but the law of life demands its recognition. It cannot be otherwise.

I am the Way, the Truth, the Life, the Light of the world. Who comes to me finds peace, the solace of understanding. Makers of heaven and earth are we in our own Divinity. Each is the Truth, each the Life, each a Light in the world. All is blended in the Divine Light; all is resplendent in individual glory, outpouring.

To create is the only true life. Each of us is called upon to be a creator. The infinite life of the cosmos dwells in each of us, waiting for us to use it, in the expression of Divine Power. As we build for ourselves, we build for others. It is our eternal privilege to bring to others material for their own creating. But the materials are not that with which they build. They are those *by* which they may build. They are Faith, Courage, Vision. Within our brothers lies the same Life. They need none from us, but they need the quickening. Seeing the Life they will have faith. Seeing the Way, they will have courage to follow their own steep paths of endeavour. Seeing the Light, they will attain the vision which will glow thereafter, undimmed and unflickering in their own souls. Each is the Truth, each the Life, each a Light in the world. Let us build together, trustingly.

AT THE THRESHOLD

Let the Light of the Divine Conscious flood your being.

As a man, drowsy with sleep, rubs his eyes, and blinks wonderingly at the first rays of the rising sun, so art thou, O Man, who rises to greet the light of the new consciousness.

And with that dawn there is the hush of another day. The silence before that dawn is broken by the singing of many birds. The dew

glistens on the green grass. The light makes clear the objects, near and far, which had been only dimly seen and distinguished.

Enter upon the resurrection of thy Being, O Man of aspiration! The fragments of thy dreams are now a shining reality, complete and dazzling. Fear not but step forth to greet the rising sun. The Light shines. Murmurs of immortality stir within thee. With a glad cry, hold out thy hands; run gladly on the reborn earth!

 LIGHTNING

What may we call you, many-named yet nameless;
Alike the lord of heat, cold, light, motion, sight and sound;
Destroyer and Preserver?

I stand enthralled to watch you in the clouds.

So clean you are, and God-like,

As the light from some celestial anvil

Where gross matter might be fired and forged anew

To some almighty purpose.

I see you striking with so sure and swift an aim,

Or darting arrow-bright across the sky

Like God's own glance.

Ah, should it light on me, and strike me to release and purify,

I would submit in willingness and joy,

Unlike the fear of man-made thunderbolts of fire and death

Falling obscene and senseless

In quiet villages where children play,

To serve some man-made scheme which men themselves

Stand horrified, aghast, to see in motion.

Lord of the lightning, strike us if you will,

And, striking, show how impotent are all

Our puny efforts to control your power.

Strike to destroy this old misshapen scheme of life

As does the smith a piece of ill-shaped iron,

That through ordeal of fire and desolation

It may be turned into a pattern of new nobleness,

And an enduring beauty.

ELWIN HUGHES

MAN, MOON AND PLANT

BY H. E. STADDON

CHAPTER VI

OCCULT BIOLOGICAL PRINCIPLES, PROCESSES AND POWERS—PART II

INVOCATION TO THE ANGELS OF NATURE

Hail, Devas of the Earth and Sky !
Come to our aid.
Give fertility to our fields,
Give Life to all our seeds
That this our Earth may be fruitful.

* * *

Share with us the labours of our world
That the Divinity within may be set free.

—GEOFFREY HODSON,
The Brotherhood of Angels and of Men

Table showing Correspondences of the three
Plan-Symbols, (of Chapters II, IV, VI).

STAGE	GENETIC SYMBOL	CREATIVE SYMBOL	OCCULT PRINCIPLES
1.	CAUSATION	WILL as "VOICE" (Creative Sound)	DHARMA—Evolutionary impulse to awaken to new endeavour.
2.	GESTATION	Vehicle of Life and mould of Ātmā	LINGA-SHARIA—Ethereic Mould and Life Web.
3.	GERMINATION	Skilled Action (Manas-Manus)	KĀMA-MANAS—Action via Group mind-memory.
4.	CONSOLIDATION	MAN as Link—Seed-Manu and Protector	CONSOLIDATION and PERMEATION via FOHATIC THREADS.
5.	ACCELERATION and STRUGGLE	LUNAR growth (Ovule)	KUNDALINI and TATTVAS—Life Power, Stress and Strain in process of Nature's workshop.
6.	CO-OPERATION and RENUNCIATION	SOLAR RADIANCE (Pollen)	PRĀNA—Life-breath of each Jīva.

STAGE	GENETIC SYMBOL	CREATIVE SYMBOL	OCCULT PRINCIPLES
7.	FRUITAGE (Race continuum)	FOHATIC SPARK (Shekinah) as continuity of new "Creation"	KARMIC HERITAGE — Fruitage (Riches or Poverty) to the Group and Continuity via Fohatic Spark (Shekinah).

Students may like to correspond the following four elements with Principles as given in *The Secret Doctrine* :

Hydrogen—Lightest known gas.	KĀMA—Astral Desire. With a few exceptions the highest plane of vegetative awareness.
Nitrogen—"Earth-born cement."	LINGA-SHARIRA—Etheric Double and Prānic Life Web.
Oxygen—Life-supporter.	PRĀNA—Vital Breath.
Carbon—In three non-metallic states, Diamond, Graphite, Charcoal.	PRAKRITI—reflecting three Gunas or qualities, <i>i.e.</i> , Rajas, Tamas and Sattva.

The above four elements form the volatile part of plants. The allocation of possible planetary influences on the Plant World is intended for students already interested and carries no authority. Only Solar, Lunar and Terrene influences have been the subject of serious experimentation, and the results are given elsewhere in the text.

Taking the points of the symbol seriatim, we will endeavour to trace the "Threads" of the Fohatic Life Scheme.

Commencing with the Lower Triangle, this is intended to signify "Wisdom Revealed" in the phenomenal world. The Upper Triangle signifies "Wisdom Concealed." The Central Point, from one aspect of philosophy, may be considered as the all-embracing Life Principle, the 7th. However, in order to keep the study to the limit of Plant Biology, the Point of Harmony and Synthesis is considered rightly placed at Point No. 4. We are not attempting to deal with the

subject from the teaching of any particular school of thought, but as a "Bridge" from the manifested form to the unmanifested "Cause" of the "Effect."

1. DHARMA

Dr. Annie Besant defined this word: "The inner nature of a thing at any given stage of evolution and the law of the next stage of its unfolding—the nature at the point it has reached in unfolding and then the law which brings about the next stage of unfolding. The nature itself marks out the point in evolution it has reached; then comes what it must do in order to evolve further

along its road." Consciousness first, then a suitable progressive form, and thirdly the function. An acorn when sown has its Dharma which is quite different from that of its parents. Compare such a case as the highly evolved Banyan and its brother *Ficus Elestica* and the treatments they receive to serve modern industrial needs. That from one aspect is Dharma of Necessity, and not necessarily its real Dharma of Evolution. Man could, if he so wished, change the Dharma of Necessity, for it rests purely on his desire-need. The practice of "milk-ing" the trees does not concern him, save to the extent that it is a commercial proposition. In plant-breeding, the natural Dharma of a highly cultivated carnation is a much harder task of survival than that of a cheddar pink.

PRALAYA

This signifies the period of rest or the withdrawal of manifested activity. Some seeds germinate best soon after harvesting; others require a much longer rest. The idea of resting agricultural land every seventh year, was a Mosaic law. Mother Earth is also an evolving entity, and needs rest if sick soils are to recover from their artificial stimulations.

2. LINGA-SHARIRA

This is the etheric double of the physical form. It pervades the lat-

ter as the vehicle of Prāna, passing on the life-breath to the dense physical mechanism. The failure properly to organize its Life Web, is the frequent cause of disease and malformation. The too close association of the branches and roots; lack of essential light and air; excess of nitrogenous fertilizers; severe pruning and bleeding; and several other practices cause frustration to the efforts of the building Deva, through hosts of nature-spirits, properly to develop and organize Life Webs. No "jer-ry-built" structures will stand up to elemental "blast" either in the world of men or of plants. Another cause of frail weaving of Life Webs is "non-co-operation" between Deva and Man. That would apply chiefly to highly organized types where impure emanations from the hybridizer interfere with the work. There seem to be certain exceptions, however, and the instance of onions will suffice. *Verb. Sap.*

3. KAMA-MANAS

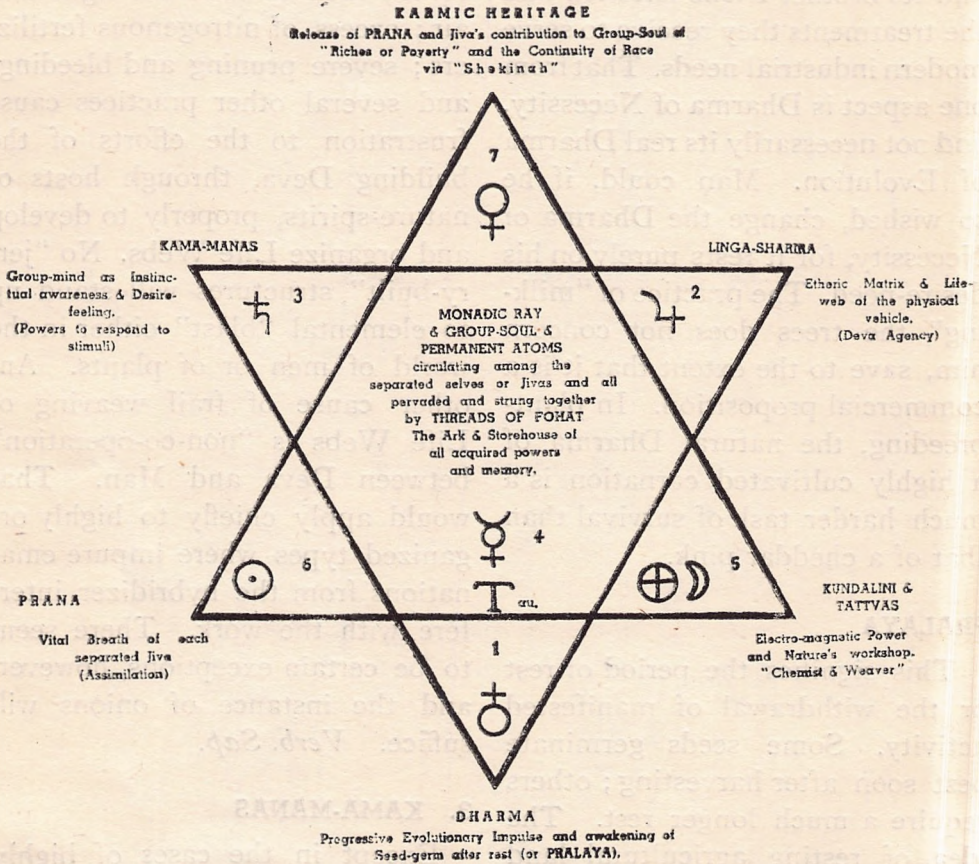
Except in the cases of highly evolved trees, water plants and herbs, the principle of Manas is too incipient to be considered. The group-soul has its organized "mind" and that is reflected as habit, "powers," likes and dislikes to environal nature and sensations. A small parcel of native soil should be transferred with all exotics, on the

FOHATIC SYMBOL

Weaving of the Universal Life Principle in Spirals, Lines and Threads.

