

THE THEOSOPHIST, VOL. LXIII, No. 5—FEBRUARY 1942



THE THEOSOPHIST

ADYAR

FEBRUARY 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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EDITOR: GEORGE S. ARUNDALE

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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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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between Good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



ON THE WATCH-TOWER

BY THE EDITOR

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

THE ORIFLAMME OF VICTORY

THE great news, the heartening news, has come that Japan is hurling herself down into destruction. Her impious attack on China and her abandonment, under western influence, of her own traditional mightiness have brought upon her her nemesis. She may survive this war, but she will cease to be of account; and thus a great nation will follow in the wake of many other great nations which, untrue to themselves, have been inveigled on to the path of ruin, to be acclaimed no more, to crumble into ruins and disappear in the dark

mists of oblivion. Somewhat of Japan's culture may survive, for there is much that is beautiful in it, and the beautiful never dies. But the Japan of physical power will be no more, broken upon the wheel of cruelty and greed.

There may be hard times in store for Britain and the United States until the evil forces which have gained dominance over Japan are crushed as they are being crushed elsewhere. There may be suffering and devastation. But Victory is sure, as sure over Japan as it is sure over Germany and Italy and their unhappy dupes.

But what of India?

THE CALL TO INDIA

Shall the action of Japan have no effect upon India's present lethargy?

Shall the ears of India continue to be deaf, and the eyes of India continue to be blind, to the Glory of the Call that comes to her from her Rishis and her Saints, from her Saviours and her Heroes, to awaken to the immediate splendours that lie before her for her own refashioning and for the rebuilding of the world?

If only the spirit of Britain could be the spirit of India!

If only Britain could call India to stand side by side on equal terms with her! If only India's leaders were endowed with vision!

Britain is today face to face with the supreme moment of her life.

How does she meet it?

With the eager sacrifice of her all—with her men, her women, and even with the hope of her Future, her Youth.

All are called. All eagerly respond, for they love their Motherland, not because of her splendours in days gone by, but just because she *is* their Motherland and without her their lives would not be worth living.

Would that this were the spirit of India!

It would be were Britain to extend the hand of equal comradeship to India, and if India's leaders could

lead their land into unity and singleness of purpose.

Some there may be in Britain who ardently feel that she must not be less splendid today than heretofore, and therefore happily give their all.

Some there may be in Britain who know that if Britain and all she stands for dies, there will be death for all the world, and therefore happily give their all.

But those who make the sacrifice cannot bear to think of their loved land being devastated by the unholy feet of ruthless barbarians, nor can they bear to think of the evil ferocity which will surely overtake them and those they love if there be no perfect sacrifice to guard the sanctuaries of their homes, their peace, the beauty of the country-side, the living memorials to honest industry which are their towns and cities, the ever-present force of their traditions, and above all their hardly won but honourably exercised freedom.

Would that this were the spirit of India!

It would be, were Britain to know her duty to India and fulfil it, and were India's leaders alive to theirs.

The whole world sees Britain today girt about with sacrifice. The Call went forth to all without exception, and all without exception have answered it as it had to be

answered if Good is to live and evil is to die.

What of India, then ?

A SUPREME MOMENT

Is not India today face to face with a supreme moment in her life ?

Is she not face to face with a tremendous parting of the ways—either to travel on the way which shall cause her to become a Nation united in holy purpose and in dedicated power, or to continue on that way on which she remains a servant people, unable to rise up from slavery because each hapless child of the Motherland has perforce been constrained to love her far less than himself ?

The spirit of India is being deadened by the many factions in her midst and by their leaders, so many of whom think less of India and more of their personal predilections.

Above all is the spirit of India being deadened by the lethargy, the inevitable lethargy, of the masses of the people who live in their village homes in destitution, far, far away from those unrealities which men aloof in high places erect into fetishes, worshipping them and requiring them to be worshipped.

Wonderful it is that the spirit of India is not dead ! It would be dead, but that the spirit of India can never die.

What do these masses of unfortunates care about Satyagraha, or about Dravidistan, or about Pak-

istan, or about any other panacea for India's woeful ills ?

Helpless as these masses already are, hopelessness alone is left to them, and they sink back into it because there are none to lead them upwards and onwards into hope, and into courage to make their hope bear fruit.

And the Youth of India, in whom there should be, especially in such times as these, the most intense practical patriotism, in whom there should be sparkling enthusiasm and burning devotion: this Youth, *through no fault of their own*, have failed to strengthen their country in the moment of her great distress, making noisy clamour a substitute for service and goodwill, and irreverence with all its ugly progeny a substitute for nobility and great-heartedness.

Patriotism has become degraded into purposeless noise, and thereby is India becoming poisoned by the frustration that must needs follow.

INDIA MUST AWAKEN

Yet all the time India remains face to face with a supreme moment in her magnificent and eventful history, no less than Britain. India, too, must either live and grow, or she must die indefinitely.

Britain is in the very grips of fate, terribly but finely awake to the crisis in her destiny, while India—in large measure because of Britain's misgovernment—hardly knows she

is alive, hardly knows that she stands at the edge of a world precipice, and is thus asleep while Britain surely guards her against the awful devastation which would ensue were Britain's protection to cease?

Is Britain compulsorily virile because so little, yet so much, stands immediately between her and her soul's annihilation, and because to great leadership is brought great sacrifice?

Is India impotent because she is led to worship man-made idols and not God-made Truth, because she has been misgoverned for a century and more, and because to distracting and essentially selfish leadership there is, and can be, no other response than deafness of ears and blindness of eyes?

Let there be truth about these things, not camouflage, not fear, not self-deception, not cringing, not pandering to crowds, nor any calculated following of person or cause.

For out of the truth about these things may come an awakening of the spirit of India, as the spirit of Britain has become awakened as her people are more and more face to face with the grim starkness of Truth.

The spirit of India in her own home might still be, shall be, we pray, as the spirit of Britain in hers.

India has all that Britain has, and many will say—more.

India's past is no less than that of Britain. Is it not infinitely more?

THE WORLD NEEDS INDIA

India's future may be no less splendid than that of Britain. May it not be even more?

India's power to sacrifice is no less mighty than that of Britain.

And if only she could know it, the urgency of her crisis is itself no less than that of Britain. In sacrifice Britain is becoming a truer Brotherhood than ever she has been before.

So might it be with India, and all the more with Britain's active understanding.

In sacrifice Britain is conquering the evil that assails the world, and by her side stand her noble Allies, now blessed by the adherence of the United States of America, and with a measure of support from India herself.

India should without reserve, with all her strength and all her whole-heartedness, be shoulder to shoulder with these implacable foes of evil. And to this end Britain must place an unreserved and active trust in her comrade-nation.

In sacrifice Britain and her fellow-nations are assuring to themselves destinies of greatness.

So should it be with India.

But India is being led astray, for many of her leaders have failed her. On this Day of Judgment they have

been found wanting, and have caused India to be desolate.

Britain, too, has failed her. But Britain can still redeem her failure, and so can these leaders of India.

For so urgent is the need of the world for a great and united India that I see the Lords of Destiny staying their omnipotence from hurling down upon the world the lawful thunderbolts of the Eternal Law from which there is no appeal.

INDIA NEEDS A LEADER

There is still time for India's awakening.

There is still hope for India's awakening.

There is still time and hope for the world to become safe.

Britain and her Allies conjure up the time and the hope from out their stupendous sacrifices.

Let India seize both time and hope and complete in equal comradeship with Britain and her brethren the redemption of the world.

Let India help to seal the doom of Germany and Italy and Japan, thereby helping to free the world to take another upward step on the ladder of evolution.

But India must awaken into solidarity, and Britain must do her duty to India.

India must throw off all lesser allegiances—to Satyagraha, to Pakistan, and to all else that divides her from her unity and makes her

impotent as she is today. A house divided against itself cannot stand.

Britain must throw off all false and destructive allegiance to prestige and precedent and false sense of superiority.

India must cry aloud and with no uncertain voice for a leader, for leaders, who shall lead her to unity and to an abandonment of the fatal policy of non-participation in that World War which is indeed her war, but which might be a war on some other planet altogether so far as many in India are concerned.

ALERT! THEOSOPHISTS

For my own part, I look first of all—naturally so, since I am President of The Theosophical Society—to Theosophists to be among those who answer India's cry.

They must have the courage, as they have the wisdom, to draw India's divergent elements into an unbreakable solidarity.

They must draw together Hindus and Muslims into an unbreakable comradeship, as some of my fellow-members are doing so finely in Behar.

They must have the courage constantly to urge the people of India to range their Motherland unequivocally side by side with all other forces which seek the triumph of Good over evil.

They must draw India and Britain into close unity and common purpose.

Theosophists, with all the wisdom of Theosophy at their disposal, with the magnificent example of their own great leaders in every field of human activity, and with that knowledge of the great Plan of Evolution which has been vouchsafed to them because they stand for Brotherhood, for Understanding and for Truth, have no excuse for identifying themselves with the prevailing lethargy and disunion, nor for allowing themselves to be led down blind-alleys of death.

Theosophists are endowed with leadership—not perhaps with the greater leadership of a Besant, but surely with a measure of leadership because they are Theosophists and members of The Theosophical Society.

Now is the time for them to use the Theosophy which they have been studying to lesser ends for so many years. Now is the time for them to use the membership of The Theosophical Society which for so long may have been fortifying them.

Today is a Day of Judgment, and therefore *a Day of Action!* I call upon every Indian member throughout the country to come to the Alert and to give of his Theosophy and of his membership of The Theosophical Society in terms of leadership of his fellow-citizens to become a united nation in free and equal alliance with Britain, and to hasten the war to the Victory of Righteousness.

THE CALL IS URGENT

In addition to my general Presidential Address I am thus moved to address my Indian fellow-members regarding the urgent duties which have been theirs for many years, but which are very specially theirs today, in the service of India and of the world as a whole. Our Indian members, in their Lodges, in their Federations, in their Sections, in their Groups, and in themselves individually, must help their nation to solve her problems. They are urgently called upon to apply their Theosophy to the needs of India, to lead their Motherland out of her present disunity into a splendid solidarity, and to help to build a mighty Commonwealth of the East and of the West.

Dr. Besant has heroically and with the wisest possible statesmanship shown them what they can do in every department of India's life. She has left for us all the mighty example of her noble life, the stirring call of her innumerable activities, and a great array of most inspiring addresses. The magic word "Besant" should conjure out of us our most valiant, patriotic and wisely conceived efforts, or our protestations of reverence and devotion are hollow and unreal.

I repeat that this is a Day of Judgment, and any Indian member who does not work his hardest to help India out of her present static stagnation and to draw her near

to Britain, using his Theosophy to this end, is but a Theosophist in name, and is neither a true student of Theosophy nor a true member of The Theosophical Society.

EVERY ONE MUST RESPOND

The Masters have not lavished the wealth of Their Wisdom for his own personal use alone. They have not sent into the world Their great messengers—H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and many others—for his personal edification alone. They have thus honoured him that he may also be a messenger of Their fortifying grace. Blessed himself, his gratitude to the Masters demands that he shall, even though but in a small way, bless others.

What are the members of the Indian Section doing to be worthy of their membership?

In most parts of India there is the grave problem of the relation between Hindus and Muslims. Upon the solution of this grave problem Indian Theosophists must bring to bear all the strength of Theosophy and of the three Objects of The Theosophical Society. Every member must be busy. Every Lodge must be busy. Every Group of Lodges must be busy. Every Federation must be busy. The whole Indian Section must be busy. There is no excuse for any Theosophical force in this country not in

a measure to be expended upon this problem of problems. Even if the situation between the two great communities be here and there harmonious, more can always be done to make it more harmonious still. There is no future for India without a solution of this problem.

What is every Indian Theosophist doing to help India to become a united nation and to fulfil her joint destiny with Britain? This is not a question of party politics. It is a problem well within the power of Theosophy and membership of The Theosophical Society to solve, if only our Indian members will apply their Theosophy and their membership to its solution. Theosophists must be ready with their Charter of India's political and all other Freedom in free alliance with Britain, or with more than one Charter if they be so minded. In truth, Theosophy and the spirit of membership of The Theosophical Society contain the Charter as Dr. Besant has over and over again disclosed to us through many a long year if only we had the eyes to see and the wisdom to understand. So far, we have been blind and without understanding. But the opportunity to see and to understand is once more ours. Shall we seize it, or shall we miss it and be regarded with sad pity by the Theosophist generations which shall come after us?

EVERY ONE MUST FIGHT

Germany, Italy and Japan, together with their dupes, are now arrayed against The Theosophical Society and against Theosophy. Where these three powers for evil hold sway there can be no Theosophy and no Theosophical Society. There can be no reverence for the Masters. There can be no free search for Truth. There can be no Brotherhood. There can only be irreligion, hatred for all that is sacred, tyranny and oppression of the most evil kind—bestiality in all its many awful forms.

Is the world to become subject to these? Is India to become subject to these? Not if Theosophists can help to prevent it. And Theosophists are helping to prevent it all over the world.

But nowhere must they be more active than in the sacred land of the Motherhood of the world, of the Repository of all Truth.

Upon the answer by India to the Call of the world so very much depends, and upon the answer by Indian Theosophists so much must therefore depend no less.

With whatever arms they may choose to equip themselves Indian Theosophists must be ardent in their leadership, fighting for that Righteousness whose call for succour rings loudly, and I pray irresistibly, in their ears.

They may fight with all the intentness of their wills.

They may fight with all the keenness of their minds.

They may fight with all the sweep of their emotions.

They may fight with physical weapons.

But they must fight.

They must fight, in the noblest sense of this word, in its Shri Krishna sense, for India's organized and wisely constituted freedom.

They must fight for India's complete participation in her war.

They must fight for an India side by side in equal partnership with Britain.

They must fight for the renaissance of India's immemorial culture and of her great system of education—India needs a Magna Charta for this as well as for her political renaissance.

But they must fight.

CERTAIN OF VICTORY

And that they may fight in the certainty of Victory they must be inspired by noble character, for there can be no Victory without a renewal of character. Theosophists well know what are the ingredients of a noble character. They have but to read *At the Feet of the Master*. Let them anoint themselves with the holy oils of dedicated and resolute character, and they shall go forth to meet all obstacles under the Oriflamme of the Masters, and Victory shall be theirs be it failure or success.

It may be defeat for them and for today. But for the Theosophist there is always a tomorrow for Victory, and the sooner will tomorrow come if they have served faithfully today.

Let them pay less heed to the duties of others, whether they perform them or neglect them.

Let them do their duty, unhesitatingly and ceaselessly.

So shall they show their gratitude to the Masters for all the peace and happiness wherewith Theosophy and membership of The Theosophical Society have blessed them.

They can do no less.

George S. Arundale

THAT MYSTERIOUS THING, "CULTURE"

BY C. JINARAJADASA

A great deal is said and written about a mysterious something called "Culture." Many people have tried to define it, but the word apparently covers so many aspects of life that no one definition is satisfactory. But we all do mean something which is to be admired and imitated when we speak of a "cultured" man or woman.

I think we all take for granted that such a man or woman speaks correctly, that is, the language follows the rules of grammar. Of course, there are in ordinary speech many phrases which everybody uses, which do not seem exactly polished, in fact are of the nature of slang. But grammatically those phrases, often crisp or contracted, are correct. A cultured man is not bound to avoid common phrases. But he is bound to avoid ugly phrases—ugly in imagery and ugly in sound. It is interesting to note that one finds here and there peasants and other simple-minded folk who are cultured to some extent, even if their phrases are not strictly grammatical. Why is a simple farmer often really cultured and a college graduate is not?

Is it because Culture is not the result of a mental process alone, but requires elements of the heart as well? It seems to me that when

we examine cultured people of many lands, who have different race traditions, the root of Culture consists in an attitude of the heart, which then gives a direction to the mind.

One characteristic which predominates in this attitude of the heart, and so of the mind, of a cultured man or woman, is the readiness to admire, rather than the readiness to condemn. A cultured man does not condone evil or shut his eyes to whatever is defective. But somehow, as if by instinct, his attention is held first by what is to be admired, and only afterwards his condemnation, his criticism, finds a place.

However, such is our competitive civilization today that our natural instinct is to present an attitude of depreciation towards things which are different from those to which we are accustomed. When something new—a new idea, a new object, or even a new person—is presented to us, our first remark to ourselves is: “How *curious!*” We may be outwardly polite to the new person, but inwardly the reaction is somewhat: “Who on earth are you?” There are very few of us who spring forward with cordiality to anything new or unknown.

The beginning of Culture, both in a college graduate and an unlettered peasant, is when the heart says in the presence of anything new: “How *beautiful!*” In just that recognition of a quality of beauty, however slight the beauty and however faint its recognition, lies the root of Culture. When “How beautiful!” and not “How curious!” becomes a man’s attitude towards all objects and events in life, then the sense of culture steadily grows from day to day. The mind can then attend the heart as an excellent aide-de-camp, that is, an “assistant-in-the-field of battle,” to take orders and see that they are carried out.

The Greeks did not talk of “Culture.” Their civilization was such that every boy and girl was so surrounded with beautiful phrases from the old poets (like English home life in the old days was with phrases from the Bible and Shakespeare), and with beautiful figures everywhere, specially statues (which was never the case anywhere else except in Greece), that Greek youth had an instinct for culture. So youth there sought in all things what they termed *Arété*—virtue, noble self-expression, honour, all these are implied in that one word; they did not plan to be “religious,” but to be *just*. For Justice to the Greek was the expression in daily life of his realization of the Divine as the Good, the True and the Beautiful. And the Greeks succeeded in their search, and the Hindus and Chinese in theirs, and the best men and women of every land in their search, because the first impression about a thing or person was: “How beautiful, how noble, how lovable.”

TOWARDS A STABLE POLITICAL SYSTEM

BY RADHAKUMUD MOOKERJI, M.A., Ph.D., M.L.C.

[First Convention Lecture, Adyar, 26 December 1941]

DR. ARUNDALE

as Chairman, introduced the lecturer :

Friends: it gives me the greatest pleasure to introduce to you, if any introduction is at all necessary, Professor Radhakumud Mookerji, a very eminent historian and economist who has very kindly come to Madras to speak to us on a subject he has made all his own. We who are members of The Theosophical Society are always happy to hear authoritative pronouncements on any subject of importance. We want to profit, we want to understand. It is, therefore, of particular value to us that we should have an authority such as Professor Mookerji to speak to us . . .

THE NEED OF A MOTHERLAND

THE STABILITY of a political system or a State depends upon the degree of loyalty it can command in its citizens or nationals to its integrity, individuality and independence. The moral or spiritual factor counts more for its stability than any other factor, military or economic. Patriotism or nationalism cannot grow in the air but must have its roots in Mother Earth.

