



# THE THEOSOPHIST

ADYAR

AUGUST 1943

## THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

### FREEDOM OF THOUGHT

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

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The Theosophical 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 NOTE OF FAITHFULNESS

**H**OW important is faithfulness, and yet how short a way it goes. Many people are faithful to their families and friends. They are faithful to their religions. They are faithful to their Motherlands. They are generally faithful in their ordinary everyday activities. And ought I to add that most people are very faithful to themselves? We all are faithful to ourselves, with rare exceptions, to the utmost limit of our powers. There is also a conventional faithfulness to flout which, simply is not done. As the crowd is faithful so are we faithful. It would be going against public opinion to be otherwise than faithful to the voice of the people, whencesoever this voice may have been conjured.

There is also faithfulness to truth and to honour and to probity generally, and where we cannot actually be faithful,

our allegiance elsewhere not permitting, we try to be the next best thing—tolerant and faintly understanding.

### WHO ARE CIVILIZED?

But we tend to be intolerant and without any understanding towards all who themselves are intolerant and without understanding with regard to ourselves and our nations and our faiths and generally to the outlook of the particular herd to which we happen to belong.

We are capable of the most biting denunciation, without regard to justice at all, of those who disagree with us, especially when they touch our sore points—often beliefs and opinions to which we cling with a hidden uncertainty as to whether we really do, or ought to, cling to them. We are caught upon the raw, our inner defences are penetrated, when somewhere within

ourselves we cannot help thinking that the criticism hits the bull's-eye more truly even than the critic himself realizes. This makes us increasingly belligerent and generally antagonistic. We become furious and reckless, all the more as we cannot help admitting to ourselves that the critic is right and we are wrong.

We are very much on the defensive. We resent everything that does not support us and view us in the best possible light. We lead armed lives and are in a perpetual state of warfare, for we are always on the look-out for enemies of one kind or of another, and we dare not for a moment relax our watchfulness, lest there arise depreciation in the vital currency of our living.

This is all, of course, very uncivilized, if not actually savage. Surely the best defence is to take no offence, be the provocation what it may, except under the gravest of circumstances. It will be said this is too much to be expected. It is not too much to expect from civilized people, but we labour under the delusion that we are civilized people, when as a matter of fact only very few of us are civilized, and I often wonder who these are.

#### WHAT IS FAITHFULNESS ?

Yet to take no offence is not, in my opinion, to refrain from fighting. I think we often have to fight, more often, perhaps, than we actually do fight. But we have still to learn to fight impersonally and without rancour, however hard we may feel it necessary to hit. I do not believe that we necessarily err in faithfulness even to those whom we feel we have to oppose simply because

we denounce them. It is the spirit of the denunciation that counts. We do not denounce out of illwill. We denounce out of goodwill, and the intense desire to arrest the wrong we conceive to be in the course of being done. As Chief Justice Stone of the United States Supreme Court has recently said, we may certainly strike hard blows, but we are not at liberty to strike foul ones. In other words, we are friends with all whatever may be our outer and sometimes seemingly antagonistic relations with some of them.

I think we must hold to this at all costs. We must exalt friendship above all else and learn to keep it bright and shining above all controversy and judgment, above even the most emphatic denunciation. In fact, we cannot afford denunciation or even controversy if friendship be thereby destroyed or even injured. Friendship is our most precious asset. We can afford to do without many virtues, but we can never afford to do without friendship. It is friendship which is the sunshine of life.

Because of this I am insisting on faithfulness, for faithfulness is the heart of friendship.

#### UNIVERSAL FAITHFULNESS

But faithfulness must grow. It must not remain conventional and orthodox, nor must it be confined to its normal expression, to the objects towards which it flows with natural ease.

The outcome of the war must be a Universal Faithfulness which knows no distinction of creed or caste or race or nationality or community.

We have yet to learn to be faithful to creeds other than our own creed. We have yet to learn to be faithful to nationalities and races other than our own race and nationality. We have yet to learn to be faithful to castes and communities other than our own particular caste or community.

WE HAVE YET TO LEARN TO BE FAITHFUL TO ALL OUR BRETHREN—HUMAN, SUB-HUMAN AND SUPER-HUMAN.

The motto of The Theosophical Society, "There is no religion higher than Truth," is the same as saying "There is no religion higher than Faithfulness," for I cannot conceive that "faith" means more than faithfulness.

When we say that the Object of The Theosophical Society is Universal Brotherhood we are saying that it is Universal Faithfulness. I think Theosophists have deeply to ponder over this Truth.

Some day Christians will be faithful to Hinduism, and Hindus to Christianity. Already there is more faithfulness to Christianity among Hindus of all classes than there is faithfulness to Hinduism on the part of more than a handful of Christians. Some day there will be mutual faithfulness among the faiths, and when this comes then shall we begin to see the emergence of a world-faith which will be the same thing as a world-faithfulness. For the time being there is a lack of faithfulness, for the members of most faiths are selfish to their faiths and therefore in that measure false to them and to their mighty Founders. Selfishness is the antithesis to faithfulness.

Similarly, some day there will be mutual faithfulness among the nations and races of the world, and when this comes then shall we begin to see the emergence of a world-state which also will be the same thing as a world-faithfulness. At present the members of most nations are just selfish for their countries and therefore in that measure really unpatriotic.

Faithfulness may well and rightly begin with faithfulness to the race and nationality and faith of the individual. But this is only the beginning. There must be growth in faithfulness and perfect faithfulness must be all-inclusive. We must all wish we could be more faithful than we are, and seek out ways and means of enlarging our faithfulness to include somewhat of that which for the present remains outside it.

Where we shut out there we must include. Where we deny there we must learn to affirm, which means to say that even if there be occasion for denial, within the very denial itself must there be the redeeming grace of affirmation. There is a veritable magic of unfoldment in the word "Universal," for the pendulum of evolution swings between Universality and Individuality. Through one end of the Telescope of All-Vision we are to be seen as Individualities. Through the other end we are to be seen as Universalities. We must learn to be as much at home in the one as in the other. We must learn to be faithful to the Individuality in every living creature no matter at what stage of evolution he may happen to be, and no matter how his individuality may for the time being be constituted. And we

must discover his Universality and become faithful to that. Yet to do this we must begin with our own Individualities and Universalities. Individualities we certainly have, more or less developed. But to what extent are our Universalities developed? How far have we progressed with these?

For a very long time the world has been in search of Individuality, and it has for the most part found but a rather feeble caricature of Individuality—a poor Individuality which by its very narrowness has divided the world instead of tending to unite the world.

With the dying of the old world we may hope that both a truer Individuality may take the place of the cruder variety, and that the swing of the pendulum may bring us into touch with that Universality without which the new world will be no better than the old.

But without Faithfulness there can be no true Universality, and everywhere, therefore, throughout our living, we must characterize our entry into the new world by a faithfulness wider than we have ever known before. At long last, perhaps, we may so identify ourselves both with Individuality and with Universality that we unite the two, so that Individuality plus Universality equals the only flawless Unity there substantially is.

#### FAITHFULNESS TO TRUTH

But to say Unity, together with its constituent elements of Individuality and Universality, is to say Truth, for Unity, Individuality and Universality are the Trinity of Truth. Faithfulness,

therefore, is in essence faithfulness to Truth and thus to the Truth to be perceived in all. To be faithful is to honour the truth which is the life in all creatures, and we deny Truth when we deny faithfulness to any aspect of it, whether in individuals—sub-human, human, super-human—or in nations, races or faiths. We may well say that Truth is Life incarnated, or the reverse—Life is Truth incarnated. We cannot go further, I think, because we do not yet know what is the nature either of Truth or of Life, save that they are constituent elements of Being. But they serve the purpose of stretching out our faithfulness to its limits in us, and cause us to realize that we must at all costs break down every barrier which impedes the forthgoing of faithfulness. Prejudices must go. Narrownesses must go. All sense of superiority must go. And ignorance, the worst enemy of faithfulness, must be replaced by growing wisdom, faithfulness' best friend. Where we cannot be faithful we are ignorant. Where we see no reason to be faithful we are ignorant. Indeed, we are foolish, and potential, if not actual, centres, for the breeding of hatred, suspicion and all the evil that arises from these.

I shudder when I think of and witness the antagonisms between religious sects and between nations and races. There is no more Christ-less sight, for example, than the many Christian sects in India with all their individual arrogances. "How these Christians seem to love one another," my Indian friends often declare. Could there, I ask, be greater faithlessness to the Lord Christ

than all the sense of superiority that divides one sect from another? One of the outcomes of the war ought most certainly to be the fraternization of the Christian sects, a solidarity between them, and a fraternization and solidarity both between any other sects in any other faith and between the faiths themselves. And no less between the nations of the world. It is not the differences that matter. These are both inevitable and right. It is the mutual hostility that matters. Together differently, I repeat.

#### FAITHFULNESS NEEDED IN THE WORLD'S SERVICE

Thus do I come to the point of all I have written about faithfulness. I feel very sure that faithfulness is one of the notes Theosophists have most strongly to sound to help the dying of the old world and the incarnation of the new. I think that if we could spread far and wide this idea of faithfulness, beginning to become more and more faithful ourselves in wider and wider areas, the whole world would be renewed.

I am sure that faithfulness is the supreme service we can render to The Theosophical Society, not just faithfulness to The Society itself, though that is sometimes difficult enough, but faithfulness to the real implications of the three Objects of The Society, to its great principle of *Universal* Brotherhood, being content with nothing short of *Universal*, to its great principle of the harmonization, as I regard the Second Object essentially to mean, of Religion, Philosophy and Science, and no less of the Arts, which are unaccount-

ably left out, and to its great principle of the unrestricted search for Truth, from the known—is there anything we really know?—to the unknown, there being the unknown everywhere, as much in the known as elsewhere.

Addressing the World Congress of Faiths, held the other day in London, Mr. Butler, the Minister of Education, very rightly said that the Chinese have endured through faith and will conquer. This, he added, was because the Chinese had cultivated depth of belief and discipline of spirit. "We find a ready bond of sympathy with any nation which bases her philosophy of survival on something more than material values and this is particularly so with the Chinese. They have never put the art of war as the first attainment of man." Mr. Butler said that India too had deeply ingrained the tradition of Faith. After quoting Queen Victoria's Proclamation of 1858—charging all in authority to abstain from interference with the religious belief or worship of any subjects—he said: "That Royal Rescript has been carried out in spirit and letter but has it been accompanied sufficiently by personal action through faith? The Believer in India—and an Indian is a believer—has always found it easier to understand and get on with the Englishman who is a man of Faith. I feel sure that the key to the Indian problem is through Spirit and Heart and not reason." Mr. Butler said that he believed it was through Faith the United Nations had been saved and by Faith they would be delivered. "Our future and the western mode of life depends on our success in the realm of

ideas and ideals. We must build the life of spirit on any economic security we may devise."

Faith, no doubt, is a wonderful bridge between one individual and another, one religion and another, one nation and another. But those on one side of the bridge must cross to the other side of the bridge and be faithful there, almost as intensely as they are faithful on their side of the bridge. Truly, a man of faith in India finds it easier to understand and get on with a man of faith in England. There is this bridge of faithfulness between the two. But I am afraid it is the Indian who crosses the bridge far oftener than the Englishman, who is always expecting other people to cross the bridge rather than to cross it himself.

Let me add to Mr. Butler's remarks that though it is no doubt true that Faith will save the United Nations, that very Faith must be far more faithfulness to one another than faithfulness even to oneself. The more the United Nations widen their respective faithfulnesses the sooner will victory be achieved and the more lasting will it be also. Let Britain enlarge her faithfulness to India, and she will wonder at the magic that will come about. Let India enlarge her faithfulness to herself, and she too will wonder at the magic of unity that will result.

The Theosophist must be faithful to all faiths, to all nations, to all races, to all peoples, to all creatures. He must believe in them all and proclaim his belief. He should work for them all as far as lies in his power, irrespective altogether of the conventional attitude of

public opinion. The Theosophist must be the bridge over all chasms. The Theosophist must be the harmonizer of all differences. Thus alone can he be a guardian of the Freedom of each and all to tread without let or hindrance their several pathways to the Real. Not, I say once more, that where he deems necessary he should not deliver hard blows in order to help his surroundings on their way. If he has a conviction let him give it forth as a service, but never as a bludgeon. Let his blows be hard. Let them never be foul.

#### **FAITHFULNESS NEEDED IN THE MASTER'S SERVICE**

Those Theosophists who believe in the Masters would do well to realize that faithfulness means more to Them, I venture to think, than almost any other quality or capacity. They can rely upon the Theosophist who is faithful. He may not have the intelligence or capacity that others may have, but he is utterly dependable. He is not a weathercock. He is not swayed by his own fleeting certainties. He is not at the mercy of the certainties of those around him. He is faithful, and to the faithful all things can be added.

Faithfulness is the ante-chamber to entry into the regions of the higher consciousnesses, or shall we call it the key to the unlocking of the doors of the higher consciousnesses?

How faithful are we today?

How much more faithful are we today than heretofore?

How much more does our present faithfulness include, and what are we doing to extend the frontiers of our faithfulness?

As the faithfulness of the disciple extends so does his usefulness to the Master grow. It is difficult for one who confines his faithfulness within narrow limits to attract the attention of a Master, for his usefulness is thereby restricted. But he who has a wide area of faithfulness compels the attention of a Master, for our Elder Brethren need those in the outer world who can safely be asked to go almost anywhere and do almost anything. The true disciple is freely able to work in whatever faith or nation or other conditions in which helpers are needed, for he has a power of faithfulness which knows no barriers.

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### THE THEME OF THE COMING INTERNATIONAL CONVENTION

This brings me to a very important consideration to which I wish to draw the attention of my fellow-members throughout the world.

When I think of the post-war world I think of the service both Theosophy and The Theosophical Society must give to it in the course of its reconstruction.

And I think that it is Leadership which both must give. For what are Theosophy and The Theosophical Society if not for helping to lead the world out of the darkness into the Light?

#### QUESTION

So I pose the question :

What shall Theosophy and The Theosophical Society give of their leadership to the post-war or new world?

1. To promote its material well-being ;  
[The application of Theosophy to Politics, Economics and Industry.]
2. To promote the wellbeing of its youth ;  
[The application of Theosophy to Education.]
3. To promote its cultural well-being ;  
[The application of Theosophy to Religion and the Arts.]
4. To promote its ever-increasing Truthfulness ;  
[The application of Theosophy in intensification of a universal, eager and free search for Truth.]
5. To promote its Universal Brotherhood.  
[The application of Theosophy to the Individual.]

#### ANSWERS INVITED

There may be other or different headings considered to be more appropriate or necessary to include. I shall be glad to receive any additions and modifications, for I am concerned with the reaction of every individual Theosophist as to the way in which the leadership of Theosophy and The Theosophical Society needs to be expressed for the helping of the post-war, or new, world.

I want to make this theme the subject of the International Convention to be held at Adyar in December next, and I shall be very glad if as many Theosophists and Lodges and Sections and Federations as possible send me in good time their considered answers, so that I may use them during the Convention

and incorporate them in whatever publication may be possible dealing with the relevant proceedings. It would be a very good plan if every Lodge or Branch throughout the world were able with as little delay as possible to deliberate on the suggestions I have adumbrated, altering them in any way which may seem desirable, or scrapping them altogether and substituting other headings altogether. I shall like the replies to be as brief as possible for the use of the Convention, but where necessary also to be given *in extenso*.

#### CONSULT OUR CLASSICS

While the general plan of Theosophy and of The Theosophical Society must be as we have always had them, there are surely special highlights needed to be emphasized both for the transition period between the old world and the new and for the special needs of the new world. What must be our post-war programme and perhaps our pre-war programme leading up to the post-war programme?

The general Theosophy always remains. But is there not a special Theosophy, within the general, which must be placed before the new world as it settles down to a new functioning?

I have felt that the material wellbeing of the new world urgently needs first consideration. What does Theosophy say? What do individual members of The Theosophical Society say, or Lodges, or Federations, or Sections, or groups of Sections? For when I speak of the leadership of The Theosophical Society I do not think of any official pronouncement. This would be very

difficult to obtain, and probably undesirable to obtain in view of the fact that the First Object of The Society does not permit of our movement being in any way sectarian, and it is not sectarian even though it may appear to be so in certain directions. I think rather of the individual leadership of members of The Society by virtue of their knowledge of Theosophy. And I think first of all of their insight into the great works of H. P. Blavatsky and of the conclusions they draw from such insight. What conclusions do they draw as regards the essential material wellbeing of the world-to-be? I do not think that they can reach truly Theosophical conclusions without a baptism in the teachings of our greatest of all Theosophists in the outer world. So I hope that H. P. Blavatsky will be the first study by all throughout The Society for the reaching of answers to the questions I have ventured to pose. And it is not so much what H. P. Blavatsky may or may not have written, but what conclusions the student is impelled to draw from the spirit which she has set on fire in him. The spirit of Theosophy must help the student to lay his own individual foundations for the superstructure of the new world. What are the foundations for the material and other wellbeings of the new and post-war world?

Naturally, H. P. Blavatsky will not be the only source from which members will be able to draw their conclusions and formulate their principles. Every contributor to Theosophy's classic literature—and each of us must determine who are such contributors—must be the

subject of intensive study. And my hope is that members may be able to go to their Lodges, and Lodges to their Federations, and Federations to their Sections, with clear-cut material or even conclusions for the consideration of their fellow-members, so that every Lodge may be able to voice the views of its members at a Federation gathering, and every Federation may be able to voice the views of its constituent Lodges at a Section gathering.

#### REPORTS TO BE "DISCUSSION TRENDS"

Everything must be as informal as possible and of course unofficial, and minorities, even of one, must have the same prominence as the majorities or the unanimities. Thus when the views of a Lodge or a Federation are set forth they had better, perhaps, not be given in the form of resolutions but rather in the form of "Discussion Trends" of the members of such and such a Lodge or group of Lodges, or of an informal gathering of Section members.