"In FOHAT all that exist on earth as ultimates exist as primates."

—The Early Teachings of the Masters



Notes: Nurture would therefore be the sum-total of all of the forces impelling the Jivas to respond to enviroinal stimuli. Nurture is not a principle, it is part of Karmic Law or ACTION.

The above arrangement of Triads carries no authority and is subject to revision of nomenclature.

The preceding Table of Correspondences may prove helpful.

theory that group "memory" is associated with certain terrene magnetisms and quicker contact with the nature-builders is established by such a link. Kāma, as the function of desire-sensation, is often thwarted when the efforts of certain plants are frustrated through no suitable companion as marriage-partner being close at hand. There may be poor assistance available when plants are outside their native habitats. The amputation of tendrils from sweet peas to obtain exhibition flowers weakens the constitution of the race. The best seed-germination results are from naturally grown vines. When intelligent Man as Creator and Protector comes upon the scene, the Kāma-Manasic principle should gradually increase. In the cases of orchids and cacti, close association and sympathy of an unprotected gardener may endanger his nervous system. I am speaking from my own personal experience as well as from collected knowledge. If one feels a curious creeping sensation running up and down the spine, with other nervous sensations, when entering an orchid house, then that person should beware and keep aloof from such companionships.

4. RAY-TYPE GROUP-SOUL

Although the simile is not quite accurate, the Ray group-soul may be visualized as a power-house with many units of dynamos, transform-

ers and circuits. Fohatic lines, or threads, convey energy through the transformers according to "the measures of need." As the separated lives or Jivas manifest, they may be thought of as attached to one of the "circuits"; so that the Fohatic Life Principle reaches each and every one of the forms associated with that stepped-down rate of vibration. If once a line is broken, death ensues to all on that circuit. As an ancient Scripture says: "If one member suffers then all suffer." Herein lies the true foundation of Brotherhood. Each group has its "Permanent Atoms" in close association. They appear to hold the office of Travelling Inspectors and experience-gatherers. They visit the myriads of Jivas, and are possibly connected with the ascending forces of terrene Kundalinī, which, as it were, is being stepped up by transformers to contact the descending Fohat. The contact, it is speculated, is the cause of the "Shekinah Spark" for Race Continuity, the third principle of the generative trinity. The "Collectors" may also be gatherers of sensation-desire-experience for storage as group-mind-memory. The stepped-up ascending Life Power, is, to that group, the Light of the Temple which never goes out, but should grow more and more into Eternal Brightness with evolutionary progress. It is the Treasure House of Experience, and

via Ākāshic Memory, is at the disposal of all associated Jivas in manifestation. Every Jīva must be within parental embrace, in a similar manner as every seed in a pomegranate fruit has its own section but is connected within the ring-pass-not of that family group. As previously said, each fruit is connected by branches to the family tree; yet there are thousands of trees and countless orchards. Although each seed may appear to be a separate entity, it is sharing life through Fohatic contact with the group-soul. And so on throughout every new evolutionary cycle. The spiral is never broken although it does undergo mysterious changes.

5. KUNDALINI AND TATTVAS

From the point of view of Spirit-Matter, these two may be considered as one principle. Kundalinī, as pervading life-energy, runs to and fro in the earth mingling with Tattvas and their correlations. Kundalinī as the ascending Life Principle from the earth, is triple in its functioning, like every other principle in the manifested universe. Like a spiral magnet, it has positive and negative polarities, the midway being apparently neutral. Under certain circumstances, however, the "Neutral" may become in the process of Evolution the main axis around which the two serpents entwine and may seemingly become unified into one. It

is a strange phenomenon in plant-life, how one vine will allow itself to be a central axis around which many other vines are allowed to entwine spirally, while it will remain a perpendicular pole. Place several runner-bean seeds in a large pot to grow on; one will be seen to be either chosen or enforced to grow upright, while the rest will climb up in orthodox fashion. What is that "choice" or selection of duty? I have before me several pieces of spirals cut from a large imported lonicera. Last year's growths are spirals around the previous year's branches and are perfectly regular as though drawn to scale. Some are single spirals, others are double spirals around a parental axis. Kundalinī is known as the Serpent Force. Not every "Serpent," as some good people in the West suppose, is a symbol of the Evil One in the Garden of Eden. Fohat and His threads pervade the universe, and His "snakes" are darting everywhere. When morning overtakes the night, it is a "devouring of the serpent" everywhere one looks until darkness has been "swallowed up" by Light. Now the neutral magnetic zone in a stately tree is the collar near the base of the axis, where some seers say they often see a light. Personally I have not seen it, but as I can bear witness to other strange phenomena in the garden and countryside, I have not the slightest doubt as to its

reality. I am not alluding now to phosphorescence, but so far as other "garden lights" are concerned and have been witnessed, they flash along the ground, among grass and plants, across lanes, and are lost in a similar way as a rabbit is "lost" when he reaches his burrow. These "lights" are amorphous, or appear to be so, for they travel very quickly. The most common are to be seen just about sunset, especially after a shower of rain. But I have seen them when out on a dark night. Their colour mostly is a peacock green-blue, and, as to size, may vary from a tiny light to, say, the size of one's hand. This is somewhat of a digression, save to show that one day there may be many witnesses of these phenomena, and the ascending and descending "angels" may yet be seen by ordinary folk.

Wherever this ascending-and-descending or intertwining of Life Forces occurs, there is a "node." At that node there is a storehouse of nutriment. That nutriment is seen as energy when the twig is severed at a node and "struck." Roots are formed and the "threads" are manifested. All this can be explained by botanical science, save Causation. In ancient lore one frequently reads of "the wind in the tops of the trees" and similar mystical sayings. That possibly is a manifestation of Kundalinī which connects up with rain-clouds. But

this aura of the tree-tops can be seen in another physical way, namely, in the new growths at the tips of pine trees and the flowering "chakrams" giving off their individual scents. When the flowers give off their scent, the "chakrams" are awaiting the "coming of the Bridegroom," and the "Virgins" wait, with oil in their "Lamps," for the mystical "Marriage." He or she who deliberately frustrates that "Call" to the "Feast," is deserving of barrenness in home and harvest. That remark would more suitably appear under Karmic Heritage. The actual coalescence of Sun and Moon with the Shekinah Terrene Spark, completes the Triad. The germ is then potential to replenish the earth. It is, in my humble opinion, that Spark of Light which connects all Brotherhoods into one fellowship, for there is ultimately only one source of Life and Light, though myriads of tapers have been lit; and that is Fohat. If this be true, modern biology falls to pieces without recognition of that unique, fundamental Principle. Appropos of that idea, the following is an extract from *The Early Teachings of the Masters*. "We believe in spontaneous generation and you do not. We say that ZHIHNA being positive and ZHI GYU negative, it is only when the two come in contact or the former is brought to bear on the latter, that organized, living, self-acting matter is produced. . ." "As above, so below."

Tattvas. A Tattva is said to be "the essential nature of a thing." Tattvas have numerous correlations and are spoken of as "the Divine Measures" of Substance. Lines of Tattvic forces are to be seen in the angles of divergence from the main axis in plant-structures. These angles determine the main form-character of any group and give to a tree the sign-manual of membership with its species. Tattvas also constitute the internal material and the manner of building. Every change in the Tattvic vibration varies the interweaving in minor differences, the result of a change in the life-currents. Some of these changes appear to be terrene ebb-and-flow of electromagnetic currents. Others, possibly emanating from inter-planetary sequences, are associated with Kundalinī, for the threads of Fohat run like mycelium, though in a far subtler sense. It is not very difficult to imagine, therefore, that all these permutations of vibratory sequences are more or less unique with every minute of time; hence probably the reason for the myriads of minor differences in cell, leaf and fruit. In the symbol, three interrelated planetary threads are shown as Solar, Lunar and Terrene. To what extent the latter two are associated today as a unified influence, it is hard to say. Kundalinī does appear to have a larger fructifying power of generative quality

near the Full Moon. Pollinations at that lunar node have given, under severe tests of hand cross-fertilizations, stronger and healthier plants of advanced forms with nobler characteristics.

Briefly to summarize: Kundalinī in its operation through plant-forms, appears mainly to be concerned with all endeavours leading up to consummation in the genetic cycle. In this regard the Fohatic threads from inter-planetary sources are interwoven. Lunar "magnetisms" appear to be polarized. The best progressed forms from hand-pollinations are from operations a few days before the Full Moon. This epoch also gives greater fertility, especially if the atmosphere is not too hot and dry. Two or three days previous to New Moon is the best period for germination and root-systems. I have this minute examined some runner-bean seeds which were sown on the 23rd and 24th April 1941. They are growing under identical conditions from the same strains of mutants. The New Moon was on the 26th April, and the batches sown on the 24th are one day ahead of those sown the previous day. All of the seedlings are very strong. That confirms previous experiments made over years of trials, namely, two days previous to New Moon for sowings; and two days previous to Full Moon for discreet pollinations. Kundalinī appears

to "change direction" at those two lunar nodes. Mother Earth is a mysterious entity. She supplies the building materials from her elemental workshop. The Sun radiates vital Prāna, while each Etheric Web mould serves as a link, or bridge, to the Deva side of building operations. Over this bridge all creative forces mingle and operate in harmonious accord where there is true health. It is a co-operative association of many Fohatic threads, weaving and interweaving. "Solomon in all his glory was not arrayed like one of these" flowers of the field.

6. PRANA

As previously said, Prāna is Vital Breath. Entering each Jīva at birth it leaves the form at death. When breathing ceases, each of the component elements goes to its own place. The late C. W. Leadbeater has written a good deal about Prāna in *The Chakras*; on p. 32 he says:

The vegetable kingdom also absorbs this vitality, but seems in most cases to use only a small part of it. Many trees draw from it almost exactly the same constituents as does the higher part of man's etheric body, the result being that when they have used what they require, the atoms which they reject are precisely those charged with the rose-coloured light which is needed for the cells of man's physical body. This is specially the case with

such trees as the pine and the eucalyptus. . . .