It can only grow round a country as its centre. Just as the soul of an individual unfolds and expresses itself in and through a physical vehicle, *vahana*, or the body, the soul of a people also must embody itself in a country which it can claim as its own and exclusive possession, and the means of its self-expression. A Nation, like the Individual, rests on a physical basis by means of which it manifests and asserts itself as a real existence and factor in the political world. The primary requisite for the birth and growth of a Nation is the certainty, fixity and permanence of its place in the Sun, and when *that* is secured, the other formative forces of nationality will emerge and come into play in due course. A common Fatherland is preliminary to all national development; round that living nucleus will naturally gather all those feelings, associations, traditions and other elements which go to make up a people's language and literature, culture and religion, and thereby establish its separate existence and

individuality, demanding its preservation and independent development as a cultural unit of value to humanity. The unifying influence of a common country, of common natural surroundings, of common economic conditions, is irresistible and will prevail against all disintegrating and dividing factors such as differences in manners and customs, language and religion.

History does not testify to nomadic peoples making much progress in civilization until they rid themselves of their migratory habits and become a settled people bound to a fixed habitation.

MOTHER INDIA

The people of India, to whom the westerns first applied the designation of Hindus, were possessed of sound political insight and instincts, and made the correct start in history by first acquiring for themselves a country which they could call their own and build up freely as their Motherland by their service and sacrifice. At first, India meant only the land of the Sindhu which Darius I, the powerful Achæmenian Emperor, spelt as *Hindu* in his Bahistan inscription of 516 B.C., and which the Ionian Greeks (*Yavanas*) took as *Indos*. Thus arose the terms *India* and *Hindu* in history to indicate a country and its people without any reference to its religion. In course of time, the India of the Indus or Sindhu began

to extend and to expand in the freedom of its geographical boundaries right up to the seas, in different stages and ever-widening circles, designated by their different names in the Sanskrit works of different ages. In the *Rigveda*, in its *Nadī-stuti* (X 75) Mother India is worshipped and visualized no longer as the land of the Sindhu as it appeared to the Persians, but as a much larger expanse watered by several rivers enumerated from east to west, such as Gangā, Yamunā, Sarasvatī, Shutudri (Sutlej), Parushnī (Irāvati, Ravi), Marutvridhā Asiknī (Chenab), Vitastā (Jhelum), Ārjikiyā and Sushomā. The nucleus of the holy land called *Brahmāvarta*, which lay between the Sarasvatī and the Drishadvatī and was the home of Rigvedic learning and culture at its best, expands in the course of history into *Brahmarshidesha*, comprising Kurukshetra and the country of the Matsyas, Pānchālas and Shūrasenakas (*Manu*, II 19); and this again into Madhyadesha, between the Himalayas in the north, the Vindhya in the south, Prayāga in the east, and Vinashana in the west; and further into *Āryāvarta*, lying between these two mountains, and extending as far as the eastern and western oceans (*Manu*, XXI 22), "that land where the black antelope naturally roams!" At the same time, the Vedic political ideal as expressed in the *Aitareya Brāhmana* (VIII 20) was the

extension of the country up to its limits in the ocean under the dominion of a sole, single sovereign aptly called *Ekarāt*. Thus ultimately the whole of the Indian continent from the Himalayas to the sea came to be assimilated by the Hindus as their indivisible mother country to which was applied the new appellation, *Bhāratavarsha*. The Purānas understand by the term *Bhāratavarsha*, "the country that lies north of the ocean and south of the snowy mountains." The leaders of thought in ancient India now addressed themselves assiduously to the supreme and sacred task of spreading among the masses and millions of India a living sense and conception of what constituted their mother country as the object of their national worship. The founders of her religious systems were busy formulating national prayers by which Mother India was to be visualized and contemplated in worship.

SACRED RIVERS, MOUNTAINS, CITIES

The contribution of the Hindu to political thought is the deification of the Motherland. The mother country is adored as the great Mother of all mothers. The national Sanskrit utterance is *Jananī Janmabhūmīścha Svargādapi garīyasī*, "the Mother and the Motherland are greater than Heaven itself!" The worship of the country is made a part of religion.

Hindu sacred texts define the physical and visible form in which this new deity of Mother India is to be envisaged in meditation. They present the *Virātadeha* of Mother India as comprehending the entire continent stretching from Kashmir to the Cape. This will be evident from certain significant prayers which are to be uttered in common by all Hindus, irrespective of their different sects or creeds. They give expression to a common national sentiment centring round the mother country. In one prayer, the country is called and invoked as the land of seven sacred rivers, Gangā, Yamunā, Godāverī, Sarasvatī, Narmadā, Sindhu and Kaverī, "the commingling of whose holy waters is contemplated to impart its collective purity to the purificatory bath prescribed before worship." But the immediate effect of the prayer is that the Madrasi who utters it at Sri Ranga on the banks of the Kaveri feels a bond of union with the Indian of the north-west who bathes in the sacred waters of the distant Sindhu, with the same prayer on his lips as worshipper of the same national deity. Another prayer represents a different angle of vision, from which the country is to be contemplated. The country is described as the land of seven sacred mountains forming, as it were, the ribs and backbone of the great mother. These are Mahendra, Malaya,

Sahya, Riksha (mountains of Gondwana), Vindhya and Pāripātra (western Vindhya up to the Aravallis). There is a third prayer offered to the country known for its seven sacred cities: Ayodhyā, Mathurā, Māyā (Hardwar), Kāshī, Kāñchī (Conjeevaram), Avanti and Dvārāvati (Dwarka), the givers of salvation (*Mokshadāyikāh*). The Hindus are enjoined by this prayer to visit these holy places, for which they have practically to go over the whole of India and think of it as their common sacred Motherland. Shankarāchārya, the great philosopher, an unbending idealist, purposely planted his four principal *Mathas* at the four cardinal points of the Indian continent: Joshi Matha in Badri-kedara up in the north, Govardhana Matha at Puri at the easternmost point, Shāradā Matha at Dvārakā in the extreme west, and the Shringeri Matha in the far south, so that by visiting these the pilgrim will know every inch of the sacred soil of his vast mother country. In fact, Hindu sacred literature has covered the whole of India with a net-work of holy places connected with one or other of the three principal Hindu deities, Vishnu, Shiva and Shakti. The worship of Shakti is located at fifty-two *Pīthasthānas* or centres of pilgrimage distributed throughout the country. Innumerable are the sacred places dedicated to the worship of Shiva and Vishnu,

RELIGION AND CULTURE UNIFY INDIA

It would appear that this religious conception of the mother country as a sacred entity has no place for its secular divisions into the so-called Provinces and States. Religion has no place for such divisions, which only operate on the material plane. Spirit conquers Matter. That is why Dwarka in the State of Baroda is as dear and sacred to the Hindus of all parts of India as is Puri in the British India province of Orissa, or Benares in U.P. The continental sacredness of Amarnath in Kashmir vies with that of Rameshwaram at the southernmost point of the Madras Presidency. Every Hindu will flock from all parts of India to Gaya as the place marked out for the worship of Ancestors. Religion makes short work of all barriers, geographical, social, political or economic. Loyalty to India as a whole transcends all local or sectional loyalties as the supreme religion. Thus the Hindu has given to citizenship a most stable basis in religion and spirituality. The federation of the whole of India which is politically divided into so many States and Provinces has been an accomplished fact of Indian thought through the ages. The indisputable geographical unity of India, which is isolated from the rest of the world by its unmistakable boundaries and undisputed

frontiers, has been moulded by its history into a distinct cultural unity. The country becomes a spiritual entity because the spiritual enters more into its conception than the material. The country is adored because it is the embodied type of a living culture.

Indeed, one may say that the culture is one's country and the country one's culture! The soul moulds the body as the body expresses the soul, but the genius of the nation is a vast presence which transcends the actual physical or geographical embodiment, and in its ideal possibilities can indeed embrace the whole world of man. Thus the evolution of India as the mother country of the Indians has but followed the lines of the cosmic process revealing the Universal in the Particular and the Particular in the Universal. Here is no insular culture lacking in universality, nor a disembodied one which is homeless, and therefore infructuous and sterile [*Nationalism in Hindu Culture*, by R. Mookerji].

The idea is very well expressed by the late British premier, J. Ramsay Macdonald, in his introduction to my work, *The Fundamental Unity of India*, which was published as far back as 1914 :

The Hindu, from his traditions and his religion, regards India not only as a political unit, naturally the subject of one sovereignty—whoever holds that sovereignty, whether British, Muhammadan or Hindu—but as the outward embodiment, as the temple—nay, even as the Goddess Mother—of his spiritual

culture. India and Hinduism are organically related as body and soul.

This initial Hindu conception of the country has inevitably had its own effects on its history. Where the country counts more for its culture than for material possession, it appeals less to the instinct of appropriation. There is more of disinterested sharing, more of community of life and enjoyment. There is a difference in political values. Stress is laid on an extra-territorial nationalism, on the ideal of a larger citizenship in the kingdom of the Spirit, on a catholic and cosmopolitan outlook. India thus early became the happy home of many races, cults and cultures flourishing in concord, without seeking supremacy or mutual strife and extermination. India thus became the land of composite systems in respect of race, language, civil and personal law, social structure and religious cult.

Indeed, there cannot but be differences of thought and belief, of manners and customs, among a people forming a sixth of mankind. But Hinduism through the ages has stood for a principle of comprehension and synthesis by which all such differences may be reconciled as parts of a common complex. It does not believe in a uniformity of thought and faith. The result is that Hinduism today, by a process of assimilation of different elements through the ages, is the

most composite complex, and comprehensive culture-system of the world, giving accommodation within its fold to peoples in all stages of social evolution from the lowest to the highest. Hinduism has solved the problem of colour more satisfactorily than the U.S.A. its Negro problem, or the South African Union its Indian problem. For these countries solve their problems by ignoring them and by a simple policy of separation and segregation, while Hinduism solves its problems by its principle of assimilation. It has treated the vast aboriginal peoples of India, numbering more than 30 millions, not by a negative policy of letting them alone, of segregating them, and avoiding contact with them. On the contrary, as a consequence of intimate and fruitful contacts, these primitive peoples have been dragged out of their isolation, their haunts in hills and the fastnesses of forests, to tread the paths of civilization opened up to them, and have been subjected to a process of assimilation into Hindu society. Most of these peoples have now become Hinduized, adopting for their worship Hindu Gods and Goddesses, a priesthood for their social life, and Hindu rituals, ceremonies and festivals, like *Holi* and *Divali*. Some of these, like the Hos, follow abstract Hinduism by calling their religion *Satya* or *Punya* Dharma, taught by Gurus,

by worshipping one God by *dhyāna*, *japa*, or regulated meditation, wearing the sacred thread, bathing daily, abjuring dancing and drinking, and even giving up worship of idols or minor deities.

Hinduism by its comprehension and synthesis is one of the most potent forces for building up a Nation out of the most divergent elements.

A SYNTHETIC UNITY

India is thus very well prepared by her history and traditions for a reconciliation of the different elements entering into the social composition of the State on the basis of a comprehensive scheme of citizenship. Her own social composition favours the evolution of a synthetic unity. Out of her vast population of 380 millions, as many as 300 millions belong to one religion. This fundamental factor imparts to India a degree of social homogeneity which is rarely seen in any other country or State in the world.

The process of history has not made possible the evolution or construction of any State as a homogeneous composition or a social entity. There is no State in the world today which is made up of only one community. It has not been historically possible that political frontiers should coincide with social, racial and religious frontiers. It is far less possible in these days

of easy and free intercourse and communication between different nations and peoples and of facilities for emigration, colonization and settlement. Of late, the free movement of peoples has been subjected to restrictions by different countries and States exercising their sovereign power to control and determine their social composition. But this policy affects the future. For the present, every State in the world has been bound to accommodate different elements and communities in its composition. At the same time, every such State finds within itself one community which forms the major part of its population. It will naturally be called after it. That is why we have countries called Poland, Turkey, Germany or Ireland. That is why in Asia among the neighbours of India we have numerous countries designated after their respective majority communities: Afghanistan, Baluchistan, Turkestan, Turkmanistan; Arabistan, Luristan, Khuzistan, Kohistan, Kurdistan, Kafiristan, Seistan (*Shakas-thāna*), Shahfistan, Faristan, Ardistan; or Usbegistan, Tadjikistan, Baltistan, Waziristan and Dardistan. That is why India also has been known as Hindustan. All these neighbours of India pay a compliment to her culture by attaching the suffix *stan* to their names. The term *stan* is derived from the Sanskrit *sthāna*. The naming adopted

by so many countries after the Sanskrit manner shows how they have been India's good neighbours and have been influenced by her culture and civilization.

THE MINORITY PROBLEM

At the end of the last Great War, an attempt was made at a reshaping of Europe on the basis of the much abused principle of self-determination. This policy produced States like the Republic of Poland or that of Czechoslovakia. But even these new States could not be constructed out of one community. As a matter of fact, there is hardly any country in the world which is as large as India and yet is so homogeneous in its composition, being peopled so largely by only one community.

Thus the main problem of politics is the reconciliation of different elements and communities to a common citizenship as nationals of the same State. The ideal may be to create a State as a completely homogeneous unit, linguistic, racial or religious. But the ideal has not been a reality in history, Nature has ordained otherwise. It is also not physically possible to create a State after it. A State may be dismembered into fragments in pursuit of this ideal, but every such fragment will still be accommodating a number of Minority communities, along with the community in the majority, in the new State.

There is also an economic limit to the indefinite fragmentation and size of a State in obedience to a theory or ideal.

A saner approach to a stable political order lies another way. It is to own the unavoidable existence of Minorities in every State and boldly face the problems arising from them. These problems have been the eternal problems of politics and have been tackled in different ways in the different periods of history.

It may be recalled that in the eighteenth and nineteenth centuries, the governing principle of politics was the Balance of Power upon which rested the political equilibrium of Europe and the world. With the development of democracy and the quickening of political consciousness and sense of nationalism, it was soon found that the sources of conflict lay in less and less degree in the external relations of the States, but were growing up in their own internal conditions in which they were inherent. They did not lie on the surface, but lay deeper in the very composition and constitution of a State, and appeared more and more to lie beyond the scope and purview of any superficial international diplomacy.

A stable political order must depend upon the stability of its component and constituent parts. It cannot afford to keep a sore point in any State. The funda-

mental problem of every State is to unite its different elements in a common loyalty to its integrity and independence. Quislings cannot find a lodgment in a wholesome body-politic.

STEPS TO A SOLUTION

The first step towards a solution of the problem is to understand it fully. All conceivable differences between communities living under a common State may be brought under one or other of the three following categories: (1) Language, (2) Race and (3) Religion.

But, firstly, there is a limit to the recognition of a Minority. It should not be open to any group of citizens to declare one fine morning that it feels that it has vital differences with the rest of its fellow-citizens and then to set itself up as a Minority to claim special treatment and protection. At the end of the last Great War, this point was considered and it was agreed that a Minority to claim special treatment must be numerically large enough to form, as is stated in the Turkish Constitution, "a considerable proportion of the population." It was also agreed that this "considerable proportion" should ordinarily be not less than 20% of the total population of the State. This numerical definition of a Minority was due to the fact that, for a Minority of a smaller size, special treatment was not economically and

administratively possible. It is impossible for an administration to take cognizance of microscopic Minorities. It is not economically possible, for instance, to concede to a Minority its own school where its children may have their primary education in their mother-tongue, where the number of such children is too small to make the formation of a school possible.

The problems of Minorities forming a fertile source of political trouble were naturally considered in all their aspects, bearings, variety and complications at the end of the last Great War by the Peace Conference, which met in Paris under the leadership of President Wilson, and solutions of these problems were settled by the collective wisdom and statesmanship which that Conference had represented. The aim of the Conference was to establish a stable World Order on its only possible basis in the principle of self-determination. It was not, however, found easy to apply this ideal in the actual conditions that had established themselves in Europe in the course of history. It was not feasible to write on a clean slate. Political evolution had inevitably proceeded on other lines. The stability of a State, as already stated, must depend upon the degree of loyalty felt by its different communities to its integrity and sovereignty. The only scheme by which this spirit of loyalty may be produced in its

different communities so as to make them feel citizens and nationals of the same State, will be to give protection to the Minorities in regard to those interests which they consider to be vital and fundamental to their separate existence as Minorities, and, beyond this field of protection, to treat them as equals of the majority community so as to lead them to be merged in a common citizenship upon which the State is based.

Granting that no State can be a homogeneous composition and must accommodate within its borders different peoples and communities, there is no other way towards a stable system of peace and World Order but to produce in them the sense of a common loyalty by means of a comprehensive scheme of reconciliation.

The scheme has to be framed in a strictly scientific spirit of truth, justice and detachment. The differences between the several communities making up a State must be thoroughly analysed, and deeply probed and traced to their ultimate causes.

It has been already stated that no group or community in a State should be encouraged to make political capital out of the recognized principle of Minority protection. This tendency has to be checked by a definition of what constitutes a Minority as a political group

calling for special treatment and protection.

A MINORITY DEFINED

The numerical test of a Minority has been already explained. A Minority "must be sufficiently numerous to constitute an appreciable percentage of a considerable proportion of the country's population." This imposes upon a Minority certain fundamental obligations. It must not be at liberty to distribute itself through a country in any manner it likes, if it is to claim recognition as a Minority. Any special treatment which it requires for the protection of its particular interests, must be shown to be economically and administratively feasible. It must so distribute itself through the different parts of a country that it can register everywhere the minimum degree of density indicated above. Nowhere should it dwindle into thinness that is not recognizable.

Another feature of a Minority is that it must belong to the country permanently. This rules out immigrants. Immigrants as a Minority cannot claim protection because, as was pointed out at a meeting of the League Assembly, "they entered the country of their own free will, and by assuming the nationality of the country, undertook to conform to its internal legislation. Distinction should therefore be drawn between immi-

grants and original inhabitants who, having been transferred by treaty from one nationality to another, might constitute what was known as a Minority." As a matter of fact, the Minorities problem became more pronounced and acute in Europe after the last Great War ended by the Treaty of Versailles. That treaty undertook European reconstruction along three main lines, *viz.*, (1) by the creation of new States, to be peopled by communities of the largest majority, in obedience to the principles of self-determination, as comparatively homogeneous States; (2) by modifying the frontiers of certain States to give scope to self-determination, and (3) by transferring to certain countries populations previously belonging to other States. The difficulty of the situation has since received most forceful illustration.

MINORITY PROTECTION

The central feature of a scheme of Minority protection is to establish its differences from the rest of the citizens of the country on the basis of unmistakable and admitted grounds. The grounds of such differences can be only of three kinds, (1) racial, (2) religious and (3) linguistic.

The situation was well put at a meeting of the League Council of 9 June 1928:

The health of an organism requires organic balance, *i.e.*, harmony between

its various organs. Nature seems to have taken the most minute precaution for safeguarding all these small organs in order that the organism as a whole may not suffer. In the same way, sociology proves the utility and the necessity of the existence of small peoples. There can be no doubt that in this world variety is indispensable to the symmetry and harmony of all fine things.