But may I lay stress on the fact that I want Theosophical principles and not primarily principles which have no immediate relation to Theosophy in that they are not directly derived from Theosophical literature? For instance, there is the Douglas Credit Scheme. It should be treated by those who believe in it as a natural consequence from Theosophical principles which they themselves derive from their study of the classic Theosophical literature, and which they duly set forth. It must come second, not first.

And thus with each of the five heads which I have indicated, or with any

other heads which may seem more suitable.

#### PRACTICAL WORK FOR EVERY MEMBER

Then as regards The Theosophical Society, what are its members individually to do in their capacity as members? In what Theosophical activities shall they engage to help to lay the foundations of the new world? There are political activities. What do individual members or groups of members think they should do in the political field purely from the Theosophical standpoint as they see it? In what activities should they engage which may be regarded as derived from the Theosophical standpoint, or as rightly interpreting the Theosophical standpoint? What should they do in the religious field? What should they do in the educational field? What should they do in the industrial field? What should they do in the field of art? And so forth.

What should individual members do as regards the material wellbeing of the new world, as regards the wellbeing of its youth, the advancement of its culture, the promotion of a free search for Truth, the advancement of its Universal Brotherhood?

Some members may concentrate on one field, others on other fields. I think it would be very difficult, if not impossible, for any member to give answers to every question. He could hardly have the necessary equipment, and a member should be adequately equipped with a certain amount of experience if his answers are to be weighty. For the leadership of The

Theosophical Society the answers must be very practical. For the leadership of Theosophy the answers must be very clear and comprehensive.

#### THE RESULT OF CO-OPERATION

I feel that to consider these various matters will help every member to clarify his own Theosophy and his membership of The Theosophical Society, so that he will be able to be more active in the realm of Theosophy Applied and in the realm of Membership Applied.

And the world will know that Theosophists throughout the world are well alive to their duties and opportunities as forerunners of the post-war world, having carefully considered the needs of the world, or of a section of it, and having sought in Theosophy and in their membership of The Theosophical Society ways and means to help towards satisfying such needs.

A new world demands a vitalized Theosophy and a vitalized membership of The Theosophical Society. We must successfully accomplish the great task of putting the old and eternal wine into new bottles, and, ourselves being renewed, to perform such task as craftsmen should.

#### HOW TO REPORT

Naturally, answers to these questions will depend upon the particular needs of the country concerned, and of the faith concerned, and of other local considerations. But it would be well if answers could also be given from a general world point of view, for we are concerned with world reconstruction no

less than with national or religious or any other reconstruction.

I shall be glad if a short preliminary survey be made available so as to reach me here at Adyar in good time for the International Convention. Fuller reports can come at the convenience of members, Lodges, Federations and Sections. But an air mail letter from as many as possible will be most welcome. "Trends of Discussion" may be the heading of every reply, the report may well be as clipped as is consistent with clarity, and sub-headings may be used to indicate the support given to the views set forth—"Unanimous," "Large Majority," "Small Majority," "Minority View," and so forth. I think that the preliminary survey will not need arguments but just statements.

Of course, if an individual, or Lodge, or Federation or Section—all unofficially and quite informally—deems another way approaching the whole problem far more suitable, well and good. I shall be most happy to receive views dealing quite otherwise with the questions I have given. "This is how I [we] look upon the question of the work of Theosophy and The Theosophical Society in and for the post-war [new] world."

But I feel that we must all bestir ourselves to help to prepare the new way, or shall I say the new emphasis, for Theosophy and The Theosophical Society, and I earnestly hope that there will be a very wide response to my appeal for co-operation.

*George S. Arundale*

# THE MEASURE OF OUR WORTH<sup>1</sup>

BY SIDNEY A. COOK

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

WE have just formally opened our Fifty-sixth Annual Convention. What is it that we are here concerned with? If we look over The Society, abroad or in our own country, nowhere do we find visible evidence of any momentous influence. Members do not make national headlines; seldom do they make headlines even in local papers. We are quite ordinary people; just people, if you will. But it is wonderful to be just people. In 1907, Dr. Besant said:

The Theosophical Society, so weak and yet so strong, weak in numbers, weak in the qualifications of its members, not numbering among its adherents the most learned and the most mighty of the earth; made up of average people, not the great leaders of the civilization of the day.

That was years ago when The Society was about half its present age, but that description answers still. Have the intervening years been of no avail? It depends upon what we are looking for. If we look at the form, the numbers, the development of the organization, those outer things, we shall find no progress. We are the same kind of people, the same kind of organization as we always were—poorly organized, unimpressive, unknown, ineffective, counting for little as the world counts and as the world measures values. What, then,

are we looking for? Surely not organization. We are not meant, I think, to be organized in the ordinary sense and in the way usual to large numbers of people, widely separated in very large (world-wide) territories. Probably no organization as extensive as that of The Theosophical Society is so loosely organized, so little organized.

As members we make but one avowal, that of our belief in the brotherhood of man. Nothing binds us closer than just that. As Lodges we are autonomous. We do much as we like, we rule ourselves, we conduct our own meetings, we make our own by-laws, our own programmes; nobody outside of the Lodge tells us what to do. This Section and all other Sections are autonomous; nobody tells us when we shall have our Conventions, or whether we shall have any at all, who we shall admit to membership—we take our own judgment as to what we shall do and nobody governs us. We are practically without organization, locally, nationally, internationally.

Under those conditions, and they are right conditions in my judgment, we make some errors. Errors are made in Lodges, sometimes so serious that Lodges die. Errors are made at Headquarters, more or less serious, but Headquarters has not yet died! It takes a more serious error, and we have avoided

<sup>1</sup> Convention Opening Address, 1942.

the very large errors. I make errors, we all make errors. None of us expects anyone else to be perfect. We take no vows, as fraternal organizations take vows; we have no party ties that provide a constant opposition and the zest of something to overcome, as in politics. We have no exact or limited objectives of making or doing, as the scientists have in their societies. We have no creed to bind us, as do the religions. We offer no reward, as does business. We give and receive no promises of material or even of spiritual welfare.

Why, then, are we a persistent organization? The only promise we have, if we have any at all, is that we shall sacrifice, and if we are earnest we shall sacrifice still more. How, then, do we continue at all? Why, under these conditions, loosely organized as we are, without any promises, with nothing to gain, how under these conditions does The Theosophical Society still exist? If you look The Theosophical Society over as an organization you will see no reason whatever. The fact that there are no bonds, no pledges, no rewards, would, in any other organization, insure its demise—and yet we persist.

The Theosophical Society in the course of sixty-seven years has stood through all kinds of tempests and disruptions—less severe in more recent years, comparatively quiet in our own time. What is the life-preserving factor? Not the strength of organization. There must be something else. And it must be a tremendous thing.

In his book, *Flight to Arras*, Saint Exupery wrote: "The physical drama itself cannot touch us until someone

points out its spiritual sense." I sometimes wonder whether we are not too much concerned with the physical drama—so concerned that the very truth of it fails to touch us. We miss its spiritual significance. Where else in all the world can we find men and women of the rank and file of the world with no high adventure and no lime-lighted drama, living their ordinary lives in the ordinary walks of life, giving all and asking naught, and yet held together as are the members of The Theosophical Society? Listen again to Dr. Besant in 1907:

The Theosophical Society, so weak and yet so strong, weak in numbers, weak in the qualifications of its members, not numbering among its adherents the most learned and the most mighty of the earth, made up of average people, not the great leaders of the civilization of the day; but in them all, else would they not be members of The Theosophical Society, is the dawning aspiration after a nobler condition and some willingness to sacrifice themselves in order that the coming of that condition may be quickened upon earth. That is the justification of our Society. We are like the nutrient material that surrounds the germ. And the germ grows out of the love and the aspiration of the spirit of self-sacrifice which are found in our movement, however little developed today.

Dr. Besant said this in 1907, and we can say it still because we are still struggling in our aspiration, we are still striving for a nobler condition for humanity.

I know how our members live. By the hundreds they write to me. In many letters through many years, they have been telling me about their lives

and the inspiration that Theosophy is to them. And I know the strength of The Theosophical Society lies in these often silent, but shining, members. What brings forth your admiration of Brother Jinarājadāsa? Perhaps to some extent his expositions of Theosophy. But what most of all stirs your affection for him? Is it not the shining quality of him? And I tell you that that shining quality is in the lesser as well as the greater among us. In their own sphere and among their own neighbours, these so-called lesser people shine forth the quality of their being no less truly. There is no calibre to brotherhood. It is a quality that can shine in rich and in poor, in high and low, in the scholar as in the mechanic. Indeed, it is often found more shining in these so-called lesser folk. The eye of the needle is often difficult not only for the rich in money, but for the rich in position and power and prowess of whatever kind. These lesser folk in whom the germ of brotherhood is so carefully nurtured, though they make many mistakes, as we all do, are the strength, the everlasting cause of the persistence of The Theosophical Society. They are not only the nutrient material; they are the very soil of the growth of The Theosophical Society. They are the chalice into which, because it contains naught else but humility, the true spirit of Theosophy can flow. And they shine with its brotherhood. They truly help to bear the heavy Karma of the world; their own worlds, the Karma of their environments, whatever the limitations may be. They are the leaven, the light, that brightens the lives they touch.

I think it was Dr. James B. Conant who recently said that spiritual qualities may not always be obvious, but the capacity to perceive them is a spiritual quality. I ask that we do not under-rate The Theosophical Society, that we draw upon our spiritual perceptions to understand the power that has been and still is its life.

No, the physical drama of organization and membership and by-laws and arrangements is not the measure of our worth. We are to be measured by the great ideals that we stand for, and in no organization through so long a period has that one essential principle of brotherhood been so definitely and uninterruptedly upheld. The world is not to be rebuilt by economics or by science or by business—the various intellectual dexterities in these fields are not enough—not even by philosophy. They are but the tools. God is not an economist. Economics is too much built around the idea of money, the idea of the preservation of the relationship of man to property. God is not concerned with those relationships. He *is* concerned with the relationship of brotherhood of man to man, and man to Maker and to nature. That is the relationship that The Theosophical Society stands for and that its members in their thousands exemplify. Economics and science and business and politics are but the tools. They must be in the hands of character, of wisdom and of vision, qualities that grow out of the realization of the brotherhood of man.

I do not conceive it to be the function of The Theosophical Society to organize a new world, or to create a

reorganization scheme. Our function is to keep alive and spread the ideals, to fill the thought-atmosphere with them as we do, and as lesser members do, not less than the more active. Our function is to sense the major trends and we can show these major trends as the Great Plan. That which is in accord with it Theosophists stand for. Theosophists are eternal optimists (infernal optimists, some say). But why not? We know the Great Plan and that all proceeds onward and upward. Why should we not be optimistic? We are, in fact, really realists of a very high order; because our realism is tied to that of the whole universe. I claim that our members are the leaders in world thought, not in the so-called practical ways, but in the ways of idealism that really count. It is through holding fast to the great ideal that The Theosophical Society continues as a repository of the wisdom.

This is being called the century of the common man. Theosophists are pioneers, and we have had two-thirds of a century of the common Theosophist. He has preserved The Theosophical Society through all these sixty-seven years.

But is that all? Is there really no progress? I think there is. You can see it on every hand; whether you place it to the credit of The Theosophical Society or not is for you to choose. But you can pick up no paper or magazine in which there is not evidence of a growing sensitivity to brotherhood. Here are brief examples. A paper reached my hands the other day in which one of our leaders speaks of the possibility of

our becoming isolationists in another sense, economic isolationists because we are becoming so very self-sufficient—with our synthetic substitutes shall no longer need the East Indies. He says:

The alternative choice which we must accept is that of playing a responsible part in the world, leading the way in world progress and fostering a healthy world trade, helping to protect the world's peace.

A magazine, published in Washington, presents this statement:

The place to begin is in our own country, with an effort to understand the problems of our fellow-men and to be ready to render them aid wherever they are . . . to make the present into a better world than the past so that the future will find us not isolationists, annoyed by the mess; but co-operationists, ready to do our part to clean up the mess.

And here, in a magazine published in another country, is a statement calling our attention to the fact that Ruskin was much more than a writer, whose essays we admire; he was an economist much ahead of his time. The economists of his day wouldn't listen to him, and it was therefore as an art critic and for the literary excellence of his work that he became famous. Here is the comment:

We shall be nearer to a right conception of the function of economics when we realize that the *true* economist is by nature an artist and not the popular figure of big business and stacks of statistics.

Were you to read the whole article, you would find it a clear exposition of the necessity for getting back to first principles, closer to the archetypal ideal

—greater consideration for human welfare, less for statistics and money and property and material things of that kind.

One of the Central American States has a member of The Theosophical Society as its President. Is that no achievement for The Theosophical Society? Close to the heart of things in our own Capitol are men who have been students of Theosophy. One of those men was recently referred to in my presence as the most under-rated man in Washington. It was said in a group of a dozen or more men from Washington who held contrary political opinion. In France, leaders of The Theosophical Society have been members of the Cabinet. In England, members of The Theosophical Society have had place in the Cabinet and in Parliament. In Poland, one of its greatest leaders was, and still is, a member of The Theosophical Society. Has The Theosophical Society achieved nothing when the truth of brotherhood, the philosophy that it stands for, has reached those high places?

Some noted scientist was asked whether he knew of *The Secret Doctrine*, and his answer was: "Every great scientist knows *The Secret Doctrine*." And I think that it is likely to be true that every great statesman knows *The Secret Doctrine*. Why should we expect it to be otherwise? So I tell you that Theosophy *is* at work, and The Theosophical Society *has achieved*.

And then the rank and file of members whom I have mentioned and the grand lives they live in their own environments—I know of an organization

in which one man is a Theosophist, whose associates know the principles by which his life and decisions are guided. For many years they have known it. It has taken time for them to become appreciative, but now, after twenty years, they expect from him an attitude on all problems distinct from their own. In that concern, hundreds of men recognize that certain principles are brought to bear upon their problems by reason of the fact that a Theosophist is connected with that organization. Throughout this country, in business circles there is a recognition that there is a quality different and outstanding in that organization as compared with most others. There are certain standards somewhat beyond the standards of business generally. It is an unconvincing argument that Theosophists are not effective and that what they stand for does not count.

I know how Theosophists live. Do you know how Theosophists die? In a recent magazine there was the story of Brendan Finucane, twenty-one-year-old Wing Commander of the Royal Air Force, with over thirty Nazi planes to his credit, recently shot down by a stray bullet near the French coast, too low to bail out. As he made the final plunge, he said to his associates through his radio: "This is it, chaps." Theosophists usually do not die in the flush of adventure, steeled to accept the unknown. They die in poise and certainty and there are many people who know how Theosophists die, as they know how Theosophists live. Those are the kind of things that Theosophists, great and small, high and low, give to the

world. And those things they demonstrate in their lives and in their deaths every day, everywhere.

But what of our work? Dr. Arundale, in a recent issue of *The Australian Theosophist*, said this about our immediate work:

It is to know the Plan of God, or the Masters, better; that is the first part of our immediate work. To discover our individual places in that Plan, is the second.

We recognize these truths, but we have to build and work with our natural resources. No achievement ever comes in any other way. We talk of carrying on the war with money. We carry on the war with the natural resources of the earth and the natural resources of human labour and effort. We think that because the war costs so much we shall have no money with which to reconstruct the world. We are not using money to win the war. All the money will still be available and we shall reconstruct the world with the same essential materials—with the raw materials of the earth, and with human effort and goodwill. Without that goodwill, and that is the quality that The Theosophical Society brings to bear, there will be no reconstruction. In war and in peace the same qualities, the same material, human effort and the resources of the earth.

Early in the Scriptures we are taught something of the creative process; how God brought to bear His various powers to create the world, and after six days saw that it was good and rested the seventh day and hallowed it. There is

nothing said about hallowing the first six days' work. God hallowed only the day of rest. Why? Because the work by its very nature was hallowed work; because of the purpose and the ideal and by its sacrificial nature. That is the kind of work that the Theosophist does; work hallowed by the sacrifice that he makes for it, carried on with the natural resources of his own spirit, the spirit of brotherhood.

Do we sometimes tire? Emerson says: "We are never tired so long as we can see far enough." And if we can get the vision of what we are really doing and what we are standing for, we shall not tire. We have this long-range view of the Great Plan and contribute our bit toward its ultimate consummation. If we go about our business and conduct it in such a way that all speak well of it, if we submerge our differences in our kinship and let the clash of our ideas occur in the atmosphere of divine goodwill, if we keep pure the chalice of our brotherhood, The Society will not fail. We shall not think of these as dark days of threatening gloom. We shall instead realize what a glorious future the past has assured if we work undoubting in the present. The idea is well expressed by Edwin Arlington Robinson:

So climb high,  
And having set your steps, regard not much  
The downward laughter clinging at your feet,  
Nor overmuch the warning; only know,  
As well as you know dawn from lantern-light,  
That far above you, for you, and within you,  
There burns and shines and lives, unwavering,  
And always yours, the Truth.

# THE RECONCILIATION OF RELIGION AND SCIENCE<sup>1</sup>

BY G. N. GOKHALE

General Secretary, Indian Section, T. S.

## NO CONFLICT IN HINDUISM

WE all live in an ordered Universe ruled by Law, and as both Science and Religion are based on these Eternal Verities, there can be no *real* conflict between the two. The very name Sanatana Dharma—(*Sanatana* : eternal, immutable, without beginning or end; and *Dharma* : that which holds together the world, that which binds, Religion)—makes this very clear. The Vedas are no more than “the systematized and orderly arrangement of knowledge,” which is exactly what Science means; and *Vaidic Dharma* can be translated best as “Scientific Religion.” The book *Manusmriti* is really called *Manava-dharma-shastra*—the science of the religion of a thinking man. So, at any rate in olden times in the East, they made no difference between the two. *Dhanurveda*, the science of the bow, and *Ayurveda*, not the science of drugs, but the secret of a long life, were as much parts of the Vedas as was *Yajurveda*, Sacrificial Lore; and all were studied alike. Some specialized in one branch, and some in another. But the Great Ones paid attention to all departments of human knowledge. Have we not read the long list of subjects studied by Rishi Nārada as recited by him to the Lord Sanat Kumara, and what does

it not include? The Ancients made no distinction between the *Iha*, and *Amu-tra*, here and hereafter. *Abhyudaya* and *Nishryasa*—pleasure and profit—have been the aim of the wise at all times; and did not Lord Vyasa express his wonderment as to why men who loved wealth and enjoyment did not take to Dharma, which insures both?