At the death of a plant-form, each compound dissolves by disintegration, as no further organized growth or assimilation is possible. The prānic life-breath has ceased to function. The drop has rejoined the ocean. Life-organisms must breathe the Breath of Life; Kundalini must pervade the structure and the Etheric Life Web must be well organized to complete the biological Life Triad. Thus are the fundamental Life Principles interblended as a Trinity in Unity, promoting harmonious manifestation. Each and every vegetative structure is endowed with this Triad, or it cannot "grow." Obviously, structures are as diverse as chemical compounds will allow of such permutations, but the Essential Life informing all organized forms is One. As an instance for comparison, let one's mind reflect on such a magnificent tree from British Columbia which was cut down to be the flagstaff at Kew Gardens, near London. Such a tree must necessarily have had a long and varied experience of stress and strain. The natural architecture must have been exquisite to produce such a straight axis which, when trimmed, measured 214 feet and weighed fourteen tons. Think of the marvellous Life Web and germinal consciousness of such an individual, its prānic life-breath

ceasing with the stroke of man's axe. All its natural grace, beauty and strength have gone to satisfy man's desire to wave an emblem in bunting, probably manufactured in a few hours, and after one storm shattered into threads. That emblem must be lowered to elemental forces, while the dismembered tree axis remains intact for many years, despite the escape of Prāna. What a lesson underlies such an instance of "utility," when a steel tube would have answered the same purpose and would have helped forward the mineral Monad through its experience of heating, rolling, welding and elemental vibrations when erected. Is there any wonder the call has been made to *cherish too the flowers and trees*? This brings us very easily to a link-up with the next stage, that of

7. KARMIC HERITAGE

Not only is the heritage that of the Plant but also of Man himself. They are interblended, as we have seen. Karma may be defined as the Law of Action, of Cause and Effect, on invisible as well as on visible planes. This law must be recognized fully with all its implications in any theory of biological linkings with the practice of husbandry. "Whatsoever a man soweth that also shall he reap" is a world-wide axiom. There is another aspect of that same law, however, which awaits full recognition, *viz.*,

"Whatsoever a man reapeth, that *only* can he sow." Hence the harvests of karmic husks follow the sowings of "bad" seeds. Despite the efforts of modern science, not one panacea can be found to transform a seed-germ with a poor heritage into one of a "good" pedigree. The definition of "bad" and "good" has already been given. The Law of Karma cannot be by-passed, nor can it be broken. There is only fulfilment. Scientific husbandry has to realize a fundamental triad of Life Principles, already stated as Fohat, Prāna and the Etheric Life Web. The interblending of this Trinity in Unity must be recognized in all underlying evolutionary processes, such as, Natural Selection and Rejection; Attraction and Repulsion in the genetic cycle at Consummation; and the bearing of inter-planetary ebb-and-flow of electro-magnetic currents on plant-growth. Much has already been said on frustration, wide-scale vegetative propagation, and prolonged inbreeding. It is only necessary now to say that the karmic heritage of such ignorant practices is seen today in weak constitutions of strains which were once strong; increased liability of plants to virus and other diseases and the hosts of pests upon which constant war must be waged. As already stated, there are other things to be considered than purely utilitarian money-making gradings of produce.

It is admitted that cross-bred strains are often less suitable for market-grading, packing and competition. On the other hand, for vigour, quantity and flavour-quality, many cross-bred crops yield plenteous harvests and are less liable to disease and pest. It does not necessarily follow that market points need not be considered by selection of parent stocks, so long as inbreeding of a pure descent is disallowed.

On the question of soils, manures, orientation and the rest, nothing here will be said except that personally I do not like many modern methods. We are now hearing a good deal of "Hydroponics," but it will be time enough to listen when Nature has given the method her blessing without nasty karmic re-

actions. Presently we may be hearing of hypodermic injections of generative hormones for anæmic tomatoes and lazy pumpkins. Who knows? It is the practice now to give treatment to seeds, but not always with success, for a poor germ is thereby only further handicapped in its struggle for existence. The only permanent resister of disease and pest is a well-woven Etheric Life Web, able to flood its field of action with radiant health. That strong, rhythmic life-flow without hindrance or frustration, will resolve and harmonize all enviroinal vicissitudes. There is no other panacea for either Plant or Man. That is brought about by a good Karmic Heritage of which, for the plant, Man is Protector.

THE ONLY ACCEPTABLE FORMULA

(Résumé of a letter addressed to Dr. Arundale in Spanish)

My esteemed Brother: To promote Peace is very difficult, but the best way is to get rid of religious, social and economic differences among the peoples of the various countries, having as a basis the only acceptable formula—Universal Brotherhood. Otherwise the causes which started the present War will remain.

To lay the foundation of Peace is a matter which concerns more the individual. It is first necessary to have Peace within himself, then try to help others, and it is a long and arduous task, as we have not yet dominated our passions.

Our country is at war with Japan, Germany and Italy since the Japanese attack on Pearl Harbour, and we have confidence in the Victory, because this is a right cause and we are defending the civilization of the world against the barbarous, so that it will not happen as with the civilizations of Egypt, Greece and Rome.

San Salvador, Central America

MAXIMILIANO MARTÍNEZ

13 March 1942

ECONOMICS

BY CYRIL DOWNING HANCOCK

EVERY science arises because of the need to solve problems which existing sciences do not deal with. Broadly, economics treats of our relation to wealth not covered by morality, ethics and kindred sciences. It is, therefore, materialistic in its scope. Although we must recognize this, we can reasonably insist upon its serving the spirit and therefore using our influence to modify its basic conceptions with that end in view.

Provided we can retain clarity there is no reason why we should not include free and untransferable goods in our idea of wealth, although such an idea is quite contrary to orthodox economics. The problems raised by free and untransferable wealth are different in kind from those raised by what is ordinarily regarded as wealth. Whereas economic wealth in its narrower sense is obtainable merely by the surrender of other wealth or a title to wealth, the personal or non-economic wealth of the ordinary economist can only be obtained by personal effort. The extended meaning of wealth may result in a greater appreciation of the so-called non-economic wealth and a wider recognition of the fact that only wealth actually used is truly

wealth to the owner. This broad view of wealth may be summarized as: Wealth enables the spirit to function in the material world.

Wealth is only of value to us because we can use it. There must always be something corresponding in us to this wealth, and in this way wealth becomes like an extension of our bodies. It is only of real value when it has almost become a part of us. Wealth of this kind widens our inner experience, leading us upwards or downwards according to its nature and our reactions to it.

In the same way that the mere mass of our bodies hampers us—though this is not without its beneficial aspect—so does the actual material of wealth hide its true worth. It is the call of spirit to spirit that constitutes the value—the co-operation between the spirit in man and the spirit enshrined in those things which he finds so greatly enhance his happiness while on earth. The danger arrives when he becomes spiritually lazy and is eager to spend too much power on the life less evolved than his own. This results in selfishness. It is the same sin to think too much about the acquisition of more mental and emotional power as to

spend too much effort on material things. The means cannot be an end; and if this mistaken view is taken and the end lost sight of, trouble is sure to follow.

Trouble has followed. Things are considered to be valuable not because of their utility to the possessor but because of their reputed value, their rarity or some other equally irrelevant reason. I may by a fortunate stroke of luck tell you about some things that you may find valuable, but it is just as likely that my views on what is valuable are of little use to others. But this idea that we can tell others what is good is widely held today. Our hoardings still stimulate wants that are either dying or not yet ready for natural birth. Our wants are artificially stimulated, so much so that it is evident the economic system controls man, whereas obviously man should control the economic system.

Our wants are therefore either spurious or real. Most of our economic difficulties are due to the multiplication of spurious wants. We may have come to regard many wants as real which are really spurious. Belief in the reality of wants based upon mental and emotional habit does not turn spurious wants into real ones. It is possible to acquire cravings in which the real man remains uninterested.

It is perhaps possible to divide the real wants not only into free goods

and partially controlled goods, but also into urgent wants and deferrable wants. There is a certain amount of overlapping in these classifications. Certain goods can only be enjoyed after a period of training and education in their use. A free public library is of no use to one who cannot read, and only of limited use to those with little understanding. This applies to some extent to everything, as there are degrees of enjoyment dependent upon capacity. The ability to increase enjoyment through training and education has been capitalized.

We spend more on attempts to cure disease (or more accurately suppress the symptoms and remove the pain associated with disease) than on the prevention and radical cure of disease. We have free museums, free parks and other free social services. Although these services are free, they are yet paid for corporately. They are free or partially controlled according to the viewpoint. Any economic goods may become free goods under such circumstances. Even goods which are apparently always free may not be so, as air which has been washed and purified. Only by judging each case on its merits can we decide whether the goods are free or controlled.

There is the same question as to whether wants are urgent or not. If a lady says she is dying for a

cup of tea a scientist might find it of interest to find out how soon death would occur. This would give the economist some data as to the urgency of a want. Some wants are certainly more pressing than others.

Economists are concerned chiefly with what they call economic goods, and from their point of view there is some importance in the division into primary and secondary wants. This division is not rigid. In our present system we hope that the competition of buyers will keep up prices to a profitable level and that the competition of sellers will prevent prices from rising too high. We also hope that these forces will keep the right balance in the kinds of things produced. By this I mean that the believers in the existing economic system imagine that greed will automatically regulate our economic life and that this force is more likely to serve us well than a thought-out productive plan. Naturally they do not recognize the driving force of the system as greed, but it obviously appears to be so. In the past many, in their childlike simplicity, held these views, and pointed to the success of industry to supply the wants of the people. Many textbooks still read are expositions of this view.

The truth of the matter is that industry on such a basis never has and never will meet the needs of the people. The boasted success never reached the majority of the

people, and the fortunate tendency slowed down as it approached its goal. It should also be unnecessary to state how grievously natural resources have been wasted through this unplanned exploitation, and much of this waste is still going on.

The reason for the growing failure of capitalism is clear. As production served the lower-incomed people it became less profitable and prices had to be lowered. Markets became more difficult to find and commercial travellers became more important than producers. As an example, Basil Zarahoff, the arms traveller, became a knight as well as a millionaire.

A general scramble for markets developed, and foreigners competed with the well-established British manufacturers.

The growth of the British Empire was largely dictated by economic reasons. The colonial peoples worked very cheaply for the British manufacturer and fed the home factories with cheap raw materials and the home larder with cheap food. Farming and agriculture declined, the labour becoming more inadequately paid. The people largely ceased to be agricultural workers and became factory workers and shop-keepers instead.

This development of manufacturing and commerce and the decline of agriculture was not planned: it just came. We are wishing

it had not come. We are beginning to feel the difference between primary goods and secondary goods. Our manufactured goods are mostly not even suitable for food during a siege. Though we *might* consider leather goods, aluminium saucepans would be out of this question.

Now we can see why dumping abroad is considered necessary. Our manufacturers naturally like their profits, but the nation needs food. The food costs more than most of us realize, since we can only offer our foreign suppliers these manufactured goods, and other nations in a similar position to ourselves are competing for this food. Matters are made worse by the fact that these foreign competitors are entering our own markets, thus making it more difficult for our manufacturers to make enhanced profits to make up for the losses on exports. This naturally will not do, so the home-markets are "protected" by tariffs just low enough to allow the industry to live. Some people say the foreign merchant pays the tariff. If this is so it does not result in protection. If it results in protection the home consumer is largely at the mercy of the manufacturers if he must have the goods. This economic war ultimately leads to open warfare.