Every stable political order must be based on the bedrock of justice in recognizing that the racial, religious and linguistic differences of communities, their cultural characteristics, must be preserved and promoted instead of being obliterated in the interests not merely of the communities concerned but in the very interests of universal culture and civilization.

It may be noted that where a community claims the protection of its cultural integrity and interests, linguistic, racial or religious, it must *ipso facto* be numerically a large community and conform naturally to the quantitative or numerical standard as indicated above. A community must be large enough to be able to develop a language of its own and a social system which is different from that of other communities in the country.

The religious protection of a community has been long established in every civilized State. The problem of religious protection is not, however, confined to the com-

munities. It is as much needed within a community by its different sects. The larger a community the greater will be its internal differences in regard to religious views giving rise to different schools of doctrine, and sects based on different religious practices, calling for their protection. Even in the days of the great King Harsha, the controversies between *Hīnayāna* and *Mahāyāna* acutely divided the Buddhist world, so that the Emperor himself at times became a partisan. The Emperor Asoka, however, was a pioneer of religious toleration, as he was the pioneer of Universal Peace based on Non-violence. In one of his famous Edicts, Asoka lays down as the basis of religious toleration the preliminary recognition of the fundamental fact that there is an essence, *sāra*, in every religion, as the central truth, round which accumulate its external features, its forms and ceremonies, which are no part of its essence, and that all religions have in common this essence upon which must be built up the common religion of mankind. An attitude of religious toleration starting from this fundamental fact of the unity of all religions in their essential doctrines is to be cultivated on the basis of the following virtues, *viz.*, (1) restraint of speech or thoughtless criticism (*Vāchā-guṇṭi*); (2) a comparative study of different religions by which one may

become a *Bahushruta*; (3) meetings of the exponents of different religions at Parliaments of Religions, in which they should participate in a spirit of concord (*samavāya*). These principles which Asoka laid down about 2,000 years back hold good even for today. Asoka's system was the precursor of Akbar's *Din-i-Ilahi*.

There is, however, a positive aspect of the scheme of Minority protection. Besides removing the disabilities of the Minorities so as to make them the equals of the majority on the basis of a common citizenship, the scheme offers positive protection to the Minorities in certain matters and interests which they consider to be vital to their self-expression. In the treatment of such matters and interests, the Minorities are given complete autonomy and independence. These matters and interests constitute the foundation of their separation from the majority as communities which stand by themselves. It should be agreed that, in regard to these, the Minority should not be placed under the rule of the Majority, who should have no say in matters so vital to the former. These are the sureme cultural interests of the community which it must be allowed to preserve and to promote and to administer, if needed, out of the general funds of the State of which its members are nationals. These interests, as explained above,

concern its Language, its Religion and its Race or the social system expressive of its racial individuality, which it cannot be called upon to sacrifice at the altar of democracy or the rule of the majority. The cultural autonomy of communities must be the necessary and agreed limitation upon democracy. Democracy must provide for freedom of thought. Political freedom must yield to spiritual freedom.

UNIVERSAL PEACE THE GOAL

The appointed mission of Mankind is its construction of a World Order based upon Universal Peace to be achieved and sustained by a living sense of its unity as an integral part of the political consciousness of every people. It must outgrow the system by which it splits up into any number of warring nations. Peace cannot be produced by Violence. Man must evolve the International Mind. Western thought has so far culminated in power-politics, in the unabashed rule of Might against Right. Human evolution has been a part of general biological evolution shaped by "Nature red in tooth and claw with ravin." Nature has ordained that the world must pass through a painful historical development from the brute to the man. But should the Ascent of Man be inevitably a bloody process? The path of violence leads but to violence and more of

violence. There seems to be now a retrogression in human evolution. The world is overwhelmed by forces of rebarbarization turning whole continents into armed hostile and warring camps. The salvation of humanity can result only from a completely contrary ideology. That ideology is more eastern than western. The turning-point in human evolution can be given only by Indian thought based on Non-violence, *Ahimsā*, as *paramadharma*, the supreme religion of mankind. The starting-point of Indian thought is that God is in every creature and particle of the Universe, breathes life into it, and pervades it at every point, so that, as the Upanishads state, nothing is beside Him, the Brahman. Thus violence to God's creature is violence towards God, a denial of God. Therefore, Non-violence in this view becomes the only possible religion of mankind. India has sought to stand for this religion, and for once even applied it in the sphere of politics. It was done by one of her Kings, Asoka, (c. 274-235 B.C.) whom H. G. Wells counts as the greatest king in history. Asoka is never tired of preaching in his many sermons in stone, in his proclamations inscribed on pillars, and the rocks of ages, the doctrine of peace which he extended to mean not merely peace between man and man but between man and every sentient creature,

while in politics he bravely based his large empire of a Greater India, extending from Persia to Southern India, upon the principle of Non-violence and declared for a policy of what is termed in the Sanskrit political treatises, *Dharma-Vijaya*, spiritual conquest, a conquest achieved by love (*prīti*) and not by violence. As a result of this policy, the conquest of only one province, that of Kalinga, came to be his only annexation. The colossal carnage of that conquest won by force against a brave people who had hitherto remained "unconquered" (*avijita*) produced in Asoka's mind a complete reaction from the Cult of Violence to that of Non-violence. Henceforth, Asoka stood out as the pioneer of Peace in the world of his days, and sent out from India his Peace Missions, instead of expeditionary military forces to extend an aggressive imperialism. These Peace Missions were dispatched by him to the then leading States of the West, such as Syria under Antiochus II, Egypt under Ptolemy Philadelphos, Cyrene under Magas, Epirus under Alexander, and Macedonia under Antigonos, and were equipped with measures for relief of suffering, in pursuit of Asoka's policy of Universal Brotherhood based on Non-violence. But Asoka was too far ahead of his age, and humanity is still too far from the realization of his ideals which he so effectively

translated into action. The world is in need of India's Message which one of her greatest sons, Mahatma Gandhi, has done so much to revive and enforce. India should now have full and unfettered freedom to effectively present before the world the message she has carried through history, the message of Ahimsa, as the only basis upon which a stable World Order can be built up. The next step in human evolution must inevitably be inspired by an abiding sense of the fundamental unity of mankind, and of all life.

ONWARD TO THE HEIGHTS

Beyond the clouds that hide from man's dim vision
 The radiant land whereon the orb of day
 Shines evermore, in glory never-fading,
 A temple stands where One beheld the Way.

Thence came he forth, yet seeks he not that haven
 While martyred worlds roll on in fiery doom—
 Thither returns at last, when death's dark curtain
 Withdraws, to show the light within the gloom.

Only the way he treads, nor backward gazes
 To where his heart its melody prepared ;
 Nor forward where that song forever rises :
 The self-same song that rose when forth he fared. . .

These he forsakes, yet not by these forsaken
 While yet his eyes on sorrow, pitying, turn :
 For still his spirit knows the wondrous vision ;
 Still in the hush the flames celestial burn

Upon the Mount, the land of love's awakening ;
 The goal of journeying, by love impressed ;
 The end of life and death, the end of striving—
 The realm within, where dwells eternal rest.

HAROLD HENRY

RECONSTRUCTION IN THE LIGHT OF THEOSOPHY

BY HIRENDRA NATH DATTA

[Second Convention Lecture delivered by the Vice-President of The Theosophical Society at Adyar, 27 December 1941]

INTRODUCTORY

FRIENDS: In my own Province of Bengal, I have the reputation, which I do not think is at all well deserved, of being a philosopher. So you will not mind if I begin my discourse with a few words of philosophy: We have it on very high authority that what is called "time" is an illusion, that the past, the present and the future are all subsumed in the focal point of the "Eternal Now"—the Absolute *Brahman*, who is *Parah tri Kālāt*, is beyond time, as He is beyond space as well as causality, that is, beyond the three ultimate categories of *Desha*, *Kāla* and *Nimitta*. Thus what, from our relative point of view, is to happen in the remote future, from the absolute standpoint, is here and now, in full and fadeless bloom, in the "Archetypal World." What is this Archetypal World? It is that supreme Reality, wherein dwell in eternal splendour (I am borrowing certain phrases of Brother Rāja), those divine "Ideas" which are the

essential soul of the *derivative* Beauty, Truth and Goodness which we discover in the "World-as-it-is"—derived from that perennial Being who is *Satyam-Shivam-Sundaram*—the True, the Good and the Beautiful of the Platonist; True to the sage, Good to the saint, and Beautiful to the artist.

It is this Archetypal World which is the true home, the *Asta*, of each of us—*Hitva Avadyam Punar Astam ehi (Rigveda)*—for,

Trailing clouds of glory do we come.

From God, who is our *home*; and this world, shall we say "*up-above*," is ever tugging at our world, so that the whole creation is inevitably moving towards it, as its final goal. Thus the Universe down below is being shaped, is being evolved, if you prefer that term, to reflect the ultimate perfection of the Archetypal World; for it is God's sovereign will that one day the world of the "Is" is to become the world "to be," that is, the immutable, the imperishable "Archetypal World."

But the impatient idealist will ask: "Ah! But when, oh when?" I say unto him: Rest, rest, perturbed brother; remember that from the divine standpoint time is an illusion and the "Is-to-be" is already realized in the "Is." But I allow that, from the human point of view, *you* may well be impatient. If so, let us put our heads and hands together and pool our resources and work at "Reconstruction," taking full advantage of the war now going on to bring down as early as possible the Archetypal World to our physical plane, so that God's will may be done on earth as it is in heaven.

Friends! Be sure the post-war world will be radically different from the world as it is now. As Sir Bertram Stevens of Australia, speaking at the Convocation of the Mysore University, recently said:

There can be no return to the *old* order or to the chaos, either in Britain, in Europe, in the Western Hemisphere, or in Asia or the Eastern Group (comprising India, Australia, New Zealand, South Africa and all British Territories east of the Suez).

Moreover, the new World Order is *inevitable*, and as Colonel Knox, Secretary of the Navy, U. S. A., speaking on 1st October last pointed out, "a new World Order is at its beginnings and we shall come to this, I am convinced, by the sheer logic of events."

That will assuredly be a better world, established on the foundations of peace, freedom and social justice—based, in the words of the Polish President, Raczkiewicz, "politically and economically [and may I add socially] on mutual understanding and collaboration of nations, and on the principles of true democracy and respect for the rights of Man," and of spiritual and material progress and the attainment of wider freedom for mankind. The reconstructed world will, we may be sure, be a world "without greed, without cruelty, with fair justice to all, with full opportunity for all, with a full recognition of the needs of every people, no matter on what side each may have been fighting and with a pure eagerness to promote the happiness of all." But, as Dr. Arundale points out, there can never be true peace or happiness until there is forthcoming an understanding recognition of the Universal Brotherhood of humanity—a brotherhood, as we say in Theosophy, without distinction of race, creed, sex, caste or colour. As says *The Bhagavad Gita*: "The true cosmopolitan sees the Ātman in all beings and all beings in the Ātman, and thus regards all with an equal eye." It is encouraging that the Rt. Hon'ble Arthur Greenwood has called upon the British Commonwealth of Nations to endeavour to show within their

boundaries that brotherhood which they seek to see established in the wider world.

Friends, for one thing, let us see to it that by short-sighted folly, we, after we have won the war as we undoubtedly shall—probably by the end of 1943—do not lose the peace, as we did last time. Let us see that there be a lasting peace, “piping times of high common endeavour” (Rt. Hon. Arthur Greenwood), not merely an uneasy interlude between wars, an interval during which the world will be compelled to remain armed to the teeth. It will all depend on our wisdom and our will. But it is very necessary that we should think out the post-war problems beforehand, so that the end of the war may not take us unawares. That is why Dr. Arundale has been thinking aloud for so many months and has, as a thought-exchange, wisely set up a Peace and Reconstruction Department.

In connection with this Reconstruction there are already many ideas in the air, most of them vague and rather nebulous, and we have also been listening to a deal of loose talk. In this Babel of tongues, has Theosophy any message to deliver? Truly, the world is enveloped in darkness. But did not Madame Blavatsky say that Theosophy is like a lamp in a dark place—*ghanāndhakaresu iva deepa-darshanam*—whose arc-light

illuminates all life's dark and dismal problems? Thus the world in its present dire crisis has a right to turn to Theosophy, and in response our President has set us, at this Convention, the task of discussing “Reconstruction in the Light of Theosophy.”

I spoke, maybe a bit slightly, of the impatient idealist, but we Theosophists ourselves are invincible idealists. What is more, we are incurable optimists. We believe and declare that God is in His Heaven and the Masters in Their Himalayan homes, so all is well with the world. Thus if there is *muskil*, there is also *ashan*. In the words of Sir Oliver Lodge, F.R.S. :

The universe is a more spiritual entity than we had thought. The real fact is that we are in the midst of a spiritual world which dominates the material . . . They might indeed be terrifying, had we not been assured for our consolation that these tremendous energies are all controlled by a beneficent Fatherly Power, whose name is Love. In that faith, we can face any destiny that may befall us in the infinite future.

There speaks the true Theosophist!

Progress is undoubtedly the law of manifested life, but as Browning has said, “Man is not Man yet.” No doubt, we are all sparks of the Divine Flame, wavelets of the boundless Ocean of Immortality. But we are, many of us, yet

immature, ugly like an embryo, unfinished, incomplete, imperfect, like a building covered by a scaffolding. That is why there is still so much evil in the world, so much sin and misery; that is why there are all these wars and oppressions and devastations and abominations. In the fullness of time, however, a day will come, as H. G. Wells assures us—

when beings, who are now latent in our thoughts and hidden in our loins, shall stand upon this earth as one stands upon a footstool and shall laugh and reach out their hands amidst the stars.

Therefore do not expect that the Millennium will arrive by one stride. There is what Mrs. Webb has finely called the "inevitability of gradualness," so that the new World Order will have to be gradually built up, brick by brick, stone by stone.

Let us hasten that glorious day of fulfilment as far as we can, but remember all the time that though what we call the future is, as I have said, already contained in the present, yet in the process of unfoldment, which we speak of as Evolution, time is an important factor and is throughout in operation. In the meantime let us clarify our ideas, as best as we may, by the inspiration of Theosophy.

THE POLITICAL PROBLEM

In the post-war world, the most important problem will naturally

be the political problem, the problem of the State. What is the political ideal to be kept in view? Isolation or integration? Separate sovereignty (which has proved the bane of the League of Nations) or co-operative collectivism? Narrow nationalism or a world-wide internationalism or rather cosmopolitanism? A meretricious League of whitemanity, or a true and real League of Humanity—a World State—not limited by national, geographical, racial or political frontiers, but cemented by a living consciousness of human brotherhood and formed by organization of the whole world as a single Federation of States, a world-wide United States, wherein all peoples are a single nation, and in which the constituent States, each keeping its individuality intact and developing along its own lines for the attainment of full self-realization, are united in an all-embracing unity, to serve as units in a gigantic world-organism as true *vyashtis* in an all-inclusive *Samashti*?

At the International Convention of our Society in 1939, I had occasion to deal with this topic at some length, and quoting Mr. Clarence K. Streit (an experienced American journalist who was a soldier in the last world-war and whose book *Union Now* attracted wide attention three years ago), I pointed out that having regard to the wide divisions caused by race,

language, religion, civilization and system of government, it would be impossible to unite the whole world into a single organic unity *straightway*. So between the present "national" period of humanity and the World-State-to-be, there must inevitably intervene what has been called a "Continental period," when parochial patriotism shall be enlarged into patriotism for larger areas of the world. The forecast was that during such "Continental period," there would emerge in due course a United States of Europe and a Federation of the Republics of North and South America, in addition to the British Commonwealth of Nations which was already fairly well organized, and which was (as Mr. Amery, the Secretary of State for India rightly pointed out the other day) not of the nature of a Solar System with a central Sun and satellite planets revolving round it, but was a partnership of free and equal nations, *viz.*, the United Kingdom of Great Britain, the Free State of Ireland, and the great Dominions of Canada, Australia, New Zealand and South Africa, coalesced into a gigantic commonwealth girdling the globe. The one weak point of this Commonwealth was and is the exclusion of India and her treatment as a dependency rather than as a Dominion, and I expressed my conviction that on termination of the war, England was bound to

recognize India as a fully equal partner with herself and the Dominions, and make free and liberated India an integral part of what our President-Mother loved to call the "Indo-British Commonwealth"; and I opined that those three "Continental" States being established on stable and secure foundations, would serve as sure preludes to the World State destined to be—which I call the *Jagat-vyāpi Mahārāstra*—and thus Nature's "predestined plan" would be accomplished.

Under the stress however of the world-war now going on, a new contingency has emerged and the likelihood (it is *more* than that) has arisen—in view especially of America's Lease-and-Lend measure (which the British Prime Minister in his recent Mansion House speech rightly characterized as the most *unsordid* act in history) and her entry into the war—of a closer union between the United States and the British Commonwealth of Nations. On both sides of the Atlantic, powerful voices have been heard advocating such closer union. Mr. Attlee in the House of Commons spoke on 6 August 1941 of the sense of *spiritual* unity (mark the phrase) between the English-speaking peoples, which he said was even more important than *material* assistance. He was followed by the ex-War Minister, Mr. Hore Belisha, who, at the National Liberal Conference on the 17th

September last, expressed the hope that the Atlantic Charter would be the prelude to the adoption of common citizenship between Britain and America and added:

If we can replace the declaration of independence by a declaration of inter-dependence, we shall have laid the firmest foundation for permanent peace in the whole world.

This hope was endorsed a few days later by Colonel Knox who, reverting to the question of post-war conditions, said: "We must join our forces and our power to that of Britain"; and only yesterday (26 December 1941) the British Prime Minister in moving words avowed his hope and faith, sure and inviolate, that in the days to come the British and American peoples would, for their own safety and the good of all, walk together in majesty, in justice and in peace.

Opportunely Mr. Clarence Streit of *Union Now* fame has followed it up by another powerful book, *Union Now with Britain*, in which, by a wealth of argument, he has advocated the *federation immediately* of the seven English-speaking democracies as independent States on the basis of interdependence and union. (Note that by "independence" here Mr. Streit does not mean separate sovereignty for each State, which, according to his scheme, while it will be fully in-

dependent in its home-government, will at the same time transfer to the Central Union Government its control of foreign policy and defence and the effective guarantee of the fundamental rights of men, and he points out truly that such Union is the safest, the surest, the best way of defending the democracies' free principles not only against foreign enemies but also against domestic dangers. So I say that all the auguries are propitious and point to the establishment of the predestined World State in the not very remote future.

Let us do all we can to establish on a firm foundation that World State, so that the war-drums may throb no longer and the battle-flags be furled—in the Parliament of Man, in the Federation of the World. But in order that that devoutly-wished-for consummation may be achieved, we must always keep in mind Ruskin's admonition to English workmen in 1867, which remains as true today as when uttered:

No political Constitution can enoble knaves, no privileges can assist them, no possessions enrich them . . . Look to it, therefore, *first* that you get some wholesome honesty for the foundation of all things.