## NOR IN ANCIENT GREECE

That was the position even in the West in olden days. The Decad of Pythagoras included the whole man. He accepted and taught the dual system of Logic; and showed people in Europe how a knowledge of the Universe can be gained only by trying to understand things from both ends—Spirit and Matter—from the universal truths, working downwards, to particulars verified by sensuous observation. That is why the Pythagoreans not only placed Mathematics on a scientific basis, but they developed the idea of a world of physical phenomena governed by physical laws. They also taught that the best and truest purification of the soul was scientific study. “This seems to explain,” as Westaway says, “the religious note which is characteristic of all Greek science. After him, Socrates taught people the right attitude of enquiry,

<sup>1</sup> A Convention Lecture, 1942.

and even if his method often came to no practical results, he made every one who came in contact with him "fully conscious of knowing nothing"—the beginning of all knowledge. Plato, who came later, elaborated the Pythagorean ideas, and spoke of the Archetypes that existed behind all things material—the Noumena behind the Phenomena. It was this which really provided the basis of the classificatory system in modern Biology. He regarded Truth as too great and many-sided to be capable of submitting to a dogmatic system. He was content to develop various aspects of truth on all the highest questions as they appeared to different minds, and at different times. He aimed not only at realizing the Universals, but at grasping them in and through particulars. He knew the value of both the Deductive and the Inductive system of Logic, and, in order that we may learn to think precisely, he encouraged the study of Geometry and inscribed on his Academy the phrase: "All non-mathematicians barred."

#### ARISTOTLE THE UN-GREEK

How Aristotle, who was no mathematician, ever gained admission to this Academy I do not know, but he was the foremost pupil of Plato for many years. To Plato the world of Ideas was the real Universe, of which the material world was only a faint copy, so all his teaching necessarily had a dreamy poetic form. Aristotle, the "un-Greek" as Humbolt calls him, who had completely neglected this aspect, could not understand or appreciate this perpetual "referring back" to Ideal standards—

this constant soaring into the clouds on the wings of Intuition. He preferred to confine himself to what could be known for certain, so that he might be able to express his knowledge in exact language. He it was who first started on the road of "hard facts," as we now put it. He insisted on careful observation and verification, and taught that all knowledge could be obtained by arguing from these facts. His method was to rise from the study of the particular to the knowledge of the Universal, advancing by deduction. He laid down canons by the aid of which every one can say for certain that "if a proposition 'A' is true, then 'B' is equally true." This method appeared well-nigh perfect, but how much did that little "IF" matter can now be seen from the fact that Aristotle (evidently following his own method) found no difficulty in believing in the spontaneous birth of young crocodiles from the mud of the Nile. Even that great Logician—the father of modern science, as he has been rightly called—could see no reason to doubt that the earth was flat, as we can all see, whereas Pythagoras and Plato in their own dreamy way came to the conclusion that it must be a sphere. The net result of this rejection by Aristotle of Mathematics from Plato's Academy, was to make a permanent breach between Philosophy and Science—the former the "search for wisdom," the latter "the results of that search." The five solids, Pythagoras and Plato taught, served as the axes of reference for all things material, and curiously enough without these, modern science, the child of Aristotle, starting from "hard facts"

imperfectly understood, became almost a blind groping for Truth.

#### ALEXANDER HIS GREAT PUPIL

It was this Aristotle who was appointed by King Philip of Macedonia as tutor to his son Alexander, who frankly owned that he owed much more to Aristotle than to his father, Philip. It is interesting to note that "it has been believed by some, not without ground, that Alexander's mind, so fired with ambition, was yet more inflamed by the too great value that Aristotle set upon honour and glory—which he placed in the ranks of things which may be called good—so that he not only multiplied war upon war in order to extend his dominion, but would needs be looked upon as a God himself." The coming together of these two great men influenced the course of history in Europe not only in politics but in the realm of thought for many centuries. If Alexander built Alexandria, his companion Ptolemy, the "saviour," laid therein the foundation of a Great Library—a Temple of Muses—the Museum, which proved to be the birthplace of modern science, as Draper calls it.

Alexandria soon became not only the capital of Egypt, but the intellectual metropolis of Europe, where Aristotelian Logic, and his whole way of looking at things, held sway over thinking minds for over three centuries. This Museum more or less replaced the Ancient Egyptian Mysteries, which combined in themselves both Inner Wisdom and Outer Knowledge. Divorced from these Mystery Teachings, the exoteric religion

fast degenerated into a number of popular festivals, which became State functions under the Romans, who hardly made any distinction between Jupiter and Caesar. All that was required of "good citizens" in matters religious was that they join in the State celebrations and sacrifice, and at least offer incense before the powers that be. As for the Philosophy that guided them, it can be judged from the fact that Alexandria soon became a focus of fashionable dissipation.

In the allurements of its bewitching society, even the Jews forgot their patriotism. Rome was no better.

#### THE COMING OF THE CHRIST

I said "even the Jews," because as a rule the Jews who lived everywhere were known for a fervent almost fanatical faith, a fiery devotion, a stern uncompromising morality. They tried to keep aloof, and would not endure Caesar's image or offer incense before it. Moreover, they had a great faith in the idea that a Messiah would soon be born amongst them, cherished a secret expectation that such a Messiah-King would come in all his heavenly pomp to make Israel great amongst the nations of the world, and lead them to material glory. Such a Messiah did come in Jesus, the Christ, but the Kingdom he offered to the Jews and gentiles alike was a kingdom not made with hands, but the Kingdom which each man had to find within himself, a Kingdom open to all who cared to enter if only they had the necessary qualifications. Money or position was of no avail here. Each one had to seek

entrance on the strength of what he was, and not on what he had. Rags could not hide, nor kingly robes prove the nobility of the Inner Man. The Christ did not bring any new system of logic or philosophy, but taught people to serve one another even as He served them, saying: "He that is greatest amongst you shall be your servant." He taught people to love one another, saying: "This is my commandment, that ye love one another as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends." It is worth remembering that Christ dealt with *the inner attitude to life* in all His exoteric teachings, and there are reasons to believe that He gave a knowledge of the outer details of the Gnosis only to a few selected and worthy disciples—His Inner Circle. A very simple religion for the masses; Divine Science for the few. Rather a paradox, but we shall see later how a reversal of this law has created all the present conflict between Religion and Science.

The Christ, by the sheer force of a noble life, gathered round Him a few very devoted disciples who were utterly convinced of a glorious life beyond death, one which every one could be sure of, not believing in Him, as some supposed, but by believing in the Path He pointed out to them, and treading that Path regardless of any immediate pain it may involve. I have no doubt that it was due to the Christ's returning to them and teaching them after His physical body was destroyed, that His teaching of Human Brotherhood and benevolence took so firm a root. The

Apostles went round preaching this message of hope and brotherhood, and groups were formed of people everywhere who were effected by it. Round them grew communities: each one threw into the common stock whatever he had. All widows and orphans were thus supported, and the poor and sick sustained. The head was the spiritual guru—their Bishop. From this, then, grew the Christian Church.

### THE RISING OF THE CHURCH

So the Christians gradually lived apart from others, who naturally looked down upon them as kill-joys, and people who disdained things which alone gave them pleasure, as in Rome and Alexandria—money, power and the State which was the source of all this. The Christ Himself did not disdain nature and this world; only His way of looking at these was different. He was the Master of nature, not its servant. The Early Christians looked upon the material world as something which tempted them away from the inner Reality, and their fanatical fight against the pagans was really a fight against their own lower nature, which they had not overcome. They had inherited from the Jews the dogmatic and jealous worship of Jehovah, to which they now added this shrinking away from the world, which almost created in them a love for martyrdom—and they got it.

We have seen how the Jews would not bend their knee to Caesar, but the Christians threatened to pull down Jupiter himself. So if the Jews were guilty of treason, the Christians were condemned as atheists as well. They

liked martyrdom, and they obtained martyrdom. Nero wanted some scapegoats after the fire and he found the Christians handy. They not only stood persecution well, but thrived under it. Decrees and edicts for which people clamoured, by the very severity with which they were enforced, wrought a reaction in the minds of tender-hearted people, who went over to swell the ranks of Christians. Christianity thus spread into every nook and cranny of the Roman Empire, so much so that when Emperor Diocletian was concerting measures for suppressing Christianity, he found his wife and daughter amongst their ranks. The Church of Nicomedia was razed to the ground. In retaliation the Imperial Palace was set on fire, and it was soon found out that the Christians with their great "Faith and Hope" formed a powerful party in the State, who had to be reckoned with. After the abdication of Diocletian, Constantine, one of the competitors for the purple, quickly saw the advantage of putting himself at the head of the Christian party, which gave him in every part of the Empire determined men and women ready to encounter fire and sword on his behalf. Victory crowned his schemes in a decisive battle—and so he ascended the throne of the Caesars, the first Christian Emperor.

#### BIGOTRY AND TYRANNY

If the wife of Diocletian was a Christian, by a curious irony of fate the mother of Constantine was a pagan, and so were all the aristocratic families. In consequence he adopted a policy of not only permitting but encouraging conces-

sions to old ideas. The pagan party counted amongst them all the disciples of the old philosophical schools (divorced from the Mystic teachings, as we have seen), who asserted that all knowledge is to be obtained by the laborious exercise of human observation and human reason. The Christian party asserted that all knowledge is to be found in the Scriptures, and in the traditions of the Church, and that in the Revelations God had given all He intended man to know. They claimed that the Scriptures contained the sum total of all knowledge, and so the Church was the depository and arbiter of all knowledge. Thus came into being the distinction between "sacred and secular learning" for the first time in history, the one relying upon Revelation and the other upon human reasoning as its guide—the knowledge given by the Fathers and the Philosophers. The Fathers, with the Emperor behind their back, would brook no opposition; and being the dominant military power at that time, they never hesitated to enforce their decisions with the aid of civil power. Where the civil power proved inadequate, moreover, the monks took the law into their own hands, as did those under Bishop Cyril, who brutally murdered Hypatia in A.D. 414. Her fate, in a hundred years of the rise of Christianity to political dominance, was a warning to all who would cultivate secular or profane knowledge. They had won power after great sacrifices, and were determined to keep it. As Draper says: "The Church thus took a course which determined her whole future career, and she became a stumbling

block in the intellectual advancement of Europe for more than a thousand years."

The most notable attempt to combat this evil was the rise of Islam, towards the end of the sixth century. The Muslims, instead of mixing with the pagans and tolerating them, took a clear-cut line with idolaters, and restored the doctrine of the One God. Both the Christians and the Muslims accepted a Personal God; but unlike the former the Muslims did not believe in His incessant intervention in favour of those who prayed to Him. To them the affairs of men went by divine decree, before which every one had to bend. It converted despair into resignation and taught them to disdain hope. That is what gave them, and still gives them, the courage to attempt things in which they might succeed if Allah so wills it; and they proved the truth of the proverb: "God helps those who help themselves." They believed in an iron chain of Destiny, in which each fact is a link, and stands in its preordained place—not one has ever been disturbed, not one has ever been or can be removed. So in the realms of science they naturally adopted the Aristotelian Logic of arguing from facts, and accomplished great results, until the vast Saracen Empire in Europe itself broke into pieces by internal dissensions.

If the Christian prayer was an earnest intercession for benefits hoped for, the Muslim prayer was an expression of gratitude for the past. Both alike substituted prayer for the ecstatic meditation of India, which alone can help man to get behind the phenomena to the

inner Realities. Both believed in life after death, but they inherited from the older pagans and Jews the corporeal aspect and the personal God waiting to be propitiated. They took it that there is only one Judgment Day for all creatures in the world, and soon lost the idea of Reincarnation which the orientals had taught for ages. As the *Encyclopædia of Religions* says: "The Church successfully withstood all attempts to introduce the Greek (Pythagorean) philosophy and Eastern mysticism." Unlike the East, where differences of opinion are looked upon as good for discussion and not suppression, they became perfectly intolerant, and instead of a dialectical victory relying on argument and persuasion, they resorted to the sword and later the rack and the pyre with which to carry conviction. The Inquisition made torture a fine art, and perpetrated deeds of cold-blooded cruelty which have no equal in history. All this created an atmosphere fatal to the growth of free thought—Philosophical or Scientific.

#### THE BIRTH OF MODERN SCIENCE

But even the terrors of the Inquisition could not suppress Truth for ever. Twelve hundred years after Hypatia, Giordano Bruno once again proclaimed the Pythagorean doctrines, and the lurid flames from the pyre on which he was burnt proved to be the rosy dawn of modern science in Europe. The world had been opened up by intrepid sailors like Columbus, and the printing press had greatly helped the spread of literacy and knowledge. Galileo's trial focussed the attention of Europe on the problem,

and his discovery of the phases of the moon by the use of a telescope had proved the Copernican system in the teeth of frantic resistance by the Church. Kepler and Newton gave a framework for the mechanical concepts, and Bacon did the same for mental concepts. And so science grew by leaps and bounds in Europe to what we see it today, and they have brought it into the East again, together with the conflict between the Sacred and the Secular—the Church and the Academy—Religion and Science.

#### A REVIEW OF SCIENCE

I have taken so much of your time with this very inadequate review of the history of Europe, only to show how this conflict and the need for a reconciliation has arisen on that soil. It never existed in India in the Vedas, the Smritis, or the teachings of the Buddha. Even in Europe, Pythagoras, Plato, Plotinus, Hypatia, and later Giordano Bruno did not make any distinction between them; and "if the Church had accepted his message the bitter conflict that waged between Religion and Science during the sixteenth and seventeenth centuries would never have broken out," as Dr. Besant has pointed out.

We have already seen how Aristotle first broke off from Plato's background of the Ideal world, and started on the road of "hard facts." Inasmuch as he at least had no excuse for doing so, one would agree with Bertrand Russell that "Aristotle was one of the great misfortunes of the human race." Sixteenth century scientists had to get on

in the teeth of bitter opposition from the Church, and so, perhaps it was inevitable that they should strictly stick to material facts, where, even if they knew little, they were perfectly sure of that little they knew, and naturally adopted the Aristotelian method. We have already seen how Aristotle following his own method had no difficulty in accepting the spontaneous birth of crocodiles from the mud of the Nile, because all that his Logic can say is that "If 'A' is true then 'B' is true." Oh, that IF!

Is "A" true? How can we be sure? The criterion must be such that everybody must be able to verify the truth, quite free from the personal equation which vitiates every result. So they stuck to what can be measured and compared with known standards—length, breadth and depth, weight and time in seconds, etc., etc.—whatever yields to these is an exact science. If anything can get into a test-tube, they can say what it is by noting the reaction to various agents . . . to them the Universe consisted of seventy-two bricks which could never be broken up and alchemy was all foolish, until one day they found all that upset by one brick flying to pieces and yet retaining the properties of the brick all the time, and so on.

Inorganic matter yields to such treatment.

Material things can thus be accurately measured, and the mechanical effects produced by forces like electricity are capable of exact measurement, and in these realms modern science has achieved wonders. Some of the ways that have been devised, and the

apparatus that has been rigged up to make such subtle forces yield results, call forth our highest admiration. Man has created machinery by the aid of which, as it were, he has grown from the stature of an ant to that of an elephant in one century; and in mechanical realms man is now well-nigh supreme. But when it comes to the phenomena of life he finds himself somewhat helpless. He can classify all animals, understand generally their bewildering variety, their habits, their anatomy and physiology—but that is all. How the garden plants manufacture their exquisite colours from the cowdung upon which they feed, or how the tiny glow-worm gets his cold light are things which he cannot fathom, and when it comes to the behaviour of human beings his exact knowledge comes down to very little. Even in dealing with matter, with the enormous disruptive forces that electricity supplies, he finds himself in a region where matter itself is being born and perishes, and becomes so confused that he has begun to wonder if there is any Law in the world at all. He has reached the end of the road on which Newton started him, and on which he walked with such confidence and determination, and is now speaking of "Indeterminism and Probability." When it comes to the phenomena of Death he simply folds his hands.

There are other Societies like that for Psychological Research which are doing great work in these realms, and now they have accumulated an amount of evidence which compels the attention of all thinking men. But here, again, it

is worth remembering that man has followed the methods of modern science, the only methods known in Europe, and again and again he finds that they are not fool-proof, so the Royal Society naturally hesitates to accept the results. Obviously Aristotle can take them no further, and it is time for them to go back to his master, Plato, or Pythagoras, or to the Source from which both drew their wisdom.

#### THE PROBLEM TODAY

Modern science has great achievements to its credit, which create in the minds of its votaries a certain sense of self-satisfaction. The bitter memories of the rack still persist, and, though active opposition between the Church and Science has now died out, it has given place to a tendency amongst these men of science to look upon religion as something to be put on the scrap-heap. At the same time anyone can readily see that the powers that science has released and placed in the hands of mankind have not been an unmixed blessing. If Aristotle, the father of modern science, has given us one Alexander, science has given us hundreds of Alexanders who battle for supremacy all the world over, and now we are in the midst of horrors the world had never seen before. Religiously inclined people shun science, and want to go back to the good old days before modern science was born. Both miss the truth which lies midway: That so-called religious people have perpetrated in the name of religion the most horrible atrocities for centuries past must be admitted, but perhaps man has created

more misery in a century by the very misuse of science. It is neither religion nor science that is responsible for this, but the divorce between the two. The two are like acids and alkalies, both corrosive by themselves, but, properly mixed, give a neutral salt very necessary for the growth of mankind; hence the necessity for a reconciliation between the two.