The commercial interests gain more and more influence over the

legislative and executive powers until we find ourselves at their mercy. They can afford to laugh up their sleeves at our democratic institutions, for their lord is more powerful than governments. Greed can pose as patriotism but decently betray; and those who denounce it are readily called fifth columnists.

Do the workers in industry fare well under our present system? Most of them do not, but some by their united power as trade unionists are enabled to enforce some of their demands. The Trades Disputes Act was passed to curb the power of the Unions—and this naturally increased the power of our real rulers—our economic masters. Their power is great in any case, for most of the workers believe they are dependent upon the capitalists; whereas they are less capable of realizing that a capitalist without workers is far more helpless than workers without capitalists.

Just as we have seen that capitalism cannot be trusted to decide what shall be produced, it also cannot be trusted to beneficially employ people. Workers are only employed if they produce a profit. It is exceptional for them to have any share in either profits or management. Profit-sharing schemes readily break down when profits are at a lower level than normal, and at other times do little beside making the workers more obedient

to the will of the capitalists. Up to the present the workers have no really effective share in management.

People are losing both skill and knowledge, many becoming mere machine minders. This is made worse by the long hours worked. The vastly increased productive power results in the most meagre increase in benefits to the real producers of the wealth.

We have seen that capitalism has led to the decay of agriculture, the exploitation of home and colonial peoples, the waste of the means of production, both human and material, and the gradual assumption of the governing powers. The financial class now calls itself "the country," and by means of a controlled press and broadcasting makes peace and war on its own terms.

Every class which abuses its power destroys itself. Feudalism gave way to capitalism. Now capitalism is moribund. It is our duty to help to give it a more decent burial than it deserves and to help the new order to be born. We cannot afford to offer excuses of ignorance. We cannot afford to remain ignorant.

When man is more enlightened than at present there will be no difference between economic goods and free goods. This will only be possible when we cease to wish to dominate others and tell them what to do. This dictation to others

will cease as soon as we learn how to use the resources which we can obtain without doing any violence to the rights of others.

The disappearance of the greed for power will be accompanied by the disappearance of the greed for wealth. In the meantime we must change the system to allow for the working of a little more intelligence. We cannot long retain what prestige we have unless we make an adjustment: for there will follow the failure to adjust a deterioration not only of the people denied the opportunities but also a depreciation of the exploiting class. The more advanced Egos will reincarnate elsewhere.

Industry must be owned and controlled by the people. The workers in a factory must decide upon the policy in the running of the factory. Workers of course include working management but not shareholders: for the shareholders as such are only interested in the earning of a profit, and this may be against the country's interests, as was the case in the arming of our enemies in the war of 1914-18 and the present war.

Though it is not possible to ignore skill and knowledge in the payment of workers, need should play an increasingly greater part in deciding remuneration. The people would not pay taxes as such, as the cost of government would be taken in kind direct from industry.

Unearned incomes should be abolished, and in cases of hardship a pension granted. No perpetual pensions should be granted, and any existing declared to be life pensions should they be necessary.

All the bare necessities of life should be free to all, though all in a fit state to work should be required to do so. Idleness is not a natural state, and would soon disappear. It is a phenomenon of wage slavery.

At present we have a nominal type of political democracy. We must include also economic democracy.

Many of these ideas are objectionable to our present rulers. We shall never have peace until they cease to be objectionable. Our economic masters are fighting a losing battle. Let them recognize this and see reason before they drag

the country into the dust. They claim to be patriots. Let them show a real change which will give us some hope of believing this. They have set a deplorable example of greed and self-seeking which has started to infest the people. If they are still fit to be rulers, let them rule their own passions and greed in the interests of the whole community. If they cannot show patent signs of repentance let them lay down their powers before it is wrested from their unworthy hands.

For it cannot be long delayed, this movement towards real patriotism and sanity. The ordinary citizen is a decent being and not a beast of prey; and he will soon see to it that his governors are also decent people. If those at present at the head cannot show the qualities demanded others more worthy will soon be found.

"THESE WE HAVE NOT LOVED"

These We Have Not Loved, by the Rev. V. A. Holmes-Gore, M.A. The C. W. Daniel Company, Ashington, Essex. Price 3s. 6d.

This fine and unusual little book is written by a clergyman who is "convinced that until professing Christians become aware of the absolute necessity of a change in our attitude to our lesser brethren all efforts to build a better world will fail."

This bold statement in the Preface is itself a very heartening sign in these days, and the author follows it by taking us in the first chapter straight to the religious teachers of East and West, quoting their words as to the common sacred law of reverence for life in all creatures. He states that the West has much to learn from the East, despite inconsistencies even here. Rather surprisingly he quotes from the

fierce Old Testament books of the Bible to show that the true prophets had real consideration for animals and opposed animal sacrifice, but "the voice of the prophets was drowned by that of the priests" and "the false pen of the scribes." He is convinced that Christ championed the cause of animals more than is even recorded, but feels that S. Paul's influence has superseded that of Christ and to this he attributes much of the evil wrought against our younger brethren "which the Church has never opposed and often condoned."

From early times, individual Christian saints and divines, bishops and believers have loved animals, have been vegetarians, and have opposed cruel sports, but the Church herself has frequently upheld cruelty in one form or another; "reforms were seldom supported and hardly ever initiated by her." This he feels is due to the wrong rendering of the Hebrew and Greek of the Bible by the scribes and translators which resulted in the pernicious doctrine (and for a long time the popular belief) that the animals were soulless. The Roman Catholic Church is the worst offender: the Catholic Dictionary of 1897 states: "The lower animals were not created by God. They have no rights. . . . Man may kill them for food . . . it must also be lawful to put them to death or to inflict pain on them for any good or reasonable cause, such as the promotion of man's knowledge, health, etc., or even for the purposes of recreation" (italics ours). Faced with such a blasphemous statement, is it any wonder that the author says, (after having already presented a long indictment of cruelties practised and approv-

ed in England) that "in Catholic countries the record of the Church has been considerably worse."

In the chapter on Blood Sports, the author, even more outspoken, says vehemently: "It is difficult to write with restraint of the attempts made by some clergy to support hunting" where creatures "are torn to pieces by the dogs and surrounded by yelling men and women." He discusses the question of the supposed necessity of hunting to protect others, only to reply:

"Man has upset the balance of nature and only as he learns to live rightly will it be restored" not by the "appalling cruelty of stag-hunting" and "the horrible scenes of the 'bleeding' of young children."

A chapter on Cruelties of Custom includes circus-training, caging of birds and animals, the tragedy of the pit pony and, above all, the trapping, hunting, skinning alive and other horrors necessary for the fur coats and wraps, feather-trimmed hats, tortoise-shell combs, etc., of ladies of fashion. There is warm praise for the splendid work of the R.S.P.C.A. and the Dumb Friends' League (he might also have added the People's Dispensary for Sick Animals) for their teaching of the care necessary for the health and happiness of the domestic and semi-domestic animals, and the work done in schools where children learn how to care for them. In England this is well organized and developed, "but much more remains to be done . . . if we are to be consistent our compassion must be fully rounded." The author considers thoughtlessness to be the main cause of any remaining cruelties of custom,

even as regards feminine fashions, but he adds firmly: "This is no excuse."

In the chapter on Vegetarianism (which he calls also Aristography—the practice of eating the best things), the Rev. Holmes-Gore gives as its supporters—besides the great eastern and Greek Figures and the Early Church Fathers of whom we know—such westerners as Newton, Milton, Montaigne, Lamartine, Blake, Wesley, Voltaire and Shelley, of whom he says: "Many practised it and others, together with many more, held that it was ideal even if they failed to attain it." The most refreshing aspect of the chapter, however, is that he puts aside as not sufficient the fact that it is more hygienic, healthful and æsthetic to refrain from the "sheer barbarism of flesh-eating," and once more stresses the moral issue as paramount. "The difference between a missionary saying 'grace' over meat and a cannibal thanking his Gods for allowing him to consume a missionary is only a difference in degree." All the arguments for flesh-food are met and refuted one by one bravely and boldly. Two sentiments that appeal particularly are: ". . . what many worthy people do and see no harm in, nevertheless may be wrong. In days past many 'excellent' people kept slaves, despised women, tortured heretics . . . A later generation saw the wickedness of these things . . ." and "For the purpose of discovering the right kind of conduct, 'the proper study of mankind is man' and we must add not man as he is, but as he was meant to be—a God-like being."

There is a chapter on Religion and Flesh-Eating with an appendix, "Was

the Master (Christ) a Vegetarian?" In this the effect of food on the mind and soul is considered, and the author states frankly that the influences of the creature are taken into the man who eats it and are absorbed by him, so that "in addition to his own he has these other animal conditions to overcome." That is good reading from a western clergyman! Much careful evidence and argument is used to urge that the Master was indeed a vegetarian, but the reviewer likes best the fine statement which is clearly the conviction of the author that "the Master could not possibly have eaten the creatures, for if He had He would . . . have been unable to give a Divine manifestation. Indeed any thought of such a thing would have been at variance with His perfect purity"; and further that "the idea of the blessed Master giving his sanction to the barbaric habit of flesh-eating is a tragic delusion foisted upon the Church by those who never knew Him."

The book closes with a magnificent, earnest and spirited "Appeal to the Church," which at present "is powerless to free mankind from such evils as war, oppression and disease, because it does nothing to stop man's oppression of the creatures."¹ "When one thinks of the millions of creatures that are slaughtered, tortured and hunted every year for the sake of food and clothing or for mere 'pleasure,' it is not the least surprising that the world is in its present state. In this wonderful country of ours we have made many great reforms, but there remains much to be done. We have improved the lot of

¹ Our italics. ² England.

children, of prisoners and of the poor. . . We have also done something to mitigate the cruelties inflicted upon the creatures. But though some of the worst forms of torture have been made illegal, the welter of animal blood is greater than ever, and their sufferings are still appalling. *What we need is not a reform of existing evils, but a revolution in thought that will move Christians to show real compassion to all God's creatures. . .* Those who are

really patriotic . . . pray for the day when the Church will seriously take up the cause of the creatures and plead it with all the eloquence at its command."

The animal world is surely grateful for this one fine, brave pleader; may his book and his example of fearless championship indeed hasten the day when his Master's Church may know his Master's Love as he does.

—E. F. PINCHIN

SECCIÓN ESPAÑOLA

LA MADRE DEL MUNDO

ASÍ como existe en el Mundo un Departamento que tiene a su cuidado el desarrollo de las Razas y subrazas de la humanidad a cargo del Manú como su Jefe, y otro que dirige todas las religiones y la educación a cargo del Bodhisatva, así también tenemos un Departamento de gran importancia a cargo de Jagat-Amba o sea la Madre del Mundo a cuyo cuidado está la maternidad del mundo, desde hace dos mil años, en que Élla dió al mundo el cuerpo de Jesus, Ella vela por la maternidad y en cada caso se hace representar por uno de sus innumerables ángeles, quién imparte en su nombre toda la asistencia y valor que cada madre merece de acuerdo con su Karma.