Thomas Carlyle repeated this in his own rough way:

Vulpine knowingness sits yet at its hopeless problem—given a world of

knaves—to educe an honesty from their united action.

Carlyle goes on :

The valet world has to be governed by the sham hero . . . Not a hero only is needed, but a world fit for him, a world not of valets—the hero comes almost in vain to it otherwise.

THE EDUCATIONAL PROBLEM

That points—does it not?—to the supreme importance of the *right* type of education, for, as Prof. Kilpatrick, Head of the Department of Education in Columbia University, New York, U.S.A., rightly says : “Tell me what sort of civilization you want and I will tell you what sort of education to give.” To start with, remember that education is not the same as instruction, and that one may be well-instructed but indifferently educated. What is education? Let me define it in the words of Dr. Bhagavan Das, on which definition I am unable to improve :

Education is the educing, developing and training to good uses, the natural powers of the head, heart and limbs, *i.e.*, the cognitive, emotional and actional faculties of the educable, in such a way that they may become able to take care of themselves and their families and dependents and serve their society, spiritually and materially, so as to secure for themselves and help others to secure, as far as possible, the greatest happiness here and hereafter, by achieving the four specific ends of life, *viz.*, *Dharma, Artha, Kāma and Moksha.*

May I in this connection draw your pointed attention to the wise words of an English writer :

For so long have we received merely instruction under the pseudonym of education that the very definite dividing line is lost. Instruction can be of a very high order, but is circumscribed in its ultimate objective, while education is a process of broadening the mental and spiritual faculties of the human mind, resulting in a wide confluence and dissemination of ideas that again evolve and shape with each illuminating factor. The enriching of the intellect comprises the long process of education, while instruction is merely a stimulation that causes a one-sided development, modelled upon the reflection of the instructor's ego. In the development of the child-mind, this very important differentiation must be taken into account and a foundation laid for the real education to take shape.

So the current system of education must be thoroughly overhauled and ultimately scrapped. It is at present a procrustean bed of steel, to which every “child-Messiah,” no matter what his temperamental aptitude or his inner development, has to conform, often to his great detriment. I feel convinced that the post-war system of education, taking note of the four natural vocational types to be met with in all times and climes, whom in this country we speak of as Brahmanas, Kshatriyas, Vaishyas and Shudras, *i.e.*, the Teacher-type, the Warrior-type, the Merchant-type and the

unskilled Labourer-type, will order their respective education differently, because as Dr. Bhagavan Das has well pointed out in his *Science of Social Organization*, Vol. I, p. 292:

It is only after the future vocation of the child (vocation, that is, in the broadest sense) at least be broadly decided beforehand with approximately scientific accuracy of fitness, that the educationist can succeed in solving his difficulties.

So Dr. C. S. Myer in his book, *A Psychologist's Point of View*, says:

In education as in all departments of life, it is not enough to juggle with figures or the "intelligence quotient," but it is necessary to ascertain the temperament and character, the interests and ambitions, the special mental and physical abilities of each person concerned.

This is precisely what is *not* done in the present system of education, which is in marked contrast to the principles of the old Varnashrama Dharma system which was practised with such conspicuous success in ancient times in India, and was and is the Indian national system of education. So I fully endorse Dr. Arundale's conviction to which he gave utterance in these pregnant words:

I am very clear after nearly forty years' experience of educational work

in India that we shall never have national education in this country, until we have an educational system which brings out the fundamental principles of living as set forth by the Manu.

We may be sure that in the post-war world there will be a terrific demand for creation out of chaos. So let us begin with the children of today and teach them (I am using the words of another English writer) "the lesson of universality, the crass stupidity of hatreds and prejudices and the litany of tolerance and humility. Let them know how to appreciate the aristocracy of the mind which is not confined to race or birth . . . Let us bring up our children that they may be able to rise steadily to meet all exigencies in a calm and sure manner."

I need not dilate here on the details of adult education either male or female, because the subject has been so thoroughly dealt with by our President-Mother when she was among us and our present President, and in their speeches and writings are broadcast ample materials for the framing of a complete "Educational Charter" for the post-war World Order.

THE ECONOMIC PROBLEM

But the economic problem in the post-war world will be no less important. As President Roosevelt, in his address to the International

Labour Conference at New York on 6 November 1941, said :

This war like the last war will produce nothing but destruction unless we prepare for the future now and plan now for the better world we aim to build. If that world is to be one in which peace is to prevail, there must be more abundant life for the masses of the people of *all* countries.

There are so many millions of people in this world who have never been adequately fed, clothed and housed. By undertaking to provide a decent standard of living for these millions, we would furnish employment to every man and woman who seeks a job. We are already engaged in surveying the immediate post-war requirements of the world, whose economics have been disrupted by the war. We are planning to achieve permanent cures—to help to establish a sounder life.

Earlier, Dr. Hugh Dalton, British Minister of Economic Welfare, speaking in London on 21 November 1941 on Britain's peace-aims, had said :

The main lines of the new World Order were laid down in that great weapon of British propaganda—the Atlantic Charter. On the economic side our peace aim is organized plenty throughout the nation and throughout the world, with access for all on equal terms to necessary raw materials. All must have social security in our New Order. There must be no more mass unemployment, no more mass poverty. Science and planning must support improved labour standards in all lands,

To make the position quite clear, may I cite here the relevant clause of the Atlantic Charter ?

Fourth. They will endeavour, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access on equal terms to trade and to the raw materials of the world, which are needed for their economic prosperity.

In this connection may I refer to the heartening words of the Rt. Hon'ble Arthur Greenwood :

We must somehow after the war knit willing nations together in that constructive work which leads to co-operation and friendship, better communications, the proper use of the world's material resources, a prosperity in which all share, and a world attack on disease and social evils.

Speaking of Britain in particular he went on :

Britain after the war will not tolerate in her midst the tragic spectacle of abject poverty, nor the existence of that problem of industry which in the past has not been solved—the scourge of unemployment. It will be the pride of the nation to succour its citizens who during the war or afterwards fall on evil days, through bereavement, disability, disease or old age. We shall look forward to developing our educational system and social services. We are planning to get rid of ugliness in our towns and to build a fairer Britain to replace the hovels that remain by worthy homes. These things we can do if we harness the material resources

at our hand to the brain and brawn and the practical sagacity of our people.

"Organized plenty for all, with the abolition of mass unemployment and of mass poverty"—*that* strikes the key-note. In this connection, it is well to bear in mind that science has been able to fashion machines which multiply production up to fifty times and more, so that the problem of production *has been* solved and there is *abundant* for all; yet there is dire *poverty* in the midst of huge *plenty*! So Upton Sinclair, the American writer, says ironically:

We are told that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many houses.

That is so because, though there is a plethora of production, there is maldistribution. Our trouble, if we will ponder over it, is not over-production but under-consumption, and because our economic system (one is almost tempted to characterize it as the political economy of Bedlam) is such that production is organized for sale rather than service, we have starvation, unemployment, slump, etc., and to crown all ruthless destruction of valuable foodstuffs and essential raw materials, to keep up prices.

Therefore, in the words of an expert, what we are up against now is the amazing phenomenon of restricting and destroying plenty, rather than getting to work for a sensible and equitable distribution of that plenty to the starving millions . . . Artificial shortages of supply are being created and millions of tons of foodstuffs and essential raw materials are being destroyed.

Let me give a few illustrations: 31½ million bags of coffee have been destroyed in Brazil; 12 million pigs and cattle have been destroyed in the United States; half a million cattle have been destroyed and incinerated in Argentina. One of the decisions embodied in the Ottawa Agreement was that, in North America, wheat should not be sown on 14,000,000 fertile acres which had been bearing wheat in the past. In America they have paid farmers at least 20,000,000 dollars for not raising pigs.

That is so because what we have produced up till now does *not* belong to the common people. They are treated as parasites and interlopers and their standard of living is suffered to continue "indescribably, unbelievably, pitifully low," while industrial magnates indulge in hurtful rivalry and cut-throat competition, and accumulate multimillions for which they have no sort of use. Meantime the Mammon of Millionairism stalks the land and is unconcernedly busy with its work

of mass-production of unemployment!

In the new World Order all this will depart like an evil dream and as a first step an expedition will have to be fitted out for the "Conquest of Bread," with the nationalization of land, the abolition of fragmentation, the state-control of the key-industries (including agriculture) and of the means of transport, and by bringing into vogue of a rational system of currency, both national and international, so that Humanity may cease "to be crucified on a cross of gold." So I say, in the light of Theosophy, that the world's economic problem will reach solution only when we have succeeded in establishing on earth on a firm foundation what Madame Blavatsky used to call "the Socialism of Love"—not the Socialism of Hate, in which the "Have" and the "Have-not" classes snarl at and war upon each other—which socialism of love gives us the correct technique for the organization of world-prosperity for ushering in a true Millennium, of a world-wide International Alliance and Cooperation; in other words a gigantic joint family of all Humanity, composed of brothers-in-the-spirit, where each gives freely according to his capacity, and each is given ungrudgingly according to his needs (as is the case in every true joint family).

THE SOCIAL PROBLEM

Let me close with a few brief words on the social problem in the post-war world—for I have already exceeded my time-limit. We in India are familiar with the inanities and incongruities of the current caste system. In disgust, we turn for relief to democratic England. But what do we find there? Let Bernard Shaw answer for me: "England is a country in which society is organized in a series of highly exclusive circles, in which no one presumes to speak to anyone else without an introduction, following a strict examination of social credentials"; and Shaw refers in scathing terms to the working of "England's caste system, club system and guild system," which carefully exclude all chances of promiscuity. As regards this class consciousness, Shaw's indictment has received corroboration from a rather unexpected quarter. In a leading article in *The Sunday Statesman* of Calcutta, of 10 November 1940, we read the following:

Despite politicians' frequent talk during recent decades about the British nation's democratic structure, many shrewd foreign sociological observers, before this war, found in Britain a system uniquely rich in recondite snobberies and the subtler manifestations of class consciousness.

This won't do at all. In the new World Order we must begin a new chapter and place Man as Man on

his high pedestal of dignity. Seven hundred years ago, the Bengali poet Chandidas had said: "Listen my brothers! Man is greatest and noblest, the one Truth above all truths"—anticipating the Scottish bard (Robert Burns) who declared in clear accents: "Rank is but the guinea stamp—a Man is a Man for all that." Earlier still the Christian Bible had proclaimed that Man was fearfully and wonderfully made, being made in the image of the eternity of God, echoing in this the teaching of the *Gītā* that the individual is a divine fragment, eternal and immutable; as the great Rishi Kapila, the author of the Sankhya System, in *The Bhagavata Purana*, had enjoined us to salute in a reverent spirit all creatures with respect in our heart, for the Most High, he said, dwelt in each and all. *Brahma Dashah, Brahma Kitabah!* But in our superciliousness we have turned deaf ears to these wise injunctions and have created havoc in our social relationships, erecting impassable and impossible barriers where none should exist. In the post-war world, Theosophy must reproclaim these ancient truths in trumpet tones and point out that being rooted in the

One Life, and being children of Immortality (*Amritasya Puttrah*), we men and women are verily and truly brothers and sisters, and that being fragments of Divinity, however degraded man may be in outward seeming, he is essentially and basically divine, and abides eternally in his untarnished purity. Therefore "I and my father are one." *Tat Tvam Asi.*

So in the post-war world we *must* regard with an equal eye the Brahmana and the Pariah, the White, the Yellow, the Brown and the Black, and discover the concealed Divinity in every creature. We must broad-base our new Social Order on the foundation of human solidarity, which follows as an inescapable corollary from the immanence of the Divine, ever and everywhere, which we never tire of proclaiming:

*Maya tatam idan sarvam jagat
Avyakta-murtina.*

Whose secret presence,
through creations' veins
Runs quicksilver-like,
and eludes our pains!

Such then, Friends, briefly is Reconstruction in the Light of Theosophy.

It is not the strong, the heroic, the warrior, who asks for solitude in his seeking for the spiritual life.

ANNIE BESANT

RECONSTRUCTION IN EDUCATION

BY MARIA MONTESSORI

[Third Convention Lecture, Adyar, 28 December 1941. For the first time Dr. Montessori spoke in deliberate but expressive English throughout the whole of her lecture.]

IT is always very difficult for me to set forth my argument, because this argument is not a simple conception like a line, but is immense, if you will, like a desert or an ocean. So it is very difficult for me to know just what I can do in order to give you what I would, for I do not myself know the extent of this greatness. This desert or ocean is not a creation of my mind, my soul, my knowledge, my evolution, but it is Education—not the education that you know, but an unknown education that is new, that is efficient, that gives help and a new orientation, a new knowledge, permit me to say, a new Wisdom to the world.

This education is something that is given to us, not something that we can construct by ourselves. So you will understand that when I speak of something so far from myself I cannot speak with words that have the sound of modesty; nor is what I have to say an exaggeration. I am sorry that I am not capable of giving you the right value of this change that has come about, this new and very real spark. We have not all known that new

master who has a new world and who can give a new hope, who can open a new path. If you know me sufficiently well, you will understand by this little beginning that I will speak to you about the Child. You understand that humanity cannot be constructed only by one-half of human life. All of the world today is based upon the adult, and we have a world that is terrible, that is hard, and which people say is unchangeable. But I ask you, is anything unchangeable?

This other part of humanity can help the first, particularly if the life is full of interest. It is true that each one of us has not always been a grown-up person. We have, each of us, been a child. From the child has come our personality, our humanity. In the long history of the child from birth to the adult state, he has had a work to do. The child has been the constructor of every one of us. Before we became an important adult, a respected person, a person who takes his part in society, we have been another personality, a personality very mysterious, not considered in

this world, not respected, a person that has no importance, no choice. Yet he is capable of something we cannot do—he is capable of constructing an immense world in a way we cannot even imagine of doing.

Our idea about the child is that he is nothing, a little thing, an empty thing without importance. No empty thing, nothing without importance, can be the constructor of a Man. He who can do that is himself something great. Imagine the beginnings of this plant here. It was cultivated from a seed. We do not consider a seed as without importance, but we know that the seed has within it the plant and that, if cultivated, forth from it will come a new plant. But it has not been realized that in every child is the seed that will mature into an adult.

We have the idea that education can help the development of the child, and that we adult people will give this help. That is the ordinary idea of education. This idea is not a right idea, because it concludes that the adult can help this little child very much with his own wisdom and care. The idea of education is to give to the child and to young people all the best that we have.

That is so; but we cannot with our efforts create a man. That is the task of the child himself, and it is the most important side of the

whole educational question: what the child himself accomplishes of his own power and not what adult man can do for him.

What is meant by the idea of incarnation? Do you mean a soul that has come into new life? If so, how does it come into new life? In a tangible way the spiritual being becomes a physical entity with a power inherent within itself to construct itself along a special design of nature in a determined time; and he does construct every single part of his body. We adults can do nothing about it. Before the man is born, the embryo grows, and grows alone, and begins to have many, many characteristics of humanity. We cannot give these to him. Later also it is the same.

This is an immensely important point to emphasize in education. It is impossible to understand how in one little physical body there is the possibility of becoming an intelligent man, who can speak a language, who has the power of movement, who has a will. Nature has given to this new person its laws, and all that takes place is not in our hands. Not that we cannot help; we can and do, but we had the idea that it was we adults who built him, that we must do everything for this little child instead of seeing how much he can give to us.

If I have mentioned these laws that guide the child in his growth, said something of this power that

is within the child to construct the man, if I make the affirmation that generally this is not understood or considered, it is not because I have a special mind to see these things, but because in my life I have had the wonderful chance to know some children who have given me their revelations, and then have discovered that these revelations were not special and unique to these particular children but are common to all children. All of this I have observed more and more for forty years, and in my passion to demonstrate these things about the child I have followed the children, and they have given me many, many answers to my problems. I have seen that children can do much for the community. In the child is much knowledge, much wisdom. If we do not profit from it, it is only because of neglect on our part to become humble and to see the wonder of this soul and learn what the child can teach.

Because you know if the child can teach us something it is not really just the child, but it is the power of Love that constructs the man, and this Love is placed there by God. The child has this power directly from God, and again and again I have seen it demonstrated that it is not only a physical power, but also an intellectual power, so that in the intellectual field also we can learn from the child something of the laws

that govern us, that are very important to know, because we have from him the revelation of the manner in which God has created every personality, the revelation of the manner in which the incarnation of a soul takes place. We see the genesis of personality, for from the child comes a man with a certain language, a certain race, with certain sentiments, etc. From him comes the personality of the man. We see in the child also a universal personality, universal because it is the foundation of every man, universal because common to every human being. It is marvellous to know in what way the child constructs the man, because if we understand this secret we can help the man, we can know something that is very useful to know, which we do not realize now because we are confused in our mind.

We need to know more of the Law that is behind all humanity, the Source from which came all humanity, every personality, every race, every religion. That great Source has a Plan which is fulfilled not through the influence of the adult man on the child only, but also by the influence of the child upon the grown-up man. And the latter is not a love sentiment alone, though that is of very great influence, but is a real influence of knowledge and wisdom, because if we have the problem to unite all humanity by taking into consideration

the child, we touch something common to all humanity. Certainly we cannot achieve it by attempting to unite all these people who are so different, but it can be achieved if we begin with the child. When the child is born he has no special language, he has no special religion, he has not any national or racial prejudice. It is men who have acquired all these things. What an opportunity is presented to humanity by this little child! The little child becomes a child of a certain race, nation, language, religion. Why? We do not know—not because we teach these things to the new-born, not because we teach them to the child one or two years older. We do not teach him language or tell him that he must have this particular religion, or that he must be of a certain national type. But it is true that this little child becomes an Indian or an Italian or an English or a Russian child, a fascist or a democratic child, a Christian or a Hindu child. In what way is there the power of the child to absorb within himself and to incarnate all these things? For it is truly an incarnation.

Another very important thing is that this incarnation that takes place in the child is so striking, so profound, so deep, that the human personality can never throw it away. What the child absorbs and creates within himself becomes so living within him, that it becomes his

personality. You all know very well that living in you really is this power, the fire which incarnates in the personality.

So what? Where? Why? We can see that step by step in the growth of the child there are these possibilities to develop a part of the spiritual functions that we have. This power of incarnation is the power of creation. It is inimitable, unconquerable. It is impossible to take what the child has not taken for us. Many, many of our possessions the child has created for us, indeed we have no other power.

It is very strange that today only the science of psychology has begun to know this great power in the child to incarnate race, caste and other characteristics so deeply. But many have the habit of saying that this is heredity. Yet this so-called fact of heredity is the construction in the child of these characteristics, through some singular unitary powers.

Another interesting point which is of practical value is the power within the child to take knowledge and culture. The child can absorb much more instruction, much more culture, at an early age than later. This also is a revelation of the child. The child comes before us and tells us: "I will give you a law—the divine law of the construction of man by the child. I can take much from you of knowledge, because I have been sent to you

with this purpose and I am here with this power, in order to gain the greatest possible amount of the many and varied activities that make up civilization."