Now in this problem the first thing to recognize is that conflict is not between Religion and Science at all, but really between "the science of the seen, and the science of the un-seen"—Physics and something beyond Physics, Metaphysics—Modern Science and Occultism. Science knows full well and has to admit the existence of forces beyond its ken, but it does not recognize them until results in this material world are capable of exact measurement. To it the rest is unknowable—the scientist likes to call himself an Agnostic, and he calls this the only rational way. To a blind man the sun does not exist, but is it rational for him to assert there can be no such thing as light? We are familiar with the words "Hindu-Muslim tension" and we all realize too well what it means when there is a riot, and yet, because no instrument can measure it in any terms, is it rational to deny its occurrence? Similarly, there are hundreds of things in the physical world waiting to be explained, which modern science, great as it is, is utterly unable to account for. Instead of being content with a merely agnostic attitude we must try to rationalize these things, try every hypothesis we can think of, and see if they fit in.

### OCCULTISM EXPLAINS

Here, then, is the role of Occultism, asserting that our Universe is a vast world having many dimensions, of which what we see is only an ever-shifting three-dimensional section, and no more. It is by no means a fortuitous concourse of atoms, but is a perfectly ordered whole in which everything is governed by strict and exact unchanging laws. In Occultism there is no Indeterminism, no Probability, and no miracles either. It is only the ignorant who use these words. To the villager the vehicles that run without a horse, or the lamp that can be lighted without a match, are miracles, but not so to us. Occultism likens the visible world to that part of an iceberg above water which we know is only one-seventh of the whole. If such an iceberg were to enter the Gulf Stream the melting of the lower parts would completely upset the balance of the whole, and if modern scientists lived upon its surface they would never be able to account for the phenomenon without their most delicate instruments. Material things obey Newton, but when we get to the borderland and try to break up an atom we are trying to go deeper into the iceberg, when our results become erratic. When we come to the behaviour of living beings, we can classify them and note the habits of the average in ordinary circumstances, but especially in the case of man it is simply impossible to predict what he will do, because consciousness has layers—subliminal and supraliminal—which we are unable to get at by means ordinarily known to science. But these deeper regions exist all the same.

Now Occultists claim that they can observe things happening in these invisible worlds, just as we do in this visible portion, and learn a great deal of the laws that govern them. For instance, they say that "thoughts are things," that "man does not die when he does—he merely enters the invisible world, and, after a time, again puts on this vesture and comes down to the earth to meet the same old people," and, so to say, settle accounts with them. Again, "all Life is one, seemingly divided into tiny bits," and so "the relationship of all is essentially that of Brotherhood"—which, as we all know, is the corner-stone of The Theosophical Society. As Bishop Leadbeater has told us :

While in no way deprecating the knowledge to be gained by the study of the ancient Scriptures, or by scientific or philosophical reasoning, it nevertheless regards the constitution and evolution of man as matters not of speculation, but of simple investigation ; not of vague theory, but of definite fact. Its statement is perfectly clear ; the past, the present and the future of man may be examined by all who take the trouble to qualify themselves for the study. When so examined, they prove parts of a magnificent scheme, coherent and readily comprehensible—a scheme which, while it agrees with, and explains much of, the old religious teaching, is yet in no way dependent on it, since it can be verified at every step by the use of the inner faculties, which, although latent in the majority of mankind, have already been brought into working order by a considerable number amongst our students.

#### IN A RELIGIOUS SPIRIT

These findings are placed before us in a perfectly scientific manner for our

examination and acceptance, only if they appear to us to fit into a consistent whole. This is done in a religious spirit. Our scholars, who study comparative Mythology, are convinced that all religions spring from the same seed, namely, the ignorance of a child humanity watered by cunning priests, and grows into what goes by that name. The Occultist accepts the common source, but he asserts that it is the Eternal Virtues on which the whole creation is founded, and which science itself seeks to discover ; and that the child humanity has Elders, and Fathers and Mothers who take care of him, nourish him, and look after him generally, until he himself—child humanity—grows into Their own likeness. It is these God-like Men who are often worshipped as God Himself, but the anthropomorphic way of looking at Them is obviously absurd, for the simple reason that "They see the One in the Many—and the Many in the One." "Their consciousness has its circumference everywhere, but centres nowhere." They are the Saints who are one with the sinner, yet different inasmuch as they understand the reasons and the solution of his problems as well. There cannot be the slightest touch of anger, jealousy, vengeance or other weaknesses common to man, in Their consciousness. That is the simple goal for all of us, and They are a guarantee that we shall one day be what They are today.

They are omniscient and omnipresent, because everything is within Their Consciousness ; They are omnipotent because They know all the Laws of God and manipulate all Forces, and

can do almost anything so far as matter is concerned. But inasmuch as the least of us is a spark of the same One Flame, the only thing They cannot do is to force the growth of any one of us. They advise, They help, They watch over us as no mother watches her first-born, and are content to wait until we learn our own lessons. They are perfectly Happy—because there is no better word expressing Their exalted condition. They have passed beyond the necessity of putting on this vesture of flesh, but do so incarnate to help us, not to make us happy, but to teach us how to be happy. That is the Idea of God and His Agents, Rishis, Devas and Angels, that the Occultist places before us, again in a perfectly scientific manner for our examination. Herein lies the true way to a Reconciliation between Religion and Science. Aristotle's hard facts?—yes, by all means! but not without Plato's Ideal World, which he rejected. For want of a reference back to this framework, modern science has gone astray, with the results we see.

#### THE BRIDGE

Occultism, the religious way of studying science—or the scientific way of understanding religion—has its own methods of research, and its own standards. It demands the fullest attention to facts, the Truth, and nothing but the Truth, but it insists upon the qualification of Ahimsa first. In Occultism, Abhyasa and Vairagya go together. That is why, unlike modern science, it is always a blessing, never a curse. It cannot but be that because it know that

“knowledge is power,” so it gives its knowledge to the worthy, and to the worthy alone. That is the explanation of the paradox I pointed out before—that the Christ gave His highest science to His Inner Circle, and His religion of benevolence to every one. That is why He told His disciples “not to cast pearls before swine.” That is why an Occultist demands a certain amount of moral perfection in his pupils, before he can accept them. He is willing, nay, eager, to teach, and the hesitation is not on his part. The syllabus of his admission examination is broadcast in the world in simple little booklets like *At the Feet of the Master*, *In His Name*, and so on, but he is sorry that out of millions only a few make an attempt, and of those very few reach Him. It is this insistence upon the moral stature of the pupil that makes all the difference between Occultism and modern Science, and that is precisely what people do not like. We have been taught to believe in the equality of man, ignoring the fact that what is easy and natural for a man at one stage of evolution, is not possible for another, who may be a younger Jiva. Occultism also asserts that we are all sparks of the same Flame, but all the sparks do not come out at the same time, nor do they grow in the same manner. And so there is the inevitable difference in the stage of their development. We are all essentially equal, but actually not in point of time.

We have already seen, in this science of the unseen, that thoughts are things, enabling every one to come into contact not only with the external world,

but to help or harm with the creations of his own mind as well, which entirely depends on the stage of our individual evolution. It is therefore true that every one of us is not ready for occultism, and that is why we have a good deal of what Mrs. Besant calls "semi-occultism" in the world, where one aspect is emphasized to the detriment of others, or what is, rather, far more pseudo-occult—where some little fragments of truth are distorted to bring quick results in terms of physical or mental indulgence. We have to guard against this most strenuously, as all these bypaths do not help us to reach the goal of our endeavours, namely, "Seeing the One in the Many."

It takes us on to the road of psychic powers for selfish ends. That is why in true Occultism we are told: "Have no desire for them. To force them too soon often brings in its train much trouble; often their possessor is misled by deceitful nature-spirits or becomes conceited and thinks that he cannot make a mistake." The Siddhis are only an extension of our control over Nature, which can be used for selfish ends, exactly as money or any other thing can be misused, and perhaps its misuse is far more dangerous. H.P.B. has told us that as compared with the forces

that we may come into possession of that way, our dynamites are toys, and so perhaps it is well that we do not believe in them.

Modern science in spite of its misuse has helped its true devotees very greatly in disentangling its astral from the mental, splitting Kama-manas into Kama and Manas to a certain extent, to put it in Theosophical jargon. But unless and until we can join up the Lower Manas to the Higher, and thence to the Budhi, science will always prove a curse. That is, it must be permeated by what we now call Religion. We must constantly refer everything back to the Idea behind things and the Great Plan of which all Ideas form but a part.

We have to learn to see the Many in the One, through Science and Occultism; but we have to see the One in the Many as well. That is what the Mystic tries to do. He seeks to retire within to find the Great Reality. The Scientist knows, the Mystic feels. Both are very necessary but both must go together. The Head, the Heart, the Hand—all must work together, in the service of the world. That is the message of Theosophy, that is the work before The Theosophical Society—the great reconcilers between Religion and Science.

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### AMBITION

BY IVY S. MITCHELL

Why must I ever love the unattainable—the distant thing?  
 For now my soul upon Desire's wing  
 Embraces Jove himself,  
 And hurls sweet Eros from his Eminence;  
 And counts not even this impertinence!

# ESSENTIAL RECONSTRUCTION

## PART III. THE SIX POINTS OF CONDUCT

BY F. J. W. HALSEY

"The six points of conduct which are specially required are given by the Master as :

1. Self-control as to the Mind.
2. Self-control in Action.
3. Tolerance.
4. Cheerfulness.
5. One-pointedness.
6. Confidence.

### SELF-CONTROL AS TO THE MIND

The first of these points emphasizes the

"same thing as to the mental body"

as was urged for the emotions.

"It means control of temper . . . of the mind itself, . . . and . . . of the nerves."

"Control of temper," of "anger or impatience"

amongst the nations will have taken an appreciable step forward, when generally accepted arbitration shall replace recourse to arms. But how may the terms "temper," "the mind," "the nerves," be interpreted in a national and international way? May it not be taken in a general way that it is the lower classes of the nations whose temper is most likely to get out of control; that it is the cultured middle classes who represent the mind of the nation; and that its outstanding men and women, scientists, artists, writers, educationists, merchant-princes, statesmen, constitute the nerves along which flows the prāna which nourishes the national life?

"Control of temper" in the nation, as in the individual, will become more easy of achievement when a right relationship and deeper understanding with neighbour- and brother-nations is developed, so that national frustrations, national superiority and inferiority complexes are reduced to a minimum. Not for nothing has that most realistic and logical of nations, the French nation, coined the proverb: "To understand all is to forgive all." The emphasis must therefore once again be laid on the importance of Truth in all the many ramifications of the nations' lives.

At the same time, just as adequate provision had to be made for creative emotional release, so also must all possible scope be provided for creative mental vitality along lines which will no longer place mere intellect in the position of undisputed master, but which will assign it its true place in the *whole* picture of man, flanked by spiritually illumined intuition and heart-dictated emotion. Then shall intellectual creative faculty expend its energies in ameliorating all conditions of living instead of prostituting its ingenuity in the invention of unparalleled machinery for destruction; then shall it be harnessed for the attainment of such co-ordinated beauty of living as will subordinate all art, science, industry, education, to the dedicated service of all nations and classes. Such happy,

concentrated activity will leave little scope for

**"anger or impatience"**

to spill over into military action, and will at the same time help to create such conditions as will make it easier to bear the

**"trials and difficulties . . . the sorrows, troubles, sicknesses and losses . . . which come into every one's life."**

How can the nation see to it that its **"thought may always be calm and unruffled" ?**

Would not that end be attained with a Government of the truly wise men of the nations, who would pursue with courage and steadfastness a policy which acknowledged neither national nor party nor class politics, but only the solidarity of the human race as a whole? Thus only would all men everywhere obtain those four freedoms of which the Atlantic and other Charters speak—and much else which is not mentioned in any.

#### CREATIVE SOUND

Having lived the life of an ordinary man in hundreds of incarnations, throughout many millennia, the Master readily concedes the difficulty of avoiding irritability when sensitive

**"nerves are easily disturbed by a sound or a shock, and feel any pressure acutely."**

What "sound" is likely to disturb the nations' equanimity? Let us first remember that "sound" is basically creative. "In the beginning was the Word," says the Bible of the Christians; "first, His (the great God's) mouth was formed, out of which speech issued forth," says

Hinduism. The Music of the Spheres, the Song of Life, the Voice of Nature fill the universe with harmonious, creative rhythm in earth and water, fire and air. Into this is thrown the disturbing cacophony initiated by wilful man. It has been said that the discordant rhythm of the outer world, of our so-called civilization, has a shattering effect on the highly sensitive bodies of the Masters, who, for that reason among others, for the most part live Their lives far removed from the madding crowd. To those who have ears to hear, the "sound" of the almost endless cruelties practised by man (largely perhaps through sheer thoughtless arrogance) rises to a crescendo of excruciating suffering, shattering to bear, and which must have a

**"disturbing"**

effect, all unconsciously, even on those who go their densely ignorant, unbrotherly way.

Has that "sound" also found its way into the outer manifestation we designate as music? Can it not be said that a great deal of the "jazz" and "swing" music of modern days personifies much of the discordant, disruptive tendency of today? Yet millions of loud-speakers, hundreds of Broadcasting Stations all over the world, fill the airy envelope of our globe all through the twenty-four hours with disruptive vibrations and vulgar entertainment which shatter harmony and cannot but affect the "nerves" of the nations. All unwittingly it must render all more irritably prone to take offence. Although evidently much of this kind of "sound and shock" is deemed to be inevitable by the Master, for the present, at least

**" those who know "**

something of the occult power of sound can begin to try and influence public opinion in the right and harmonious direction, so that gradually one of the channels used by the dark forces for the subjugation of the world to evil, may become less and less available to them.

What can be said to be the other

**" shocks "**

to which the nations are liable to be subjected? They may be of many kinds, apart from wars, such as financial, industrial and political disintegration, religious strife, and national disasters of a natural kind such as earthquake, flood, fire and cyclone. Again, to some extent these may be unavoidable, but it is obvious that those in the first category at least are largely attributable to unbrotherly living, to greed, selfishness and intolerance. These—and perhaps most of all the hate engendered by the unjust treatment of submerged humans and of the animal kingdom—these indeed, are

**" shocks " which " press acutely "**

on the nerves of all the world alike, daily and hourly, however unconscious the world in its ignorance may be of the fact. And can we say that flood and fire, earthquake and storm, are not the direct reactions of our Mother Earth to those same irritants?

**STEADY, CALM COURAGE****" But you must do your best."**

Let us note that this is not an injunction of hopelessness; on the contrary, ever does the Master try to arouse

both the individual and the nation to *activity*. Therefore, let the nations

**" do "**

the best they can to implement to the fullest extent such vision of the Law of Brotherhood as they possess, so that the time of harmonious living everywhere may be brought the nearer. For

**"the calm mind means also courage,"**

we are told,

**"so that you may face without fear the trials and difficulties"**

which abound on every side;

**"it means also steadiness. . . ."**

It will readily be seen that if the peoples could be induced to accept a Government composed of the wisest of mankind anywhere, regardless of colour, caste, or creed, or sex, a courage and a steadiness of policy for the good of *all* mankind, as opposed to the good of certain nations and classes only, could be inaugurated which would revolutionize world conditions in one generation. Even if such a World Government is as yet rather in the realm of Utopia, is it quite impossible, now that the war has shown the way of Allied Supreme Commands, for certain wide sections of the globe to have a similar Supreme Command of Wise Men to sit in Council and assume the role of Consultant, to be called in whenever a nation's dis-ease becomes too acute, and refuses to respond to the treatment of the physician-in-ordinary?

We are also warned to

**"avoid the incessant worry over little things in which many people spend most of their time"**

and which saps their energy for effective good work. What constitutes a **"little thing,"**

and what would be its counterpart to be avoided by the nations? Is not a "little thing" that which delights the body-elementals more than it does the Ego and the incarnating Monadic Spirit? Can it be said that these "little things" find their national counterparts in national competition, greed, pride, vanity, prestige and the saving of face, political squabbles, sectarian feuds, industrial disagreements, etc.? But all such things,

**"sorrows, troubles, sicknesses, losses . . . when they come you must bear them cheerfully, . . . your duty is to remain always joyous and serene."**

#### THE NOW AND THE FUTURE

How does a nation demonstrate its joyousness and serenity? Looking back over history, are not the peaceful intervals those during which the nations show forth qualities of remarkable creative urge, when art in all its many facets, and science and social experiment are honoured and flourish? But let the nations realize that no bitter minds and hearts, warped and distorted by poverty, fear and want, can produce that living inspiration of art which fires the beholder with aspiration to reach even greater heights and liberates the God-like Spirit within him. No warped souls can produce that unblemished Beauty which is free entirely from vestiges of malice and denunciation.

**"Think,"** O nations!

**"of what you are doing now, which will make the events of your next life, for that you can alter."**

First and foremost, then, think of your children and youth, for there lies the most plastic material to your hand; see that *they* grow up in conditions that are healthy and beautiful and clean—physically, morally, mentally and spiritually. Above all, see that you starve not their souls. For their bodies may grow up to be sleek and well-groomed animals, their minds may glitter with cold sparkle, but joyous serenity is only attained by the victory of Spirit over matter, by the profound realization of the significance of the Brotherhood of all Life, the "hidden Love embracing all in Oneness."

Then, too, it will become easier to follow out the next injunction:—

**"Never allow yourself to feel sad or depressed. Depression is wrong . . . therefore if ever it comes to you, throw it off at once."**

The Master does not give explicit instructions how this is to be done but He has already indicated that

**"now"**

the nations can inaugurate those actions

**"which will make the events of your next life,"**

—the life of the coming national generations, which is thus seen to lie almost entirely in the hands of the *present* generation.

Let not the nations miss the almost overwhelming import of this advice.

#### LAYING PERFECT FOUNDATIONS

**"In yet another way you must control your thought; you must not let it wander. Whatever you are doing, fix your thought upon it, that it may be perfectly done."**

Does not this suggest a deep and serious warning for the present world period? Not only for the war period—urging that concentrated effort which the nations are only now, in the fourth year of war, beginning to understand and achieve—but also for that reconstructive stage which is to usher in a longed-for New Order, which has hovered before the vision of the dying world as a will o' the wisp ever since the last World War, but which is now beginning to arise as a Phoenix out of the irretrievable and only too literal ashes of the present.