Con frecuencia se oyen historias acerca de la asistencia de la Madre del Mundo, que se ha hecho presente (por medio de uno de sus ángeles) a alguna

madre en el momento de dar al mundo una criatura, y esto no es sólo en el Oriente, sino en el Occidente también o mejor dicho en todo el mundo.

Desde el punto de vista oculto, las mujeres no están llamadas a desempeñar destacadas posiciones en el mundo, como son en la política, la abogacía y en general grados Universitarios, pues su misión en el mundo es exclusivamente la de proporcionar cuerpos adecuados a los Egos que están en espera de esos cuerpos para su evolución; su misión es considerada como un altísimo privilegio que se discierne a los espíritus, teniendo en consideración ciertas cualidades, como abnegación, amor maternal etc. y toda mujer debe sacar todo el provecho que pueda de esta gran oportunidad y no tener como deshonoroso el tener muchos hijos, sino por el contrario, no sólo es un gran honor el poder dar al mundo muchos hijos, a su patria muchos servidores y más

oportunidades a los egos que buscan ocasión de evolucionar, sino que su progreso espiritual será un hecho, al ponerse de acuerdo con el Gran Plan que gobierna al mundo, sin rehuir sufrimientos para llevar a cabo la continuación de la raza.

Una de las mayores ansiedades de la Madre del Mundo, es la de buscar madres que reúnan todas las cualidades necesarias, para que ciertos egos de alta categoría puedan encontrar cuerpos adecuados, física y moralmente, es decir madres puras en todo sentido, que les garanticen un desarrollo armonioso a esos espíritus de selección. Una campaña informativa se hace necesaria, no de otra manera las madres o futuras madres podrán saber la gran necesidad que hay de la información prenatal, el valor inmenso del aseo personal, una perfecta tranquilidad Astral y mental, perfecto amor y simpatía que haga posible la felicidad de la futura madre, sin olvidar como es natural, que el lugar de habitación sea no sólo adecuado, sino que se debe rodear de objetos bellos, flores y aire puro y en fin de todo aquello que le pueda traer alegría. Obvio será el mencionar que el niño deberá ser rodeado como la madre de todo aquello que lo pueda hacer feliz, y en lugares de preferencia donde haya jardines y pueda estar más en contacto con la naturaleza, dentro de una estricta limpieza, el aseo de las personas que los cuidan, es algo que debe estar a la par con la salud de esas niñeras; la madre debe procurar hasta donde le sea posible, ser la nodriza de sus niños, pues el magnetismo personal es de una valiosa importancia en el desarrollo de la criatura, muchos males se pueden evitar en la vida

de la seres humanos en los primeros años en este mundo fueran personalmente mejor atendidos por sus madres.

La Madre del Mundo es llamada en la India Jagat-Amba y es muy venerada en su carácter de madre. Los Chinos la llaman Kwan-Yin o madre de misericordia y conocimiento y en todas partes y en todas las religiones es siempre mencionada de un modo u otro, así tenemos que en la Trinidad hay varios aspectos y ninguna religión ha logrado representar toda la verdad de este simbolismo. En algunas religiones la Trinidad estaba representada por el Padre, la Madre y el Hijo; así tenemos en Egipto a Osiris, Isis y Horus; en Escandinavia a Odin, Freya y Thor; los Asirios y Fenicios por Anu, Ea y Bel; los Druidas los llamaban, Taulac, Fan y Mollac. Los Buddhistas del Norte mencionaban a Amitabha, Avalokiteshvara y Manjushri; los Judíos se referían a ella en la Kabala, como Kether, Binah y Chokma y los Zoroastrianos en su religión se referían a Ahuramazda, Mithra y Ahriman o Ahuramazda, Asha y Vohumano; los Vedantistas a Sat, Chit y Ananda. Los Hindúes tienen en su Trinidad a Brahma, Vishnú y Shiva, pero su contra parte o poder creador está representado como compañera. En la Iglesia Cristiana tenemos al Padre, al Hijo y al Espíritu Santo, pero es interesante llamar la atención a que en algunos libros antiguos se mencionaba al Espíritu Santo como femenino, y aunque hoy no se menciona en la Trinidad su carácter femenino, la Maternidad Divina ha encontrado su expresión entre los Cristianos en el culto a la Virgen como Madre Universal y Reina de los ángeles.

Cuando la Virgen Maria dejó su cuerpo, hace dos mil años, obtuvo el grado de Adepto y como tenía por delante los varios senderos, ella escogió la Gloriosa evolución Dévica, y fué encargada del Departamento de la Maternidad a la cabeza de un inmenso ejército de ángeles, donde ni ellos ni la Madre del Mundo necesitan de cuerpos físicos, pues los Devas no los usan.

De apuntes de C. W. L.

D. E.

UN DISTIGUIDO HUESPED DE ADYAR

En las últimas dos semanas de Julio, Adyar tuvo como huésped distinguido a Su Altesa Real el Maharaja de Bikaner.

Auncuando las autoridades y algunos millonarios de Madrás le ofrecieron sus palacios para su residencia durante el descanso a la orilla del mar, que le aconsejaban sus médicos, él los rehusó prefiriendo el Parque de Adyar por su belleza, quietud y agradable atmosfera, según sus palabras.

REINO DE BIKANER

Este Estado está situado al N. O. de la India en el Rajputana. En el siglo quince el Rao Bikaji, hijo de Rao Jodhaji de la familia real del estado de Jodhpur, se trasladó al Rajputana y fundó el reino de Bikaner en una area de unas 25,000 millas cuadradas, en donde se declaró independiente, y así fué aceptado por la Corte del Gran Mogol, pues sus antecesores en linea directa habían sido los Emperadores de la casa de los Rathores, muy conocida en la historia de la India desde el Siglo

Octavo. Los Grandes Mogoles siempre trataron a los Maharajas de Bikaner con gran distinción llegando muchos de ellos a ser sus Embajadores, generales y consejeros.

REINO DESDE 1899

El presente Maharaja es el 21 de la dinastía en Bikaner y se llama S. A. Maharaja GANGA SINGHJI; nació en el año de 1880 y fué proclamado Rey a la corta edad de siete años, como sucesor de su hermano Dungar. Desde esa temprana edad tuvo institutores Ingleses, recibiendo también educación militar en la Escuela Militar de Deoli hasta el año de 1898 y en 1899 a la edad de 18 años asumió el poder, hasta entonces una Regencia.

PRIMERAS PRUEBAS

En la gran sequía, hambre y peste que devastó la India en el año de 1900, el Maharaja de Bikaner se distinguió sentando fama de gran mandatario y organizador; su actividad, abnegación y filantropía llamaron la atención y el reconocimiento, no sólo de su pueblo sino del Gobierno Ingles, pues no obstante haber sido atacado por el Cólera, el jóven no dejó un solo día de atender a la ayuda de hombres y animales de su reino, salvando de esta manera no sólo el prestigio de su casa, sino la vida misma de su reino, gracias a su iniciativa, habilidad y consagración. El Gobierno Inglés recompensó al jóven monarca otorgándole la condecoración Kaiser-i-Hind.

LEALTAD AL GOBIERNO BRITANICO

El año de 1818 el reino de Bikaner celebró un tratado de alianza con el

Imperio Británico, y en consecuencia, cuando las dificultades de Inglaterra con China el año de 1901, el joven Maharaja fué el primero en ir a pelear a una tierra extraña. El Rey Eduardo VII lo invitó especialmente con motivo de su Coronación.

ORGANIZACION DE SU ESTADO

En treinta años transformó a Bikaner de un Estado del tiempo de la Edad Media en una maquinaria perfecta de administración, sus ministros son siempre los más competentes entre sus súbditos. En el ramo de ferrocarriles, de ochenta millas, que tenía hoy cuenta con más de mil; en Clinicas y Hospitales de una docena que había, hoy cuenta con cerca de cincuenta de lo más moderno en su clase; a pesar de que Bikaner tiene una gran parte de desierto, la irrigación era casi ninguna, hoy tiene cerca de medio millón de hectáreas con riego; sus escuelas y colegios no alcanzaban a treinta, hoy hay cerca de quinientos institutos de enseñanza; se han descubierto varias minas y hay muchas fabricas que elaboran hoy sus productos. En resumen, de un Estado en la miseria, sin agricultura ni minería, sin hospitales, educación, ferrocarriles o carreteras, hoy es un Estado modelo, rico y sus habitantes se consideran muy felices de ser súbditos del Majarajá de Bikaner. Desde el año de 1912 la mayoría de las reformas ya daban sus frutos. También reformó el poder Judicial, modernizándolo, estableció un cuerpo de Policía modelo e inauguró la primera Asamblea en la India, en su Estado de Bikaner.

ACTUACION EN EL EXTERIOR

El año de 1914 an cuanto se declaró la Guerra, fué el primero en ofrecerse

con todos los recursos de su Estado y fué y peleó contra los Turcos en Egipto. El año quince regresó por motivo de la muerte de uno de sus hijas, y su primera ocupación fué la de organizar en un solo grupo a los Principes de los demás Estados, lo que consiguió, y el año 1916 tuvieron su primera reunión, en la cual él actuó como Secretario General, cargo que desempeñó por cinco años, cuando se estableció, gracias a su actuación, la primera Cámara de Principes, de la cual fué él electo su Canciller. En el año de 1917 fué a Inglaterra a formar parte del Gabinete de guerra y el año de 1918 fué uno de los representantes de la India a la Conferencia de la Paz; y gracias a sus esfuerzos la India fué incluida en la Liga de Naciones, y también fué uno de los firmantes del Tratado de Versalles. En 1930 presidió la Delegación de la India a la Liga de las Naciones; ese mismo año estuvo en Londres en la Conferencia Imperial y fué delegado a la Conferencia de la Mesa Redonda, que trató los asuntos de la India. El año de 1935 fué invitado al Jubileo de Jorge V, y el año de 1937 a la Coronación de Jorge VI.

Cuando celebró sus bodas de oro, vinieron varios amigos de Inglaterra y también asistieron todos los Principes reinantes, quiénes le están muy agradecidos por todo lo que él ha hecho por ellos. En la presente guerra también ofreció incondicionalmente sus servicios y todos los recursos de su Estado y hoy tiene en el frente en Africa, varios miles de soldados peleando por la causa del derecho y de la libertad de los oprimidos.

En el sentido más amplio de la palabra el Maharaja de Bikaner es un

verdadero teósofo práctico y modelo de principios reinantes.