It was such a revelation when we saw the little children of four begin to write words. (In my time writing was for older children.) And they not only wrote but wrote furiously, with such great enthusiasm, without stimulation from the teacher, because they have the possibility, the potentiality of taking everything that is in the man. The child has these powers to take from the environment, his mind is able to absorb, and when his mind is absorbing he is incarnating. So we have these little children who can take readily our culture.

But after this first demonstration we have seen also another very important thing, and that is the *way* the child takes. In order to achieve its possibilities, the child takes in a very different manner from what we usually have in mind when we think about the transmission of culture. His method is a very different one from that which is usually taught in the schools. This, too, is a teaching of the child: If I would become a good teacher I have the need to ask the child what I can do. When I ask the child, he is so kind as to answer me: "Personally, please, do nothing. You can do nothing directly for me." He speaks like the philosopher of Greece who lived

in a tub. The king who was a very great admirer of this philosopher went to him and asked him: "What can I do for you?" The philosopher replied: "Please stand a little more to this side, because the light of the sun cannot come with you there." And this is very like the sweet answer of the child.

But we can do something for the child. Certainly we can do much more than we do today, because today adults do too little for the child. Look what the educationist does for the child. He speaks and speaks to the child, and thinks most untrue things, because he imagines the child understands nothing. If the child is not capable of being interested in the poor things the adults say, they become severe and oblige the child to repeat what they say. But the child is not only a creative personality, but a personality that can be in contact with God Himself. Yet he cannot be in this contact if he has not achieved a certain independence from adults. The child looks for his independence first, not because he does not desire to be dependent on the adult, but because he has in himself some fire, some urge, to do certain things and not other things. This is his inward law. However much you speak and speak and speak, you accomplish nothing, because the child cannot take directly but only indirectly. This is the teaching of the child.

In order that the child be given an opportunity to take indirectly, our teaching methods must change radically. We can give something in the environment of the child from which he can choose and take. This method is too long to describe, but we have before us the figure of the new master, the new teacher, who has penetrated the secret of the child and remains humbly in admiration of his work that has to do with the growth of the man. This new teacher will not disturb the child, but will serve every moment of his life, will serve like a follower of this person who is growing up. So does he become, instead of a teacher, a servant of God.

It is important to understand that the child takes not only with the mind but with his hands and his activity. This is because the child grows up with an entire, a whole personality made up of character, sentiment, mind, knowledge, activity, all bound together, and these he lifts higher and higher, but all within the limits of his nature. So we have seen many important things.

The child gives us knowledge about our methods of teaching in the school. One practical thing we have learned is that because the child absorbs so unconsciously, we must put the little child in some place where he can absorb. We have put the child, for instance, in classes that are more advanced,

and the little child has taken from the older child and has learned many advanced things. That was a very impressive and strange sight for us, to see a child of three go into the class with children of four who were learning to write, and the child of three began to understand writing. And then the child of four goes into the class of six-year-old children, and begins to choose for himself knowledge from the subjects they are studying. Like a sponge these children absorb. It is marvellous, this mental power of the child. Only we cannot teach directly. It is necessary that the child teach himself, and then the success is great. But I believe that the most important thing, especially from the viewpoint of society, is this fact that the child can step by step absorb a part of any aspect of knowledge, and can also absorb some experience for himself.

So now I will skip far. Suppose we have this problem: to prepare the new man for a social life, to prepare the new man to be sympathetic with other people, to have love for humanity. Or suppose one has to solve another problem, that men must be today more cultivated in mind than in the past, because science has grown so rapidly that it is necessary that young people have great knowledge today, profound exact knowledge, incarnated knowledge. You can

solve the problem by cultivating that love itself in the child when he is born; you will cultivate the love the child inspires in the adult people when he comes into this world, you will cultivate this love step by step through social experience, social experiences that grow and grow until finally the young become adult men and women.

Would you give knowledge, science? Do not wait until the youth is fifteen or eighteen years old and is going to the university. Give this preparation from the very earliest age, and science will grow and grow all throughout the life, and so will humanity be more harmonized.

Meet this problem not only in public meetings, not only in the university or after, not only in adult education, but remember that all must begin from childhood, because the child has the great power of incarnation, has a very great mind, on a much higher level than we can imagine. And if the child is capable, when he is so little, of giving us some knowledge about the law of growth and about the ways to teach, for instance, in the school; if he has this capacity and if he can take with this capacity, not directly from a master that speaks and speaks and

speaks, but by himself through experience; and if he teaches us many things that we did not know, and solves simply and practically problems that we had thought unsolvable—perhaps this new humanity will solve the great problems of society which for us have been unsolvable.

Perhaps we, all the grown-up people, thinking within the limitations and hardness of our narrow understanding, have thought these problems unsolvable; but they are solvable by the child because he takes all not directly, but indirectly, raising himself to a higher level, for the child is growing and growing on the next plane. This is the way also for the solution of other problems. We cannot solve them directly, but they become solved by themselves if we have the power to go to a higher plane. And the child begins perhaps to push humanity on to this next higher plane in which many or all of our unsolvable problems can be solved.

This is the hope we have—a hope in a new humanity that will come from this new education, an education that is a collaboration of man and the universe, that is a help for evolution, for the incarnation of man.

THE THEOSOPHICAL OUTLOOK IN RECONSTRUCTION

BY JAMSHED NUSSERWANJEE

[Fifth Convention Lecture, Adyar, 30 December 1941]

FRRIENDS: An Outlook is defined in different dictionaries as something looked at far ahead carefully and watchfully, or looked upon efficiently from higher planes. Reconstruction, in plain English, suggests something destroyed or being destroyed. I shall try to define the word "Theosophical" presently.

THE INDESTRUCTIBLE GIFT

The first thing which arises in our mind is, what is it that is being destroyed or has been destroyed? A more appropriate question would be, what has not been destroyed? We find the world in a process of destruction—villages, towns, cities, nations, religions, civilization, ideals, philosophies, sciences, indeed, everything that is good, pleasing, sweet, fragrant, is being destroyed, and sometimes one feels that the world will soon be a cemetery far greater in area than the places of habitation. I have chosen the word "Theosophical" in preference to the word "Ideal" because even ideals seem to be under destruction, and if there is one escape that can

be seen it is "Theosophy," which no force in the world, however dark, can destroy, having been greatly protected and preserved from infinity to infinity; and that is the Theosophical outlook which has to be applied to Reconstruction so that it can never be destroyed.

In 1881, Master K.H. wrote to Mr. Hume: "Our knowledge will not pass away from the sight of man. It is the 'gift of the Gods,' and the most precious relic of all. The keepers of the Sacred Light did not cross safely so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us to fear any such disaster."

THE CAUSE OF DESTRUCTION

Who can see far ahead clearly and watchfully? Who can look below from a very high altitude with perfect visibility, without a mistake, without missing a single link of junctions, corners, roads and streets of life? I know I cannot do it. I have naturally to fall back on the

experience and the Light of Others who have ascended to that height and glory. I can only turn to the Inner Founders of The Theosophical Society, the Masters of Wisdom, for such guidance as I can get from Their letters or authenticated teachings. They established The Society with the object of saving humanity from destruction. We the individuals failed to understand Them, and destruction has come.

What is the cause of destruction? Let us first understand it. In the words of One of Them: "When watching the progress of a storm we fix our gaze upon the producing cause, and leave the clouds to the whims of the breeze which shapes them." What do *we* do? We watch the clouds and fail to see the producing cause.

Let me quote somewhat at length Master M.'s own words as to what He feels to be the producing cause. It gives a correct picture of what has happened to us: "Men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it—they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because *they preach too much 'The Brothers' and too little if at all of 'Brotherhood' that they fail.* How many times had we to repeat, that he who joins the Society with

the sole object of coming in contact with us, and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then: *It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets.* He alone—such a man—will never misuse his powers, as there will be no fear that he would turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things.

"There was a time when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the One Truth? These, you may say, are beautiful visions which were once realities on earth, but have flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting

people, of an obstinate, ignorant people seeking to know the truth yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck of desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours—and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.”

WHAT IS OUR GOAL?

Our Elder Brothers have often and often said about our Society that it has to be a “Brotherhood of Humanity.” A Brotherhood of Humanity has been Their goal. Let me again quote in Their own words to enable us to understand how forcibly They feel about it. In a letter One of Them wrote: “And it is we, the humble disciples of these Perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of Brotherhood of Humanity, to become a simple school

of psychology! No, no, good brothers, you have been labouring under a mistake too long.”

Master K. H. once wrote: “We work for the power and final glory of individuals, of isolated units, of humanity in general. We . . . seek to bring men to sacrifice their personality—a passing flash . . . for the welfare of the whole humanity.”

Our outlook has therefore to be so moulded as to make it Theosophical or, in the Master’s word, *brotherly*. Is it difficult, and if so, why? What are the changes that are needed?

The fact is that we have today outlooks of many types, complicated and combined, and the only way is that we have to come to one simple and one-pointed outlook, “Theosophical and brotherly.” To come to a simple one-pointed outlook is the main difficulty.

DIFFICULTIES

Let me take my own example. I was born of Parsi parents. I belong to a particular family, the Mehta family. I am a Zoroastrian by religion. I am a merchant and am connected with Industries. I am supposed to be a social reformer, and of course I am a politician. I belong to Karachi and am a Sindhi as belonging to the Province of Sind. For each of these I have to have an outlook. As a Parsi I am expected to do

everything advantageous and good to the Parsis, even if it harms or is unfair to someone else who is not a Parsi. I remember an incident which happened very lately. I was asked to talk to a group of new graduates. One of their main difficulties was as to what would happen to them if, having passed the final examination, they were not able to get jobs of work. Their contention was that because they were Parsis and in very small numbers it would be difficult for them to secure good jobs. My answer to them was that if after 1300 years of residence in the country, they still thought in terms of communal rivalries, it would be advisable for them to leave the country. The next morning I heard a serious charge against me that I did not have a Parsi outlook!

As a good Zoroastrian I am expected to eat meat and not to believe in Reincarnation. I remember once at Bombay I was travelling in a tram-car. I happened to take off my cap just for my comfort, and an old Zoroastrian gentleman sitting near me told me very angrily that Satan was hovering over my head. I did not see Mr. Satan, but to pacify my orthodox friend I put on my cap.

As a merchant I must do my best to sell at the highest price and rob others. As an industrialist I may only be considered efficient if I can manage to pay small wages

and make large profits. As a Sindhi I must not employ anyone who is not a Sindhi; if I employ a Madrasi or a Bengali I am unpatriotic to my Province.

In social life some of my friends consider my outlook as orthodox, and others feel that it is highly advanced. As a matter of fact, both orthodox and social reformers play their game as it suits their purpose. I remember such an incident. About a year ago, I was asked by the judicial court to take charge of a girl who had married a young man of another religion and had been converted to his religion. She was supposed to be a minor, and until the minority was proved or disproved, as both parties could not agree to entrust the girl to any one of their own communities, she was entrusted to me. I was outside the court, just waiting to take the young lady to my place. A friend of the gentleman who had married the girl began preaching to me a sermon on the brotherhood of religions. But only a few days before he had made a vehement speech in the local Municipality against the community to which the girl belonged, in connection with a job!

As a politician there is a serious charge against me that my outlook is Besantine and I am a mild politician. On the other hand there are others who consider me an extremist because I want

freedom for my country and Dominion Status. I had a partner in my firm, a very old experienced and highly respected gentleman. He said to me often that I should be disappointed and soon find myself disillusioned. His opinion was that there should be no reforms and not even provincial autonomy; the rule of the Civil Service officers was the best, and he would quote a hundred examples to prove that that was so, and very effectively too. Thus I have so many outlooks with which I have to struggle at each step and action of my life. Life has become full of complicated outlooks, and in these complications individuals, groups and nations have been struggling and even killing each other. These complications have extended between group and group, community and community, party and party, and have created ill-feelings to such an extent as to divide masters and employees, Zamindars and farmers, Government and people, and there have been continuous factions and divisions everywhere. Not only have these divisions created complications, unfair competitions and combinations, rivalries, but have been the main factors which have been continuing for a number of years to result in war.

A COMPLETE CHANGE NEEDED

If therefore we can come to one main solid outlook for all steps of

life, and if that outlook be Theosophical, which in the Master's word means "brotherly," Reconstruction could be and would be completed without much struggle.

How can we attain this brotherly outlook in every thought, feeling, desire and action of ours? That is of importance. For the last four days in this Reconstruction Convention, as our President has termed it, we have heard several important suggestions and ideas as to how Reconstruction could be carried out, and on what lines, in the departments of politics, economics, science, education, art and religion. In this country and in other countries, newspapers and magazines are full of these suggestions in these days. A large majority of thinkers have been concentrating on the subject. All Governments are making preparations for Reconstruction. The basic ideal of the Atlantic Charter is Reconstruction. But the main difficulty comes in because even the best of thinkers and idealists and administrators have been keeping mental reservations for the advantage of their own groups, religionists or countries. This mental reservation is due to complicated outlooks. They are unable to get out of the rut or groove of their outlooks, formed because they calculate everything in terms of their own party, religion, group or country. This is exactly what happened after the last war,

and we can only hope that the present war of destruction will have taught sufficient lessons not to be followed by similar mistakes again. Reconstruction in terms of victory and defeat will always be a disaster. Reconstruction in terms of human good will always be successful and blessed. Generally, destructions are due to administrators, and when the same administrators speak of Reconstruction, people have not sufficient faith in them. It is for this reason that Reconstruction becomes more difficult. We can only trust and hope that the lessons which we have learnt from the past and present are sufficient to train us on the right way and on the right lines for the future. The carrying out of what has been said will fall on the shoulders of thinkers, educationists, legislators, parliamentarians, cabinets and such other important individuals and bodies.

But one thing is certain; in the process of Reconstruction life will be difficult and different. It has to be different, and each individual has to be ready for a change in his outlook. The life of the individual will mould the life of the group and the nation. Each one will have to be "brotherly and Theosophical with one another," so that groups, communities and nations may be brotherly. It is the change in the individual which will change the world. It has to come first with-

in the individual, and I propose to submit a few thoughts this evening on the matter.

HOW TO DO IT

The great Mantra given by our President-Mother will have to be actually awakened in each one of us. "O Hidden Life, vibrant in every atom" can and will no longer be an idea only. "O Hidden Light, shining in every creature" can and will no longer be in abstract only. "O Hidden Love, embracing all in oneness" can and will no longer be theoretical, but practical and living.

This great change of outlook must come either through Wisdom or through the fire of Baptism. I am talking this afternoon only on the change of outlook in the individual, which I consider most important. No doubt thinkers, educationists, legislators and parliamentarians, and the League of Nations or the Federation of Nations, will work out many details, but the success of the problem of Reconstruction will depend upon individuals and laymen.

The first radical change which the individual will have to adopt for achieving a Theosophical, brotherly outlook is to adapt himself to a simpler life. A brotherly outlook can be made practical only when we descend to a normal simple life, and lift up others who are living subnormal lives.

In one of the Hymns the other day, in St. Michael's Chapel at Adyar, we sang :

Brother clasps the hand of Brother
Stepping fearless through the night.

In the creed of the Liberal Catholic Church which the congregation repeats, we find the beautiful words :

We hold the Fatherhood of God, the Brotherhood of Man. We know that we do serve Him best when best we serve our brother-man.

It is this acknowledgment of the brotherhood of man, and the actual service of our brother-man, which will change our outlook, necessary for Reconstruction. The amount of time, energy and money which is being wasted daily in non-essentials of life includes much which could be profitably used for others. The existence of two main classes, the rich and the poor, one in luxury and the other in intense want, creates feelings and situations which eventually result in wars and destruction.

Master K.H. in one of His letters somewhat sarcastically remarked: "Angels must be hunted in fashionable churches, parties at aristocratic mansions, theatres and clubs and such other sanctums," but further added that these Angels were outside Their cosmogony. Modern civilization is tending to find the angels of joys and pleasures in these sanctums, which have become the chief factors of the ruina-

tion of civilization. The amount of attention paid in modern days to clubs, parties, bridge, races, gambling and other frivolous so-called enjoyments is the chief cause of deterioration of individual groups and nations. Whatever may be our differences with Marshal Pétain of France, we must accept his analysis of the chief cause of defeat of France, that it was due to more of pleasures and less of sacrifice, more of demands and less of service; for this would apply to almost every country in modern days including our own.

RIGHT RELAXATION

If we could only turn to true beauty and cultural arts for joy and refinement in the midst of a simpler life, we should gain joy and give joy, and that would be the beginning of real Reconstruction. When we criticize persons who pass their evenings in clubs and other trivial joys, I do feel it necessary for us to find out useful substitutes. Every evening, a study class or a lecture and a social once a month seem to be the ideal of an *active* T. S. Lodge. I take this opportunity to suggest that that is why we find T.S. membership so limited even after 66 years of our existence. I well remember my last meeting with our President-Mother here at Adyar a few months before she passed away from her physical body. Her voice was weak. She took 30 minutes to state what she had to

say—her last great gift to me. As soon as I was by her, she looked at me and extended her hands, clasping mine with motherly affection. She started: "We all ought to be nurses." I looked at her as if asking what it meant. "What does a nurse do?" she continued. "If a patient cannot sit, she helps him to lie down. If he is not able to lie down, she helps him to sit up. We ought to fit Theosophy to the man and not the man to Theosophy." This beautiful ideal has to be carried out by each one of us in practice. It is true that many in this world do not know what to do, how to use time, or how to "kill time" as they say. They want relaxation and we must give it to them. Often I long for a band of trained workers, not only lecturers, but those who could add to our joy and happiness through relaxation. Simple folk-lore dances, community music and singing, some simple educational games, educative talks in simple language—every effort should be made to attract and draw away persons from costly, frivolous and unhealthy pleasures. As Rukmini Devi rightly pointed out, friendliness and informality are necessary to draw persons to Religion and Theosophy. This will bring a large number out of frivolity into the real life of Brotherhood. Without harmless and educative pleasure, life becomes too rigid and outlooks become complicated.

RIGHT CONSERVATION

A second essential step for the individual to help Reconstruction will be to stop every kind of wastage of energy in thought, words and action. If only one could catalogue, in one's own individual life, how much mischief has been created by the wastage of energy, words and time, one would soon find the cause of depression, fear, cowardice and an inferiority complex which are now raging among individuals, groups and nations and which are now ruining the world. The number of emotional books which have no value for Reconstruction, and which truly are the cause of so many vices in our life, is so great that it vitiates the minds of nations at large, and results in war. Here also let me quote the words of one of our Elder Brethren:

"Look around you, my friend, see the three poisons raging within the heart of man, anger, greed, delusion, and the five obscurities, envy, passion, vacillation, sloth and unbelief, ever preventing their seeing truth. . . . Will you not try—for the sake of shortening the distance between us, to disentangle yourself from the net of life and death, in which they are all caught, to cherish less lust and desire?"