Reconstruction will have to be undertaken on a gigantic scale along an almost infinite variety of paths, each offering scope for an unending variety of solutions, depending upon national prejudices, preferences, and idiosyncrasies, as well as upon susceptibility to corruptive greed. There will undoubtedly be many temptations to follow a variety of alluring side-issues which, though within the scope of a reconstructive programme, will represent unessentials rather than basic needs. But these *world-wide* basic needs are so great that the nations will sternly have to curb such thought, refusing to

**“let it wander”**

into those purely temporal make-shifts which tend to shelve more permanent solutions. The *foundation of the Future* has to be laid.

**“Fix your thought upon it, that it may be perfectly done.”**

Not for centuries perhaps, will there again come such a chance. On *us* has been laid the onus and the honour of

laying foundations upon which a “perfect” superstructure may be erected. In order that the work

**“may be perfectly done,”**

the Architect's Plan must be carried out not only in broad outline, but in all such detail as comes our way. Thus must the nations fix their thought on how the essential Truths of Being can best be embodied in laws and measures which shall ensure to every nation, citizen and

**“living being”**

the consideration which is his due on whatever rung of the evolutionary ladder he may be standing. Those foundations must support a superstructure of kindly wisdom and radiating brotherliness. Unless the nations keep their thought

**“fixed”**

on this essential of the Plan, its spacious Beauty will soon be spoiled and cramped by selfish interest and greed, and the Plan for a Palace of the Future will be distorted into a travesty little better than the slum of today.

#### EASE SUFFERING

**“Think each day of someone whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him.”**

After this war each nation will know only too well its many hundreds of thousands who are

**“suffering and in need of help”**

as a direct result of their combatant services for their country. Let them be treated with the utmost generosity, while yet being careful not to pauperize

them. If all the money that is needed is invariably forthcoming for the destructive work of warfare, let it never again be said that similar financial backing is impossible for peace-time justice and equity. It is for the authorities in all the varying fields of social organization to

**"think each day" how "loving thought"**

can lighten the burdens of sorrow, suffering and want of their peoples, and of evolving Life all over the world. But only "loving" thought can achieve the purpose of the Master, for only Love realizes the Oneness of Life and therefore its responsibility to *all* Life. The Nazis, too, have "fixed" their "thought" upon whatever they have undertaken and have demonstrated unforgettably to all the world what "thought-power" without love can accomplish of cold-blooded brutality and evil. But are not the Nazis perhaps merely an extreme example of an only too prevalent spirit characterized by ruthless exploitation and lack of love everywhere?

#### PRIDE AND ACHIEVEMENT

The very next paragraph tends to emphasize this point, for it draws attention to the fact that

**"pride" in achievement**

**"comes only from ignorance."**

So often the present age prides itself on the improvement of its social and industrial conditions. Doubtless these are better in many cases than they used to be—but was it not cold mental calculation that healthier conditions would spell greater gain and profits, which was the first moving motive at the basis of many of these improvements? Because

it was found that they "paid"? Not such shall be the motives of the Governments when they shall

**"think each day"**

of those committed to their charge, and shall

**"pour out loving thought upon"**

them. And, just as there now is world-wide conscription for military service, can there not come into being a somewhat similar conscription for comparatively short periods of social service?

**"Hold back your mind from pride"**

then, O nations, for only

**"the man who does not know thinks . . . that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone,"**

and he does not calculate in terms of material profit accruing to him.

#### 2. SELF-CONTROL IN ACTION

The Master next turns to

**"Self-Control in Action,"**

reminding us that

**"to be useful to mankind, thought must result in action"**

and that there must be

**"constant activity in good work."**

This warning may well be taken to heart by the nations also. Every paper and magazine is full of all sorts of ideal schemes for the betterment of mankind, though I have, as yet, seen few, if any, schemes which similarly busy themselves about a better world for the animals of the New Order. How many of these schemes are sufficiently well thought out to become

**"useful to mankind"**

by being capable of translation into action? It is the experts in each field who can wisely plan

**"constant activity in good work,"**

whether the field be large or small, comprising a continent, federation or country, or confined to a village council or municipality. Does not this need clearly point, then, to that reform in democratic government so often advocated by Dr. Besant—and worked out in her Commonwealth of India Bill—a system of graded enfranchisement, where every voter shall vote only in those affairs of which he has personal knowledge and experience? Only thus is the wider vision and experience of the wiser men assured for a widening circle of influence, while the local wise man is wisely left to manage his local affairs.

#### DO DUTY BETTER THAN OTHERS

How aptly applicable to national and international affairs is the warning which follows immediately :

**"But it must be your own duty that you do—not another man's . . . Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but never interfere."**

Local regional government and central federal Government could, with goodwill, together solve every question that might arise anywhere in the world. This is the second time in these short pages that the Master emphasizes the impropriety of interference. For nations as well as

**"for many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do."**

Could anything be clearer ?

But

**"ordinary duties . . . ordinary work" "you must do . . . better than others."**

Does not this suggest that the nations should expand the scope of their responsibility towards those who come within the orbit of their influence, so that greater beauty and dignity of life shall be the result ?

**"You must do that also for His sake";**

for the sake of that vision of the Oneness of Life which claims brotherhood as joyfully in compassion with the lowest and the weakest, as it does so in reverence with the highest.

**"You should undertake no new worldly duties; but those which you have already taken upon you, you must perfectly fulfil."**

This seems to imply that the time for the conquest of new colonies has past; but neither must those countries who have in the past built up empires, now abandon to their fate those more primitive peoples to whom their past action has bound them with karmic ties. They **"must perfectly fulfil"**

all liabilities and duties to them, until they can stand on their own feet in a Human World Union where all are entitled to the respect which is their due. And is not the duty of the older brother to the younger—the duty of the human to the animal—included in all **"those (duties) which you have already taken upon you" ?**

Can it be said in any way at all that we are "perfectly fulfilling" our "duties" to these helpless, weaker, younger brothers? Dare anyone try to *realize* all that is implied of terror and suffering in merely turning over in review all the slaughter-houses, canning factories, animal oil refineries, fur stores, etc., etc., too numerous to name, which are such an unfortunately integral part of

our "civilization"? We have indeed a long way to go before we are anywhere in sight of having "perfectly fulfilled" our duties to these younger brothers of our evolution.

May the nations also increasingly "**recognize**" their "**clear and reasonable duties**"

towards those criminal and submerged classes (as Dr. Besant preferred to call them) whom karmic ties have called into incarnation in our midst, and who, as children, need the guidance and the strengthening which will enable them to contribute their share to the general wellbeing in the most effective manner.

In these days, when greed and competition extend right from the physical to the very edges of the spiritual realm, is there need to point out the significant fact that the Master has not once indicated the existence of any single "right"? Let those who undertake the guidance and government of nations, districts or village areas, take heed that for them no road to political or financial power is open, but only one of duty and service, trodden "**for His sake.**"

### 3. TOLERANCE

**"You must feel perfect tolerance for all."**

How do the nations show "tolerance" in the international sphere to those peoples whose cultures and outlook upon life are markedly different from their own? Do East and West show "tolerance" each to the other? Does not the West too often despise the un- or other-worldly detachment of the East? Does not the East too often despise the efficient "barbarism" of the West?

How many in the West refuse the spiritual profundity of the East, for the intolerant reason that it comes garbed in unfamiliar fashion? How many in the East are prepared to recognize that "efficiency is the Yoga of the West," as Mr. Jinarājadāsa has said, referring to the likewise intolerant attitude, prevalent all over the world, that "my 'doxy is orthodoxy, your 'doxy is heterodoxy." Such "tolerance" as the nations show to each other is generally a cold-blooded affair, often based on a calculation of what exploitation it may be possible to effect. Is that the meaning the Master attaches to the word—a cold calculating aloofness? Most certainly not. He requires

**"a hearty interest in the beliefs of those of"** other religions and cultures, for it is the aim to be able to

**"help all."**

Therefore, to

**"understand all . . . you must yourself first be free from bigotry and superstition."**

How wonderful it would be if in the nations' schools RELIGION could be taught instead of sectarianism! If youth could be brought up on the basic Truths of spirituality supported by teachings from the Scriptures of all nations and ages, rather than on the narrow church-ianity and orthodoxies into which the practice of most religions has deteriorated! How wonderful if the profound mysticism and occultism of the East could mingle to some extent with the stately ceremony and mysticism of the West! Some such attempt has already been made in the establishment of the Liberal Catholic Church in the West, the Bhārata Samāja in the East, the

Ritual of the Mystic Star for universal use—all of which efforts have had the blessing of the Lord of All Religions. With

**"a hearty interest in the beliefs of those of another religion just as much as in your own,"**

credal bars to any government appointment could no longer be erected. Would not then

**"Buddhist or Hindu, Jain or Jew, Christian or Muhammadan,"**

be given equal chances to serve the country where Karma had placed them, all other things being equal?

**"For their religion is a path to the highest just as yours is,"**

—note well, *a* path, not *the* path.

#### THE PLACE OF CEREMONY

**"You must learn that no ceremonies are necessary, . . . yet . . . respect them for the sake of those good souls to whom they are still important. They have their place, they have their use. There was time when you needed them ; but now that time is past . . . Yet he who has forgotten his childhood, and lost sympathy with the children is not the man who can teach them or help them. So look kindly, gently, tolerantly upon all ; but upon all alike."**

How does this apply to the nations? What is a ceremony? The latter is described to mean : an act or series of acts prescribed by law, custom or authority in the conduct of important affairs. May it be suggested that therefore not one of the present governmental modes of machinery for the administration of government to the nations is indispensable, that neither democracy nor autocracy can claim any sanction, the one over the other?

**"They have their place, they have their use ; they are like those double lines which guided you as a child to write straight and evenly, until you learnt to write far better and more freely without them."**

But the nations as a whole have not yet definitely stepped out of their childhood days and cannot yet say :

**"when I became a man I put away childish things,"**

and learnt that the only true government is that of self-control from within. Until men shall all have attained such exalted estate (which is not due for realization until the seventh sub-race of the seventh Root Race has been reached—and we are at present in the fifth sub-race of the Fifth Root Race) until such time, all ceremony of government is but as the understanding and thought of a child, inevitably reflecting the various immaturities of the nations and races.

#### THE NEED FOR DEEP WISDOM

Does that permit us to scoff at Republican or Royalist, at autocrat and dictator or democrat?

**"Let them do as they will,"**

replies the perfect tolerance and fatherly wisdom of the Master, followed up with a warning which, during the Peace Negotiations, it will take all the psychological acumen of the victorious nations to unravel :

**"They must not try to force upon you that which you have outgrown."**

Conversely, neither must the conquering nations try to force upon the conquered that which *they* have outgrown. Instead, they will have to try and adjust any remedial action they contemplate taking

to the evolutionary age of the delinquent, or inevitable psychological unrest can only precipitate another major disaster. Truly, a Herculean task, calling for greater wisdom than any of which the nations have so far given evidence. God grant us wise men at the Peace Table, with wide vision, deep perspicacity and lofty aspiration, that they may unleash upon the earth that Power which maketh all things new and the Peace that passeth mere understanding. In the meantime:

**"Make allowance for everything; be kindly towards everything."**

#### 4. CHEERFULNESS

In the next paragraph, on Cheerfulness, there is one sentence which brings its own comfort to those nations which are fighting on the side of Righteousness, and yet are going through the utmost of suffering and terror.

**"Remember that you are of but little use to the Master until your evil karma is worked out and you are free."**

Nations as well as individuals make their own collective Karma. We have been told, and a glance-back at history will confirm this, that the pace of evolution is gradually speeded up in the higher spirals of the evolutionary path. The pressure of events falls fast and furious upon those who are capable of being of use to the Master in a New Era that is being born amidst the present tribulation. Life, Spirit, is but little concerned with what befalls the temporary bodies which it needs must use from time to time in the physical world. Viewing the story of recurrent incarnation from loftier philosophical heights,

it is but concerned to be a co-operator in the Plan, and this, the Master says, the nations cannot usefully be until **"your evil karma is worked out."**

Take it

**"as an honour that suffering comes to you because it shows that the Lords of Karma think you are worth helping."**

The level upon which consolation is offered is admittedly a high one, but only such nations as are capable of understanding it are likely to prepare themselves adequately for the rôle of leadership which will be offered them in the approaching Future.

**"But to make the best out of it, you must bear it cheerfully, gladly."**

This seems a difficult saying, indeed, when we reflect on all that Poland, Greece, China, and all the Nazi-overrun countries have to go through.

#### THE CLEANSING FLOOD

But what does the individual do, whom we commend as bearing his "Karma cheerfully"? Does he not pick himself up, pull himself together, and, making the best of such "pieces" as may be left, set about fashioning an environment that shall be even "nearer to his heart's desire" than was the old one? Thus also shall the wise nations do. With much of clogging tradition and superstition tumultuously swept away on a temporarily overwhelming, but eventually cleansing flood, they can now, if they will, and if they have the eyes to see the vision of the Future, build upon a clean bedrock the foundations for a new education, a new social structure, a new industrial organization, and above all,

for a truer spiritual understanding. If wise leaders will but keep before their eyes a picture of Man as an immortal incarnating Spirit, with infinite God-like capacities waiting to be brought to light,—what use can they not make of the clean-sweep which has been effected for them, what can they not achieve from the clean start which is entrusted to them, so that slums and dirt, want and ugliness, slavery and tyranny, may never more deface their State? And, if the first elementary lessons of this war have been learnt, they will find brotherly hands everywhere stretched out to help them.

#### FOR INTERNATIONAL BENEFIT

**"Yet another point. You must give up all feeling of possession . . . you must be . . . ready to part with anything and everything" and "even then you must be cheerful."**

**"Give up all feeling of possession."**

What does the nation look upon as its "possessions"? Is it not "my" colonies, "my" raw materials, "my" trade secrets, "my" patents, "my" army, "my" navy, and so on? Are not these some of the things which it "likes best" and in which it takes the greatest pride? Can we picture a world in which all these will no longer figure prominently as national assets capable of swaying policies and events, capable of determining the life and death, the sickness or health, of millions who have had no say whatever in, and perhaps even less understanding of, the world conditions in which they find themselves? In a world which is reaching out towards brotherhood, will not co-operation gradually replace cut-throat competition, will not that which

human ingenuity discovers become the equal heritage of the human race? Does not the giving up of

**"all feeling of possession"**

imply the international sharing of all possessions? Does not the giving up of "my" raw materials suggest an international scheme for the equitable distribution to all according to need? Does not the abolition of "my" army and "my" navy postulate the organization of an international security in which all shall take part according to capacity? The possessions of those that "have" ever have been the source of estrangement and strife with those who "have not." An international sharing of some at least of the world's chief basic assets, of some of the world's chief basic duties, would go a long way towards fostering a much more universal feeling of human world responsibility, solidarity and goodwill.

The new world that is coming into slow and painful being, is not going to be only a new physical world. New emotional and mental worlds are also arising to accommodate the soaring human Spirit. The elemental and mineral kingdoms are playing their part, through their representatives the High Explosives and the Incendiaries, to shatter and purify the physical universe. Violent emotional crises, revolutionary mental concepts are attempting to do the same thing on higher planes. Let not the nations cling to

**"old beliefs . . . old ceremonies . . . to that which you have outgrown."**

With the old world tumbling about our ears, it is being made so easy for us

**"to part with anything and everything."**

Let the nations demonstrate not only their physical courage, but even more the moral and mental courage which will not shrink from jettisoning the separatist, unbrotherly modes of life which have condemned so many millions to want and fear and bondage. Not perhaps for many centuries to come will there again be such a comparatively easy opportunity for parting with the outworn, and for whole-heartedly embracing the new which beckons to greater brotherhood and togetherness.

### 5. ONE-POINTEDNESS

For in **"One-pointedness,"** it is urgently said, **"the one thing that you must set before you is to do the Master's work . . . and"** to that work

**"you must give all your attention . . . so that it may be your very best."**

Being told that

**"all helpful, unselfish work is the Master's work,"**

does it not suggest that the scope of the nations' efforts must not stop with their own citizens, but that the standards of living in all countries should be the concern of a united human effort?

**"Think how you would do a piece of work if you knew that the Master was coming at once to look at it."**

Ye nations! think how you will feel when one day you discover, too late, that you had a Master *living* amongst you, seeing your slums, hearing your strife and disharmonies, witnessing your greeds, watching your cruelties, waiting in vain for the helpful and kindly consideration which would have eased the burden of life.

**"No temptations, no worldly pleasures, no worldly affections even, must ever draw**

**you aside, even for a moment, from the Path upon which you have entered."**

After the weary war is over, and the still more weary period of adjustment shall begin, innumerable temptations will beset the nations to scramble for material welfare for their own people first, without that due sense of responsibility and universality which should include the welfare of all peoples without exception, equally and severally.

### THE NATIONS' WORLDLY PLEASURES

What can be said to represent national **"worldly pleasures"?**

Are they not represented by the unessentials of national life? The stern necessity of survival has brought home to the warring nations some knowledge of what real necessities are; has also exposed how recklessly national energy and wealth were squandered in pandering to selfish pleasures. It has been a characteristic of the artificiality of much of modern civilization that even the nations' pleasures have been so commercialized that it is certain that many voices will be raised to protest that the luxury and pleasure trades provide a living for innumerable families. That is not denied, but does not necessity and duty take precedence over pleasure? And with the tremendous NEED of the world today—both West and East—cannot *useful*, constructive work be found for all workers to do, work which therefore carries with it greater dignity than can any which merely expends itself in the fostering of selfish indulgence, whilst others lack the necessities of bare existence? The world is not yet ready for the ascetic life, and it is not suggested

that a reasonable amount of relaxation and pleasure is anything but beneficial. But the Master uses the term in amplification of what He considers "temptations," and therefore clearly warns against these pleasures assuming too important a place in the nations' policies.