D. E.

Adyar Agosto de 1942

LA TEOSOFIA EN LA ARGENTINA

Es con verdadera satisfacción que registramos los progresos que hace la Teosofía en La República Argentina; bajo el cuidado de su infatigable Secretario General, Hno. José M. Olivares, es que podemos anotar un constante aumento, especialmente en el último año, en el que ingresaron cerca de doscientos miembros.

La Argentina ocupa el Primer lugar en la América Latina, en número de Logias o Ramas con 42 en Mayo último, fuera de algunos grupos y núcleos, los que en no muy lejano día serán otras tantas Ramas.

Argentina con más de seiscientos cincuenta miembros activos, sin duda alguna es ejemplo palpable del interés cada vez más creciente que toman sus miembros por dar a conocer la Teosofía en la América Latina.

En un año consiguieron formar algunos grupos y diez nuevas Ramas, sin duda alguna los gestores de este impulso son personas desinteresadas y deseosas de propagar la Verdad, haci-

endo así un supremo bien a sus semejantes, al mostrarles el camino de la Luz que los hará felices y emancipados.

Por demás está el enviarles las felicitaciones de la Dirección General, nuestros parabienes y los buenos deseos de Adyar, los Hermanos propulsores de este movimiento expansionista pueden estar seguros del reconocimiento de los Maestros, por la labor llevada a cabo en momentos en que el mundo se llena del grito angustioso, de los desgraciados arrollados en la terrible matanza que patrocinan las fuerzas del mal. . .

El éxito alcanzado por la Sección de la Argentina, no sólo en su país, sino en Bolivia, están mostrando a los Hermanos de la América Latina los resultados de una acción de propaganda bien dirigida; ojalá sirva esto de ejemplo y estímulo a las demás Secciones, así veremos que la Teosofía es en realidad la que más se preocupa por la Fraternidad Universal, como el mejor medio para contrarrestar las fuerzas destructoras de todo lo que es bueno, mientras la humanidad se destroza entre rugidos de odio y tronar del cañón, los miembros de la Sociedad Teosófica laboran por el acercamiento fraternal de la humanidad.

D. E.

How true it is that "God tempers the wind to the shorn lamb," or in other words, that He renders the worst of human conditions tolerable, while He permits the best to be nothing better than tolerable.

—LINCOLN

THE THEOSOPHIST AND THE WORLD SITUATION

BY GEORGE S. ARUNDALE

FROM time to time in the progress of The Theosophical Society there must be a truer and more penetrating reflection of the Will of the Elder Brethren on the part of some of its members than is necessary during the more ordinary periods of its growth.

There are times when the influence of The Society must be very positively in the direction of helping to save the world in what we might call an emergency, but which is in fact nothing more, though nothing less, than the logical and inevitable conclusion of a chain of events.

The last quarter of a century of The Society's history is rich in such times, in fact from 1909 onwards, with peak times during the previous and the present world war. And while the last world war synchronized with a great opportunity given to India to achieve her rightful freedom within the very war itself—an opportunity she did not take—once again the opportunity is hers, all the more difficult to seize, first because Britain herself in the very beginning of the war lost her own opportunity to cement a great com-

radeship between herself and India, and second because India has had to bear the burden and obstacle of her rejection of the opportunity conveyed to her by a Messenger of the Gods who have India in Their holy keeping.

These two opportunities have been and are most intimately connected with The Theosophical Society. The opportunity associated with the first world war was conveyed by the then President of The Theosophical Society, while the present opportunity is intimately associated with the present membership, especially in India.

The first opportunity was lost largely because the then membership was not stalwart or ardent enough, and not intuitive enough, to give wholehearted and unstinted support to Dr. Besant—this observation referring mainly to the Indian membership, for the membership in other parts of the world could not be expected to understand the inner implications of the Indian situation. It might not have been lost even then but for the inexcusable blindness of the Indian leaders of the time, who will have a very heavy

karmic debt to bear for having been weighed in the balance of glorious opportunity and having been found wanting.

Once more The Theosophical Society, more particularly the Indian Section, staggering under the blow of having been found unequal to the exercise of a dominating influence in a world emergency, is nevertheless blessed with the opportunity to incline the world, and in particular India and Britain, to tread the path of Righteousness.

Members of The Society are by no means exclusively concerned with intellectual studies of Theosophy, nor with the relation of The Society to their own particular countries. Members of The Theosophical Society must as much be world citizens as they are citizens of a particular land. They must as much be members of the world religion as they may be members of a particular faith. They must feel personal concern with matters other than their own immediate affairs. And they must try to understand that India is for the moment the key to the world situation far more than any other country.

In large measure India is the key to Theosophy and the key to The Theosophical Society. No less is she the key to the world war and to the future reconstruction of the world.

It is of course impossible to expect the ordinary individual, still

hemmed in by limitations of faith and nationality, to perceive a truth to the reality of which only Theosophized eyes can be open, and not always then. It is, of course, obvious that India is the danger point of the world, and it is for this reason that the principal strength of The Society has been centred in India almost from the beginning. The Headquarters of The Society, with all the powers at its disposal, are in India, and the work of the first President had very much to do with India, while the work of the second President was almost entirely concerned with India. The work of the third President has largely been dominated by his duties in India, for which he was, I hope, in some degree prepared by long association with Dr. Besant in all the aspects of her Indian work.

Theosophists everywhere must do their utmost to understand the Indian situation generally and in special measure India's place in the Great Plan. This they can very easily do by reading the prolific but most illuminating writings by Dr. Besant herself recording her extraordinary activities in all aspects of Indian life. And at such a time as the present this duty is little short of imperative. Members of The Theosophical Society and Theosophists everywhere have the imperative duty of acknowledging their immense debt to this Great Brotherhood by ardently

helping it to do its work, and not by simply using it for their own convenience and advancement. The October issue of THE THEOSOPHIST discloses our late President's outlook upon the Indian problems that then confronted her, as also do the volumes of the Besant Series of booklets, and in a forthcoming issue in this Series, to be called *Annie Besant—Builder of New India*, I am publishing a large number of her pronouncements taken mainly from her fiery daily newspaper *New India*, for I am very anxious that no Theosophist shall be deprived of the opportunity to sense the spirit of the greatest Warrior-Statesman the world has known for many a decade.

There will, of course, always be some who will be blind, and who in their blindness will mock, despise and reject. Even they must have their opportunity, contemptuously turning their backs upon it as no doubt they will.

There are those today who, making an image in their own likeness of the world's great forerunner of Truth, H. P. Blavatsky, themselves bow down in idol-worship before it, and spurn all who refuse to be deceived into bowing down likewise. There are also those who reject H. P. Blavatsky's appointed successor, Annie Besant, because she extended the sovereignty of H.P. Blavatsky over kingdoms of life which H.P.B. had

no time to reach, concerned as she was with primary essentials. All Annie Besant's marvellous work passes them by, as does the real greatness of the mighty individual they profess to worship.

This weakens the power of The Society to come to the rescue of the world, and in particular of India, in the great emergencies to meet which it was partly fashioned.

But it must still be hoped that in the present emergency the majority of members of The Society, except for those who must be malcontents at all times, will arouse within themselves renewed ardour and courage to meet the present emergency, and not only ardour and courage but no less deep conviction that the emergency will be safely faced and overcome.

One is thankful to believe that a very substantial majority of members will rise equal to this emergency, whatever motives may be ascribed to them by the ignorant and prejudiced. But most important is it that Indian members of The Society, entrusted as they have been and are with the supremely difficult duty of directly helping India on the way to her destiny, shall see clearly and act wisely in all Indian affairs.

For myself, living and working among my Indian brethren, I have no difficulty whatever either in seeing clearly or in acting wisely, not because of my own good sight, nor

because of my own keen wisdom, but because of hers. I have only to follow her, and I shall be leading my brethren along the path of clear sight and wise action. I have no credit in whatever I may rightly do, for I only need to obey. And I most sincerely hope that my Indian fellow-members are well aware that my voice and my pen exist but to relay her own wisdom and her own vision.

Conscience, for example, is hers, and even though at times it be unworthy of her, I pray that for the most part she is able to use it in her present strenuous activities in the service of India.

I do not say this for one moment to try to persuade any of my brethren to agree with what I write or say, still less to try to persuade them that Dr. Besant uses me as

a channel for her work. Far from it. But I want them to know that my work as I understand it is to do my best to follow in her footsteps. There are times for independent activity and for the following of one's own Ray-temperament whithersoever it may lead one. But there are also times for following the lead of a General, and for subordinating one's own Ray-temperament to the urgent needs of a spiritual Commander-in-Chief. Such times are these, as I believe, and such a Commander-in-Chief was and is Dr. Besant.

So do I understand to the best of my powers, and so, therefore, do I act.

But each of us must make up his will according to his own best understanding, and try to play the truest part he can in the present calamities.

BEFORE A GALE

BY KATE SMITH

In the evening before a gale
 A row of birds sits on the twigs and fences
 Gazing steadily and silently
 Into the direction from which the wind is coming
 In deep ecstasy.
 I think they watch and adore the great Angels
 Who call the winds together,
 Greek poets knew and named them,
 India called them the Maruts ;
 The birds give them no name, but continue
 Their rapture of silent worship.

THE PASSING OF PROMINENT THEOSOPHISTS

MR. ROBERT SPURRIER

A FRIEND of many people, and of all animals, passed suddenly away on Monday, March 23. Robert Spurrier will be missed by all who knew him. He was indeed a true friend to every one with whom he came into contact. He was trusted and loved by hundreds of blind men and women whose clubs he visited week after week for many years. Blind children knew his voice and called out to him when he visited them. He was the chairman of the National Council for Animal Welfare and worked unceasingly for our younger brothers in the animal kingdom. The Servers of the Blind League for mentally deficient children, opened by Ellen Terry some years ago at Reigate, was under his care, also the new home for blind, bombed-out men and women he had just lately helped to start; this beautiful home is at Woking, and he was most happy in describing the lot of the poor folks there. Only one other of his many activities will I mention here—the Economic Reform Club. Many influential men are helping in this endeavour to bring more justice into the world of finance.

Well, Robert Spurrier has done his bit in this life—a very big bit. Now he is free, and, I am sure, happy.

E. B.

News and Notes

MR. M. V. VENKATESWARAN

One of our stalwart Indian workers, Mr. M. V. Venkateswaran, M.A., who fell ill early this year, passed over at the Madanapalle Sanatorium on October 10. He was best known as the officer in charge of the League of Nations Secretariat, Indian Branch, at Delhi, a post to which he was appointed in 1931. He was very active in the work of the League, and in 1937 attended the League session at Geneva.