These words were written in 1882, and these have been the main factors which created wars and destruction in 1914 and 1933.

RIGHT RELATIONSHIP

Then one most important factor is our idea of educated superiority in comparison with others whom we consider inferior. We have divided ourselves into so many classes, poor and rich, low and high, that we find ourselves today in a regular mess. We have completely forgotten the fact that in each one of us there is something of the worst and something noble, and that every man in society can be useful if only he can be given opportunities to rise and to be lifted up in life. What a thoughtful note Master M. struck when He said: "Thou shalt in lying, stealing, killing, etc., avoid being detected—seems to be the chief commandment of the lord gods of civilization, society and public opinion." A friend often tells me sarcastically that a respectable person in modern life is one who can cleverly hide his weaknesses and vices. There is a good deal of truth in this statement. We have been so used to noticing the weaknesses of others and covering up our own faults that we have produced various classes in religion, in society, in certain groups and in nations. If India has castes and sub-castes, other countries have divided themselves by colours and according to the degree of wealth. India today is following the same example. It is not sufficient to open the doors of temples to the so-called Harijans

in a spirit of patronage. What is required is to accept them as our kin and give them all opportunities for education, service, employment, business and other amenities in the world.

The world today is retrograde not because of the weak persons, or persons with vices, but because of the persons who consider themselves superior and look down upon others. I would like to give two experiences which will give an idea of what I mean. In my city of Karachi I had a friend, who was known to many as a loafer. Even my own good father once hinted to me against my friendship with him. One day my father and I happened to meet him on the road and I gave him a lift in our car. I had some work at the hospital, and as we entered I found there was some confusion, about a person who had just died; the body was in a very foul state, with blood and pus exuding a smell, so that it was a problem how to carry the body to the man's home. Every one in the hospital, and also the relations and friends of the dead man, were afraid to touch the body due to some kind of fear of contagion of the disease from which the man had suffered. This so-called "loafer" friend of mine immediately took off his coat, wrapped up the body in a sheet, lifted it and brought it to my car, and we drove away to his home. My father quietly

looked at this admirable piece of service, and afterwards acknowledged to me how mistaken he had been in his judgment about the man.

The second experience I wish to relate to you was when I was a member of a committee which had been appointed to solve the problem of the removal of brothels of our city from one particular locality, which had grown up with residential buildings, schools, etc. We had to visit every one of them, and I have kept a record of talks which I had with 121 women. (If I could publish the record of these talks it would make a very interesting and illuminating reading about modern society life.) I will give here one instance. I questioned one of these women: "Sister, why are you here?" She answered in Hindustani, which I am practically literally translating, and said: "Jamshedji, one man hangs on the gallows, another is committed to a prison cell, the King sits in his castle, you are staying in your comfortable home, and I am sitting here. Every one sits where God wills him or her to sit, and so I am here." I told her: "Sister, the God who sent you here has now asked me to take you away from here." She questioned: "Jamshedji, where will you take me." I said: "Sister, do not be afraid, I shall arrange everything for your maintenance, food, clothing, work, etc., there will be no difficulty." She

quietly said: "Food and clothing I can get. But will you take me to your sister, will you take me into your society? Will your society receive me?" I had no answer to give. I understood what she meant, and looked down; and she laughed heartily, but sorrowfully. Is it not true that we are the creators of these homes of vice, as they are called, that we are the creators of the slums, that we are the creators of poverty, and after creating these, we refuse those who live in these houses, in these conditions, all opportunity to go out to rise again? We refuse to accept them. How long can such a world last without being destroyed? In the new Reconstruction we shall have to accept the weak, the poor, the criminal, as our brother-man.

RIGHT SERVICE

In the new Reconstruction, the individual will have to forget that he is educated, that he is superior, that he is a higher or better man or woman. He will have to forget that he belongs to any particular community or religion. As long as a person persists in identifying himself with any particular creed against something else, there is sure to be destruction. As long as I am a Theosophist or a member of The Theosophical Society, with the particular aim of serving humanity, as long as I belong to a party or group or association with

these objects of service and usefulness, so long it will produce constructive results. But as soon as I put myself in any position even as a member of The Theosophical Society or party or group or religion against some other society, group, association, religion or nation, I create struggles which must end in destruction. Modern legislation, parliaments and institutions have failed because they have created parties, not to work out principles, but against one another. A close analysis of the cause of war will lead one to the conclusion that democracies have to face difficulties or destruction because they themselves have created parties on personal grounds. Democracies have not failed, but we have given a setback to democracies because we have failed to understand what true democracy is. True democracy is mutual tolerance.

Once a Master wrote:

"It (Theosophy) has to find objective expression in an all-embracing Code of Life, thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic, unity and singleness of purpose in every association and individual."

In the new Reconstruction both civic life and collective life will be necessary for every individual. We cannot forget the existence of science and machinery which produce huge quantities in excess of the world's needs. We cannot go back now to individual hand-workmanship for production both in agriculture and industries. We shall have therefore to learn the new science of daily life. We cannot remain aloof and apart any longer as masters and servants, both in the agricultural and industrial fields. The brotherhood of humanity and a brotherly outlook will have to be introduced fully, and not in a half-hearted manner, nor in the sense of patronage. As long as the world is ruled in terms of master and servant, civilization must fail. The sun and the moon, planets and stars, all run smoothly because they work rhythmically according to a plan of Nature. There is no idea of giving or taking. It is all for all. An individual in the new Reconstruction will have to give up much of his thinking and doing in terms of giving and taking. He must evolve and fit himself as a part of the Plan. Civic life is more important in many ways than administrative life in the political field. In civic life there is direct touch with humanity at large, and if only every individual could consider himself as part of civic life and lead a collective life in a larger

field, just as he leads a collective life in his family, the problem of Reconstruction would avoid many struggles and pitfalls. I have no desire or time to suggest details and methods of a collective life, but I am sure that each person, the more he thinks and actually treads the first steps of a collective life, will soon find himself getting on and establishing himself more and more in the hearts of others.

OUR YOUNGER BRETHERN

We cannot forget child life and animal life as parts of the brotherhood of humanity. It has been unfortunate that we should have excluded the child and the animal from the "brotherhood of humanity." Where children and animals have been accepted as brothers to be saved, to be helped, to be nursed, to be maintained, there prosperity is found. When the State and other civic bodies will accept the child and the animal each as full brother and an asset to our true economic life, "Reconstruction" in the real sense of the word is sure to succeed. Heavy infant mortality, huge destruction of animals and birds, which continue in every country and every nation, have created the intense sufferings which we see in our midst today. The war has already begun to teach us lessons. The child is now considered very valuable, because the nations want to fill up

their losses in life. Animal food is not considered necessary even by the Health Minister in England, and he said publicly a few months ago that he hoped that even after the war people would continue the habit of meatless food, which was truly healthy. Yes, these lessons had to be learnt by us, and the war of destruction has therefore come into our midst. If another war of similar or greater intensity is to be avoided, our outlook in life must be changed. If we could only realize the value of the child which that great lady, Madame Montessori, proclaims, in her experience and wisdom, life would be different from what it is at present. Every child would grow, as she says, into a Messiah, and there would be no war. She says the child will solve our problems.

And if every animal is saved it will become our thankful protector. Animals can be more thankful than we are; of that I am certain. My father had a very small dog. Day after day that dog ran up to receive my father when he returned home, and what surprised me was how the dog intuitively knew that his master was coming home, when the car was miles away. It is a problem which I have not been able to solve. What a beautiful link of intuitive love this kind of greeting at the door, between the man and the animal! I had not that love or that intuition. Yet I

was considering myself superior, and the dog an inferior animal. These are but instances in life which can prove how ineffective we are for the service of humanity without the love of humanity.

A MOTTO FOR RECONSTRUCTION

Friends, I have finished. I have stated but simple facts and truths of life. I have not entered into details, nor have I entered into large schemes of Reconstruction. I consider the daily ordinary life of each individual as one of the most

important items for any new Reconstruction during and after the war. Let me quote now the last two lines of the Mantra of our President-Mother :

May each who feels himself as one
with Thee,
Know he is therefore One with
every other.

Let this be the motto of Reconstruction—"One with Every Other." And this is the Theosophical Brotherly Outlook which will help the Reconstruction of a New Order in the world.

CONVENTION LECTURES, 1941

Six public lectures on different aspects of World Reconstruction were delivered during the 66th Annual International Convention of The Theosophical Society, held at Adyar, December 26-31, 1941.

Lectures 1, 2, 3, 5 are printed in this issue. Lecture No. 4, by Rukmini Devi, will be printed next month or later. Lecture No. 6, by Mr. Jinarājādāsa, will not be printed in full till it has been delivered in South America ; this applies also to Mr. Jinarājādāsa's Convention Lecture last year at Benares on "Plato's Solution of the Problem of Immortality." (Condensed reports of the six addresses promptly appeared in the Convention Bulletin, very popular and an indispensable item at our Conventions now, and entitled this time *The Reconstruction Convention Daily News*.)

One of our Convention lecturers, Mr. Hirendra Nath Datta, was awarded the Subba Rao Medal for 1941, and the presentation was made just before his Convention Lecture by Dr. Arundale, who said :

"My first and very happy duty, a duty which should have been fulfilled very long ago, is by direction of the General Council of our Society to give to our beloved Vice-President the Subba Rao Medal for very eminent service to Theosophy and to The Theosophical Society. It is long overdue that he should receive this token of our appreciation of his work. . . ."

A continuous stream of books and articles (Bengali and English) are among the Vice-President's eminent services, besides more than thirty years as a member of the General Council, Convention lecturer at every Convention for eight years now, and honorary legal adviser to The Society and to the Indian Section. He is also President of the Indian Section.

THE SPIRIT OF BHARATA NATYA¹

BY RUKMINI DEVI

IN India today, Art has taken a very definite hold on the imagination of the people, for the whole of India is interested in every art, and particularly in the art of dancing. In different waves of civilization a nation's thoughts turn first into one channel and then into another, and consequently the life in each waxes and wanes. Today we view an approaching flood-tide of artistic life.

A PERSONAL NOTE

My own interest in the arts has always been a part of me. I have never cared for any other education but the artistic and the spiritual, but does not that include all other education? In whatever country I have travelled, I have tried not to waste my time, but have endeavoured to learn something of the arts of the nation, particularly music, painting and drama.

Later, when I saw for the first time two well-known Bhārata Nātya exponents, I was surprised by their technique, their grace, and the essential spirituality of the dance-

¹ Reprinted from *Art and Culture*, Second Quarterly Issue of 1941, with acknowledgments to the Editor and the Society of Arts, Bombay.

form, though I discovered that all such professionals had a certain element in their dance which I knew was not part of Bhārata Nātya, but was part of their own interpretation of the dance. I have always felt and have since known for myself that the dance is a philosophy of life and a spiritual expression.

Many dancers take their forms from sculpture, but I feel that ancient Indian sculpture has taken its form from the dance. In India the very soul of the dance is spirituality. All the arts have derived their inspiration from our great Teachers, and they produce an atmosphere of uniqueness which, devoid of devotion, becomes dull and uninteresting. It has been quoted by many learned scholars that the dance is a philosophy in itself, that through the dance may be given to the world true life and understanding of life, and that through the dance can come Moksha or salvation both to the audience and to the dancer if they are properly attuned to it. Though this may sound very exaggerated to many who know only the modern dance, it is my own experience that

during the moment of dance can come a spiritual Light as great as through any worship in a temple or church.

A DANGER TO INDIA

But I feel that in India Art has always been impersonal, and that it has never been for the onlooker either to praise or to criticize, but merely to feel. In modern days unfortunately Art has become merely a matter of fame. There are many true and great artists who are old-fashioned, who belong to the village, and who are still unconscious of publicity or fame, and there is something very spiritual and simple in that one-pointed devotion to Art—a devotion which is not concerned with the outside world.

It is also sad that combined with the revival of interest in the arts has come a very grave danger to India—the danger of ugliness masquerading as Beauty. Perhaps people do not know enough about Art, particularly the dance, to be able to distinguish the real from the unreal, for anyone with even a few months' learning and with very little knowledge, by the aid of costumes and orchestra, is able to win an audience.

Besides real knowledge of the dance, belief is a most essential requisite for the dancer. It is no use to dance on the themes of Gods and Goddesses unless one

believes in those Gods and Goddesses. I know that this is an opinion with which many people will not agree, but there is a certain something a dancer can produce when he or she believes, which is never possible otherwise.

Bhārata Nāṭya in South India has been degraded not only by the professional dancer, but more by the audiences who were willing to encourage vulgarity. But the dance itself is such, and its form is such, that in the hands of the right person it can easily assume its rightful and original place.

I have seen practically all types of dances throughout India, but the classic style, the beauty, the dignity, and the obvious grandeur of Bhārata Nāṭya, in my opinion, cannot be equalled by what I might call her daughters. While every form of dance, whether it be folk, semi-classical or classical, must have a place in the nation, just as there must be a place for all types of people, Bhārata Nāṭya is satisfying to every type of person, for to the untutored it may be enjoyable, to the learned it may be beautiful, and to the intuitive it reveals oceans and oceans of happiness. Yet it must be emphasized that its technique is so difficult that I feel Bhārata Nāṭya is meant only for the few to learn, as it needs many qualifications before the dancer can really be called an artist and not a mere technician.

Few dancers ever know the true meaning of the mudras, the mandalas, etc., but learn the poses for the sake of effect. Like everything in ancient Indian art and science, every detail is thought out, every detail is well conceived, every detail has a place and meaning. Just as the ancient South Indian bronzes were made to the correct proportion according to the Shastras, given for the helping of those who wished to attain the best results, so were rules and regulations made for the position of the body and the mudras in Bhārata Nātya.

A DEVA OF MOVEMENT

In modern days sculptors are copying these bronzes, and attempting to follow the Shastras, but they are not able to produce the beauty that was achieved by the artists of ancient days, because though they follow the rules they have lost the spirit. Rules in themselves are not enough. Words are not enough. Knowledge is not enough. There must be a spirit which one might almost call "a Deva of Movement." This spirit is intangible and can never be described, as nothing great in the world can be described. But this spirit is most easily and profoundly available through the art of Bhārata Nātya when it is properly mastered and understood.

Bhārata Nātya is obviously an art meant for the temple. It is

surprising to feel the perfect harmony between temple architecture, bronze sculpture, the temple dance—Bhārata Nātya—temple music and temple musical instruments like the Nagaswaram.

India was never a land where the arts were separated from life. The arts were taken from life, and life was given by the arts. This is a very important principle that should always be remembered by the artists who desire a renaissance of the arts. In my own School and Art Centre, Kalākshetra, at Adyar, I very specially emphasize this Indian spirit in which the daily life and mind of the dancer or artist is consecrated to the Highest, in which the artist will think of no reward of public opinion, for public opinion changes from time to time while true Art never changes. I am more interested in making artists than in creating technicians, though it can never be possible to produce many great geniuses. In this same spirit, in Kalākshetra we have classes in literature, in drama, in music, in sculpture, in painting, in Kathākali and Bhārata Nātya, for I feel that no artist can ever be a fine one unless he learns more than the one art in which he is most deeply interested. A background in which the emotions and the mind expand and become cultured will directly affect the art. Therefore, there is needed a profound knowledge of literature in the student's mother-tongue,

in English, and particularly in Sanskrit, for Sanskrit gives an atmosphere which is unique and essential for all arts. So our dance pupils must have a general education, as well as a knowledge of the stage, of costume, of colour etc.

How sad it is that in these modern days people treat the dance so lightly that they think anyone can learn to dance in a few months! If a chemist is not allowed to compound medicines without full knowledge and experience, how can a dancer manage with a mere smattering of knowledge? While no scientist will be respected unless he has a minimum knowledge of his subject, it seems as if any dancer can acquire a reputation purely by showmanship and advertisement. There are many fields of Art by which India can be very strongly influenced—surely the cinema is one—but do we not look upon Indian art with the eyes of the westerner? It is really strange that we cannot see beauty for ourselves.

SHOULD DANCE-FORMS BE BLENDED?

I find that many people ask me whether I believe in the proper blending of many forms of the Indian dance. I am myself on principle opposed to it. I do not say that this is impossible, but I do say that those who have attempted to blend the various types of dance have, so far as I have seen, blended them more because they know little of

each art rather than because they know much of all. Each dance-form has its own special and unique emphasis. For example, though Kathākali greatly resembles Bhārata Nāṭya in the mudras, Kathākali is Nāṭya or the dance drama, in which various dancers take the different characters in the drama. It emphasizes Abhinaya, but its emotions are portrayed in conventional facial expressions achieved through very clever muscular training. In Bhārata Nāṭya, it is the story-teller who portrays the many characters, and the emotions are expressed by a spontaneous and natural feeling without much technicality of facial expression. Therefore were the Bhārata Nāṭya dancer to have little feeling it would be most difficult for her to be expert at Abhinaya, and if she have no feeling there could be no Abhinaya at all. So even with so many likenesses, it is difficult to blend the arts of Bhārata Nāṭya and Kathākali.

I know definitely, so far as these two dance-forms are concerned, that many modern dancers, after seeing one or two performances, carry away an impression of one or two movements that they like and then they incorporate them in their own dances without fully learning the best way of expressing those movements. To those who have specialized in any of the arts, the result comes as a shock. Many Manipuri

teachers of the dance have expressed the same opinion, for each exponent of a dance-form discovers a mutilation of his own art, introduced for the sake of building up what is called the "modern dance."

Is the modern dance to be a creation purely from lack of knowledge and a blending of the ugly, or is it to be the result of a deep and lifelong study and experience, with a wise blending if there is to be a blending at all? In my own danc-

ing there are certain expressions which I have changed—I have attempted to create a costume and stage-setting which are both simple and direct; I have introduced many great and beautiful songs of South India which had never in the past been used as themes for the dance. But I have tried to do this in the spirit of India and her glorious traditions, so that I could go further along that road towards which the great signpost of ancient India has ever pointed.

"FOR PEACE"

In connection with the comment voiced in *THE THEOSOPHIST*, December 1941, (article "For Peace"), by Bhikkhu Arya Asanga, regarding the making of the school-grounds a haven for all animals harmful and harmless alike, the following from a lecture by Dr. Annie Besant comparing eastern and western ideals of Dharma throws much light:

"No eastern sage or thinker dreams of laying down one common moral ideal for all; that is a purely western fancy, and does not on the whole work very well . . . I will take a common example. A man out in India surrenders everything, has become what in the West would be called a monk of the most extreme type of poverty. He owns nothing; he has given his life for service of the world, and those who guide the world will direct that life. His only to give. He has no further care for his own life. With that view of absolute surrender goes also the duty of absolute harmlessness. He must

not touch a life sharing the world with him. The venomous snake must go unslain, the tiger go unharmed. He must not use any power of the surrendered life to defend it against the attack of any other creature; for if the serpent or the tiger come to him and slay, it comes as a messenger from behind the veil to tell him that his service in that body is over. But the same rule does not apply to the householder, to the man who has children to guard, servants to protect, animals who are part of his household. He, being the guardian of the younger, more helpless lives, must stand between them and peril, and it is as much his duty to slay the intruding serpent, if it menaces them, as it is the duty of the Sanyāsin to let it pass unharmed. Hence arises much confusion in the western mind in reading eastern books, because they read, as binding upon all, ideals which in the East are related to their proper stage of evolution . . ." (*East and West*, by Annie Besant). A. H. P.