#### A HUMAN POLICY

##### "Worldly affections"

generally centre around our own families and fellow-citizens; interpreted into national terms would not that mean those belonging to our own nation and race? But even these considerations of kinship must never

**"turn you, even for a moment, from the Path"**

of unselfish HUMAN endeavour which, it is the intention, the human family shall learn to tread in the Future now lying immediately ahead. It suggests the abandonment of national oligarchies, of "white" policies, "Asiatic" policies, "brown" policies, "yellow" policies, "black" policies; it suggests such a blending into a just simply HUMAN policy as will draw every nation in to **"become one with the Path"**

of HUMAN endeavour, so that

**"to break away from it would be to break away from yourself."**

#### 6. CONFIDENCE

But **"you must trust your Master; you must trust yourself."**

It is not generally given to the unevolved man to

**"have seen the Master,"**

but the Great Men of the nations are always, whether consciously or uncon-

sciously, in touch with those great national Guardian Angels and Rishis who embody each nation's true Being. Each individual representative of a nation incarnates, passes through the school of that nation, and leaves again, having added his own unique note to the national orchestra as well as having absorbed some of its fundamental harmony. And the Guardian Angel of the Nation utilizes every contribution to its best advantage, while keeping an ageless vigil till all the children committed to His charge shall have reached the safe haven appointed for them. Therefore must each nation

**"try to realize Him and trust Him"**

who has already led them

**"through many lives and deaths . . . because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power."**

**"The weak outer husk"**

of the nation, formed by the procession of incarnating egos,

**"has fallen often into the mire."**

But you, Nations!—each one a

**"spark of God's own fire,"**

—can determine that henceforth you will tread the unselfish Path of HUMAN and God-like aspiration rather than that of the beast which is "red in tooth and claw," and, so determining,

**"there is nothing that you cannot do if you will."**

Now has arrived a period in world history when the opportunities for a radical change of heart and mind and intention are unprecedented.

But **"your will must be like tempered steel, if you would tread the Path."**

(To be concluded)

# INDIA'S RENAISSANCE

BY GEORGE S. ARUNDALE

## A CONFLICT OF WILL AND MIND

THE conflict now proceeding between Britain and India, in the course of which each contestant is certain of the rectitude of its cause, is in truth a conflict between the mind of the West and the spirit of the East, or, as Theosophists would rightly declare, between the dharma of the first sub-race and the dharma of the fifth sub-race of the Fifth Root Race.

If for many decades the mind has triumphed over the spirit it is because the spirit in the person of modern India has lost faith in itself, and has therefore succumbed to a mind which is nothing if not self-confident. The West has ravaged the East because the East became glamoured by the West, and necessitated its own defeat because it was content to sail under a false flag—false, that is, as compared with its own flag.

The East deserted its will-power, while the West worshipped its mind. The East deserted its soul, and gave scant courtesy to the inherent elements of its age-old greatness, while the West exalted its own greatness and in the confidence of victory took complete advantage of the spirit of defeatism of the East.

If the West has been able to exploit the East it is because, and only because, the East laid itself completely open to exploitation by all comers. And so long

as the East continues to sail under false colours, that is to say, under colours which may be true for the West but are false for the East, so long will the domination of the West continue. It will be bound to continue because its continuance will be necessary to the pain and suffering whereby alone the East will at last remember itself, its past glories, its present dharma, and those glories which will be in store for it when once again it remembers its soul and worships it.

## THE PATH OF RETURN

When India ceases to move away from herself and begins to turn homewards, when she has fulfilled the Path of Forthgoing and sets her feet on the Path of Return, then will the conflict between Britain and India cease, for India can never be conquered, she can only deliver herself into alien hands.

When India begins once more to become Indian, stamping her life with her own customs and manners, with her own modes of dress and of daily living, with her own polity, with her own resurrected arts and crafts, with her own education, with her own industries, with the brotherhood of the many faiths which have been sent to her in order that on her sacred soil they may adjust themselves to one another in mutually appreciative comradeship, with the

greatness of her past and with the glorious dawning of her future, then will the work of Britain have been done, for Britain is only established in India to stir her to her renaissance.

#### WHY WESTERNIZED INDIA ?

There is not a single political party in India which is not to all intents and purposes a western political institution, organized and working along western lines, fighting in the western rather than in the eastern spirit. Every political party demands a westernized India, is intent on causing the India of tomorrow to fit into western moulds, a veritable bed of Procrustes.

Most of India's politicians go about in western dress, live in westernized homes, assume western habits and customs. They are Indians who have succumbed to the self-assurance of the West. They work as much against India in their persons as they work for her, let us hope, in their hearts. And with far too many Indians a spirit of virtual servility marks their relationship with the average westerner, especially with the official. The westerner, of course, revels in the servility, and covers it over with, conceals it under, a thick layer of appreciation of Indians who are able to discern what is really best for their country !

The whole situation is very natural. India could not be brought into effective touch with a self-fulfilling West without having to descend into a region of self-forgetfulness and subordination. She must contact this new West, because she is the senior partner of the Fifth Root Race and will continue so

to be until the apotheosis of the Race arises in the seventh sub-race. She is born to influence every sub-race that has come after her, and must hold within bounds the somewhat wild horses of the mind-proud West. She had to become saturated with the West in all its dominating pride.

Similarly the West had to come into effective touch with the East whence in truth she has drawn all that makes her civilized. The daughter must know her mother and give her reverence. Indeed may she bring the gifts she has culled from her long sojourn away from home. Indeed may India bestow the ancestral gifts of the very home itself. Neither will the West fulfil her destiny until she glorifies the East of her origin, nor will the East have fulfilled her motherhood until her children scattered throughout the world are reunited in one family.

India has not yet become the mother, for she is not yet aware of the motherhood that is hers ; nor has Britain yet become the great strengthener of her veritable Motherland, the comrade of the Indian people.

The time has not yet come for this, and any simulacrum of self-government will have but an evanescent reality and endurance until the people of India are ready to be truly Indian and until the people of Britain are ready to be truly British—Indian and British in the noblest meaning of the terms.

#### THE INDO-BRITISH LINK

But the time for subordination is over, as the time for superordination is over no less. The high purpose of the

link between India and Britain, fashioned long ages ago before perhaps there was even a Britain on the physical plane, is a mighty comradeship of the East and the West. But surely was Rudyard Kipling right, prophetically right, when he wrote :

Oh, East is East, and West is West, and  
never the twain shall meet,  
Till Earth and Sky stand presently at  
God's great Judgment Seat ;  
But there is neither East nor West,  
Border, nor Breed, nor Birth,  
When two strong men stand face to face,  
tho' they come from the ends of the  
earth.

As West and East are today they will have to stand at the Judgment Seat and be pronounced to have been weighed in the balance and found wanting. But if and when each achieves its redeeming greatness then will the two come together and form one Brotherhood. Greatness has not yet descended upon either. Neither Britain nor India are yet "strong" in the true

sense of the word. But when each is strong in its own great soul then there will be a triumphant standing together at the Judgment Seat, and together will both go forward into the future to the building of a new world.

Let political parties and political leaders take this deeply into their hearts. Let the Governments of India take this deeply into their hearts. This is the only way to solve a problem which for the moment seems utterly insoluble. Only the undimmed soul of each can solve the problem. Only the undimmed souls of both together can solve the problem. India must become magnificently Indian. Britain must become magnificently British—not in the terms of average public opinion, but in terms of the greatness of their respective pasts and of the splendours of their united future. The soul of India but sleeps. The soul of Britain but sleeps. But the souls of both are awakening, to arise in their greatness and to unite in their purposes.

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## THE TOILER

(Dedicated to the simple village-folk of India)

HE would come from his toils and sit moody in his cell haunted by the Dweller on the Threshold, who often made him sad.

Now in the heart of the Toiler was a strange yearning to seek the Light and win the Benediction that bring Peace ineffable. For in a distant land he had been the lamp-bearer of monks who would sit in their monastery and fervently meditate on the Joy

of the Lord. And their piety had kindled the spark of devotion in his soul and turned his mind to the ONE who lives in the Eternal. And yet he knew not how to realize the desire of his heart. And he would become sad.

In the heart of the Toiler arose a pain that he had been a simple toiler all his life and had done naught to enrich his life with the culture that flourished in academies, or the communion that lifted the Soul on high.

For the priests of his own community had told him that God could only be intuited through knowledge and penance and contemplation. And he would become sad.

The Pandits or philosophers of the town would not deign to sit by him for they imagined themselves too great to hearken to him, and the simple Toiler pitied himself because he could not discourse in their wise in the language of beauty or wisdom. And he would become sad.

The joy of poesy ever eluded the Toiler. In vain would he be called by Spring with her train of flowers, or by Night with her raiment of stars, while the peace that sleeps on hill-tops or the Moonlight that revels in mystery would fail to enrapture his Soul. And when his friends took him to a concert the wondrous music with its feast of sweetness and harmony would move him not. And strive as he might the magic that lives in paintings ever eluded his grasp. And he would become sad.

Yet from day to day he attended to his toils, ploughed his fields, fed his cattle and cleared the weeds from the flower-beds. And often he wiped the tear-drop from the cheek of the orphan and washed the blood-stains from the body of the leper; when the sick and the wounded groaned under their pain he proved a motherly nurse to them; and as the maimed and the decrepit cried out for help he lent his arm to them for support. And he would stay the falconer's hand from his grisly sport and pull the arrow gently from the dove's breast. The plants danced in rapturous glee as he watered them under the glare of the noon-day sun. And in moments of silence Hope would sound her lute into his ears and Faith would lift the veil

from Light's face. But the Dweller on the Threshold failed not to rear its hood and drown their music in the rattle of terror. And the Toiler would become sad.

One night as he slept in his cell, his heart was heavy with fear and his mind torn with the knowledge of his own ignorance. Then from slumber's sweet peace the Toiler's Soul awakened on the plane of wonder, and behold! there stood before him He, the Mighty Flame of Light, His eyes liquid with love, His being radiant with compassion. And the Toiler mute with joy gazed at the star that gleamed above His head and the roses that encircled His brow. As he gaped in utter vacuity at the splendour of His Puissance the mighty words of power broke in upon him:

"What is it makes thee sad, my child? Is it the words of the priest that have turned thee pensive? Knowest thou not that knowledge is vain where love is not? Thirsteth thou to drink in the philosophy of wisdom? Alas! they have tainted its shrine with the conceit of the mind, and banished humility therefrom. And Art! she stoops to worship beauty in the prison of the self, and prayer and contemplation fly up to Heaven for mere personal salvation. He prayeth well who serveth well. Thou hast served thy fellow-men and redeemed thyself. Therefore enter thou into the sanctuary of Life."

Thus spake He, the Lord of the Golden Robe, and at His words Hope laughed her laughter of bliss, and Faith spread her mantle of sunshine all around. The Toiler transfigured in glory went into the Calm profound, the Calm that transcendeth all experience.

ISHVARINANDAN PRASAD

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NEWS: Word has been received that R. W. Hughes and I. C. Mackay of the Selangor Lodge, and Commander Moorhead, husband of Mrs. Moorhead of the Singapore Lodge, are internees in Malaya.

# “THE BUDDHA AND WAR”

BY C. JINARAJADASA

SOME attention has been drawn to what the Lord Buddha is supposed to have said on the matter of War, but so far no one has drawn attention to the one and only instance where He was consulted on the matter and what He then said. The incident appears in the *Mahā-Parinibbāna-Sutta*, which describes the closing events of the Lord's life. The story narrates how the King of Magadha was planning to attack a small Federation of townships inhabited by the clan of the Vajjians. Strangely enough the King sends his Prime Minister to the Lord with these instructions :

“Come now, O Brahman, do you go to the Blessed One, and bow down in adoration at his feet on my behalf, and enquire in my name whether he is free from illness and suffering, and in the enjoyment of ease and comfort, and vigorous health. Then tell him that Ajātasattu, son of the Vedehi, the king of Magadha, in his eagerness to attack the Vajjians, has resolved: ‘I will root out these Vajjians, mighty and powerful though they be, I will destroy these Vajjians, I will bring these Vajjians to utter ruin!’ And bear carefully in mind whatever the Blessed One may predict, and repeat it to me. For the Buddhas speak nothing untrue!”

Before the Prime Minister arrived the following incident took place :

Now at that time the venerable Ananda was standing behind the Blessed One, and fanning him. And the Blessed One said to him :

“Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?”

“Lord, so I have heard,” replied he.

“So long, Ananda,” rejoined the Blessed One, “as the Vajjians hold these full and frequent public assemblies, so long may they be expected not to decline, but to prosper.”

(And in like manner questioning Ananda, and receiving a similar reply, the Blessed One declared as follows the other conditions which would ensure the welfare of the Vajjian confederacy.)

“So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord; so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days; so long as they honour and esteem and revere and support the Vajjian elders, and hold it a point of duty to hearken to their words; so long as no women or girls belonging to their clans are detained among them by force or abduction; so long as they honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude; so long as the rightful protection, defence and support shall be fully

provided for the Arahats among them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease; so long may the Vajjians be expected not to decline, but to prosper."

When the Prime Minister of Magadha presented himself, the Lord repeated what He told Ananda, as follows :

"When I was once staying, O Brahman, at Vesāli at the Sārandada Temple, I taught the Vajjians these conditions of welfare; and so long as those conditions shall continue to exist among the Vajjians, so long as the Vajjians shall be well instructed in those conditions, so long may we expect them not to decline, but to prosper."

At this reply the Prime Minister intimates that he understands that so long as the Vajjians possess the requisite conditions, they cannot be conquered—"that is, not in battle, without diplomacy or breaking up their alliance." In those last words of the Prime Minister we have the recognition by him of the principle stated by the Lord, which is that if only the Vajjians carry on

with their duties, and especially of common consultation and loyalty to each other, they cannot be conquered, because the King of Magadha would realize that their union would give them not only material strength but strength of spirit and invisible blessing.

Applying this principle to modern days, we can see how if, after the League of Nations had been started and the nations had been pledged to stand by each other, they had only kept their word, war would not have taken place; and coming to more recent events still, if only the nations that had pledged themselves to apply sanctions in the case of Manchuria and Abyssinia had kept their word, we should not have had this second world war.

It should be noted that on this crucial occasion when the question was whether the Vajjians were to submit to the oppressor or fight to resist him, not a word was said by Lord Buddha about the virtues of harmlessness, non-resistance and forgiveness. The Vajjians were of the Kshatriya or warrior caste. They would do what was their duty, *unless the Lord forbade them*. They were in the end defeated by the King of Magadha, as they had failed to observe the rules for unity taught to them by the Lord.

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## THE PROPHET JUSTIFIED

WITH what extraordinary prescience did Annie Besant view the world situation in 1909, marking out three countries in all the worlds' many nations as danger-points wherein special effort must be made if the world's progress be not delayed.

*France—South Africa—India*

"In three countries, above all, is the spread of Theosophy necessary, if, in two cases,

they are to be saved from ruin, and if the third is to take its place among the Nations. In France materialism has drained away the very life of the people, and the terrible bigotry of persecuting unbelief—as narrow and as cruel as that of the religious fanaticism which has generated it—is threatening the country with political and social destruction. Only Theosophy . . . can save it, by destroying materialism, by restoring mysticism

and rationality in religion, and the sense of high civic duty to the people.”

Comments are unnecessary, for the world has seen the break-up of France through treachery from within even more than pressure from without. Now that the high flame of faith is once more burning on the altars of France, her resurrection is as sure as before her downfall was certain.

### *South Africa*

“In South Africa, a white race, given Self-Government too soon, is oppressing the Indian immigrants, disgracing the Empire in the face of the civilized world, and stirring up anger in India. What a nominal Christianity is apparently impotent to accomplish there, true Theosophy must endeavour to perform, by raising the standard of Brotherhood, and by declaring that colour should be no bar to citizenship, where education, sobriety and good character justify its grant; it is for our Theosophical Society in Africa to lead the way to Justice and to Peace, so serving alike South Africa, India and the Empire.”

Dr. Besant again and again pointed the way to what was to be a world nucleus of National Brotherhood—an Indo-British Confederation of Nations in which East and West, White and Coloured, Asian and European, should find their rightful place. In fact, she claimed that the only surety against a future war of colour lay in the establishing of such a Confederation. But more than any other obstacle in the way of that Union has been the attitude of the South African Dominions towards their potential future Dominion brother. It has shaken Indian faith in white protestations and prevented a Commonwealth that would have ensured the peace of the world.

### *India*

“In India, Theosophy alone can weld together Hindu and Mussalman, Parsi and Christian, Jain and Sikh and Hebrew, and knit them all in bonds of loving friendship with their younger brethren of the West.”

Then follows one of the most magnificent appeals ever made to Indians to rise to their high destiny of an India One and Indivisible :

“Let us all seek, by mutual love and mutual respect, to understand and sympathize with each other, never harbouring suspicions of evil motives in our minds, never allowing harsh or contemptuous phrases to escape our lips. In these days of crisis and of growth towards self-government in India, let every Theosophist be a centre of peace and goodwill; let the Englishman trust the Indian, the Indian trust the Englishman; ‘forgetting the things that are behind, let us reach forward to the things that are before,’ and work together for the happier age that is dawning, the age of equal citizenship, of the abolition of differences between races and colours, an abolition now existing only in The Theosophical Society, but which is to spread from it over the whole of India. Over the storms of the time, let the White Dove of the Wisdom hover, emblem of knowledge and of love.”

And last she invokes the Rishi-Guardians of India and Humanity.

“Thus, my Brethren, great is the task placed before the Guardians of Humanity in the hands of The Theosophical Society. May our feebleness be uplifted by Their resistless Power, our ignorance enlightened by Their pure Wisdom, our policy guided by Their high Activity, until Love reigns upon earth and the Oneness of the Self is known.”

A. H. P.

## THE "NEW CHEMISTRY" MAY OBTAIN CRUELTY!

BY D. JEFFREY WILLIAMS

THIS is being called "the chemist's age." It is claimed by Professor I. M. Heilborn, F. R. S., in *The Spectator*, 9 April 1943, that "chemistry is unique in that it obtrudes itself into every phase of modern civilization."