Behind this outer work was a long training in Theosophical activity. Born 15 September 1891, in a village on the Malabar coast, he came under the notice of Dr. Besant in his youth, and with the help of a scholarship from her graduated from the Presidency College, Madras, taking an honours degree in English literature. In 1915, he was appointed lecturer in English at the Theosophical

College, Madanapalle, and served the College at various intervals till 1925. He served also in Pachaiyappa's College, Madras, and the American College, Madura. For about ten years he was active in Scout work, being successively organizing Commissioner and Assistant Provincial Commissioner, Madras Presidency, and Secretary of the Scout Council of the Bombay Presidency. He organized the biggest All-India Scout Jamboree held at Bombay in 1927 and attended by nearly 12,000 Scouts. In 1929 he led the Indian contingent—the largest single unit of 89 Scouts and Scouters—to the World Scout Jamboree at Birkenhead, England. In the organizing of the Scout movement in South India under Dr. Besant and Dr. Arundale and later Sir C. P. Ramaswami Iyer, Mr. Venkateswaran collaborated efficiently with Mr. F. G. Pearce, another Theosophist who works enthusiastically for India's youth.

The spirit of the pioneer animated Mr. Venkateswaran in his work for Theosophy at New Delhi. As President of the Lodge he disseminated a knowledge of Theosophy, and during the visits of Dr. Arundale and Shrimati Rukmini Devi arranged useful contacts. He was a forceful and popular speaker and gifted with a power of enthusiasm to move others for any good cause he was advocating.

J. L. D.

MR. SHANKARANARAYANA RAO

Born in 1880, at Shimoga in the Mysore State; educated in Madras, passing B.A. degree with distinction at the age of seventeen, from the Presidency College, and successively taking M.A. and B.L. degrees. Began career as a lawyer at Shimoga, and after a few years' successful practice moved to Bangalore. In 1921 appointed as Government Advocate, and thereby became the head of the local bar and legal adviser to the Mysore Government; made District and Sessions Judge in 1929, promoted to the High Court in 1932, held office as Judge till 1938, and retired while officiating as Chief Justice. Considered on all hands as an able lawyer and a conscientious and impartial judge, the title of "Rajadharmaprasaktha" conferred on him by His Highness the late Maharaja, shortly before his retirement, was fit recognition of the esteem in which he was held.

His work as lawyer and judge represents only a small portion of Mr. Shankaranarayana Rao's interests and activities. He early joined The Theosophical Society and threw himself with zeal into the study of Theosophical literature and the promotion of Theosophical activities. His gift of fluent and eloquent speech stood him in good stead in expounding his ideas, and

he was in frequent request as a speaker on public platforms. He was a very active Vice-President of the Karnataka Theosophical Federation and a very active Vice-President of the Bangalore City Lodge. He was also for some years on the Council of the Indian Section of The Theosophical Society.

To the people of Mysore his name will be intimately associated with the Boy Scouts Movement with which he was connected since its inception, and was Chief Scout Commissioner from 1921 to the time of his death. In appreciation of his work in this sphere, he received the "Gandabherunda" medal from His Highness the Maharaja of Mysore in 1936; and his services to the International Scout Movement were recognized by the award of "Silver Wolf" conferred by Lord Baden-Powell in 1940.

Among the civic and social activities with which Mr. Shankaranarayana Rao was closely connected, may be mentioned the Civic and Social Progress Association, the Malleswaram Seva Sadan, the Bangalore Ashaktha Poshaka Sabha, and the Adikarnataka Hostel, of all of which he was the President at the time of his death. He was also a member of the management of various other institutions such as the Bangalore Public Library, the Gentlemen Helpers' Committee of the Mahila Seva Samāj, the Hindi

Riyasat Samiti, the National Education Society, the Canara Union, Arcot Narayanaswami Mudaliar's Charities, and Doddanna's Charities.

He was nominated by the Government to the reformed Legislative Council last year, and served as a member of the Prison Reforms Committee, of which his close friend of many years, Mr. K. S. Chandrasekhara Aiyar, was the Chairman. Recently when an Air Raid Precaution scheme was instituted in the Mysore State, Mr. Shankaranarayana Rao was invited to be the honorary Chief Warden of Bangalore City.

He was one of those who could not say "no" to an earnest call for help. He was a kindly and affectionate man by nature. His sympathy was easily aroused by misfortune, and his purse was open to all deserving causes, especially those affecting poor students. His death, after a brief illness on October 9, at Bangalore, is indeed a great loss to the Mysore State and to the many Movements with which he was closely associated; but as a very upright, generous-hearted, gifted and serviceable man his memory will long remain in the minds of all who knew him.

K. S. C.

MR. F. J. BILIA

Mr. Framji J. Bilia, a veteran Theosophist of Bombay, passed

over on the 13th of October after nearly 40 years' membership of Blavatsky Lodge, and almost 77 years in his present incarnation. He was born at Poona on 22 November 1865, first came into touch with Theosophy in 1900 and for three or four years attended study classes, and joined The Society during the Benares Convention of December 1904. For over 30 years without a break he served on the Managing Committee of Blavatsky Lodge, sometimes as a member, for several years as Vice-President, and as President from 1922 to 1932, and he was trustee of the Lodge funds from 1914 to 1935. He was literally one of the principal architects of the Lodge's fortunes, not only in its spiritual aspects but as the engineer who built the present Lodge premises.

There are very few members living, who, like Mr. Bilia, actually took part in the three Jubilee celebrations of Blavatsky Lodge, namely, the silver, the golden and the diamond. He distinctly remembered "our dear old Colonel Olcott with his long flowing beard" attending the Silver Jubilee in 1905, Mr. Jehangir Vimadalal, whom the Colonel used to call the silver-tongued orator, being then President of the Lodge. The celebrations were held in a rented building on Hornby Road. The Colonel expressed his strong desire that members should work to have their

own building, and immediately opened a subscription list and himself put down Rs. 50 as his contribution. It was 23 years before the Lodge eventually owned its present building.

At the Golden Jubilee in 1930—two years after the opening of the building and when Mr. Bilia himself was President—Dr. Besant made the Lodge a present of £1,000, the equivalent of Rs. 13,000 or more. Altogether, the Lodge property cost two lakhs of rupees. Mr. Bilia was a generous donor to the building fund, though he never concurred in the Lodge premises being built on the present site. He helped also to raise money in other ways, particularly for the S.P.N.E., during Dr. Arundale's visit in 1921, and he started a propaganda fund for the Blavatsky Lodge by contributing Rs. 3,000.

In his profession as an engineer, Mr. Bilia served the Bombay Municipality in several high and responsible posts in the architectural branch and retired in 1925 after 32 years' meritorious service. He gave much of his time and energy to the welfare of the Parsi community in Bombay, and helped to establish the Dadar Colony which gives housing accommodation to as many as 5,000 Parsis. One of the great events in his professional career was as a member of the Parsi Engineers and Architects Union which induced the Government to

abandon the Foras terminal scheme, which not only provided a better site but relieved more than 10,000 Parsis from the fear of being ousted from their homes. In 1930 sixteen Parsi cultural associations presented him with an address of appreciation and a casket.

Mr. Bilia wrote and published a 54-page pamphlet in Gujerati, *The Mystery of Death*, outlining the religious ceremonies performed for the so-called dead according to the Zoroastrian Scriptures. The pamphlet was freely distributed in thousands in 1930. He occupied a unique position in his community because of his ungrudging professional services and his liberal interpretation of the broad principles of Theosophy and Brotherhood. It is because of this that "Bilia" became in Bombay synonymous for everything good and helpful.

J. L. D.

THE REV. JOHN BARRON

Theosophy in Ireland records the passing of the Rev. John Barron, for over fifty years a Theosophist and one of the founders of the Irish Section. Born in 1867, he was trained for the Unitarian ministry and presided over at least three congregations, the last at Ballyhemlin, Co. Down, Ireland. For some time he was Moderator of the Non-Subscribing Presbyterian Church in Ireland, and edited its

journal, copies of which he sent regularly to Adyar.

In his younger days he met C. W. Leadbeater and for some time lived with him in England, and corresponded with him to the time of the latter's death. His joining of The Theosophical Society in 1891 was probably under the influence of Bishop Leadbeater, who returned to England in 1889 with Mr. Jinarājadāsa from Ceylon. Mr. Barron appeared in the *Lives* as "Ullin." When Prof. and Mrs. Cousins organized the Theosophical movement in Belfast in 1910 Mr. Barron gave active help in this, and later in the formation of the Section, travelling frequently to Dublin to lecture during this period. He was a keen supporter of youth movements and organized the Boy Scouts in his district.

A fine note on the inner life of Mr. Barron is given in the same issue of the Irish Section journal (April-June 1942) by Mr. Hugh Shearman, who speaks of his "almost shattering downrightness" in regard to duty, his respect for the value of his fellow human beings, and his positive reverence for other Theosophists, even the most inexperienced, who might be fulfilling some other part of the Masters' scheme of things. "In a letter which I had from him a few months before his passing Mr. Barron referred to this work [of the Theosophical warrior] and used the simile of the

purifier of silver who sits patiently skimming off the impurities that drift to the top of the molten metal, never certain when the task will be finished, but enduring to the end, until he can at last look down and see his face, the face of the true man, reflected flawlessly in the pure surface below."

"Never hesitating to spend himself," Mr. Shearman adds, "he did not shrink in the last year of his life from what were, to a person of his age and infirmity"—he was 75—"the very real perils of travelling through the streets of a great blacked-out, bombed and crowded seaport city in wartime, to give a lead in Theosophical work in Belfast."

J. L. D.

MRS. REID

Our aged friend, Mrs. A.M.M. Reid, a member of the Australian Section, passed over on July 7th, in her 88th year. For some years she had lived at Southport, 50 miles down the coast from Brisbane, a near neighbour of Mr. and Mrs. Morley Steynor, through whom she kept in touch with matters Theosophical. Born of Scottish parents, at Aberdeen, both educationists, she became a teacher, and inherited a free and independent outlook on life. After hearing Dr. Besant lecture, she joined The Theosophical Society in 1907 in

Scotland, and transferred to Brisbane Lodge in 1924. Even in her advanced age, she was in full use of all her faculties, working for Theosophy, for her Church, and in healing by prayer—it was part of her robust philosophy that "the real man is never sick," and she was the living embodiment of her faith. Two months before her demise she wrote to a friend at Adyar: "I have had enough. I have not helped The Society much, but I assure you it has helped me. I feel as if I could be more use next incarnation. I must still be of some use for Love will not let me go. Let me thank you all for the great patience and assistance I have always received from your Society. If I go soon, please accept my grateful thanks for the encouragement you yourself gave me to go forward—it was a spiritual uplift and we all need such at present."

* * *

Theosophy in Australia announces the passing of three other members of the Australian Section: Miss Julia Davis, who for some years arranged the floral decorations in Adelaide Lodge; Mr. C. F. Fryer, an aged member of the Adelaide Lodge, who occasionally addressed the public meetings; and Mr. Arthur Greenaway, a well-known Shakespearean actor, who for some time belonged to Blavatsky Lodge, Sydney.