A VISIT TO JAPAN IN 1937

Notes written in June 1937—six weeks before Japan began her attack on China—by C. JINARAJADASA

THE Japan visit is over, and I am now on the steamer for Shanghai. I arrived in Kobe on May 10 and left yesterday, June 9. After one day in Kobe to get information I left for Kyoto. I met Mrs. Suzuki that evening at an interesting lecture given by a Japanese professor on Japanese temple architecture; so that started me off well. She arranged for me as guide a Japanese gentleman, who was not a registered guide. He was better for my purpose as he was interested in religion and art.

Kyoto is the old capital before the new era of 1868. It is full of temples and sights. A couple of hours away is Nara, an older capital, also full of temples. I stayed in Kyoto eleven days, radiating from there to various places. This gave me a fair grip of things, and besides the Japanese guide was with me to answer questions. During the time, I saw two processions, in the old traditional costumes, the processions being religious, of the old Shintō cult. They "process" *in silence*—no drums or tom-toms, but in one part a mournful bagpipe-y flute. (In Nikkō, at the great procession there, a thousand march-

ed, but all in silence, except for that flute). Also, I attended one fine temple commemorative service for a dead abbot—done with meticulous precision with circumambulations, and one part reminding me of Masonry. I saw two Nōh plays, *in a temple* (the traditional place). At Osaka (forty minutes from Kyoto) I saw the famous "puppet" plays. One could not understand a word (though the guide gave a general idea). They are not manipulated by strings; each puppet has three men to operate it—one, the chief, who holds body, head and right arm (the puppet's eyebrows move, body bends, fingers also can bend); this worker is *seen*. There are two others, one to manipulate the left arm and the other the legs; these are *in black*, faces veiled and they are supposed not to be seen. At the side, two or three "chanters," seated, narrate the story, conversation, etc., dramatically in a kind of chant, while the puppeteers work the puppets. These are intensely realistic; the puppets threaten, scratch their heads, wipe their faces, a woman washed the linen at a stream, banged them on a stone and rinsed them—all most realistic.

I saw also (at Tokyo) the Kabuki plays—in fact a type of everything (including the grand style Geisha dances) except the wrestling. I assisted at the famous tea ceremony, done for me expressly by a nun who had a great reputation for it. It evoked no thrill at all in me.

The temples, mostly, have no *atmosphere*. Japanese religion is slight (except perhaps with a few, when at the temple for a few minutes)—like an overcoat you put on to go out into the rain and take off on getting to your place. All the temples are magnificent, for size, construction and design (all in wood). Such pillars! the floors all beautifully matted (except the Zen temples). They don't offer *flowers*, but fruits, grains, branches, incense. The "live" quality brought in by the flowers is missing. I saw enough to get an idea of Shintō, the creed of ancestor commemoration, and of Japanese Buddhism (which has much that Southern Buddhism has lost). The Japanese as a whole believe in "good luck" and are continually making offerings to bring it. There is much superstition, and an unintelligent, crude reliance on the invisible.

The *colour* of the women's Kimonos and ōbis (the small pillow at the back) fascinated me every day. Not only the colour, but the designs. There seems to be a staff of artists to turn out designs. In

the big, eight-storey department stores, at least one floor is all for Kimono cloth; the women buy the cloth and make up the Kimono. As the women go about, it is like a lot of Devas with their auras dropped on to drab earth.

Of the shops one notices most the shops for *sandals*. There are hundreds in each city, and many varieties and hundreds of shades of colour. The cheap ones (clogs) are about 4 annas, the dear ones 6 or 7 rupees. *Everybody* goes in sandals or shoes; first they put on the tabi, the cloth split "sock," with a pocket for the big toe (a pair costs 4 annas) and then the sandals. During all my stay, I saw one workman barefoot (it was in the country and was raining—and he had on a waterproof), and one baby without sandals. For the houses are matted and no speck of dirt must be brought in. The houses are spotless, but the water-closet system exists little, even in many parts of Tokyo, and as the latrine is cleaned out once a week only, the smell is bad, unless disinfectants are used. At one temple where I stayed a night, it was unmentionable. But the Japanese seem to have no noses. I stayed in European hotels, which are excellent. In them I managed fairly well for food, though one had to eat eggs twice a day, and in some places one could not get enough vegetables. Japanese dishes, for

one who does not eat fish, seem to have no taste at all.

At Tokyo, the capital, I did not see much—did not want to. The place is westernized—American sky-scrapers (limited to eight floors because of earthquakes) and all the buildings very foreign. It is a city of distances, for the city has six millions; but taxis for two miles are only six annas, and you can, if you speak Japanese, get that distance for four annas. Taxis drive fast, and the drivers are expert. The whole city traffic is regulated by automatic lights. (I saw only one policeman, one night, at one place as a theatre was emptying). There are six million bicycles in Japan, and they are everywhere, and go in and out among the pedestrians at a great speed.

I went to Kamakura to see the great Image—it is only two hours from Tokyo. It is wonderful, but again the *place* has no atmosphere.

During my month, from first day to last, I met schoolchildren everywhere, in batches, taken to see the sights—each batch about 100, with one or two teachers, and always with a nurse. Their gospel here is: "See Japan *first*," and they do it with a grim, determined patriotism. The boys are in khaki or grey shorts, and look ugly, and the girls in dark blue serge, equally looking complete misfits (in western style skirt and blouse, no doubt more convenient than the Kimono for

them, but they simply look *frights*). The poor children were terribly solemn and tired-looking, as they absorbed history and culture.

Nikkō is another old capital. They say: "Don't say 'magnificent' till you see Nikkō." In a way it is true. There is a gorgeousness about the group of temples; not one I *personally* care for. The temples are "rich" in decoration, in gorgeous colour-schemes, but I prefer the older, graceful, reserved styles. All these places are now show places, visited by tens of thousands of Japanese. Their patriotism is fervent, insistent, omnipresent, and all the time, both in young or old.

I went to a few cinemas. Of course I could not follow the story. But I did note this: one film was of modern life, like any film one sees anywhere, with the Japanese actors and actresses in European dress. But invariably there was a second film, which was always a bloodthirsty affair, taken from the old legends. There is a queer streak in the Japanese that asks for grim ruthlessness, and yet no Japanese man or woman has ever been known to strike a child.

There is a lovely cult of babies. Every one adores babies. The smaller the baby the more gorgeous is his little Kimono. There are *one million* new babies every year in Japan; infant mortality is rare evidently.

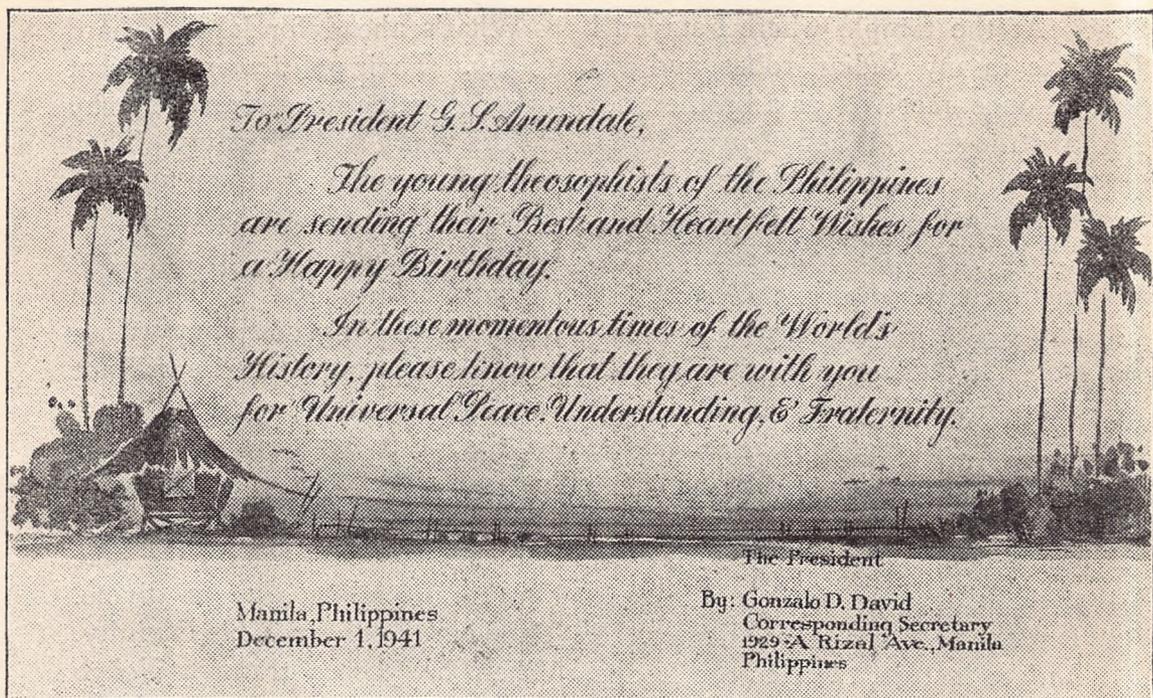
At the temple where I stayed I was in my Indian robes, and was at once received as a brother, not a stranger. When I was introduced as a Buddhist from India, the welcome was all the greater.

My stay in Japan has been a mental *rest*. But not physical, because after Shanghai (where I suppose I did too much) I developed a subnormal temperature. It is still with me. It makes you feel funny, often swaying-like when walking, and sometimes a hot feeling, as if you were about to boil over. I have tried the usual tonics. At Shanghai I shall go to a Chinese doctor. I *had* to lecture, twice to the Lodge at Tokyo, and once in Kyoto to a Buddhist University.

All the Japanese deities in charge of their sacred shrines are *Devis*, Goddesses. This accounts for some things, *e.g.*, their sensitiveness to line and colour. I attended a Beethoven concert conducted by Weingartner. The orchestra were all Japanese. Under such a conductor they played to their limit; and yet I felt they missed the inner quality of Beethoven, as if their mentality could not reach the necessary level of abstract higher mental thought even with Weingartner. Frau Weingartner, less able than her husband, conducted the *Leonora* overture, and at once she "got" the musicians more completely than Weingartner did, *because she was a woman*.

What's ahead for Japan is hard to say. Their politics are not that of a democracy but of an oligarchy of the army and the navy. They are a great people, with an unusual fanatical type of patriotism. I suppose one might say that while the western soldier goes to battle to fight and do his best, but with a subconscious hope that he will not lose his life, the Japanese soldier on the other hand *wants* to lose his life, and looks forward to it. Life is nothing to a Japanese when it comes to a sacrifice for the sake of the Emperor who is divine. They really believe in his Divinity. When he passes through Tokyo streets to some review, and the streets are lined, all must keep their heads bowed and no one must look at him, and no one must be above him at any window looking on to the street. The Japanese live in the idea of sacrifice for their Emperor, who is the heart, soul and greatness of their nation. But I wonder how much he is just a puppet in the hands of the army and navy chiefs. China looms large, despite Japanese cock-a-hoop-i-ness.

I have read much and watched much. I know now what I came to Japan for: to see a grave, fine people with much trouble ahead of them. In future lives, and in their incarnations elsewhere, I shall have much to do with them. They will understand my schemes then for delicacy, refinement and the "soul touch."



OVER 150 messages of greetings were received by Dr. Arundale on his birthday by cable and telegram, letter and resolution, cards of various kinds. From these one handsome, hand-painted card is reproduced above (reduced size and without the colours). Dr. Arundale acknowledged this greeting from the Philippine Young Theosophists as follows :

“ Dear Friends: I am more than delighted to receive your beautiful greetings on my birthday, conveyed so artistically . . . It is a great help to me to know that the younger members of our Society are able to be so generous in their appreciation of my services.

“ Now that Japan has entered the war I am, of course, very anxious that all shall be well with our brethren in the Philippines. We hear rumours of your being attacked. I most sincerely hope that you may be able to escape all major damage, and that our Theosophical work may be able to be carried on without hindrance.

“ We shall be thinking of you and sending you our constant wishes and prayers for the Masters' Blessing.

“ GEORGE S. ARUNDALE ”

“ 11 December 1941 ”

THE NIGHT BELL

XIX. The Message of a Great Teacher

BY GEORGE S. ARUNDALE

ONLY this morning¹ in the region of about four o'clock, I woke up trying to bring through, down into this physical plane, what you might veritably call one of the great Sermons on the Mount, for a Great Teacher spoke from the height of His spiritual Powers and Wisdom and Love. Quite a number of workers were present. Though I must speak with a certain amount of reserve, I think they were present largely because the technique of the Sermon and His wonderful power was to send out to all parts of the world, through those who knew how to listen at a very much lower level of course, the spirit of the Utterances. It was interesting enough to watch oneself, as it were, relaying the Utterance of the Teacher, to one's own clientele, one's own particular people whom one could influence. And every member of the congregation seemed to be doing the same.

I do not know how many were present. I was too much absorbed in relaying the spirit of the Utterance while the Utterance was being spoken, for the audience was an audience of channels to the outer world. I expect many were there who were training themselves to become such channels.

I made an heroic effort to try to bring through into the brain some con-

ception of the nature of that Sermon. While those who were present relayed the Utterance all over the world, because there were people there who represented almost every part of the world, at the same time, I knew that while the Teacher was speaking He was reiterating the nature of the key to the solution of the problems which confront the world. It is, of course, a supremely simple key, as it must be, coming from Him who presents all things in their reality. In the illumination of His Presence His words carried complete conviction. But, thought I, its very simplicity may well turn people away from it. We are all of us looking for complex solutions to what are fundamentally simple problems. He can see how simple are the problems and how simple the solutions, provided we can enter into the great Reality at the back of those problems and their solutions. I tried to occupy myself this morning in writing something down, for I was well aware of the fact that if we Theosophists, for example, can stress the note He sounded, we should be among the foremost to stress what is essential, even though we may or may not have audiences willing to listen to us.

Now His Sermon may well be described as

¹ 5 September 1941.

A SERMON ON THE LOVE OF GOD

In these inner regions we do not bother about those little intricacies as to whether God is or is not. We use the word when convenient and have a clear conception as to what is or is not meant. If people down here have some idiosyncracies as to the use of the word, we can say "The Love of the Father."

I have written in my notes :

When a Great Teacher speaks to us He also speaks to all the world, and when He speaks to us He does us the inestimable honour of speaking through us, so that we become channels for His Voice, however feebly we must needs reflect it.

As, for example, when He speaks to us of the Love of God, or of the Love of the Father, not only does He stir that Love in us, He also causes us to become channels of that Love so that with it we may help to irrigate the whole world. We are thus sanctified by our mere presence before Him, but we are doubly sanctified when He speaks, and, speaking thus, makes us messengers of His Love and tenderness and compassion for all living creatures in every kingdom of nature.

[I should like at this point to interpose the fact that when the Teacher speaks, He speaks to the whole Brotherhood of Life. There must be no idea that He is primarily concerned

with humanity. That would be utterly untrue. His Message is to the whole Brotherhood of Life, to every kingdom of nature, and every kingdom of life learns when He speaks.

I then endeavour to capture something of the note He sounded.]

In this outer world which we have made complicated and futile with our ignorances, we think little of the Love of God and far more of all the differences that separate us in the outer world and cause antagonisms and hatreds and oppressions and cruelties and injustice. And many of us dare to constitute ourselves guardians of the Love of God and arrogate to ourselves the right to declare whom God loves and whom He does not.

We delight in the Love of God which we know He has for us. We cannot imagine that from us could His Love be withheld. Yet in blasphemous arrogance we judge that from some God turns away His face, leaving them to dwell in a cold darkness bereft of His Fatherly concern.

We have travelled along the way of separativeness, and have so exalted differences that these have become for us touchstones to tell us upon whom the Love of God shines and upon whom it does not shine. We live in a world of differences, and in them perceive yard-measures which determine how near or how far away each is to or from the Love of the Father.

This is a world of separateness and of dispute, and of all that follows in the wake of these—hatred, cruelty, injustice, oppression. And we see before our very eyes the war incarnating these in awful devastation.

THE SUPREME UNITY

Yet the Love of the Father is universal and includes all differences, for as the Unity is His so are all differences His no less, for there is no difference which is not within His Unity.

Every difference, be it of nation or of race, of faith or of colour, of sex or of opinion, is to the greater glory of the Love of the Father. Because we do not yet understand this the world and most individuals in it grope for happiness in blindness and often unavailingly. Because we do not yet know the Love of the Father for all His children we believe it to be but for ourselves and those like us. And as we thus imprison it we reap our folly in unhappiness and in all that flows therefrom—war, cruelty, injustice, oppression, hatred, greed.

What are these dogmas and doctrines and orthodoxies compared with the Love of the Father which knows no distinctions of dogmas or doctrines or orthodoxies?

What are differences of race or nationality compared with the Love of the Father which knows no distinctions of race or nationality?

Shall we not cease from haughty pride and know the Truth that all are the children of the Father and are equal in His Love?

Near and dear to Him are Hindus, Muslims, Christians, Buddhists, Parsis, Jains and Jews, and all others. Near and dear, therefore, must all be to us.

Near and dear to Him is every race and every nation. Near and dear, therefore, must each be to us.

How shall we dare call ourselves children of the Father save as we seek to reflect His loving-kindness to all? This time is a Day of Conversion to allegiance to the Supreme Truth of all Truths that God is Love and that His children must learn to love even as He loves.

GARDENS OF LOVE

In the Kingdom of the Father are many Gardens of Love, and in each Garden He places gardeners for its tending. Every Garden is gorgeous with colours and forms and sounds and fragrances sending forth to Him a constant joyousness of praise.

Among these Gardens of Delight there may be seen the Gardens of the Faiths which are His Truth in many forms.

There may be seen the Gardens of the Races which are His Truth in many forms.

There may be seen the Gardens of the Nations which are His Truth in many forms.

And many other Gardens are there, but only one Kingdom within which all dwell and grow, even despite themselves, in the Sunshine of His Love.

UNIVERSAL SEARCH

There are those who, seeking the Love of God as all must seek it for it is their all, have not yet found it, but have discovered knowledge and enthroned knowledge where Love should reign unchallenged. They worship knowledge and leave the Temple of Love unhonoured. To them knowledge without reference to Love is all things with its sciences and its laws and its facts. Knowledge thus becomes the arbiter of their destinies and the supreme Court of Appeal for all their problems and uncertainties.