Plastics or synthetic resins, to mention only one section of the vast field of modern chemistry, are invading textiles, the leather industry, glass and all sorts of materials for domestic uses. What is taking place in connection with the war-effort in countries now at war is impossible to say, but various hints dropped by those in a position to know in Britain suggest that many new developments have taken place which will surprise us when peace returns. Coal, wood, stalks and straws of various kinds of plants are the happy hunting-ground of the chemist in these days, and among the molecules he labours to construct many marvels in the way of new materials! Rayon and nylon have come to stay. So has synthetic rubber. Various processes dealing with coal enable the production of motor fuel; and benzole and other liquid products derived from coal give us those many things used in the manufacture of synthetic dyes, explosives, pharmaceutical chemicals, plastics, etc. Coal hydrogenation, for instance, leads to the formation of a vast series of chemical substances. Another method will give the *chemical* raw material of a fur-fabric coat or velveteen or glass or imitation "reptile"

shoes or "leather" for chairs or seats in bombers, and so on. It may be a long cry from a pair of rayon stockings (or nylon stockings) to mechanical belting in factories, but the chemists build up both and whisper "cellulose acetate."

Dr. G. Ullmann in the *Textile Manufacturer*, of March 1943, wrote: "In the cellulose materials there are still unforeseeable possibilities. It cannot be foreseen what role will be played by fibres made entirely from the chemicals, especially in view of exceptional properties." It is not thought that "man-made fibres will eliminate natural fibres in the long run," but in view of certain shortages (as in the supply of cotton, wool and skins, for instance) there may be some short-run advantages in favour of synthetic fibres in the post-war world. "On the whole," says Ullmann, "there seems less limitation on man-made fibres than on natural fibres." Also, the costs and prices of man-made fibres do not fluctuate like those of the natural fibres. We shall depart, it seems, from the use of natural fur, natural wool, natural leather, in the post-war world, to an increasing extent. That will mean a great reduction in cruelty and animal exploitation. For which prospect some of us heave a sigh—that is not a sigh—of relief! Some experts think the new chemistry will make for a new textile revolution. (As the writer of this note is not a chemist, he begs to be forgiven for trespassing.)

## SECCIÓN ESPAÑOLA

### EL LOGOS DE NUESTRO SISTEMA SOLAR

PARA tener un claro concepto de al Teosofía, necesitamos tener conocimientos generales de la Ciencia Moderna. Esta estudia y clasifica hechos y descubre leyes. La Teosofía también trata estas cosas, con ciertas diferencias al clasificar, porque la Teosofía, antes de llegar a sus conclusiones, anota hechos, que la Ciencia desatiende, bien porque no les da importancia o porque los desconoce. Pero no olvidemos, que no hay más que una Ciencia, mientras se produzcan los mismos hechos, y que por lo tanto Ciencia y Teosofía vienen a ser la misma cosa.

La Ciencia Moderna nos presenta, brillantemente, los fenómenos de la existencia como factores de un magistral proceso: *La Evolución*. Conociendo este proceso tal como la ciencia nos lo presenta, podremos comprenderlo de acuerdo con la Teosofía.

Primeramente estudiaremos la gran nebulosa de Orión. Es una masa caótica de materia, de miles de millones de kilómetros de diámetro, y de una temperatura muy elevada. Esta nebulosa es brumosa y sombría, está llena de energía, pero de una energía, que tal vez nosotros no acertemos a comprender en su grandiosidad.

Nos preguntamos si la nebulosa permanecerá siempre indefinida o sufrirá alguna transformación y comprendemos que muy pronto ella cambiará notablemente; a esta conclusión llegaremos por el estudio y observación de la nebulosa de la Osa Mayor.

La nebulosa se mueve en forma de espiral. Gira y su materia tiene la tendencia a con-

gregarse alrededor de un núcleo. Esta masa esférica irá aplanándose, según transcurra el tiempo, y a medida que se contrae se irán desprendiendo anillos de materia del núcleo central cuya temperatura irá disminuyendo. Cuando hayan transcurrido millones de años, también estos anillos se romperán, y cada uno de ellos aglomerados en torno de un núcleo, constituirá un planeta, que como la nebulosa que lo engendró, girará y ahora será alrededor de un sol central. Puede suceder también que la nebulosa no arroje anillos, sino fragmentos de su periferia pero en uno u otro caso, la indefinida masa esférica se habrá convertido en un ordenado sistema solar, con un sol central y planetas que giren en su derredor, como el nuestro. En esta época, tendremos en el Sistema Solar ciertos elementos químicos, los más livianos. Tales son: el hierro, oxígeno, hidrógeno, fósforo, calcio, etc.

Estos elementos químicos irán formando grupos y combinaciones. Aparece entonces la vida en el protoplasma y crea la primera forma.

Este protoplasma también formará grupos y combinaciones dando lugar a los reinos: Vegetal y Animal.

En el reino vegetal notaremos desde el principio los instintos de nutrición y de reproducción. El primero para conservar la vida el mayor tiempo posible. El segundo, para producir organismos semejantes al suyo. Es curiosísimo notar lo ordenado de los hechos, y cómo, de lo simple se va lentamente a lo complejo.

Los organismos unicelulares, algas, bacterias, hongos, se irán transformando en plantas de reproducción por esporas capacitadas para multiplicarse por un procedimiento

nuevo. Luego aparecerán las plantas que se reproducen, de un modo más fácil, por semillas. Por último aparecerán las floríferas, las que estarán aptas para dar nacimiento a gran número de individuos y cada organismo individual conservará su vida con el menor consumo de energía. Según se vaya reproduciendo la especie, los nuevos organismos serán de mayores potencialidades de expresión que los anteriores.

Análogamente, da el protoplasma origen al reino animal. Primero aparecerán los protozoarios, organismos simples unicelulares, que irán dando lugar a los diversos grupos de invertebrados. Las estructuras se van haciendo más complicadas, desde los simples organismos unicelulares, hasta los multicelulares, dotados de tejidos y sistemas nervioso y circulatorio. Más tarde aparecerán los vertebrados, cuyas vértebras tienen la misión de proteger el tronco nervioso central. De los reptiles, grupo de los vertebrados, proceden los mamíferos, entre cuyos tipos superiores se encuentran los primates. De éstos el mejor organizado es el hombre.

En el reino animal existen también los instintos de conservación y de reproducción. Y el mismo proceso, del reino vegetal se repite, en este reino. Ahondando en los problemas de la vida, nosotros observamos que los seres inferiores consumen todas sus energías, en sustentarse así mismo y a su raza. Todo adelanto en la economía, hace más fácil la conservación de la vida. Las energías que se obtienen de cierta cantidad de alimento, son más que suficientes para satisfacer las necesidades del individuo y de la especie. En los seres superiores, de estructura más desarrollada, encontramos que siempre tienen reserva de energía, la que emplean en distintas actividades. Esta verdad, podemos tomarla como posesión general de la vida, en sus normas más perfectas tanto de la humana, como de otra cualquiera.

El maravilloso proceso de la evolución se extiende, desde la sombría nebulosa hasta el civilizado hombre actual.

Nos encontramos, conque un caos, se ha transformado en un esplendente cosmos, con hechos tan ordenados, que todos podemos anotar como leyes.

Aunque la evolución es una hipótesis, cuando nosotros la aceptamos, nos encontramos a cada paso, con la comprobación de cuanto de ella sabemos.

Es maravillosa toda esta gama de ordenados hechos, conforme nos lo enseña la ciencia moderna, pero hay algo en ella que nos desanima, y es la poca importancia que se dá al individuo en el mundo. La naturaleza construye formas y mas formas y todo su afán consiste en que estas formas vayan superándose. Para nada le interesa el individuo, sino la especie.

En esta forma la evolución nos parece cruel e implacable. Pero todo cambia de aspecto y el optimismo vuelve a nosotros, con la doctrina que generosa, nos brinda la Teosofía, y es la de la evolución de la vida a través de la evolución de las formas. Muchos tipos de materia hay en el universo, así como muchas formas de energía. Una de ellas que actúa juntamente con ciertos tipos de materia ultrafísica, se llama vida. Oradualmente se va haciendo esta vida más complexa en su manifestación. La complejidad de las actividades de la vida, se lleva a efecto por la construcción de organismos en la materia los cuales percibimos por nuestros sentidos. La vida se retira temporalmente de las formas inferiores de la materia y sigue unida a las ultrafísicas. A este fenómeno le llamamos nosotros, muerte. Cuando la vida se retira del organismo, retiene todas las experiencias que ha adquirido por medio de él, como nuevos hábitos, que más tarde serán capacidades, en un nuevo organismo.

*El Alma-Grupo.* Un organismo individual, es una unidad dentro de un grupo, y

la vida que en él reside, forma también parte de un *alma-grupo*. Así tenemos el alma-grupo vegetal, depósito indestructible de las fuerzas vitales, que se van preparando y adquiriendo complejidad por la construcción de formas vegetales. Cada unidad de vida de esta alma-grupo al venir a la tierra en un organismo, trae todas las experiencias de los organismos que la precedieron, y cuando muere lleva de nuevo al alma-grupo, todas las enseñanzas adquiridas. Otro tanto sucede en el reino animal. Cada hombre también participa de este principio, con la diferencia, de que ya éste no pertenece a un alma-grupo. Cada hombre es una vida individual.

La vida evoluciona por etapas. Primero, tenemos la vida elemental, luego el alma-grupo mineral, más tarde crea el protoplasma y anima formas vegetales y animales. Luego viene la etapa del hombre, en que la vida crea seres dotados de inteligencia y amor.

Pero no termina en el hombre todo este encantado proceso.

Hemos venido estudiando desde el átomo hasta el hombre, y hay en este proceso un elemento que no podemos pasar por alto.

La materia evoluciona de lo homogéneo a lo heterogéneo, de lo simple a lo compuesto. La vida no se desenvuelve de la misma manera. La evolución de la materia es una reorganización y la evolución de la vida es un desencierro y un despliegue.

Dios dotó a la primera chispa de vida, de su poder, amor y belleza. El vive dentro de cada célula en todo su esplendor.

De acuerdo con la ciencia oculta hay varias corrientes paralelas de vida que evolucionan, casi siempre con recíproca indiferencia.

Entre ellas tenemos la de la humanidad y la de los Devas o Angeles. También tenemos entre las corrientes paralelas, la vida de las células con sus fases pretérita y futura. La de los electrones, ionés y elementos químicos parece también distinta. Hay en la natura-

leza organismos de materia sólida, líquida y gaseosa, existe además otra más tenue, que los teósofos denominan *etérea* y otros tipos de materia muy rara, llamados *astral*, *mental*, etc. Desde el reino mineral parten seis corrientes distintas, que, convergiendo en Hombres Perfectos, (Adeptos) y Arrupa. Devas o Angeles Superiores, llegan a un tipo que es sublime: los Dhyán Chohans Solamente una de las seis corrientes de vida va hacia la humanidad, las otras cinco van a la evolución de los Devas.

La humanidad, tiene desde su origen rudimentarias señales de especificación. Estas se especializan aún más al llegar al reino animal. Son siete tipos interesantísimos y con sus variantes cada uno. De estos tipos ninguno es superior a otro, y todos son de un valor inapreciable en el drama de la vida.

Tenemos pues, las almas devotas. Unas que conciben a Dios directamente y de todo corazón, otras que necesitan para concebirlo, de un mediador como Krishna o Jesús. También las hay, que su devoción las lleva, a ver la vida como un eterno drama. El tipo afectivo, comprende los seres dotados de un intenso amor, hacia una sola alma, y otros que aman con menos intensidad.

Al tipo dramático se le juzga erróneamente, las más de las veces. Hay un tipo dramático que desenvuelve un concepto tal de la vida como yo y no yo, otros de tendencias ejecutivas y alguna otra. Luego nos encontramos el tipo científico con sus dos variantes: el teórico y el práctico.

El tipo ejecutivo tiene también sus diferencias. En el tipo filosófico observamos los distintos modos que aquellos emplean para expresar su concepto de la vida, lo cual se debe a lo que ellos son en sí, como expresiones del Logos. También hay otro tipo, representado por aquellas personas para quienes el simbolismo lo constituye todo. Ejemplo fiel de personas de este tipo, fué San Juan, el autor del Apocalipsis.

Como vemos, el Logos prepara a sus hijos de muchas maneras, todas interesantísimas. Para cada persona ha trazado Dios un sendero, para que cada cual siga el suyo y le ayude del mejor modo posible en la gran obra de la Creación. A grandes rasgos hemos estudiado la creación desde Orión hasta el hombre, es decir, un proceso evolutivo que nunca falla: la conversión del Uno en Muchos. Pero, los muchos despojados de todo

egoísmo los que se dan cuenta que su más alta misión en la vida, consiste en ayudar a sus prójimos. Un todo compuesto de partes semejantes en mutua dependencia, es la tónica de la evolución de la forma y la tónica de la evolución de la vida, consiste en diversidad de cultos, y formas de servicio, todo unido, para cooperar con el Logos en la realización de su plan esplendoroso.

MARIA GARCIA ALVAREZ

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## THE PASSING OF A HEROIC POLISH DOCTOR

DR. JANUSZ KORCZAK was a member of The Theosophical Society in Poland who was well known for his educational work. In the days before the war members of The Society used to hold holiday camps at a farm out on the banks of the River Bug, several hours' journey by rail from Warsaw. Here meetings and classes were frequently held, and here Dr. Korczak used to lecture upon subjects which interested young people and upon the care of children. He also frequently broadcast from Warsaw on child psychology, "Bad Boys" (juvenile delinquency), and similar matters. A sense of all-inclusive brotherhood illumined his words and he was known and respected throughout the country.

For many years he had been head of an orphanage which was open to Jewish children. When the German Reich determined to exterminate the Jews of Warsaw not even orphans were exempt, and the police came

to Dr. Korczak's Home to take away his little people to what was known to be certain death. Dr. Korczak, not being a Jew, was free to stay behind, but he refused this privilege.

Polish newspapers published in England have noted this act of heroism, and the steady comfort and assurance which the presence of those they loved and trusted brought to the little ones, so long as their elders were allowed to be with them. Nothing further has been heard of the doctor and his brave assistant, so we presume that by now the children are again gathered together in some astral counterpart of their Warsaw orphanage—and no doubt the doors are open to many more who have need, in the other world, of just the tenderness and understanding which so great a soul could give them—and give them the more effectively since he shared the circumstances of their tragic death.

—*Theosophy in Action*

# CORRESPONDENCE

FROM MR. JINARAJADASA

To the Editor,  
"The Canadian Theosophist."

Since you are not only the Editor of a Theosophical journal but also the head of a National Society of The Theosophical Society, it surely is not too much to ask that you give your references to certain of your statements in the magazine, and especially of the following :

"*The Lives of Alcyone* were withdrawn from sale at first because the scheming of its notorious author was laid before Mrs. Besant and the volumes lay in seclusion till the hue and cry died down, when financial wisdom prevailed and 'the faithful' were induced to buy out the edition."

Bishop Leadbeater is dead and cannot reply to your slander against him, but I can tell you why the publication of *The Lives of Alcyone* was suspended, because Dr. Besant herself told me. The following is the statement which gives what she told me :

"After all the lives of Alcyone that were investigated had been put together, the printing was begun at the Vasanta Press. When the Lives that now compose Volume I had been printed, and part also of Volume II up to p. 488, the further printing was suspended in September 1914. The wildest rumours have of course been spread concerning the reason for the suspension. But Dr. Besant herself told me why it was that she stopped the publication of the book as announced.

"The case brought against her by the father of Krishnamurti and his brother ended in May 1914, by the Privy Council decision in her favour. The two boys were at last free of interference from their father, and

the plan which she had formulated of their going to Oxford could now be taken up seriously. Long before the students enter into residence, arrangements have to be made with a tutor of the college selected, as the places for students are limited and especially so in the case of Indian students. With the introductions provided by Muriel, Countess De La Warr, who was acquainted with the head of Christ Church College, Mr. H. Baillie-Weaver had an interview with him regarding entering the two boys.

"But Krishnamurti was nervous that if he and his brother went up to Oxford after the Lives had been published, they would be 'ragged,' and much ridicule cast upon them, and also that it would add to the publicity then already considerable about him. Because of this, he asked Dr. Besant if the book could not be held back. As she was in the truest sense of the word his mother, she at once acceded to his request, and countermanded all the plans for immediate publication, even though the pictures for the book had been printed and were ready at Adyar.

"After Bishop Leadbeater left Adyar in 1914, I had to supervise the completion of the work. Though publication was postponed, the second volume was completed very leisurely and placed in the 'godown' in sheets, till the Oxford period should be over. As it happened, owing to various difficulties, Krishnamurti and his brother did not go to Oxford after all; and the War came soon after, and all the complications to Dr. Besant's work in India."

I published the above statement in 1938 in my book *Occult Investigations*. I do not know who is your authority for the statement you have made, but I presume that I

who had direct from Dr. Besant herself the facts on the matter, can claim to have more reliance placed in me, unless of course you suggest that I am romancing and that what I have said is purely a fabrication of mine.

It may also be news to you that Life No. 28 in *The Lives of Alcyone*, unique in the book for its dramatic style, was written by Dr. Besant herself. Not only did she write it, but, immediately after, she read it to the members one evening at a "Roof Meeting." As she came to the life's tragic conclusion, where she and Krishnamurti, then sisters, suffer a terrible martyrdom, she read the conclusion with tears streaming down her face. My informant is the late A. Schwarz, for long years Treasurer to The Society. I was working in the U.S.A. at the time.

Dr. Besant investigated two past lives of Miss Esther Bright, one in Alexandria at the time of Hypatia, and the other in Florence at the time of Savanorola. Miss Bright was present at the time of investigation. She is still with us, so why not ask her?

It was in the summer of 1896 that Dr. Besant and Mr. Leadbeater, as he then was, made clairvoyant investigations into the conditions of the Mental Plane, the work being done at Boxhill in Surrey. Mr. Bertram Keightley went with them. As he is still with us, why not ask him? Mr. Leadbeater was given the task of describing the investigations, and this he did in the Theosophical Manual *The Devachanic Plane*.