J. L. D.

CORRESPONDENCE

THE JEWS AND POLAND

In the Poland Number of THE THEOSOPHIST the able writers of the articles made a splendid case for Poland, extolling her culture, her arts, her civilization, her humanism, and the loyalty and heroism of her men, women and children. A few of them touched on her amiable treatment of the Jews, and one writer went so far as to quote the Jews themselves in her favour. Another denied the persecutions to be on Nazi models. No Theosophist, I am sure, would wish to believe otherwise.

But facts are eloquent. No amount of whitening Poland's sepulchre abroad can whiten her deeds against her 3,300,000 Jewish nationals. Here is a brief quotation from *The Jewish Problem*, by Louis Golding: ". . . Thus even before 1933 their (the Jews') position had been serious. . . With the Nazi rise to power, the process was intensified. As had happened fifty years before, German example made native anti-semitism respectable, and indeed noble. . . The Government itself was infected before long. . . Thus Polish Jewry has been pushed to the brink of ruin. One-third of the total number are without work, without resources, without hope and are starving to death. . ."

Our Polish friends may say that this is all exaggeration. What will they then say to the following taken from

the *Official Gazetta Warszawska* of 19 April 1935: "Germany's success teaches us in Poland to adopt the same policy which will force the Jews to organize mass emigration. We can do that only by making the Jews realize, once and for all, that there will be no stopping until not a single Jew is left in Poland"?

But now that Poland is broken and humbled to the dust, it is charitable to abstain from pressing harder proofs against her. It will be only just to observe that those good Theosophists who are labouring to attribute her present downfall to some other incarnation, whatever that may mean, can find ample causes for it in this very life by searching the records of her own Jewish population with a clean, unbiassed mind. I am not assuming that other European countries have all clean records in that respect, proof is the present debacle.

Perhaps it will help them, after the war clouds have rolled back from their Motherland, to use their talents among their compatriots to make amends for all this, and to tell the Jews, in the words of the secret Polish manifesto quoted in THE THEOSOPHIST: "We fought for your freedom and for ours, for the *independence of all nations*." Only then can a united Poland be called *free* and strong.

S. S. COHEN

Tiruvannamalai, 15 August 1942.

BOOK REVIEWS

Poems, by Rabindranath Tagore.
Published by Vishva-Bharati, Calcutta,
India, Price Rs. 2-8-0.

Poems translated from the language in which they were written almost always lose much of their beauty and fine delicacy of meaning, but when the translation is made by the poet himself, and he is such a master of language as Rabindranath Tagore, the loss is much minimized and perhaps the different flexibilities of the new language may bring out other beauties. Be that as it may, it is certain that this book of poems published in English recently this year, is a wonderfully beautiful volume.

Indeed there is so much wealth of beauty that it is almost invidious to choose some for special notice and leave unrecognized others of the 122 short gem-poems, all of which save nine have been translated by the poet. But perhaps at this time one responds especially to the glorious stirring songs of India and the thrilling calls to her. Thus the poem numbered 59 with its repeated phrases ;

The day is come.
But where is India ?

Send her, mighty God, thy message
of victory,
O Lord ever awake !

is a call that could not fail to bring forth a magnificent response. So also the cry to the Lord Buddha :

Bring to this country once again the
blessed name

which made the land of thy birth
sacred to all distant lands !

And then one need only turn to the deep
reverent love of an earlier poem :

Blessed am I that I am born to this
land
and that I had the luck to love her ;

and its last verse :

The first light revealed to my eyes
was from her own sky and let the
same light kiss them before they
are closed for ever.

and that other poem which ends :

Let the lives and hearts of the sons
and daughters of my country be one, my
God.

The translation of the well-known Janaganamana is to be found here also. But Tagore is so great an Indian that he sings for the world, nay, for Life and every expression of it in man, as well as of his own country.

The splendid warrior spirit speaks out in the poem that begins boldly :

If they answer not to thy call, walk
alone,

and ends :

If they do not hold up the light . . .
With the thunder flame of pain ignite
thine own heart and let it burn
alone.

and again :

But I have made Tempest my com-
rade and left my shore,

He cries to me "You are vagrant
even as I am myself,
Victory to you."

There are so many with this note and that of utter fearless trust and co-operation :

Our master is a worker and we work with him.

He beats his drum and we march.

His play is of life and death. We stake our joys and sorrows and play with him.

His call comes like the rumbling of clouds ; we set out to cross oceans and hills.

But there is also another aspect in his poetry—the note of the beauty he sees in the rivers, clouds, sunsets and the simple activities of simple people :

My heart sings at the wonder of my place in this world of light and life ;

and in poem after poem he seeks ever to reach the heart of this life, beauty, wonder and glory which is sometimes sung so tenderly and sometimes in ecstasy as in his song to the Lord of Dancing and to Shiva the Child :

O Shiva the Child,
know me for thy lover,
thy disciple in dancing,
teach me the wisdom of unconcern,
the game of breaking of toys . . .

and in the exquisitely tender poem :

Little songs and little things come to my mind this morning.

With eager eyes I gaze from my heart's window on to the heart of the world.

And feel that with all its good and bad it is lovable.

The last poem in the book was sung at the memorial service on the day after his death as he had desired, and among all the beautiful swan songs that poets have sung, this one of exquisite perfection takes a high place even in translation :

In front lies the ocean of peace.
Launch the boat, Helmsman.
You will be the comrade ever,
Take oh take him in your lap.
In the path of the Infinite will shine
the *Dhruva-tārā*.
Giver of freedom, your forgiveness,
your mercy
Will be wealth inexhaustible in the
eternal journey.
May the mortal bonds perish,
May the vast universe take him in
its arms,
And may he know in his fearless heart
The Great Unknown.

This book, which has a beautiful drawing of the poet's head done by his son as frontispiece, is a book to buy, treasure and take to one's heart.

E. F. PINCHIN

Essentials of an Indian Education.
The Besant Spirit Series, Vol. 7,
T.P.H., Adyar. Price Twelve Annas.

Containing as it does the anniversary addresses of Dr. Besant to the Central Hindu College, this volume tells the story of a wonderful educational enterprise in so interesting a fashion, without the sometimes boring data of reports, but with all the adventures pictured in an intimate fashion. It is indeed a spiritual epic of a thirteen years notable in educational history. To found a school with Hinduism as the basis when western education was to the fore, and when it was divorced here from a sense of the moral and religious bases of education, was a courageous deed. If, joined to that, there are the elements of suspicion of the new venture as being either political in nature, or Theosophical, or both, as there was in those early days with Dr. Besant as the founder, then the courage is the firmer.

How the work justified itself! At the close Dr. Besant quotes many of the words of discouragement uttered when she put forward her project. One of them was a wonder how she "could hope to change the current of education in this country." The account of that being done unfolds itself, the making of a "Universal Textbook" and its rapid spread in use in many directions, the impetus to others to start also with the religious basis in their schools, the upholding of ancient ideals—as when *brahmachārya* is put forth as the mode of life for the student, or the spiritual relation of teacher and pupil as father and son in the *āshrams*—the training of Sanskrit pandits, these run side by side with the new emphasis on the physical well-being and prowess of the students, and discussion of the modern education of girls.

A wide vista is held out for the future of the students. As they are the future citizens they are encouraged to feel themselves as parts of their own land, nationals, but in no narrow sense, for they are to be the men of the new generation, which is cosmopolitan and international in its outlook. But though they are to be nationals, there was no confusion over the question of the relation of politics to education. Politics was barred to the students within the college. Theirs was an inner life, training for and observing the outer, and not to be thrust into "a whirlpool of undigested politics." Obedience was the dharma of the student, and the mistake of an elder in using "the boy's warm heart . . . to foment public discontent, and to harass Govern-

ments" must not be allowed to cross that dharma within the college, although politics, "rightly undertaken, is a noble thing."

The grand close of this tremendous work is the foundation from the College to the Hindu University, of which very early she had a vision. Her own words must propound its purpose: "The Central Hindu College is the foundation of that mighty University which shall save for the world the priceless Hindu culture, and shall use western thought to enrich the eastern, so that East and West may join hands in one world of fruitful thought, and in one great Empire in the world of matter, blessing the children of the future." Though much of that is fulfilled nowadays still we need that great ideal.

E. M. LAVENDER

The Schoolboy as Citizen, by Annie Besant, T.P.H., Adyar. Price Two Annas.

Dr. Besant delivered this lecture to a Madras College Literary Association twenty years ago, and it is vital to its purpose, the reality that education is the basis of the life of the State. Because Dr. Besant worked on principles and ideals the applications of those that she saw which are not fulfilled are still fresh. Education visioned as she saw it is a reality not separated from living, but the foundation for it. This is one of the many cases where idealism is proved to be practical as well as lasting. And the lecture is a classic, to which one can turn again and again, revising further applications in its light.

E. M. L.

The Adyar Library Bulletin, Vol. VI, Part 2.

This number of the wellknown Adyar Library Bulletin is a "Blavatsky Number," and therefore very aptly and rightly begins with one of H. P. B.'s articles, reprinted from *Lucifer*, Vol. V, "The Tidal Wave." It could have been written now with its opening words: "The great psychic and spiritual change now taking place in the realm of the human soul, is quite remarkable. . . . Verily the spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly redemanding its unrecognized yet ever legitimate rights. . . ." And Theosophists should especially take at heart *just now* the concluding words of this remarkable article, where speaking of the coming of a better world, H.P.B. says: "But to effect this Theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?"

The reviewer wished that this article could be reproduced *in extenso* in THE THEOSOPHIST.

Next there is an original translation by Bhikkhu Arya Asanga of the Fourth Part of Spinoza's "Ethica," here entitled "The Right Way of Living." We believe this to be a most useful and also very timely attempt to bring Spinoza nearer to contemporary attention and study. Although he lived three centuries ago, it is only recently that Spinoza has been "discovered" by present-day philosophers and becomes ever

more understood and consequently better appreciated. Spinoza indeed can be placed among the most modern of western philosophers.

Then follows a very scholarly study by P. K. Gode, M.A., of the "Date of Ramatirtha Yati after which the serial publications from former numbers of the Bulletin are continued. It does not belong to our competency further to discuss these, yet our perusal has once more strengthened our conviction of the great value which these contributions of modern study concerning the Ancient Wisdom have for the work of Theosophy and The Society. It is particularly in this oriental part of the Bulletin that the priceless value of the work done by the Adyar Library and its staff comes fully to the light.

J. KRUISHEER

Science and National Reconstruction in India. By Kewal Motwani, M.A., Ph.D. Address delivered before the Indian Science Congress, 29th Session at Baroda, 6 January 1942. Published by the Indian Science Congress Association, Calcutta, India.

In the Foreword Professor D. N. Wadia describes this address as "an able and instructive exposition of the achievements of modern science and its contributions to the making of a new world, and of the synthesis of science with the national genius of India and its presentday requirements." But it is much more than this; it is an extremely interesting and fascinating piece of writing which cannot fail to hold the attention of the reader until the last word has been read.

I. M. P.

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