There are those who, thus seeking, have discovered power and enthroned it where Love should reign unchallenged. They worship power and leave the Temple of Love unhonoured. To them power without reference to Love is all things with its might and its dominion. Power thus becomes the arbiter of their destinies and the final appraiser of their purposes.

There are those who, thus seeking, have discovered pride and enthroned it where Love should reign unchallenged. They worship pride in all things without reference to Love, with its self-glorification and self-complacency. Pride thus be-

comes the arbiter of their destinies and the constant motive power for every thought and word and deed.

There are those who, thus seeking as they must, have discovered much that is not Love, and that which they have discovered they enthroned where Love should reign unchallenged. They are still far away from the Love of God, yet each discovery of that which is not the Love of God brings them nearer to that which is, for even that which we deem to be outside the Love of God is yet within His Love in the veiled mystery of His Being.

UNIVERSAL LOVE

And we who speak of the universal Love of God have little more than belief. Have we experience of His universal Love? Rarely at the most.

We have experience, perchance, of His Love for us. Have we even this save from time to time? At other times is not His Love, even for us, mostly outside the perspective of our daily lives? And when the ecstasy comes to us, do we realize that this Love envelops us at all times and the whole world and every part of it?

How stand we, then, as Children of the Father, and face to face with the whole world of His children?

Do we ascend into the judgment seats and mete out praise and blame, reward and punishment?

Do we commit to heaven those whom we conceive to be saints, and to hell those whom we deem to be sinners?

Do we invoke a curse upon some and a blessing upon others?

Our duty is indeed perilous, for while we must beware of erecting a statue to the Love of God for all to worship lest we fashion the statue in our own images, thus blaspheming the Real, still have we the duty to proclaim the Love of God such as we are able to conceive it and in its most universal nature such as we are able to envisage it.

We must needs be advocates and missionaries and votaries and devotees of the Love of God, and we must seek out and declare where there is naught or little of understanding of the Love of God and where there is more or much.

And still must we exclude none from the Kingdom of the Love of God, be their crimes against Love what they may. The Love of God shall redeem all crime against His Love, for to each child of God must sooner or later come the supreme experience of being a perfect facet of the Diamond of Love, shining with the perfect Light of His Glory.

As the Love of the Father knows no diminution of intensity towards any of His creatures be they who they may, so must our poor reflections of this omnipotent, omniscient and omnipresent Love shine

all the more upon those who seem to our ignorance to live in darkness and frustration.

Are we not born into these times to lay the Love of God beside all hatred and cruelty and oppression and injustice that it may change them all, that it may convert those who inflict suffering, and that it may heal those who are sorely afflicted?

If we will seek out and discover the Love of God, the Love of the Father in ourselves, at all times, in our happiness, in our despairs, in our joys, in our sorrows, in our successes, in our failures, in our virtues, in our weaknesses, in our righteousnesses, in our wrongdoings, then shall we be able to seek and discover His Love in all and at all times.

We shall know that every circumstance in our lives and in the lives of all is a messenger of His Love, and we shall hear the messenger sing the Song of the Lord, the Song of His Love and Blessing.

Be we who we may, of whatever race or nationality or faith, do we what we will of righteousness or of wrong, we are ever Children of the Father, and in the magic of that glorious relationship shall we enter into the splendour of His Love.

We may forget His Love and wander away into the realms of darkness. But He follows us with His Love whithersoever we may

go, for His Love is universal and there is no region where His Love does not penetrate to make safe the dwellers therein.

For what are the Truths of our faiths, for what is the fire of our patriotism, for what is our learning and aspiration, for what are our feelings, our thoughts, our words, our actions, for what the veriest details of our daily lives, but that we may seek out and discover the Love of God and know it to enfold the whole of His creation everywhere?

THE SUPREME TRUTH

Be we whatever else we may, above all else, and including all else, we are Children of God, define we God as we will within the dire limitations of our ignorance.

We are Children of God, and it is this supreme Truth which we must blazon forth and worship with our lives if war is to cease, if a Peace is to come which shall be a pure setting of delight for His family.

* * *

UNIVERSAL CHILDHOOD

That is the spirit, as best I could capture it, of His Exhortation to all of us. And I want to stress that the truth that we are children of the Father is the truth to which Theosophy and Theosophical teachings and study and the intent of our membership of The Theosophical Society must lead us. There is not a single truth we hold, as a fragment of the Universal Science of

Life we call Theosophy, which is not to the end of our perceiving with ever-increasing clarity that there are none who are not children of the Father, that all are children of the Love of God, and that the only solution of the problems of life is to recognize that fact and hold on to it. There quite well may be permutations and combinations of that fundamental Truth. It may be expressible in many forms of human living, but it is that truth that matters.

I felt, personally speaking, that the theme of my communion with my fellow-children of God must be that we all are children and we must largely make that universal childhood, that universal reflection of the Love of God, active in our daily lives and in our relationships with each other.

I felt if only the world were a little more civilized than it is, a little wiser than it is, a little less sophisticated than it is, a little simpler than it is, it would be enough for me to take as a title "The Love of God." The difficulty is that to no small extent we have turned our backs on that supreme, that fundamental, that simple Truth. We want many things which are remote, though they need not be, from this Love of the Father in its eternal and beautiful meaning for each one of us in himself and in his relationship to all life round him. I felt if I could relate every Theosophical teaching directly to the Love of the Father, the Love of God, I should be rendering a greater service than if I were to try to give a mind-ridden lecture emphasizing still more that tortuousness in which so many people revel, because it sharpens the mind.

We must discover the essential simplicities if we are to help the world. We must not be afraid to insist on them. We must be willing to be laughed at and ridiculed as simple and ignorant people who concern ourselves with what is the very intangible and impractical ideal of the Love of God. It is the Supreme Truth of Truths, and we must try to impress it around us, bringing to our aid every teaching we may have in Theosophy and every other source, to make clearer that the ultimate Truth *is* the Love of God.

Since we are incarnations of the Love of God, each one of us, existing because of His Love, lives and moves and has his being in His Love, grows because of His Love, achieves because of His Love. That being so, surely the most powerful appeal to anyone must, in the long run, be the reality of the Love of God and what that Love of God means in such times as these.

I do not for a moment say that we must not appraise, we must not judge, we must not try to improve on that which has been, we must not condemn, we must not fight for that which we may conceive to be the Right. At our stage of evolution it is necessary that we should differentiate between Right and wrong, as we understand Right and wrong, and fight for the Right against the wrong. That is our dharma, our duty at our stage of evolution. But that duty we shall be unable to perform, save as we realize and preach and practise that the Love of God matters more, knowing that whomsoever we may condemn or denounce or war against is

no less within the Love of God than we are ourselves. If we can remember this and cause it to direct us as we strive to perform our dharma, then will our dharma be true and the performance of it will honour the Love of God.

I myself feel that wherever I may be, I can at least try to invite attention in my own small and humble way to that which, of course, the Teacher incarnates perfectly. It is because of His Love that every word of His rings through the world and the worlds. We, too, have to incarnate, as best we can, that Love of God in which we live and move and have our being, and send it forth strengthened by any wisdom, any learning, any experience which we may have acquired.

THE UNIVERSAL FATHERHOOD OF GOD

The whole purpose of The Theosophical Society is to form a nucleus of the Love of God, for what can be Universal Brotherhood without Universal Fatherhood, though perhaps we may sometimes be inclined to lay more stress upon Brotherhood than on the Fatherhood of God. In these days we must evidently exalt the Fatherhood and make that Fatherhood a very great and splendid purification of the Brotherhood. I am not particular as to whether I use the word "God" or any other word, because everything round me in every kingdom of nature, the more so after such a Sermon on the Mount, is full of the Love which enfolds it and guides it.

The subject is in a way difficult, because we are attuned to complexities

of rhythm rather than to simplicities. We tend to lead complicated rather than simple lives. We tend to need a whole galaxy, a whole pantheon, of truth, when one simple image of Truth, a reflection of the Light of Truth, might very well suffice. To the building of the image, to the purification of that reflection we should bring everything we have—all that we have of Theosophy, all we have gained from our membership of The Theosophical Society, all we have from membership of the faiths and nations to which we belong, all our knowledge and experience. Thus shall we make that single, simple image as beautiful as is possible to us, thus shall we make that one reflection as beautiful, as true, as is possible to us.

Already a member of every faith, of every nation, of every race, a member of The Theosophical Society, a student of Theosophy, has more than enough whereby to seek and discover the Love of God. Whether he has sought, it is for him to say. Whether he has discovered, it is for him to say. At least his way has been made clear to him. He has but to tread it and to tread it simply.

I am a little apprehensive lest we have, even in our Theosophical Society, exalted the complicated and have tended to abase the simple. There is the terrible phrase that people sometimes utter, "Oh, we know all that," and we brush blasphemously a vital truth aside, because we think we are so familiar with it. "We know all that," and we may add: "it is not practical. You will not move people to their duty by the simple utterances of a commonplace like that of the Love of God"; so low have we fallen that we can only glorify the grand, we cannot enthrone the simple.

I hope in a small way—I am conscious of the very great defects of all that I have written—that you have been able to enter into the spirit of this Sermon, so that you may see the nature of that exhortation of the Teacher, who always speaks in the simplest language, and who gives from His infinite store of wisdom truths which the very children can readily understand. Because of that, children are among His most appreciated and most appreciative audiences. He knows they often understand Him better than the more sophisticated older audiences.

Dr. Arundale's letter of thanks to all who sent him greetings on his birthday, 1st December 1941:

To my many friends all over the world who remember my birthday: How happy I am to receive on December 1st numbers of telegrams and letters, and innumerable brightly shining thought-forms of varied hues, blessing me affectionately and giving me added strength to do the Masters' work.

A birthday is a great occasion to receive and to share. I receive very much. I hope I try to share very much, too.

Thank you for your remembrance of me. Together we will use it to bring blessing to others, as it has blessed both you and me.

GEORGE S. ARUNDALE

A LETTER

to the General Secretary of the Indian Section of The Theosophical Society

My great round-tour through India, more than 4,000 miles, is now completed. Back again in Adyar where I arrived yesterday [11-12-1941] I would like to take this opportunity of proffering my thanks through your journal, *The Indian Theosophist*, to all the brethren who have contributed in one or other way to the success of the tour.

In the first place to you and Mr. N. Sri Ram, who have by introductory letters to the different Lodges prepared them for my coming, and thus smoothed the way for me.

In the second place, to the individual members who welcomed me at the Railway Stations, saw me off again on the day of leaving, and received me in their homes during my stay, with many other facilities given to me for shopping, sight-seeing, paying visits, etc.

In the third place, to the ladies of the different households, who have taken such excellent care of my comforts and material welfare that in a great measure the success of the tour is undoubtedly due to them.

In the last place, to all friends who have by various kind acts, friendly words, and by many another favour, made the whole tour into a pleasant journey.

I started from Adyar on the 24th of September, and had occasion to visit the following places, 19 in all, where one or more Theosophical Lodges are established: Bezwada (2), Gudivada (3), Guntur (2), Ellore (2), Cocanada

(1), Yellamanchili (1), Vizagapatam (3), Vizianagram (2), Calcutta (4), Benares (6), Allahabad (2), Lucknow (4), Sitapur (3), Shahjahanpur (2), Delhi (3), Agra (3), Gwalior (3), Bombay (5). The figures between brackets denote the number of discourses delivered at each place, totaling 51, not counting shorter addresses to youth groups, women's societies, schools, to new members, etc.

I also visited the Buddhist Shrines and places of pilgrimage at Buddha Gaya and Sarnath, about which I have written elsewhere some of my impressions. Of specifically Hindu places of renown and pilgrimage I may mention two for the invigorating baths I was there privileged to take in Mother Ganga's pure waves—at the Sangham where she receives the emerald Yamuna in her mighty embrace (Allahabad), and at Lakshman Jhula (above Haridvar), where her waters, sapphire in colour still, leave the Himalayan regions to enter into the lower planes.

Happy indeed are the memories for me to look back upon, new acquaintances made, old friendships renewed and strengthened. By these I am now more than ever bound to the land of Shri Krishna and Gautama Buddha, through bonds of gratitude for what it has brought me of aspiration, insight and friendship, as also through renewed pledges of fealty and service for India's greater future as a spiritual leader of nations.

ARYA ASANGA

THE PASSING OF PROMINENT THEOSOPHISTS

DR. JOHN SONCK

WE learn through the General Secretary for Sweden that Dr. John Sonck passed over on 26 September 1941 at the age of 75. For 12 years, from 1919 to 1931, he was General Secretary for Finland, published and financed the Section journal, writing many articles for it, and gave his villa at Vammelsuu as the summer home for Theosophists. In multifarious ways he helped the international work of The Society, travelled to many Congresses, and came to Adyar for the International Convention of 1935. In 1936 he visited the United States and made a lecture tour of the many Finnish Lodges throughout the American Section.

Dr. Sonck was tall and handsome, and was the son of Vaino Valvanne, a clergyman of Aland. He joined the Scandinavian Section in 1905, and after retiring from his medical practice gave himself and his wealth to Theosophical work. He was greatly devoted to Dr. Besant throughout the whole of her Presidentship, and travelled with her on several visits to Europe. Dr. Sonck was a Co-Freemason of very high rank.

A WELL-LOVED FIGURE

Miss Sarah Gardner, the news of whose death on August 3rd has reached Adyar in one of the long-delayed letters of war-time—a fifteen weeks'

interval—is one who has done quiet but yeoman service in the English Section. Working with her brother, Mr. Edward Gardner, her name is associated with his in the local work of first Harlesden and then Wimbledon Lodges, where she was a strong and kindly President, and in the wider work of the community Centre at Stamford House, Wimbledon. A very able organizer, she added a steadfast mothering influence to her practical direction of that intimate household, a direction based on experience of a different type, when she conducted a hostel for wounded soldiers during the First World War.

Just as Miss Gardner was so often an unseen figure behind the humdrum details, running so smoothly, of many National Convention social arrangements, so in lighter vein was she for Centre and Lodge work planning those festive garden parties, which were also useful sales of work. The enthusiasm she could convey, and the intensity of her interest in Lodge work, roused many young workers to emulation.

The close of her life was a fit and a happy one, a gradual lessening of the range of her activities, and a quiet inner withdrawal. She will be one of those of the "Advance Guard," the workers for the New Age, who prepare themselves with other steadfast work, not of this world.

E. M. L.

BOOK REVIEWS

Adventures in Theosophy, by G. S. Arundale. T.P.H., Adyar. Price Rs. 2.

This book is well-named; it is essentially adventurous, authentic and independent. It will be prized by all who have had the privilege of living at Adyar and sharing some of the President's adventures, and perhaps still more by those who have contact with him only on the inner planes, and to whose waking consciousness the printed page can supply much needed encouragement.

Like all the President's books, this is very practical Applied Theosophy—nothing being too great and nothing too small to come within the scope of its range. Each chapter or division makes a complete subject for brooding meditation. Its plain intention is to help each one of us to a knowledge of our own essential truth and purpose, our own kingly will.

H. V.

Is and Is-to-Be, by C. Jinarājadāsa. T.P.H., Adyar. 2nd edition. Price 6d. (India : 4 annas).

"If we believe that there is a Divine Consciousness who guides all events, we must necessarily believe that He cannot be satisfied with the world as it is. If every right-thinking man and woman everywhere is already a keen reformer, a million million-fold more of a reformer must God be. He must be planning all the time to mould this scheme of things, which we call Evolu-

tion, into something better, where there shall be no ignorance or misery, no ugliness or degradation."

From this thought follows the realization that there are two realities in life—The-World-as-it-is and The-World-as-it-is-to-be. To make oneself even slightly sensitive to this fact is to be aware that The-World-as-it-is-to-be is all the time trying to become The-World-as-it-is, that it is in fact what Theosophists speak of as "The Plan" and what the Platonists named the Archetypal World. We become aware, too, that mankind—we ourselves—are the channel through which certain of these Archetypes must come into manifestation.

But how? That is our problem. There is, says Mr. Jinarājadāsa, one way which only a few have discovered, but which is open to all, young and old, weak and strong, lucky and unlucky, and this is to *become artistic*, to see that our acts, our thoughts, our feelings, are as far as we can make them works of art, mirrors of the Divine Perfection. All that comes to us—of crucifixion, of joy, of struggle, even the little homely pleasures and doings of every day—can make of us the artist, can bring the Is-to-be into the Is, God's "Kingdom" upon our "Earth," His Plan into manifestation. To see or touch this Archetypal World is never to forget its existence.

So writes Mr. Jinarājadāsa, himself a Platonist, in language whose loveliness

and simplicity make of this little volume a thing of beauty, as he traces, aspect by aspect, "stair" by "stair," this process of unfoldment in beauty which is the heritage of all who will take it, which will bring the Archetypal World into our midst, and finally make man himself "the embodiment of Law, Wisdom, Love and Peace."

Study this little book, the author's latest gift to the world. Note how it is in itself in every detail a work of art—in its print, which is a delight to the eye, in the lay-out of its pages, in the size, which makes it so easy to handle; note the exquisite clarity and beauty of the language, the apparent ease with which the few simple words used cover the whole question; note how every problem of our complicated life is shown as subject to this solvent of artistic reaction, how everything we do and say and think, from the sitting in a chair to our greatest spiritual achievements, our bearing in desolation as well as in bliss, our crucifixion as well as those moments when we are "born anew," can become mirrors of the Divine Beauty, saving ourselves and our world from cruelty and ugliness, degradation and sin.

To note, to read, is to note and read again, to read and worship, worship and again read, and to realize that we have with us one whose sacrificial hands offer us once more, in love and pity and reverent service, the Wisdom that is Light and Life.

E. E. W.

The Astral Plane, by C. W. Leadbeater. New Edition with Introduction

by C. Jinarājadāsa. Theosophical Publishing House, Adyar. Price: Cloth Re. 1-8; Wrapper Re. 1.

This manual, the fifth of the well-known series, is reprinted with the addition of an interesting introduction. In it we are taken back to the time when the pamphlet was first prepared for printing as a Transaction of the London Lodge, C. Jinarājadāsa himself being the scribe to write out neatly the notes, scattered on many odd pieces of paper. But thereon hangs a delightful tale well worth reading. Incidentally it records the one and only time when the Bishop, as he afterwards became, allowed himself to appear "distinctly flustered," and small wonder, considering the occasion!

The manual is remarkable for its clear description of what is still to most of us—so far as physical consciousness is concerned—*terra incognita*. Even if we are awake and functioning on it by night, we cannot bridge the gulf when returning to the physical except on stray occasions quite apart from our own volition. To our comfort we are frankly told by the Bishop that he also had no such capacity until taken in hand for special training. Even then he had to make the most strenuous efforts himself before reaching approved accuracy, no longer liable to be misled by the seemingly obvious. For the first time, as the introduction reminds us, the plane as a whole is described in scientific detail, and so the book marks a stage in human development.

K. V.

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