Later that same year the two investigators investigated the early Rounds of our Chain, and Mr. Keightley and I were present as reporters. Once again I say, ask Mr. Keightley. I published my report of the investigations in *THE THEOSOPHIST*, August and September 1911. It was in 1909 that once again the two made the clairvoyant investigations into the early Rounds, which appear as the book, *Man: Whence, How and Whither*. A steno-

graphic report was made of their conversations as they observed and compared notes, by the late Don Fabrizio Ruspoli, assisted by Mrs. A. van Hook. As Mrs. van Hook is still living, I repeat once again, ask her.

In the work, *Occult Chemistry*, the complicated and detailed drawings of the disintegrations of forty-nine chemical elements were made by Dr. Besant. The original drawings from her hand are at Adyar, and I shall be glad to show them to you or to your emissary, to substantiate this statement.

I must here mention the clairvoyant research done by Mr. Leadbeater week after week during some nine months for Mr. G. R. S. Mead into the beginnings of Christianity and Gnosticism. I was present on those occasions when I was in London during the vacations from Cambridge. On a few rare occasions Dr. Besant joined in the investigations. It is on these investigations that Mr. Mead based his brilliant work, *Fragments of a Faith Forgotten*, and his lesser known work, *Did Jesus Live 100 B.C.?* Here are Mr. Mead's words in *Vahan*, April 1900:

"Speaking for myself, I have had the opportunity of testing many statements of friends who can read the occult records; in hundreds of cases I have checked their statements with regard to dates and facts, where facts and dates were previously unknown on this plane both to my informants and myself. I have, therefore, confidence in accepting their statements with regard to this subject as a reasonable hypothesis which I may be able to verify by research."

You are certainly within your rights to throw into the waste-paper basket all these records of investigations as sheer bunkum. It will be for future generations to judge whether you were right or wrong. But the thesis often enunciated by you that Dr. Besant was, in regard to occult matters,

merely the dupe of Bishop Leadbeater, is, for anyone who is not wilfully blind to fact, pure myth.

Yours sincerely,

1st April 1943

C. JINARĀJADĀSA

### ONWARD WITH H.P.B.

*A valued correspondent writes :*

We are all grateful to you for the annual report, published in the December THEOSOPHIST, and feel it marks a high-water mark in these annual addresses. Of course, the paragraphs about Madame Blavatsky cause comment, and people are heartened to think of her valued help being available, her stimulus and peculiar vigour. Indeed these days want all kinds, and hers is rare. We need her—or his!—influence along with yours and that of others.

My main point is a petition. Although H.P.B. was the original "messenger" and we do indeed owe the fundamental teachings to her work, so far as the vehicle by which they were communicated is concerned, can we not keep this new "drive" or impulse in The Society apart from personality, and just call it a return to fundamentals, or original purposes, or something like that?

I feel that this would agree with her/his own wish, she was so drastic about the "worship" of personalities, and about destroying it in regard to herself. You have urged us to find "our own Theosophy," which is indeed the only Theosophy which will be genuine for us. I rather dread the coming of a tendency to say: "Now we are studying H.P.B.'s Theosophy again!" instead of (and this would seem to me far more sound): "Now we are getting down to the real fundamentals of Theosophy!"

That we should read what she has written, go over some of her magnificent contribution—yes, of course, and by all means. But I do beg of you to use your very great

influence to prevent an uprush of personality worship again, and to give this new impulse a really *impersonal* title or/and quality. The more I see of the present situation in the world at large at this moment, the more I feel that impersonal values are the only things which can save the world from further agony. If we Theosophists are to be useful in helping to save the world, then impersonality is one of our great necessities.

Here in England, where the "back to Blavatsky" cry has been a little bit of a nuisance, the situation will not be much eased if the new impulse, or the rejuvenating energy which we do all feel to be pouring out through The Society these days, is given a "back to Blavatsky" terminology. It will throw us a little upon the mercy of a group which has followed H.P.B. more in the letter than in the spirit!

18 March 1943

*The President answers :*

I am not so sure that either we can, or we ought, to keep the new impulse apart from personalities, nor can I agree that it is in the nature of a return to anything. It is no return. It is a movement onwards under the generalship of the spirit of H.P.B. There can be no question of studying "H.P.B.'s Theosophy again." There is no "again" or "return" in this new impulse as I have contacted it, but rather a movement forward, on the basis of the eternal foundations, into a new presentation of Theosophy, but new only in the sense of the kaleidoscope of Truth being shaken to show us a new assemblage, or a different assemblage, of colours.

I am afraid that I can hardly see my way to dissociate the newer impulse from H.P.B. any more than I can see my way to dissociate the conduct of the war from the name of Mr. Churchill. H.P.B. is a living reality, and however much she might be

drastic about the worship of personalities, we must, on our part, do homage to the channel through which the new impulse comes. If I may say so, it is not so much impersonality upon which we must lay stress exclusively, but on the right balance between personality and impersonality, so that we gain benefit from both, exaggerating neither, and if this is what you mean, then indeed do I agree that we must treat this new impulse with as much impersonality as we may treat it with personality.

I am one of those who are strongly in favour, for the sake of the general public as much as for my own sake, of laying equal stress on the Truth and on Those who have been its channels for the outer world. Of course, the "Back to Blavatsky" Movement takes us nowhere. We never can get anywhere by going backward. But the movement would have been far more real if it had been named "Forward with Blavatsky," and I, for one, would have welcomed it.

Perhaps you will let me have something by way of reply to this little note.

17 June 1943

G. S. A.

## I. THE GOLDEN FUND OF THE T.S.

Some time ago I read in *THE THEOSOPHIST* a suggestion that, to form a World Fund or "bank," through which many activities could be financed, each member should contribute £1.

I remember thinking what a very fine idea it was but, at the time, I could not afford the amount, and neither have I been able to do so since!

But my mind has so often thought of the value of this idea that, of its own accord, it seems, the problem has solved itself.

I intend putting by each week, a small coin, until I have the amount which, when it arrives in Adyar, will be £1.

I suggest that the fund be called "The Golden Fund of The Theosophical Society"—golden, because it offers us a small but very golden opportunity to pass on to others that which we would give half our lives for, namely, Theosophical knowledge.

AUSTRALIAN F.T.S.

Christmas 1942

## II. WHAT IS THIS WORLD FUND?

The World Fund was first thought of by Mrs. Ransom and Mr. Peter Freeman, who thought that Dr. Arundale should have a settled income. Dr. Besant had a Travelling Fund given to her by wealthy members. Her personal expenses were paid from royalties on her books. Dr. Arundale does not have so much income from royalties, and Mrs. Ransom thought that he should have an income of £1,000 a year. She figured out that if every member in The Society gave for three years £1 a year, that would make a fund of £100,000 to be invested. The money from this invested fund would not only pay Dr. Arundale's expenses, but also pension old workers, pay the travelling expenses of good lecturers to little Sections with slender resources, etc. It had been decided to suspend the gathering in of the Fund during this war.

From *The Link*, of S. Africa

## POEM

Behind this world of might and force  
A mightier power than ours pours forth  
To guide the life and destiny  
Of souls of men who trust in Them,  
And yet of souls unconscious too  
Of inner work these Elders do!

HELEN GUSTINE FULLER

# THE NIGHT BELL

XXI. Darkness and Desolation

BY GEORGE S. ARUNDALE

## NO LIGHT

THEIR auras have no colours in them. They are dark with fear and hopelessness. There is no light in these auras, be they the auras of children or of adults. And the aura of the little town is colourless too. It is no longer a town, it is just a ruin. And the men and women and children are ruins. Every kingdom of nature is in ruins, for every animal is either driven away or killed, and the flowers and trees and vegetables have all been ruthlessly destroyed. The earth is pitted with craters, and the heavens above are shut away by a funeral pall of smoke.

The name of this little town, whatever it might once have been, is now Desolation. Or we might call it Hell-on-Earth. This is exactly what it is.

## WE ENTER AN ABODE OF ALONENESS

To go into this Desolation or Hell is to go down into an awful loneliness. It is a loneliness which sears its way through everything and everybody. There is nothing but an everlasting loneliness. There is no escape from it. It seems it must be endured with horror and with utter misery forever.

Here loneliness means loneliness. Alone-ness. No one near and dear to mitigate it. No friend to mitigate it, human or sub-human. No God to miti-

gate it. No hope to mitigate it. Just alone-ness.

Let us go into this lost place to see if we can find an ember of Light to cause to glow—a little spark to fan into a tiny flame—so that in this desert of darkness there may be even the minutest oasis of Light.

I am afraid we simply cannot take all our Light with us. So overwhelming is the darkness that it dims our Light, and it is only by an effort that we repel the attacks darkness is making upon us. We invoke the Lord of Light that we may take with us His Blessing of Light into this abode of Alone-ness, and we enter.

At first there is no attention for us. Everything is shut from us. Horror and fear have closed house doors. Shutters of desolation are everywhere to be seen forbidding entry. People are huddling together in filthy corners—"together," yes, but separated one from another by Alone-ness, an impassable and yawning gulf. Children wander about alone or in little groups, but they do not play, they only seek and do not find. Their little faces are drawn with agony and the older folk gaze upon them listlessly—as if the children do not belong to them but are strangers who have wandered into their midst.

Every sound which is heard causes a shudder, and while we have no physical

presence to give them physical disturbance, we do disturb something in them and they react to it in shrinking fear, shrinking from they know not what. They cannot see us, but they can feel the impact of us even through the blackness which enfolds them. They react, and then they sink back into the complete lethargy of despair, for they have become imprisoned by evil powers which would hold them in eternal bondage.

#### WE SEE BLACKNESS EVERYWHERE

The impression we have as we wander about is of blackness. The clouds are black. The landscape is blackened. The houses are black with fire, and everywhere the wood is charred into blackness. The inhabitants seem clothed in black. Black rags everywhere. The streets are black with falling cinders. The thoughts of every one, the feelings of every one, are black with many hues of blackness—the blackness of despair, the blackness of hate, the blackness of revengefulness.

Even on our side, in the regions in which our inner bodies are dwelling, or at least our astral bodies, there is the reflection of this blackness, and only because we are above it, where blackness cannot penetrate, do we retain our colours, subdued in a measure though they be.

#### WE CONTACT THE VICTIMS

But we do retain them, and so we are ministering angels, conjuring up hope and even delight where heretofore there has been inescapable darkness. We cannot be resisted for very long. Look at that little huddled group of

black-clothed men and women and children, sitting in a corner beneath a shuttered shop. How dirty they are! How their grief is too great for tears! How each derives no comfort from huddling close to his fellows, but instinctively must be part of the herd! How each is stunned by the violence done to him and his! How each is literally without desire or feeling or thought, or will to live—empty consciousness out of which all life has been drained!

All are dead, dead, dead. Yet they linger on in unconscious living.

Mostly they are old men and old women. The young men and young women have gone where awful fate has mercilessly driven them. Old women with wisps of bedraggled hair and toothless gums and wrinkled hands and visages. Old men with features trembling with impotence. All of them unresisting as they are caught in the toils of clashing powers. All of them waiting, but waiting for naught of which they know.

The children? Caricatures, and terrible caricatures, of children. Are they children at all? Are they not rather pathetic monstrosities from another world? No, they are children, and once they were as children ought to be, and still are where they have not been cursed.

These children have been cursed, and we can see the curse fastened like an octopus upon their bodies. They have been shattered to pieces, burst into pieces, by the evil-doings of their fellow human beings, and the rest of their lives will have been ruined.

**WE INVOKE A LORD OF LIGHT**

And this little group is one among many groups scattered about in this little town. All are more or less the same, afflicted by the same blight. What can we do for them? It seems impossible almost even to reach them, so impenetrable are their prisons. Still, we cannot allow ourselves to be defeated. The Light must shine, for it is King even of darkness. So we invoke a Lord of Light and He goes before us, Destroyer of prisons as He is!

At last, here and there, His Light penetrates. There is the faintest dispelling of the darkness. A breach has been made in the walls of the prisons. Out of the deadness of despair shoots a slight glimmer of wonder if hope may not perhaps be reborn. Life is not dead, for it can never die. But life becomes alive however feebly. God is Love, and there is no hatred or despair which can shut Him off from loving, or from His Love reaching His children. We are messengers of His Love, led by a Lord of His Love. Great is Love and it shall prevail. It does prevail. Already we see it conquering, and we hasten to follow up the dawn of victory by trying to show these unfortunates that God is with them, that their suffering is His concern, that therefore they are not alone and never have been, and that those whom they love but can no longer see with their physical eyes are near to them and dear to them as ever before.

They may not realize all this in their yet deadened physical brains. But elsewhere they know it, and the knowledge filters down drop by drop to

awaken even their physical brains to the truth from which they have been wrenched.

**THE HEALING BEGINS**

The pall lifts slightly. Our poor patients are just a shade better. Still is life not worth living. But something is different, and at least there is a shadow of peace alternating with the substance despair, for despair is a habit hard to eradicate, the more so as it has become embedded with such suddenness and so deeply.

At one moment a shade of joy, even though not unmixed with fear. The next moment horror and utter blackness: unending, it appears and *is* so far as can be seen.

Where is this little town? I do not remember, save that it is somewhere in central Europe. I shall easily find it again, because I shall simply have to travel along the record I have already automatically made, and I shall gather my fellow-helpers together and away we shall go. Of course we must go again, perhaps many times to a town which was indeed dark when first we came upon it, but which is now a shade less dark, and is becoming a little brighter because we have left a few Guardians of the Unhappy to look after our patients until we are able to return.

**WANTED—GUARDIANS OF THE UNHAPPY**

I wonder how many of my friends out here in the physical world are inscribed as Guardians of the Unhappy for such service as I have been describing. It is the Scarlet Pimpernel idea

so splendidly remembered by the Baroness Orczy, as animating numbers of Servants of the Light working on the inner planes during the French Revolution. We urgently need such guardians, but they must train themselves for this difficult service. We do not want mere sentimentalists, people who weep and feel sad on the slightest provocation and end by doing little or nothing. We do not want mere sympathizers who feel so sorry for all the terrible things that are going on, but who take good care of themselves. We do not want people who get upset when they see ghastly sights, and whose emotions swirl in sympathy with the swirling emotions of those around them. We do not want people who cannot bear the sight of this or that, or who feel disastrously harrowed whenever they come across the havoc suffering evokes as it creates a revolution in those who are compelled to endure it. We do not want people who shrink, but people who advance.

We want stalwarts who have no fear of what they see or of those whom they encounter. We want people who know what to do and do it even in emergencies, who know the quickest and shortest way of giving real help to those who are in distress, of whatever nature the distress may be. They must be all things to all sufferers. They must be Christians to the Christians, Hindus to the Hindus, Muslims to the Muslims, Buddhists to the Buddhists, Parsis to the Parsis, Jews to the Jews, Jains to the Jains, agnostics to the agnostics—everything to those who can be helped only along a certain line. They must

be able to assume nationality of whatever kind is needed. They must be able to surround the sufferer with whatever figures and influences will cause him greatest alleviation.

They must believe in the sufferer and his way to freedom from suffering. They must help him on his way and not try to force him on to their own. If he wants Angels or Devas, they must be Angels or Devas to him. If he wants Shri Krishna, or the Christ, or some other mighty Saviour, they must seek a messenger from one of These or obtain permission to act in Their name. If he wants God, they must embody for him his highest conception of God. If he wants those near and dear to him, they must try to contact these and bring them into touch with him, or if need be simulate these as urgency may demand. It does not in the least degree matter what a Guardian of the Unhappy believes. He must never allow his beliefs to interfere with his work of mercy. It is what the sufferer believes that matters to him, and his beliefs must be such as never to stand in the way of instantly helping the sufferer in exactly the way which will most benefit the sufferer from the sufferer's point of view.

#### **WE WORK HARD TO SERVE THE LIGHT**

It is hard work to be a Guardian of the Unhappy, but there is no more wonderful work especially in such times as these.

How many are there who will train themselves so that their convictions can never stand in the way of their drawing very, very near to those whom they will some day be privileged to help?

Let no would-be Guardian say that he must not be untrue to himself as he tries to help others. No Guardian can ever be untrue to himself as he strives to be true to the needs of others. All ways are ways of Truth, and only those who know how to be all things to all sufferers have come out of the prisons of partial truth into the gardens of Truth Universal.

We may have our own individual ways of growth, but all ways are ways of growth, and I dare to say that we are only really growing on our own ways as we tread the ways of others also.

Exclusiveness is very slow growing. Inclusiveness is rapid growth.

Let me end by saying that I shall ever remember this little town, as I shall ever remember all my experiences as a servant in the inner worlds of those who have lost their way in the darkness.

I pray that especially among Theosophists there are many servants of the Light, working night after night, and perhaps also day after day, to dispel the clouds of darkness and to give back to a darkened world the blessing of the ever-shining Sun.

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**POEM**      BY GLADYS NEWBERRY

I was for days alone upon the hill,  
 Just God and I, and everything so still.  
 All struggle and distress were of the past  
 And only peace and beauty seemed to last.  
 The throbbing life of nature was subdued,  
 Seemed, as it were, suspended and imbued  
 With silent music, like a great Amen,  
 So near to Angels and so far from men.

The air is pure and clean and all the flowers  
 Turn to the sun in those fresh morning hours  
 In silent tribute to the light of day,  
 While butterflies awake to graceful play.  
 But though I basked in Heaven's peaceful gleam  
 In all the glory of that hilltop dream,  
 From down below the canopy of cloud  
 I heard my brothers wail and cry aloud.

I feel one cannot stay alone with God,  
 One has to make Him known where men plod  
 And toil and sweat beneath the heavy clouds  
 Where sin and dirt abound among the crowds.  
 One cannot stay alone with sun and stars  
 While men are prisoners behind the bars . . .  
 And so, because I *have* been in the Light  
 And found such bliss upon the wondrous height,

God grant I may remember when below,  
 And let His love through me to others flow.

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